

NEW MATERIALS
FOR
THE HISTORY OF MAN,

DERIVED FROM
A COMPARISON OF THE CALENDARS AND FESTIVALS OF NATIONS.

BY
R. G. HALIBURTON, F. S. A.

No. I.
THE FESTIVAL OF THE DEAD.

If the festivals of the old Greeks, Romans, Persians, Egyptians and Goths, could be arranged with exactness in the same form with these Indian tables, there would be found, I am persuaded, a striking resemblance among them; and an attentive comparison of them all might throw great light on the religion, and, perhaps, on the history, of the primitive world.—SIR WM. JONES *on the Lunar Year of the Hindoos.*

HALIFAX, NOVA SCOTIA :
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It has been considered advisable to append to this pamphlet the following extract from a letter addressed by the author to the Bishop of Nova Scotia :

“ Since I sent you my paper on the Festival of the Dead, and the preface which subsequent discoveries rendered necessary, I have been struck by the fact that the era from the creation to the deluge makes 23 periods, in which 23 days altogether are gained by the sidereal year (the year of the Tau or of the Pleiades), and I felt convinced that the number 23 pointed to some truth, all the details of which I had not fully mastered, or at least had not clearly explained.

“ I give the results of an enquiry into this point, which will, I believe, settle the question, that our history of the creation and of the deluge is really a record, not only of those great events, but also of a profound astronomical truth, a heritage from primeval man.

“ 72 years make a period, in which the year of the Tau or of the Pleiades gains one day on the tropical year. Let us therefore call each period 1 *great day*. The 1656 years from the creation to the deluge make 23 periods or 23 great days. The 7 days of creation must have been 7 periods or 7 great days, which with 23 make 30 great days or a great month (2160 of our years). 12 great months make a great year, i. e. $2160 \times 12 = 25920$, the exact period in which the ancients supposed the sidereal year (or the year of the Tan) to revolve around the natural year. Hence the great year consists of 360 days, each of which is gained in periods of 72 years, amounting in the whole to 25920 of our years.

“ The 540 halls of the Northern Thor (Tau ?) is the fourth of a great month, and may therefore be called a *great week*.

$$540 \times 4 = 2160 \text{ a great month.}$$

$$2160 \times 12 = 25920 \text{ a great year.}$$

This, therefore, removes all question or doubt on the subject, and explains clearly the nature of that primeval calendar which was regarded as ‘one of the greatest gifts bestowed by Deity on man.’ ”

P R E F A C E .

SOME very important facts relating to our history of the Deluge, were forced upon my attention by Greswell's speculations, after the paper on the Festival of the Dead, the Addenda, and the Introduction were printed, a circumstance which will prove how averse I have been to touch upon this subject, or to search for peculiarities in our narrative of that event, for confirmations of my conjectures.

This supplementary evidence, mentioned in p. 99, relieves me from a very serious responsibility, and enables me to ask the reader to dismiss my conclusions, if not my data on this point, entirely from his consideration. Let him first, however, remember that the Aztecs, and the ancient Egyptians, like the Australian savages, held their great festival "when the Pleiades were most distinct," that the two former races regarded their celebration as a commemoration of the Deluge, and that the Egyptians and the Hebrews attached the memory of that event to the same month, and probably to the very same day; then let him read Sir William Jones' works as to the astronomical character of the Hindoo traditions on the subject, which are based on the two periods of 72, and of 25920 years, to which their cosmogony and history of the Deluge are supposed to have reference. Let him remember that Thor's 540 halls, multiplied by 48, make 25920; that Noah is pronounced by Sir Wm. Jones to be one and the same personage with the Hindoo Menu, and that the periods of Menu consist of 72 years. Let him then turn his attention to Greswell's speculations as to the 72 descendants of Noah, and the 72 priests of Apis, and let him apply to our history of the Deluge the same simple test by which Sir William Jones demonstrates the astronomical character of the traditions of the Hindoos. Why that eminent writer did not carry his speculations one step farther, and try whether the similarity which he discovered, did not also extend to these astronomical peculiarities, it is difficult to explain, as all that he had to do was to divide 1656, the era between the creation and deluge, by 72, and the result would have been as conclusive as his previous deductions. It can hardly be assumed that he shrank from the enquiry, or suppressed the inference to which he had been led, a step to which no candid enquirer would resort.

Having had my attention drawn to this point by the investigations of others, I should consider it unfair to truth to abstain from alluding

to it. We need not ask whether any sincere Christian, but whether any honest man, would for a moment justify us in shunning an enquiry that has not been willingly entered into, and that could not with propriety have been avoided. Shall the Hindoo say to us, "you have come from the uttermost parts of the earth to try our traditions by a test, which you dare not apply to your own" ?

Until the facts mentioned in p. 13, attracted my attention, I had never entertained any doubts as to our narrative being in all its details of an historical character. The points that have arisen, and which have hitherto escaped observation, must necessarily have forced themselves upon my notice, if no question had ever been raised on the subject, and if the incidents of that event had come down to us divested of all those difficulties that have suggested themselves to geologists and to matter-of-fact logicians.

These investigations into the calendars and festivals of nations were commenced partly as an amusement, and partly as being likely to lead to important results as respects ethnology. During the past nine years the subject of the Deluge did not appear to be connected with these researches, or was avoided as not being an inviting or necessary branch of enquiry.

As I am not qualified by my tastes or by my studies for theological controversies, I must leave this important question to Divines, and to those more worthy or more competent to discuss it than myself; and I am only too happy to refer them to Sir William Jones, Bryant and Greswell, as far more reliable authorities on the subject than myself. My inferences were arrived at by a tedious comparison of calendars, festivals, symbols and traditions; while those eminent authors lead us to conclusions, some of which being based on chronology, are the more important, as they can be reduced to a simple matter of arithmetical calculation.

The only portion of the paper on the Festival of the Dead to which I would invite attention respecting this subject, is that (p. 84) in which it is attempted to be shewn that these investigations suggest a new explanation for the difficulties in our narrative, and lead us to infer that it embodied primitive traditions in language in accordance with the remarkable peculiarities of the age in which it was written; and that it was intended and understood to be partly a memorial of the Flood, and partly a record of a great philosophical truth that was a heritage from primeval man. This truth, it is clear, must have been a gift from the Deity to our first parents, a gift by which the beneficent design of the Creator, that "the lights in the firmament of the heaven" should be for "signs and for seasons and for days and years," was accomplished, from the

very hour when creation gave birth to time and to humanity. The divine origin of this heritage must have been long treasured up in the memory of men.* The sacred *Tau* of the Egyptians, always placed in the hands of their divinities, was regarded as "one of the greatest gifts bestowed by the Deity on man." This symbol, I have endeavored to show,† was the emblem of the primeval calendar, which still exists in the Southern Hemisphere, as the year of the *Tau* or of the *Matarii* (the Pleiades.) But unlike the Hebrews, the heathen nations of old appear to have turned the blessing into a curse, and to have confounded the gift with the giver; and thus Time or the Year converted into a God, and concealed from the eyes of men in a veil of mystery, became the fruitful parent of many Deities.‡

Common sense, as well as common justice, demands that critics should test our history of the Deluge, as they would examine any literary production of remote antiquity, by the light of the age in which it was written. If we remember the singular tendency to make use of astrono-

* See extracts from Greswell, p. 27; also note to p. 73.

† See note p. 78.

‡ It will not be amiss to mention here a fact that has hitherto escaped my notice, which confirms the view that the Festival of the Dead was regulated by the Pleiades. It would appear that the ancients combined with their worship of Time or the Year, their superstitious veneration for deceased ancestors. Hence the commemoration of the dead became a new year's festival, and the Pleiades were regarded as the Stars of Death or of the god of the dead. It has been conjectured by me, that the *Seven Cabiri*, whose mysteries were so venerated by ancient nations, were the seven Pleiades, and that their name like that of the *Cabaries* of Madagascar, and of the Australian *corroborees*, was derived from the Samang word *kabis* (death).

Crawford in his work on the Indian Archipelago, (II. p. 142,) gives a vocabulary of 18 dialects, which, he says, belong in common with those found throughout the Pacific Islands, to the great Polynesian language. On examining it we find that the word for death, which in one instance is *kabis*, in 10 out of the 18 dialects selected; occurs as *mati*, *mate*, *mutai*, or *moré*. We can hardly doubt that *Matarii* is synonymous with *Cabiri*, and that both mean the *Stars of Death*. The significance of the Polynesian name for the Pleiades, *Matarii*, will be more apparent, if we substitute for *matai* the word *morté*, and call them the *Mortérii*.—See notes to pp. 18 and 47; also pp. 30, 55, 74, 92, 101.

It may also be as well to explain a point to which I have not hitherto referred, respecting our history of the Deluge. I have assumed that the year indicated by it, consisted of months of 30 days each, as the interval between the 17th day of the 2nd month, and the 17th day of the 7th, is apparently described as 150 days. If the term "*yet other seven days*" in v. 10, has the meaning to which some commentators assign to it, it supplies an additional proof of the astronomical nature of the narrative; as we find that the first occasion, when the dove was sent forth, was on the 17th day of the 11th month; the second (when it returned with the olive leaf or branch) was on the 21st of August, when the Pleiades culminate at sunrise; and the third, when it finally left the ark, was on the 28th of August, which was the last day of the Egyptian year, and among the ancient Romans was a conspicuous anniversary, as it still is among the Chinese and Japanese. The chronological evidence, however, to which I have referred, is much more satisfactory than inferences derived from calendars, which must be more or less the subject of conjecture, or at least of doubt and discussion. The subject touched upon here, is alluded to in note, p. 50, and also in p. 54.

mical parables or allegories, that then existed, a tendency that must have been palpable and familiar to all men, though it too soon became among heathen nations the perverted source of pagan mythology,* we can see that equal injustice is done to that portion of the Holy Scriptures by those who insist on its being of a strictly historical nature, and by those, who cavilling at imaginary difficulties, deny its inspired character, and seek to debase it into a senseless fable.

To discuss such a question in a spirit of bitterness or recrimination, would be to degrade it into a battle field for rival critics. I feel persuaded that all the difficulties we imagine to exist, will be removed by a candid consideration of the subject; that to invite a verdict on the question whether our account of the Deluge is an historical narrative or an empty fiction, would be to stake the truth on a false issue, and would be asking the reason or the faith of the Nineteenth Century to sit in judgment on the production of an age, the spirit of which must have been altogether foreign and opposed to the genius and modes of thought of the present day.

It is plain that the discussion of this subject must sooner or later be inevitable. We may silence, but we cannot stifle enquiry; nor can we transfer to the next generation the responsibility which has devolved upon ourselves.

How any person of ordinary intelligence can either question the inspired character of the Holy Scriptures, or deprecate fair and honest investigation into truth, seems incomprehensible. Those who object to science as dangerous to revelation, might as reasonably close our observatories, lest enquiries into the spots on the sun might lead men to doubt its luminous nature, or might diminish the rays by which it diffuses the light of day throughout the world.

* I would invite attention to the passage on this point cited by me in p. 68, by which it would appear, that astronomical myths of the same type almost simultaneously appeared in India, Egypt, Greece, and other countries, towards the close of the 14th century B. C., i. e. about 350 years after the time of Moses.

INTRODUCTION.

The following paper contains the results of investigations commenced in 1853. Accident drew my attention to the antiquity of popular customs, a point long known to the learned, and to the public through Brand's Popular Antiquities and other works. Finding that some of the superstitions and observances of the peasantry of the Mother Country are to be found among the Indian tribes of America, I felt convinced that if the fact could be established, it would open up a new mine of materials for the history of man, and would probably establish the unity of origin of our race. It was however apparent that in order to ascertain what are *universal* customs and festivals, it was necessary to devote several years to the somewhat wearisome task of collecting data, out of which to select materials for these investigations. Accordingly I devoted my leisure to this very laborious undertaking, in the course of which I found the number of universal customs far greater, and the identity between them much more striking than I had anticipated. Having had rather unexpectedly to visit England in 1859, I thought it advisable to prepare a brief paper for the Society of Antiquaries of London, and accordingly selected customs connected with All Souls Day as a subject. On outlining it in England, it was apparent that the coincidences in the observance of the festival by different nations were much more striking than I had supposed. But a new and most startling fact was discovered when I came to read over the paper I had prepared. Rivero had remarked that it was singular that the festival of the dead among the ancient Peruvians was celebrated on the same day as by the Spaniards, viz., on All Souls Day, November 2nd. I had also considered this merely as a curious coincidence; but it was apparent on reading over the results of my investigations, that the festival was *generally observed* in *November* south as well as north of the equator, a fact so remarkable that it was evident that whatever could be the cause, it must be something hitherto unknown to astronomers and to historians. I therefore did not regret that my having to return to America before the time when I was to have read the paper at a meeting of the Society of Antiquaries, gave me an opportunity of investigating this very remarkable question, before bringing the subject to the notice of the public. From 1859 until the present year, all the leisure that could be spared from public and private engagements, has been devoted to the enquiry. It was

evident that the uniformity could not have been caused or preserved by any calendar now known to us, and that the festival must originally have been regulated by some visible sign or mark that nature had supplied to our ancestors and to the Peruvians.

Suspecting that the rising of some constellation must have been the guide by which in remote ages this festival was regulated, I turned my attention to the Pleiades, as Humbolt alludes to the remarkable traditions that existed respecting them throughout ancient Europe and Asia. I found November, in India, called the month of the Pleiades; but it was perfectly clear that that constellation rises, not in November but at the beginning of summer. The following paper will show how the problem was worked out by the aid of the Australian festival of the Pleiades in November.

But after the fact that in ancient times the festival of the dead must have been regulated by the Pleiades, had been demonstrated, a further difficulty arose: the Pleiades rose nearly a month earlier 2000 years ago than they now do; hence the festival must have once fallen in October, or the months must have in some way moved onward in the same ratio with the progression of the year of the Pleiades. The results of my investigations on this point, if correct, will be new, and not a little interesting to astronomers.

A remarkable fact, however, was incidentally forced upon my attention: that the memory of the deluge was by the Mexicans, the Egyptians and the Jews associated with the same time of the year, and by the two latter nations as well as in Greece, was attached to the 17th day of the month; and with that day I had found some very peculiar superstitions connected, in the Pacific Islands as well as among most ancient nations. Among the Aztecs as well as the Egyptians the deluge was commemorated at the beginning of the year of the Pleiades, *i. e.* when that constellation culminated at midnight.

A subsequent examination of the traditions as to Taurus having once opened the year, proved that that constellation among almost all nations was connected with the deluge. Further investigation as to the origin of the use of eggs as a symbol of the beginning of the year made it evident that a bird was associated with the beginning of time, and with creation, and that the *Deluge* and *Time* were considered as *synonymous* by the ancients.

The fruits of these enquiries into these curious facts have been very unexpected by me, and will I believe be most interesting to theologians as well as to scholars. If the results of these investigations, contained in the

following paper and the addenda, are correct, the year of the Pleiades and in its new year's festival of agriculture and of the dead, will shed an entirely new light on the origin of pagan idolatry, and on the history of the deluge, and will supply some very conclusive arguments in favor of the unity of origin of mankind.

These are, of course, very important points, any one of which is sufficient to interest not only the learned, but also general readers. I have been exceedingly surprised at the results of these investigations, which have been much more interesting than I ever supposed they would prove, and are likely to throw some light on questions, which, when I commenced writing the following paper, I had not the most remote idea would prove to be connected with the field of enquiry which I was exploring. It is satisfactory for me to find that my conclusions are borne out indirectly by all previous writers on these subjects, who must have arrived at the same conclusion as myself if they had had their attention drawn to the connection of the Pleiades with the calendars, the commemorations and the mythology of antiquity.

It is hardly necessary to apologize for the form in which I submit the results of my labors. The paper on the Festival of the Dead was prepared for the transactions of the Nova Scotian Institute of Natural Science, and was substituted for one, which being rather intended as an amusing sketch of the universality of some trivial superstitions was regarded by me as hardly adapted for publication by a scientific society. The favorable reception which it has met with from some eminent authorities in the scientific world, I can only attribute to the whole scope of the paper being devoted to establishing the literal interpretation of our history of the Creation, and to disproving the theory of there having been different "centres of creation," at least as regards the human race, by showing the universality of certain trivial superstitions that must have been inherited by all nations from a common source. Whatever conclusions I may have since been forced to arrive at on other points, the spirit in which these investigations were commenced, will be apparent from the concluding paragraph. The present paper substituted for it was written in the course of a few weeks, and in the midst of public and private engagements, and the space at my disposal proved far too limited to do justice to the subject. Since its publication in June last, I have gone on making further investigations, the results of which were successively printed in forms of eight pages each, as addenda, so that the progressive character of these investigations will be apparent and their correctness or their fallacies demonstrated by the very defects of the paper itself. The addenda were

at first only intended to occupy a few pages and were privately printed for circulation among those who might be interested in such matters, which will explain and perhaps afford an excuse for the references to my own opinions and to the different steps taken by me in prosecuting these enquiries.

The new facts, however, that were constantly opened up, induced me to continue these researches, until the paper and the addenda have assumed their present dimensions. Nearly every page will be found marred by misprints, and probably not a few mistakes may be found; though none I believe, affecting the correctness of the conclusions to which I have been led, will be discovered. But my conjectures as to the origin of the festival and its connection with the year of the Pleiades will, I feel convinced, be fully borne out by further enquiries; and the new facts collected by me as to the history of the Deluge can scarcely fail to be regarded as important, even if my conclusions are not accepted as correct. It may seem to be an act of presumption for any person to venture to submit to the attention of scholars a solution for some of the most difficult questions connected with the history of our race, questions that have engrossed the attention of most learned authors, and most eminent astronomers. But the charge of presumption may appear more peculiarly to apply to a Colonist attempting to supply a clue that has hitherto been sought in vain, especially when his paper appears in the transactions of a Colonial Scientific Society. As the charge would be, I feel, entirely uncalled for, I have thought it advisable to explain the mode of enquiry which I have adopted, and for which the only qualifications required were the possession of very ordinary ability and a patient endurance of several years of literary drudgery.

More than half a century ago Sir William Jones was led to the very threshold of this subject, and seems to have foreseen that a comparison of the dates of festivals in different countries, would supply new materials for the History of Man. Had he examined the field, which under peculiar difficulties I have been led to explore, and had he extended his enquiries to the festivals and calendars not only of the Hindoos, but also of more primitive races, the prestige of his great name would long ago have sanctioned the conclusions to which these investigations inevitably lead.

Under these circumstances, I shall use the words with which he introduces the subject of his researches, as a preface to my own:—

“The great antiquity of the Hindus is believed so firmly by themselves, and has been the subject of so much conversation among Europeans, that a short view of their Chronological System, which has not yet been exhibited from certain authorities, may be acceptable to those, who seek truth without partiality

to received opinions, and without regarding any consequences that may result from their inquiries; the consequences indeed, of truth cannot but be desirable, and no reasonable man will apprehend any danger to society from a general diffusion of its light; but we must not suffer ourselves to be dazzled by a false glare, nor mistake enigmas and allegories for historical verity. Attached to no system, and as much disposed to reject the Mosaick history, if it be proved erroneous, as to believe it, if it be confirmed by sound reasoning from indubitable evidence, I propose to lay before you a concise account of Indian Chronology, extracted from Sanscrit books, or collected from conversations with Panditis, and to subjoin a few remarks on their system, without attempting to decide a question, which I shall venture to start, "*whether it is not in fact the same with our own, but embellished and obscured by the fancy of their poets and the riddles of their astronomers.*"—Sir William Jones on the *Chronology of the Hindus.*

[FROM THE TRANSACTIONS OF THE NOVA SCOTIAN INSTITUTE OF NATURAL SCIENCE.]

THE FESTIVAL OF THE DEAD.*

BY R. G. HALIBURTON, F. S. A.

IN European Calendars, the last day of October, and the first and second days of November, are designated as the Festivals of All Halloween, All Saints, and All Souls.

Though they have hitherto never attracted any special attention, and have not been supposed to have been connected with each other, they originally constituted but one commemoration of three days duration, known among almost all nations as "the Festival of the Dead," or the "Feast of Ancestors."

It is now, or was formerly, observed at or near the beginning of November by the Peruvians, the Hindoos, the Pacific Islanders, the people of the Tonga Islands, the Australians, the ancient Persians, the ancient Egyptians, and the northern nations of Europe, and continued for three days among the Japanese, the Hindoos, the Australians, the ancient Romans, and the ancient Egyptians.

Halloween is known among the Highlanders by a name meaning the consolation of the spirits of the dead, and is with them, as with the Cinghalese, † the Pacific Islanders, and almost every race among whom the festival

* At the suggestion of the writer, the above paper was substituted for one read before the Institute, which had been privately printed. In the previous one, on "New materials for the History of man, derived from a comparison of the customs and superstitions of nations," it was endeavored to show that the source of these superstitions, so far from being "absolutely unattainable," as it has been hitherto considered by all who have treated of them, could be arrived at by a comparison of the customs of civilized and savage races; and that those superstitions, being possessed of a marvellous vitality, are valuable historical memorials of primitive society.

As an illustration of the duration and universality of primitive superstitions and customs, those connected with the habit of saying "God bless you!" to a person who sneezes, were selected. This absurd custom, referred to by Homer, and found in Europe, Asia, Africa, Polynesia and America, was traced to a belief found in the Arctic regions, Australia, and Central Africa, (and it might have been added in Ireland), that death and disease are not the result of natural but of supernatural causes; and that when a person sneezes, he is liable to be a victim of the spirits, or as the Celtic race express it, "to be carried off by the fairies." It was also argued that this custom, the trivial nature of which precludes the idea that it could have been borrowed by nations from each other, or that nature can everywhere have suggested it to the human race, plainly must have been inherited from a common source, and is a very conclusive argument in favor of the unity of origin of our race. These views have been confirmed by the observations of Captains Speke and Grant—(see Illustrated London News, July 4, 1863, p. 28.) An interesting little work by W. R. Wylde, on "Irish Popular Superstitions," published by William S. Orr & Co., London—which the writer was unable to procure until after the paper was read before the Nova Scotian Institute—supplies very curious facts, which corroborate his conclusions as to the origin of this custom. See from p. 120 to 135; also p. 51 to 58. See also Strada's *Prolusiones—Cur sternuentes salutentur* Lib. iii. Præl. iv.

† See Brady's *Clavis Calendaria*, as to Oct. 31st.

is observed, connected with a harvest home, or, south of the equator, with a first fruits celebration.* An old writer asks why do we suppose that the spirits of the dead are more abroad on Halloween than at any other time of the year?† and so convinced are the Irish peasantry of the fact, that they discreetly prefer remaining at home on that ill-omened night. The Halloween torches of the Irish, the Halloween bonfires of the Scotch, the Coel Coeth fires of the Welsh, and the Tindle fires of Cornwall, lighted at Halloween, are clearly memorials of a custom found almost everywhere at the celebration of the festival of the dead. The origin of the lanthorn festival has never yet been conjectured. It will be found, I believe, to have originated in the wide-spread custom of lighting bonfires at this festival.

The Church of de Sens, in France, was endowed by its founder in the days of Charlemagne, for the purpose of having mass said for the dead, and the grave yard visited on All Halloween.‡ Wherever the Roman-Catholic Church exists, solemn mass for *all souls* is said on the second day of November; on that day the gay Parisians, exchanging the boulevard for the cemetery, lunch at the graves of their relatives, and hold unconsciously their "feast of ancestors," on the very same day that savages in far distant quarters of the globe observe in a similar manner their festival of the dead †

Even the Church of England, which rejects *All Souls*, as based on a belief in purgatory, and as being a creation of popery, devoutly clings to All Saints, which is clearly a relic of primeval heathenism.

On All Souls day, the English peasant goes *a-souling*, begging for "a soul cake for all Christen souls." He has very little suspicion that he is preserving a heathen rite, the meaning of which is not to be found in the book of common prayer, but (as I shall hereafter show) is to be discovered in the sacred books of India, in which country the consecrated cake is still offered, as it has been for thousands of years in the autumn, to the souls of deceased ancestors.§ But, though the festival of the dead is so generally observed in November, there are some exceptions. Thus it was observed in February by the Greeks, the Romans, the Persians, and the Algonquins of America, and in August by the Japanese and Chinese. The traces of its being observed in May are very few, and those of its

* See Brand's *Popular Antiquities*, v.I, p. 388, 396. (Ed. 1853.)

† *Hodie in Ecclesia Senonensi, sit Anniversarium solemne, et generale pro defunctis.*—*Thiers' Traité des Superstitions*, iii. 98.

‡ *Atlantic Monthly* for May, 1862.

§ II. Maurice's *Indian Antiquities*, 189.

beingheld at any other times of the year, are of exceedingly rare occurrence. Before, therefore, I can attempt to treat of the festival of the dead, or refer to its origin and history, and the influence it has exerted on ancient mythology, it is necessary to confine this paper simply to questions connected with the Calendar, and the times when the festival is found to be observed. It is important to trace the ancient November festival to the primeval year, which must have fixed it in that month among races South, as well as North of the Equator. This year, I believe I have succeeded in discovering; and, as it appears to have originated in, or at least only now exists in, the Southern hemisphere, I have designated it as the Primitive Southern year. It is also necessary to show that the festival of the dead, occurring in February or August, indicates a change having taken place, and a more recent year commencing in February having been substituted. As we only find this year north of the Equator (so far as I have been able to learn), I have designated it as the Primitive Northern year.

Wherever the festival occurs in November, it is, or at least originally was, the new year's festival, of the primitive Southern year. Where it is held in February, it is, or once was, the commemoration of the commencement of the Northern year.

As the mode of investigation pursued on this point materially adds to the credibility of my conclusions, I may be pardoned for referring to it.

The startling fact that "this feast was celebrated among the ancient Peruvians at the same period, and on the same day that Christians solemnize the commemoration of the dead, (2d November)"* at once drew my attention to the question, how was this uniformity in the time of observance preserved, not only in far distant quarters of the globe, but also through that vast lapse of time since the Peruvian, and the Indo-European first inherited this primeval festival from a common source?

It was plain that this singular uniformity could never have been preserved by means of the defective solar year in vogue among ancient nations. How then could this result have been produced? It was apparent that the festival must have been regulated by some visible sign, or mark, that nature had supplied, such as the rising of some constellation.

Remembering the ancient traditions as to the Pleiades, I naturally turned my attention to them. Professor How kindly offered to ascertain from an excellent astronomer whether the Pleiades could have ever risen in November in Asia or Europe. I was fortunately, however, able to save

* Peruvian Antiquities, by M. Rivero and Von Tschudi, translated by Dr Hawks, New York, 1855, p. 134.

that gentleman the calculation. On turning to Bailly's *Astronomie Indienne*,* I found him state that the most ancient year, as regulated by the calendar of the Brahmins of Tirvalore, began in November, and I was much gratified at finding that, in that Calendar, the month of November is called Cartiguey, *i. e.* the month of the Pleiades,—a circumstance which M. Bailly says, would seem to indicate that that Constellation by their rising or setting in that month, must have regulated the commencement of the ancient year in November.

But here a fresh difficulty arose, as respects the Calendar. To suppose that the Pleiades rose in that month, and commenced the year in the autumn, was not only opposed to ancient traditions respecting them, and to their name as the Stars of Spring (*Vergiliæ*), but also to their actual movements, at the present day at least.

We could not assume that great astronomical changes could ever have produced this result. How then could we account for the anomaly? I discovered the clue in extending my researches to the Southern hemisphere, where I found the festival of the dead to occur in November, and to be the vernal New Year's festival of a year commencing in November, and regulated by the rising of the Pleiades *in the evening*.

Before concluding this prefatory paper, it may be as well to state that the whole subject, both as regards the primitive New Year Festival of the Dead, and the primitive year, has altogether escaped the observation of the learned. De Rougemont, in his "Peuple Primitif," published at Paris in 1856, has, out of three volumes, not devoted as many pages to "Les Fêtes des Morts," though they are unquestionably the most remarkable memorials we possess of Le peuple Primitif. Festivals connected with the seasons, he says, cannot now be investigated, from our ignorance of the primitive calendar; and he therefore only selects those that took place at the time of the Vernal Equinox, and the Summer Solstice, *i. e.* associated with a solar year, and hence of a comparatively recent date, and subsequent to those of the two primitive calendars to which I have referred.

"Nous ne pouvons ici faire une étude spéciale de celles, qui se rapportent avant tout aux saisons; les calendriers des anciens nous sont trop imparfaitement connus, pour que nous puissions espérer de reconstruire celui du peuple primitif."†

The primitive year of two seasons, commencing in November, and the connection of the Pleiades with the primeval calendar, are not even referred to in the latest work on the astronomy of the ancients, published last year

* Vol. 1. p. xxxi. 28, 134.

† Vol. 1. p. 523.

in Paris.* Though very many remarkable facts in the history of the calendar, and of our race, to which the study of the festival of the dead has afforded me a clue, are referred to by Greswell in his learned works on the Calendars of the Ancients, he has attempted to explain them by resorting to the miracles in the Bible—as to the sun having stood still or gone back on certain occasions—events which he contends must not only have disturbed, but have even left their impress on the calendars of the ancients. But they are, I believe, capable of a more common-place solution. I trust that I shall be able to prove that these subjects are susceptible of an explanation, without having, with Greswell, to refer to miracles in the days of Hezekiah, or with Ovid, to leave the knotty point to be unravelled by the Gods—

“Dicta sit unde dies, quæ nominis extet origo
Me fugit, ex aliquo est invenienda deo.”†

THE FESTIVAL OF THE DEAD BROUGHT TO EUROPE AND ASIA BY A
MIGRATION OF RACES FROM THE SOUTHERN HEMISPHERE.

“Mudan de pays y de estrellas.”‡—*Garcillasso de la Vega*.

“Whom can restrain the pleasant influences of the Pleiades?” we are asked in the book of Job, the most ancient production of sacred or profane literature. “The lights in the firmaments of the heavens,” “for signs and for seasons, and for days, and for years,” are supposed to have reference to that constellation, as well as to the sun and moon, for in early ages neither the sun nor the moon could have indicated the length of the year, or its division into seasons. The extreme veneration of remote antiquity for the Pleiades, or *Vergiliæ*, for having marked the seasons, and the beginning of spring, are amongst the most venerable traditions of our race, and are now only realized among Australian savages, who still worship the Pleiades as announcing spring, “and as being very good to the blacks;” and at their culmination hold a great New Year’s corroboree in November, in honor of the *Mormodellick*, as they call that time-honored constellation. The name given to these stars by the Romans, *Vergiliæ*, is plainly connected with the strange tradition of Northern natives, of the Pleiades having marked the commencement of spring. They are popu-

* “Antiquité des Races Humaines. Reconstitution de la Chronologie, et de l’Histoire des Peuples Primitifs. Par l’examen des documents originaux, et par l’Astronomie,”—by Rodier.

† *Fasti*, Lib. v.

‡ They change their country and their stars.

larly known, from France to India, by the same name—a circumstance which proves, says Mr. Bailly,* that our first knowledge of these stars was derived from the most ancient nations of Asia.

The question naturally suggests itself, whence arose this veneration for a constellation, that among us, at least, are no longer revered? When and where can they have marked the beginning of spring, and what were those “pleasant influences,” referred to in the book of Job, and still celebrated by Australian savages?

So far from rising in Europe or Asia in the spring, they first appear in June, a summer month. How could the *Vergiliæ*, then, have acquired their name, as the stars of spring? It is plain that they could not have marked a vernal commencement of the year, as the most ancient year commenced in the autumn, and among most ancient nations we find traces of a traditional or civil year commencing in the autumn.

We also find traces of a very singular year of six months, the very existence of which Sir Cornewall Lewis has somewhat hastily questioned. “These abnormal years,” he tells us, “are designated by Censorinus as involved in the darkness of remote antiquity.”† Dupuis suggests that we must turn to the Pleiades, as well as to other constellations, to account for these “abnormal years,” as well as for the ancient year commencing in the autumn,—“pour expliquer les fictions relatives à ce commencement, d’année, soit chez les Juifs, soit chez les autres peuples, qui ont eu le commencement d’année en automne. Tels étaient ceux qui avaient des années de six mois.”‡ In confirmation of his conjecture, I have found that in the Arabian calendar of lunar mansions, which is made up of two divisions, one belonging to summer, and the other to winter,—one of the mansions is designated by the name of the Pleiades. Let us see if his suggestion will prove equally correct respecting the autumnal year; and let us endeavor to find in that constellation a clue to the remarkable circumstance of the festival of the dead having been observed in Hindostan, Peru, Ceylon, Egypt, and Europe, in November.

I may here state that the classical nations of antiquity, with whom the influence of the Pleiades was rather a matter of tradition than of practical use, when they spoke of the rising of the Pleiades, referred to the

* This name was the *Hen and Chickens*; among the Hindoos, Pillalou Codi; among the Jews, Succoth Benoth (?); among the Italians, Gallineta, and among the French, *La pousinière*. See Dupuis *De l’origine de tous les Cultes*, ix., 192. Bailley’s *Astronomie Indienne*, I. xxxv., 134, 328. See, however, Landseer’s *Sabæan Researches*, Lecture XI., p. 19.

† *Historical Survey of the Astronomy of the Ancients*, p. 31.

‡ *L’Origine de tous Les Cultes*, v. 1, p. 104.

heliacal rising of the constellation in the morning, *i. e.* the time, when at dawn, the stars were first visible—*

“The grey dawn and the Pleiades
Shedding sweet influence.”

This took place in the middle of May, 2000 years ago, and marked the beginning of summer in the South of Europe and Asia.† But we must conclude either that the Pleiades must have once, in some other manner, than by their heliacal rising, indicated the beginning of spring, or else that there must have been, by a long lapse of years, a change in their movements, that rendered their rising inconsistent with their very name as the stars of spring. It must, however, have been nearly 5000 years since the heliacal rising of the Pleiades occurred at the beginning of April, and even then it could not have indicated the commencement of seed time in the South of Asia and of Europe, or marked the beginning of spring. Their name, the *Hesperides*, too, would seem to connect them with the evening rather than the morning. But if, at such a remote era, the Pleiades regulated the seasons by their heliacal rising at that time of the year, they must have left their impress on primitive calendars, and traces of the connection of the calendar with the heliacal rising of the Pleiades, would still be found among many races, either in their names for March or April, or at least in their traditions as to the time when their year once commenced. But this is not the case. There are no traces of a primitive year in general use in remote antiquity, commencing in March, April or May; the only apparent exception being the solar year, regulated by the vernal equinox, which was of comparatively recent invention.

But on examining the calendars of ancient races, we find in Persia, India, Egypt and Peru, that the month in which our first of November festival would fall, bears in its very name a singular impress of its former connection, either with the Pleiades or the festival of the dead.

In the most ancient calendar in India, the year commenced in the month of November, which bears the name of Cartigwey, *i. e.* the Pleiades; a constellation which, Bailly suggests, must by their rising or setting at that time, once have regulated the primitive year. We find also that, in the month of October the Hindoos, like ourselves, have three days which are connected with the festival of the dead.

* Pleiades adspecies omnes, totumque sororum
Agmen; ubi ante Idus nox erit una super.
Tunc mihi non dubiis autoribus incipit aestas,
Et tepidi finem tempora veris habent.

Ov. Fast. Lib. v.

† See as to the cosmical and heliacal risings of stars. Greswell's *Fasti Catholici*, III. 13.

In the ancient Egyptian calendar the same resemblance can be traced between the name of the Pleiades, which among the Hebrews and Chaldeans is Athor-aye, with that of the Egyptian month of November, which is Athor. The Arab name for the Pleiades, Atauria, also suggests a resemblance.*

In November took place the primeval festival of the dead, clad in a veil of Egyptian mythology. In the Isia, the solemn mourning for the god Osiris, "the Lord of Tombs," lasted for *three* days, and began at sunset, like the Lemuria of the Romans, and the festival of the dead among the Persians and other nations.

The singular custom of counting the day from the sunset of the preceding day, or the noctidiurnal system, was so universal, that Greswell refers to it as a conclusive proof of the unity of origin of our race. The Bible tells us "the evening and the morning were the first day."† Our words "fortnight" and "sennight," are traces of this primitive custom. But the first day of our festival of the dead, is a still stronger illustration, as it is called *Halloweve*. The origin of this custom has not been explained by Greswell. Volmer connects it with the word *Athor*, which means "the night"; and which he therefore supposes represented the first evening of creation. But the most important night, not only in that month, but in the whole Egyptian year, was that of the 17th of Athyr, when the three days of mourning for Osiris (*i. e.* the festival of the dead) began with an *All Halloweve*. Hence the origin of this wide-spread noctidiurnal system is to be found in whatever caused the festival of the dead to commence at sunset, or with a *Halloween*.

Let us turn to the primitive races of the Southern Hemisphere to find a solution:—

1st—For the festival of the dead being connected with an agricultural celebration. 2d—For its being held in November. 3rd—For its commencing with a *Halloweve*. 4th—For the primitive year commencing in November. 5th—For the Pleiades being connected with that month. 6th—For their being revered as the *Vergiliæ* and *Hesperides*, the stars of the spring and the evening. 7th—For the "abnormal year" of six months, found north of the equator.

A reference to the Australians and Pacific Islanders, will enable us to give a very simple explanation for these various points, without imagining that miracles must have given rise to some, or that we must leave the solution of others to the gods.

* Dupuis *L'Origine de Tous Les Cultes*, ix. 190.

† See Volmer's *Wörterbuch der Mythologie*, v. *Athor*, p. 371. A slight error in original paper referred to in p. 25, has been since corrected.

We find that, among these Southern races,* when the Pleiades are in the evening first visible at the horizon, which is at the beginning of November, they mark the beginning of the year, and the vernal new year's festival, a feast consecrated to first fruits, and to the dead. As long as at evening they continue visible, they mark a season called *the Pleiades above*. When they cease to be visible in the evening, the second season commences of *the Pleiades below*: these seasons nearly equally dividing the year. Hence we can understand why tradition has connected the Pleiades with November, as the first month of the year, has preserved their name as the stars of the evening and of the spring, and has caused the festival of the dead to commence in the evening, or with a Halloween. We can also understand how the year of six months arose, that has so puzzled Astronomers.

In the voluminous report on the Aborigines, by a Committee of the Legislative Council of Victoria, Session 1858-9, we find W. Hull, Esquire, J. P., a gentleman who has written a work on the Aborigines, stating "their grand corroborees are held only in the spring, when the Pleiades are generally most distinct; and their corroboree is a worship of the Pleiades as a constellation, which *announces spring*. Their monthly corroboree is in honor of the moon." (p. 9.)

In another place Mr. Hull says, "referring again to their worship of the stars, I may mention that one night I showed Robert Cunningham the Pleiades, and he said 'they were the children of the moon, and very good to the black fellows,'—a remark that recals to our mind 'the pleasant influences of the Pleiades.'"

C. J. Tyers, Esq., Commissioner of Crown Lands, Alberton, (p. 79,) says in confirmation of the foregoing,—“Regarding their religious practices very little is known, so little that Europeans generally believe them to be devoid of any. Yet they do, according to their manner, worship the hosts of heaven, and believe particular constellations rule natural causes. For such they have names; and *sing and dance to gain the favor of the Pleiades*, (Mormodellick,) the constellation worshipped by one body as the giver of rain.” Now the Pleiades are most distinct at the beginning of the spring month of November, when they appear at the horizon in the evening, and are visible all night. Hence their vernal festival of the Pleiades takes place in honor of the Vergiliæ, the stars of spring, at the beginning of November, the very month called in the calendar

* I have only been able to fix the date of this festival among the Peruvians, the Australians, and the natives of the Society and Tonga Islands. The difficulty of procuring necessary works of reference in a Colony will plead, I trust, an excuse for many omissions.

of the Brahmins of Tirvalore, the month of the Pleiades, and among the ancient Egyptians connected with the name of that constellation.

But we are told by another gentleman examined by the committee, that all the corroborees of the natives are connected with a worship of the dead,* and *last three days*. If this be the case, is it not somewhat startling to find that Australian savages, at or near the time of Halloween, All Saints and All Souls, also consecrate three days to the memory of the dead, as a vernal New Year's celebration, regulated by the time-honored Pleiades,—and like the northern festival of the dead, beginning in the evening, or with a Halloween?

“Hinc ubi protulerit formosa ter Hesperus ora,
Ter dederint Phœbo sidera victa locum;
Ritus erit veteris nocturna Lemuria sacri;
Inferias tacitis Manibus illa dabunt.”†

In the Tonga Islands, which belong to the Feejee group, the festival of Inachi, a vernal first fruits celebration, and also a commemoration of the dead, takes place towards the end of October,‡ and commences at sunset.

“The Society Islanders,” Ellis tells us, “divided the year into two seasons of the Pleiades or Matarii. The first they called the *Matarii i nia*, or the *Pleiades above*. It commenced when, in the evening these stars appeared at or near the horizon,” (*i. e.* at or near the beginning of November), and the half year during which, immediately after sunset, they were seen above the horizon, was called *Matarii i nia*. The other seasons commenced when at sunset these stars are invisible, and continued until at that hour they appeared again above the horizon. This season was called *Matarii i raro*, *i. e.* “*the Pleiades below*.” The Pleiades are visible at the horizon in the evenings at the beginning of November. They then culminate near midnight, and are visible till morning. Ellis says that this year began in May; but it is evident that what he calls the first season, “the Pleiades above,” commenced at or near the beginning of November, and the second division must have begun towards the end of April, or early in May. If they appear at the horizon in the evening, on the 5th November, they continue visible at that time till the 24th April following. But, not only was the month of November connected with the

* In confirmation of this, a member of the N. S. Institute, who has been at these annual corroborees, tells me, that as the natives for these occasions paint a white stripe over their arms, legs and ribs, they appear, as they dance by their fires at night, like so many skeletons rejoicing. The custom, however, is peculiar, I believe, to Australia. *White* paint is used for mournful, and *red* for joyful festivals. See Report on Aborigines, p. 70, 94.

† *Ov. Fast.*, Lib. v.

‡ *Mariner's Tonga Islands*, p. 157, 381, 385.

rising of the Pleiades, but also with a festival of the dead, and a first fruits celebration, as among the people of the Tonga Islands.

“The most singular of their stated festivals was the ripening or completing of the year. Vast numbers of both sexes attended it; the women, however, were not allowed to enter the sacred enclosure. A sumptuous banquet was then held. The ceremony was viewed as a *national acknowledgment to the Gods*. When the prayers were finished, and the banquet ended, a usage prevailed *resembling much the popish custom of mass for souls in purgatory*. Each one returned to his home or family marae, there to offer special prayers for the spirits of departed relatives.”* Ellis does not tell us to what mode of dividing the year he refers (for they appear to have had three); but, as the feast of Alo Alo in the Tonga Islands, as well as the festival of the Pleiades in Australia, took place in November, we may assume that this was the new year’s festival of the season of the Pleiades.*

Let us turn from the Islands of the Pacific to Peru, and there we find the primitive calendar of two seasons marked by a new year’s festival of the dead, occurring in November, and celebrated at precisely the same time as in Europe and Polynesia.

The month in which it occurs, says Rivero,† “is called Aya-marca, from *Aya*, a corpse, and *marca*, carrying in arms, because they celebrated the solemn festival of the dead, with tears, lugubrious songs, and plaintive music; and it was customary to visit the tombs of relations, and to leave in them food and drink. *It is worthy of remark that the feast was celebrated among the ancient Peruvians at the same period, and on the same day, that Christians solemnize the commemoration of the dead, (2nd November).*”

Finding the festival held at the beginning of November, I felt convinced that it never could have been fixed in that month by a solar year, such as was in use in Peru, but that it must have been originally the New Year’s festival of the year or seasons of the Pleiades, that must have once been in use in that country. Subsequent investigations bore out the conclusion.

Rivero tells us that in November took place the termination of the year and of seed time. Garcilasso‡ bears distinct testimony to the existence of a traditionary year of seasons.

* It was held at the time of “the blossoming of the reeds.” As the winter season lasts from July to October, this festival must have occurred in October or November. See Ellis Polynesian Res. I. 86, 351.

† Rivero’s Peruvian Antiquities, transl. by Dr. Hawks, (New York, 1855) p. 134.

‡ Book II. ch. xi. Garcilasso says the harvest time was in March; but Rivero (p. 132) places it in May.

“ Yet, for all this sottish stupidity, the Incas had observed that the Sun accomplished its course in the space of a year, which they called *huata*: though the commonality *divided it only by its seasons*, reckoning their year to end or be finished with their harvest,” (*i. e.* in May.)

Here we have the year ending with the months of November and May, a plain proof that the Southern year of the Pleiades ending in November and May, must have existed there before the Incas invented or introduced the solar year, and must have been the seasons referred to by Garcilasso. As the festival of the dead is, however, the new year’s festival of the year of the Pleiades, we may assume that it must have, in Peru, originally marked the commencement of the year at the beginning of November. Wherever the festival of the dead occurs in November, even among nations now far north of the equator, the same inference may, I believe, be adduced. The race by whom it is preserved must have once regulated that festival in November, by the rising of the Pleiades, like the Australians.

In Persia we find a singular light thrown on the calendar by the festival of agriculture and of death celebrated south of the equator. In the ancient calendar, November was consecrated to the angel who presided over agriculture and death. We have seen that the month in which this festival occurred in Peru, was called “ the month of carrying corpses.” The month of November was formerly called in Persia *Mordâd*, the month of the angel of death. In spite of the calendar having been changed, the festival of the dead took place at the same time as in Peru, as a new year’s festival, (although the year no longer commenced then). It is called by some writers the *Nouruz of the Magi*, because the Magi, still adhered to the primitive new year’s festival.* It commenced in the evening with a Halloween, which was regarded as peculiarly sacred. *Unde hujus diei Vespera quibusdam Persarum, peculiari nomine signatur Phristâph.*† Bonfires are lighted at this festival as they are in Britain, and in most portions of the globe, at this season of the year.‡

In Ceylon, Sir Emerson Tennent says, a festival is held that is a species of a harvest home and a commemoration of the dead. It must, however, be rather a first fruits celebration, like that of nations south of the equator, as the harvest is over in May or June. This festival of agriculture and of death takes place at the beginning of November.§

We now turn to Mexico, and there we find that the great festival of the

* *Rel. Vet. Persarum*, 238. † *Id.* 237. ‡ *Id.* 249.

§ Tennent’s *Christianity in Ceylon*, 202, 228. Forbes *Ceylon*, 2, 322. See *The Mahavansi* trans. by Upham, III. 164.

Mexican cycle was held on the 17th of November, and was regulated by the Pleiades. It began at sunset; and *at midnight* as that constellation approached the *zenith*, a human victim, Prescott says, was offered up to avert the dread calamity which they believed impended over the human race. This belief* was so remarkable that I cannot omit a reference to it here. They had a tradition that at that time the world had been previously destroyed; and they dreaded lest a similar catastrophe would, at the end of a cycle, annihilate the human race.

Now it is most remarkable to find that the Egyptians, with their Isia, or new year's festival of agriculture, and of the dead, that took place on the 17th day of November, associated traditions as to the deluge, and it is still more surprising to find that the 17th day of November is the very day on which, the Bible tells us, the deluge took place.†

Greswell has devoted several chapters, and much learning, to the 17th day of November, (Athor),‡ to show how remarkable a landmark it has always been, through a long lapse of centuries, for the corrections of the Egyptian calendar, and he derives from it some curious arguments in support of his views. De Rougemont and other writers have referred to this day, but have thrown no light upon it. They seem, however, not to have observed that even among the Persians the same day was peculiarly venerated. Hyde says that in the ancient Persian calendar the 17th day of November was held so sacred, that all favors asked of rulers were granted on that day;§ but why it was so venerated he does not attempt to conjecture. Even tradition has been unable to preserve the history of this day; that must be sought for in the very earliest ages of the world, or among the rudest existing types of man. In the mysteries of Isis, the goddess

* Prescott's *Conq. of Mexico*, I. b. 1, ch. iv.

† While the above was going through the press, as I was convinced that the memory of the deluge had been thus preserved among the Hebrews, Egyptians, Greeks and Mexicans, in the traditions connected with the new year's festival, and that the date of the commencement of the deluge, the 17th day of the first month, of the primitive year, was not of an historical but of an astronomical character, I most closely examined the Mosaical account of the deluge, and found my conjecture singularly verified. The deluge commenced on the 17th of the 2nd month of the Jewish year (*i. e.* November); the ark rested on Mount Ararat on the 17th day of the 7th month; and the dove returned with the olive branch on the 17th day of the 11th month. Though the connection of this with the traditions and calendars of heathen races is somewhat startling, I am convinced that should the study of *Ethology* afford a clue to the primeval origin of pagan idolatry, it will at the same time conclusively prove how entirely different and distinct must have been the source from which the Hebrews derived the great truths and principles of our religion.

‡ Those wishing to examine into these points, will find the following references bearing on them.—Greswell's *Fasti Catholici*. I., 82, 152, 154, 168, 181, 196, 198, 200, 225, 228, 229, 343, 356; II., 104, 115, 226; III., 88, 89, 112, 113, 131, 160, 166, 330, 405, 407, 413, 416; IV., 173, 610. See *Origines Kalendarie Italice*, I. 344, 348, 351 to 390, 423, 430.; III., 33, 460, 516.

§ See *Rel. Vet. Pers.* p. 243. It was sacred to Murdad, the angel presiding over agriculture and the dead.

of agriculture and of death, the funeral part of the ceremonies, the lamentations and search for Osiris commenced on the 17th and ended on the 19th. There was also a Julian year of the Egyptians, which commenced, Greswell says, on the 18th of November.*

Herodotus tells us, that Isis is the same as the Greek goddess Ceres, who with her daughter Proserpine presided over agriculture and the dead.†

Among the Greeks, besides existing in other ceremonies, the primeval festival of the dead appears under a veil of mythology in all the ancient mysteries, but above all in the greatest of them, the Eleusinian. The Attic Anthesteria and the Roman Feralia were funeral celebrations, and held on the 17th, 18th, and 19th of February. We may therefore assume, that as the Lesser Eleusinian mysteries, which were sacred to Proserpine alone, were celebrated in that month, they were held on those ill-omened days.‡

The Macedonians retained the primitive year beginning in November.‡ It is peculiarly interesting to note that with the festival of the dead, the tradition as to the deluge was also transferred by the Athenians to the 17th day of February. Even in some other months, the 17th seems to have been a conspicuous day in the Greek calendar. In Persia, in every month, there were three days of fasting and sadness; but as the 17th and 18th days were dies nefasti, on which no work was done, we may assume that the 19th was the ultima dies placandis manibus, and that the 17th, 18th and 19th were the days of mourning.¶ In Europe, Asia and Africa, we find days in every month consecrated to the memory of the dead.

Let us now look south of the equator for an explanation: 1st—Why the 17th, 18th and 19th of the month were so funeral. 2nd—Why the primitive year of the Egyptians and of other races, and their funeral mysteries once began on the 17th day of the month. 3rd—Why, not only at every new year's festival, but even monthly, the dead were commemorated.

* Fasti Cathol. iv. 180.

† It is interesting to note how they were connected together. The dead were called Demetriakoi, or belonging to Ceres; while the name of Proserpine means the bringer of fruits. They were evidently originally one deity, presiding over the festival of agriculture and the dead. See Müller's History of the Dorians, translated by Tuffnell and Lewis, ii. 405.

‡ According to Ouvaroff they were more ancient than the Greater Mysteries, which were literally devoted to mourning, as they were consecrated to Achtheia (the Goddess of "Grief.") See Lempriere v. "Eleusinia."

¶ Most writers agree that Thesmophoria, which were sacred to Ceres and Proserpine, were borrowed from the Isia. They were held for three days, and according to Plutarch at the same time as the Isia, "when the Pleiades were most distinct." See Ouvaroff on the Mysteries sec. III. p. 36 to 38. Gebelin Le Monde Primitif, IV. 347, 349. Fast. Cath. I. 178 to 181; III. 112, 160. Orig. Kal. Ital. I. 423 to 429.

§ See as to the commencement of ancient year, Clinton's Fasti Hellenici, 355, 364, 366, 618. ¶ Hyde Rel. Vet. Pers. p. 230, 232, 248, 262.

Almost all savage races, like all nations of remote antiquity, regulate their months by the new or the full moon, and hold festivals of a funereal character at the time of the new moon, or when the nights are darkest.

The Australians not only hold an annual corroboree of the Pleiades, but also a monthly corroboree of the moon, apparently connected with a dread of ghosts, or a worship of the dead. They regulate their months by the full moon. The Hindoos offer in every lunar month, off Maha-cala, the day of the conjunction, and defined as "the day of the nearest approach to the Sun," "obsequies to the manes of the *pitris*, or certain progenitors of the human race, to whom the *darker* fortnight is *peculiarly sacred*." Sir William Jones also says, referring to a Hindu work "many subtle points are discussed by my author concerning *the junction of two*, or even *three lunar days in forming one fast or festival*."*

The Chinese, the Africans, the Caribs, and other races of America, the Greeks, the Romans, and almost all ancient nations, kept a commemoration of the dead in the dark nights of the moon.†

Here we have an explanation for a monthly commemoration of the dead, but why were the 17th, 18th and 19th‡ days of each month, among some races, especially of a funereal character? Ellis tells us that the Society Islanders regard the 17th, 18th and 19th nights of the moon, as seasons "when spirits wander more than at any other time,"|| a plain proof that even among the Pacific Islanders, three days, in every month, must have been consecrated to the dead, as to this day, it is still believed in Britain, that on Halloween, when the festival of the dead once commenced, "the spirits of the dead wander more than at any other time of the year." "This is a night when devils, witches, and other mischief-making beings, are all abroad on their baleful midnight errands."

But the question arises, how came the beginning of the year to be, among some nations, on the 17th day of the month? The explanation, I think, is plain. The Chinese, the Hebrews, and other races, regulated the beginning of the year at the time of the new moon *i. e.*, at the time of the festival held in the dark nights of the moon. With many races, the 17th, 18th, and 19th days after the full or the new moon, were evidently re-

* Sir William Jones' works, (ed. 1807) vol. IV. p. 129.

† De Rougemont Le Peuple Primitif, ii. 246, 263, 355. Boulanger, I, 269 to 297, 301. Horace Odes III. 23.

‡ See Fast. Cath. III. 160.

|| Ellis' Polynesian Researches, I. 88. If the Society Islanders commenced the month at the new moon, the nights peculiarly consecrated to the dead, would be the light nights, instead of the dark nights of the moon. If their month began at the time of the full moon, the 17th, 18th, and 19th, would be the three dark nights succeeding the new moon, and would correspond with those devoted in Hindostan, and in many other countries, to a commemoration of the dead.

*garded as peculiarly sacred to the dead, and were the monthly days of rest or the monthly *Sabbath* of heathen races.

Our own mode of regulating Easter, will serve to explain the commencement of the ancient year. The common prayer-books says: "Easter day is always the first Sunday after the full moon which happens upon or next after the 21st day of March." But the Hebrews probably substituted four sabbaths in place of one monthly time of rest, and used the vernal equinox, instead of the rising of the Pleiades, to regulate their Passover. Let us substitute the monthly festival of the dead for the word sabbath, and the rising of the Pleiades for March 21, and we read, "New Year's day is always the monthly sabbath, which happens upon or next after the culmination of the Pleiades at midnight." But as this would occur near the month of November, we can understand that when the months ceased to be lunar, and their festivals "movable," the new year's festival would, for some time at least, continue to be held on the 17th day of the first month, and that the 17th, 18th and 19th days of every month would still appear in ancient calendars as funereal days. We can also understand that a traditionary veneration for the 17th day of the month, especially of November, would long continue, like some old sea margin, to show the changes which time had effected; and that the new year's festival of the dead, preserved in the mysteries of Isis, would long be held on the 17th, 18th and 19th nights of the first month of the primitive year, though no longer those dark nights of the moon, in which the spirits of the dead are wont to wander forth from their Maræes and their temples to receive the offerings of their trembling worshippers.*

Among the Romans we find a trace of a partial observance of the festival of the dead in November.† They seem however to have borrowed their Feralia, or festival of the dead, from the Athenian Anthesteria, as they were both held on the 17th, 18th and 19th of February.‡ The more ancient institution was the Lemuria, or festival of the ghosts, celebrated in May—a month, therefore, so unlucky that no marriage took place in it. Ovid and Greswell both agree as to the antiquity of the Lemuria. It is evident that this festival, transferred from November to May, was originally regulated by the heliacal rising of the Pleiades in the morning. Yet the offering to the spirits took place at

* Wherever we find the festivals of a nation, especially those of a mournful or funereal character, occurring on the 15th, 16th and 17th, or on the 17th, 18th and 19th days of the month, there is strong reason to assume that the month must have originally commenced, not with the new, but with the full moon. Among the Hindus, both systems are in vogue. See on this point Greswell's *Fasti Catholici*, I. 62. Sir William Jones works, IV. 128.

† Sauberti de Sacrificiis, 89.

‡ Orig. Kal. Ital. I. 303, 423, 430.

midnight, a time when that constellation was invisible. What can have made that hour so peculiarly marked ?

“Non haec Pleiades faciunt, nec aquosus Orion.”*

Greswell connects this circumstance with the November festival of the Aztecs, which *commenced in the evening*, and in which *midnight* was the hour of sacrifice. From this he infers that the calamity commemorated was the event of the sun going back ten degrees in the days of Hezekiah. His remarks as to the Aztec festival, supply a clue to the fact that the Lemuria must have been moved from November to May, from the month when the Pleiades rose in the evening and culminated at midnight, to May, when they were invisible till early dawn.†

Before concluding this necessarily superficial sketch of this primeval new year's festival, a subject respecting which scores of volumes might be written, I must turn to Britain to see if we have among us any traces of this primitive year, or seasons of the Pleiades. That it did exist among the Celtic race‡ has long been known to those who have studied its history and customs. Wyld says “the first great division of the year was into summer and winter, Samradh and Geimradh, the former beginning in May or Bealtine, and the latter in November, the Samhfhium, summer end. On the first of May took place the great Druid festival of Beal or Bel, and at the beginning of November All Halloweven;§ and it is strange that both the eve of May day, and Halloween, are ill-omened nights,

* Propertius II. 16. 51.

† “The ceremony of the secular fire among the Aztecs, the oldest, the most solemn, and most sacred of all in their calendar, seems to imply the same thing of them; for that was celebrated at midnight; that is though the ceremony itself *began at sunset*, the consummation or conclusion, by the lighting anew of the secular fire, took place *at midnight*. The primitive rule of the cycle,” (the nocturnal system, the day commencing in the evening,) “and a co-ordinate rule borrowed from midnight, seem both to have been associated in this one ceremony.

“We have very little doubt indeed that, were the truth known, both the ceremony of the secular fire, and the change of the rule of the nocturnal cycle (if it must be so called) among these nations, would be found to be ultimately due to the miracle of B. C. 710, and to the circumstances under which it took place among them, and to the effect which it produced on their fears and apprehensions.” But the connection of the Pleiades with the Aztec festival, seems to have somewhat puzzled Greswell. “We recommend this point to the notice of astronomers. The fact is certain that the *culmination of this particular constellation* was one of the phenomena presented by the heavens, to which the Aztecs in particular, for some reason or other, looked with peculiar interest, and attached peculiar importance. It was associated with the ceremony of the secular fire, and apparently from the first; the moment prescribed for the offering of the stated sacrifice, followed by the rekindling of the extinguished fires, (destined to last another secular period of 52 years) being precisely that when the Pleiades were in the middle of the sky.”—Fasti Catholicæ I, 362; as to Lemuria, p. 356; also see rising of stars being reversed, p. 343.

‡ Wyld's Irish Popular Superstitions, p. 38.

§ That Halloween was not only a funereal, but also an agricultural festival, is perfectly clear. Associated in Britain with a harvest home, the *Kernbaby*, or Cornbaby, must have once been one of its features. The following passage is in point:

Shaw, in his History of the Province of Moray, p. 241, says “A solemnity was kept on the eve of the 1st November, as a *thanks giving for the safe ingathering of the produce of the fields*. This, I am told, but have not seen it, is observed in Buchan, and other Counties, by having *Halloweve fires* kindled on some rising ground.” Brand's Pop. Ant. 388.

on which prudent persons in Ireland, from fear of encountering fairies and ghosts, avoid being out after dark.*

Classical writers of antiquity tell us that in Britain Ceres and Proserpine were worshipped in the same manner as in the mysteries of the Cakiri. Now we have seen that Proserpine and her mother Ceres are really the same Deities, both being connected with agriculture and the dead. In Sicily, Ceres was worshipped in May, and Proserpine in the autumn.† The latter was called Core, or the damsel. Are there any traces of her still in Britain? It is manifest that the May queen, and the Kernbaby of the harvest home, are either relics of this deity, or the origin of the myth. But we have evidence that they are as old, if not older than Proserpine herself. In the Tonga Islands, at a first fruits celebration, a child presides as a sort of Southern queen of the spring, a November queen, if I may give her a new title.

The Tow Tow, a species of first fruits celebration, takes place "at the time when the yams are approaching maturity, *in the early part of November,*" when prayers are offered up to A'lo A'lo, the God of weather, Mariner, in describing it, says "a deputation of nine or ten men from the priests of A'lo A'lo, all dressed in mats, with green leaves round their necks, arrives with a female child, to represent *the wife of A'lo A'lo.*"‡ They offer up a prayer for a fruitful season to the god, and then divide the provisions collected for the occasion. One pile being assigned to A'lo A'lo, and to other gods. Mariner tells us that "she is selected from the chiefs of the higher ranks, and *is about eight or ten years old*; during the eighty days of this ceremony, she resides at the consecrated house of A'lo A'lo, where, a day before the ceremony, a cava party is held, at which she presides, as well as at a feast which follows. She has nothing to do on the actual days of the ceremony, except to come with the deputation and to sit with them." Here, then, we have, South of the Equator, a "queen of the May," or a *Kernbaby*, whichever we may call her. But in China, Core, or the damsel, assumes more distinctly the funereal cha-

* See Wyde, 52 to 58; Brady's *Clavis Calendaria*; also Brand's *Popr. Antiq.* I, 380.

† The marriage of Proserpine, who was "in autumn wed," must have been almost simultaneously celebrated with that of the Core of the South. But the myth of the appearance and disappearance of Proserpine merely typified the appearance and disappearance of the Pleiades. For three days at the Thesmophoria Ceres mourns for her daughter, who for six months is visible on earth, and for the rest of the year is compelled to reign with Pluto in hell. Dupuis shows clearly that the story had some reference to Taurus. But as Ceres was comforted by *Hesperus*, and by *certain stars* seen by her *in the evening*, the appearance of Proserpine must originally have meant the beginning of "the Pleiades above," which commenced when those stars were first visible at the horizon in the evening. In November the great festival of the Pleiades is still celebrated by the Australians. The fact that there was a temple in Sicily in which Ceres, Proserpine and the Pleiades were jointly worshipped, confirms my view of this strange myth. Dupuis V. 270; IX. 340; Or, *Fast.* IV. 538. Callim. *Hymn.* in *Cererem.*

‡ Mariner's *Tonga Islands*, 335.

character of Proserpine.* At the festival of the dead, a child presides, who receives the offerings made to deceased ancestors.† In the South she is the wife of A'lo, the god of weather, but in Grecian mythology, she is "in autumn wed"‡ to Pluto, the god of the dead; and in Egyptian fables, she is doomed, at the November festival of the new year, to mourn Osiris, the God of Agriculture and "the Lord of Tombs." It would be strange, if, in the half naked little Fiji savage, the wife of A'lo, we should find a clue to her, who was "the ancient goddess" in the days of the Patriarchs, and whose statues bore the inscription, "I am all that has been, that shall be; and none among mortals has hitherto taken off my veil."§

Such then, north of the Equator, are the scattered fragments of, what

* Since writing the above, I have met with a very interesting confirmation of my views Callee, the Hindoo Core, "who appears," says Sir William Jones, "in the *calijug*, as a damsel *twelve years old*," presides over a festival of the dead at the beginning of October. "She wore a necklace of golden skulls descriptive of the dreadful rites in which she took so gloomy a delight." The offerings which were prescribed by the Vedas were human sacrifices, for which, however, bulls and horses were substituted. Soul cakes are also consecrated to her, as they were to Proserpine in Greece, as the deity presiding over the dead.

Our soldiers found at Cawnpore an ode invoking "the black Goddess," the cruel Callee, written by Nina Sahib before the outbreak. The soul cake, the symbol of revolt among the Hindoos, was the emblem of this bloody goddess; and there can be but little doubt that the slaughter of our unhappy countrymen was regarded by the fanatical Sepoys as a welcome offering to their sanguinary deity. If any of her victims had ever in their native land been at a rustic "maying," or harvest home, how little could they have dreamed, as they looked at the May Queen or the Kernbaby, that they saw before them the primitive type of a cruel deity, at whose altar they were doomed to be sacrificed!—See Sir William Jones' works IV, 185.—Maurice's Indian antiquities, II, 181. Hardwicke, the late Christian Advocate at Cambridge, is strangely in error on this point; see "Christ and our other Masters," part II, page 19.—See as to worship of the dead, III, 32, 125, 176, 196, IV, 78.

† De Rougemont, *Peuple Primitive*, v. II, p. 356.

‡ See Orphic Hymn to Proserpine.

§ Exhibiting a funereal and agricultural character, the ancient mysteries were, as we have seen, clearly connected, by their very time of observance, with the new year's celebration of the South, the festival of first fruits, and of the dead. But even their obscene rites and their peculiar secrecy, may be solved by a reference to the savages of Australia and of Central Africa. Europeans, who have been initiated by the Australians into their mysteries, which they describe as being of an obscene nature, whenever they make themselves known to the natives by the secret signs they have learned, are implored not to divulge the sacred mysteries.

The same freemasonry exists among the natives of America, and of Central Africa. Among the latter the priest is called an *Obi* man, and the temples where these secret rites are observed are called *Oboni*, or houses of *Obi*, and are ornamented with phallic emblems, or symbols of generation.

Now, I have found, that *Obi* means, in Central Africa, an ancestor, one who begets. Hence the *Obi* man is inspired by ancestors, and the *Oboni* are temples of the dead. Our very word necromancy (prophecy by aid of the dead) carries us back to the *Obi* of the Africans. At the Oracle of Delphi, the priestess, before she uttered responses, was inspired by *Ob*, and must have been originally nothing more or less than an *Obi* woman.

Is it not strange that phallic emblems, though so very offensively significant, have been assigned by the learned to almost everything except the worship of ancestors?—See Report on Aborigines, p. 64, 69, 76.—See Bowen's Central Africa, (New York, 1857), p. 271, 315 to 319: also Dictionary of Yoruba Language, Smithsonian Contributions, X., xvi. xix. 109.—De Rougemont's *Peuple Primitif*, II, 363. I refer those who may take an interest in such matters, to the following authorities as to the funereal character of ancient mysteries, and the time of their observance, &c.: Dupuis I., 234, and seq., 312, 340, 349, 364, 390, 402, 410, 422, 427, 439, 443. Boulanger *L'antiquite dévoilee*, I., p. 280 to 303; III., 178 to 186. Et. Croix sur les Mysteres du Paganisme, I. 54, 55, 66, 75, 78, 317, 340, et passim. Le Monde Primitif, III, 320. Ourvaroff on the Mysteries, p. 1, 27; also Christie's notes, 169, 172. Warburton's Divine Legation of Moses, Faber's Origin of Pagan Idolatry, and Bryant's Mythology, are principally devoted to a subject, which has caused more learned and fruitless speculation than any other topic connected with the history of ancient nations.

we can only regard as the wreck of the primitive Southern year, and of its New Year's festival of first fruits, and the dead. I have endeavoured to collect together these *disjecti membra*, diffused and hitherto lost in vague myths, confused calendars, uncertain traditions, and obsolete customs.* Yet, in the New, as well as in the Old World, civilized and savage races gaze with equal wonder on the memorials, that everywhere exist, of the observance of this festival by primeval man. In the large deposits of ashes, and of the remains of food, found in vast burial tumuli in Australia, America and Asia, the graves of races long extinct,† we have significant evidence of this new year's commemoration dating back to the most remote ages; while even at the burial cave at Aurignac, to which an antiquity of not less than 8000 years is assigned by some authorities, we have the same memorials of the feasts and fires of this ancient festival.‡ Its memory has long been forgotten. Preserved only in the rites of heathen races, or merely lingering, among civilized nations, in the customs and superstitions of the peasantry, this festival has never been considered worthy of the attention of the historian or of the ethnologist; and

* Though it has required much time and labor to collect even the materials which I have used, respecting this festival north of the equator, the difficulty has been far greater in obtaining any definite information regarding its observance in the southern hemisphere; first, because travellers are generally ignorant of, or inattentive to the festivals of savage races, and rarely specify the time or the particulars of their observance; and secondly, because in a colony, from the absence of extensive libraries, it is almost impossible to glean precise information, which, even if it exists, can only be procured from a large number of writers. As regards Polynesia, I have felt this difficulty very much. Ellis, on whom I have had mainly to rely, though he regards the Polynesians as belonging to the same race, and almost identical in their customs and religious ideas, does not clear up a point of no little importance in these investigations, as to the festival of the dead, and the year of the Pleiades existing universally throughout the Pacific Islands, his remarks being, in a great measure, confined to the groups of numerous Islands, known as the Georgian, and Society Islands. Even his work I could not procure while writing this paper. I had therefore to rely on notes made some years ago, while reading his works, before my attention had been particularly drawn to this subject. As, however, south of the equator, on the west coast of South America, among the ancient Peruvians, as well as in the southern Pacific, in Tahiti, the Tonga Islands, and Australia, we find the year of the Pleiades or its New Year's festival, there can be but little doubt that equally distinct traces of them will be found in the more northern islands of the Pacific. A reference to Crawford's "Indian Archipelago" will confirm this view. See I., 28.

† See Report on Aborigines, p. 62. The work of Messrs. Squier and Davis on the Mississippi mounds, and Dr. McPherson's researches at Kertch, throw a light on this subject.

‡ The existence of articles resembling American wampum in the cave at Aurignac, is peculiarly interesting, both as tending to throw light on the habits of the race that then existed in Europe, and as giving some clue to their representatives among existing nations. The cowrie (*Cypræa moneta*) is used in Asia and Africa, and is entirely different from the relics to which I refer. In America, shell money is made from the shell of the hard shelled clam, (*mercenaria violacea*, *Felum*.) which is cut into small oblong pieces, perforated for the purpose of being strung into "beads of wampum," which are buried with the possessor at his death. Hence in most Indian graves we find numerous pieces of perforated shell. This throws a light on the following passage in Sir Charles Lyell's "Antiquity of man," (p. 188.) "Mixed with the human bones, inside the grotto, first removed by Bonnemaïson, were eighteen small, round and flat plates of a white, shelly substance, made of some species of Cockle (*cardium*), and pierced through the middle, as if for being strung into a bracelet."

As there is no further remark made concerning these specimens resembling wampum, soon after the work appeared, I drew the author's attention to the point. They are plainly not cowries, as the shape precludes such an inference.

Should the use of wampum be limited to the New World, an inquiry into this subject may lead to interesting conclusions. The mode of making wampum is described in a note to "Rule and Misrule of the English in America," by the author of Sam Slick, b. ii., ch. v. See Prehistoric Man, by Dr. Danl. Wilson, I, 218, 443, II, 147.

this paper is the first attempt that has been made to throw any light on its history or its origin.

I have restricted my remarks to such points as connect it with a year commencing in November, a branch in itself far too extensive for the space at my disposal. My next paper will show the light which this festival, occurring in February, throws on the primitive northern year; and my third will be devoted to a far more interesting and easier branch of enquiry, as to the prime origin of this festival of the dead, and the influence it has exerted on the idolatry, the mythology, and the religious rites of all ancient nations, an influence even still discernable in the customs and modes of thought of civilized nations.

That, from Australia to Britain, we have all inherited this primitive year and its new year's festival, from a common source, is plainly manifest. Was it carried south by northern nations; or, has there been a migration of southern races to northern latitudes?

That the "Feast of Ancestors," which still lingers in our All Halloween, All Saints and All Souls, is the same as the *Inachi* of the South, and was originally the New Year's festival of a primitive year commencing in November, is a matter, which can, I believe, be established beyond any question; but in what part of the world it first originated, is necessarily, with me, a matter of vague conjecture only, especially with the limited materials I possess respecting the festivals of southern races. The fact, that the year of the Pleiades, as well as the ancient reverence for that constellation, only now exists south of the equator, is, however, in itself very significant.

We have hitherto examined the universal customs of nations, let us now turn to those wide spread primitive traditions, which, though hitherto unexplained, and apparently inconsistent with each other, have been regarded from the days of Plato to the present, as embodying the dim outlines of primeval history.

First—We have the very remarkable tradition of remote antiquity, referred to by Plato, and by modern writers, as to the sun, moon and stars having once risen in the opposite quarter to what they now do. (Greswell* regards the tradition as historical evidence of a miracle. Can it be explained by natural causes? It can; but only in one way—by supposing a migration of races from south to north of the equator.

To the Tahitians, the sun, moon and stars rise on their right hand; to us, they rise on our left.

* *Fasti Catholici* I, 343.

Second—The most ancient tradition perhaps in the world, one that has left its impress on the astronomical systems, the religious rites, and even the social customs of nations from Syria to Japan, preserves the belief of the Chaldæans that the first inhabitants of Asia were a maritime race that landed on the shores of the Persian gulf.*

Third—From China to ancient Britain prevailed the uniform belief that the ancestors of the human race came from Islands; and from the time of Plato to the present, scores of volumes have been written on the subject.† A celebrated French philosopher asks us, “Ne trouvez vous pas, Monsieur, quelque chose de singulier, dans cet amour des anciens pour les isles? Tout ce qu’il y a de sacré, de grand, et d’antique, s’y est passé: pourquoi les habitans du continent ont ils donné cet avantage aux isles, sur le continent même?”‡ An enthusiastic Welshman has gone near home for the primeval paradise, though a mistaken impression undoubtedly existed among ancient nations, that Britain much more nearly resembled the infernal regions.§

Let us imagine that a migration did take place from Southern latitudes, and what would be the result? The wanderers would bear with them a recollection of the Islands of the south, which they had left. They would see with dread, and remember long, that the stars that once rose on their right hand, had apparently reversed their movements. They might bring with them a year of seasons only suited to their former homes.

The stars that once announced spring would long continue to be revered as the *Vergiliæ*, though rising at the beginning of summer. Once marking the commencement of the year by appearing to their worshippers on the southern Halloween, and hence causing “the evening and the morning” to be “the first day,” the Pleiades would long retain their name as the *Hesperides* (the stars of the evening), even when they had ceased to regulate the year, when their “pleasant influences” had been forgotten; when their rising in the evening was no longer revered, and their heliacal rising and setting in the morning was alone regarded;|| when even that mode of regulating the seasons, had become disused, and the past influence and history of the Pleiads only existed as a matter of fable, and of doubt even to Astronomers themselves.

* Faber's, II. 378. De Rougemont, I. 325. Dupuis, V. 1. Layard's *Nineveh and its remains* II. 466.

† De Rougemont, II. 248. Faber's origin of Pagan idolatry, I. 393.

‡ *Letters sur L'Atlantide*, par M. Bailly, p. 361.

§ Davies' *Mythology of the British Druids*, 158, 181.

|| See Grenewell's *Orig. Kal. Ital.* III, 58, 460, 516. Also, *Fasti Catholici*, II. 110, which is particularly in point, also 104. Dupuis IX, 183. Sir Cornwall Lewis' *Astronomy of the Ancients*, p. 11, 25, 60 to 67.

Yet we find among ancient nations, that the Hesperides were connected most singularly with the traditions as to the primitive abodes of our race. The Southern Garden of the Hesperides recalls them to our mind;* while the name of these daughters of Atlas and of the Ocean, is blended with the memory of the lost Island of Atlantis. The key to many a mysterious myth will yet be found in the history of the seasons of the Pleiades.†

It is not less interesting to mark the wreck of the southern year, and of its New Year's festival of first fruits and of the dead, over which the Virgilæ once presided.

In some cases, as in ancient Egypt, in Britain and Persia, we find it stranded in November as an ancient popular observance, though the year had long ceased to commence in that month. In other countries it drifted off from the autumn to form a New Year's festival in February. In one instance it shared the fate of the Pleiades, and took place, as the Lemuria of the Romans, in May, in which month it must have once been regulated by the heliacal rising of the *Hesperides* in the *morning*; while the year of two seasons only survived in fables as to the two-faced Janus, or as matters of doubt and mystery to astronomers.

So entirely have the history and "the pleasant influences of the Pleiades" been forgotten, that the latest work on the astronomy of the ancients does not even refer to the primitive year commencing in November, or to the Pleiades as dividing its seasons. Even where history has

* See Dupuis I, 329. De Rougemont, II, 248.

† As the fables of Io and Icarus, hitherto unexplained, seem to relate to traditions as to a migration of races, and to changes in the seasons, it may be worth while to refer to them here. Io, the daughter of *Inachus*, is the same as Isis, who, we have seen, is plainly a mythical embodiment of the primitive year, and of its funereal and agricultural New Year's festival. The name of the Hindoo Isis, *Calli*, means *time*. Mythology tells us that Io, accompanied by the Pleiades, after wandering over the whole earth, and being persecuted by Juno, on account of Jupiter, arrived at last at the Nile, where she was worshipped as Isis. To what can this refer, except to a year regulated by the Pleiades, having been brought from some distant country, and embodied in the myth of Isis. The fable of Io appears plainly in the Hindoo god, *Carticeya*, (the Pleiades?). A reference to the representation of him, given by Sir Wm. Jones, will leave but little doubt on this point. By his name, as well as by his crown of seven stars, he represents the Pleiades. By his faces looking in opposite directions, and by his six arms on each side, Janus bifrons, and the year of two seasons of six months each; while in the peacock, on which he rides, we have the well known classical emblem of the many eyed Argus, the watchful keeper of Io.

Sir William Jones calls *Carticeya* the Hindoo Orus; but Orus or Horus, Bunsen says, unites in himself all the myths of Isis and Osiris.

The persecutions of Io, probably refer to traditions, as to the seasons having changed, in consequence of a migration of races, and having become unsuited to the year and its festivals.

Icarus falling short in his flight, from Jupiter or the sun having melted the wax with which his wings were fastened on, must also have reference to a change in the time of harvest.

Now it is a curious coincidence, if nothing more, that in Africa, to this day, *Oro* is still worshipped, as he is in Polynesia. *Isi* means a new period of time, *tsimi* a feast or festival, and *skore* the harvest.

See Sir Wm. Jones' works III, p. 363.

Bunsen's *Egypt's Place in Universal History*, I, 434 to 437.

Diety. of Yoruba Language—introd. XVII.

Bowen's Central Africa, p. 272, 317.

The learned have invariably ignored the fact, that Greek mythology points, with singular uniformity, not to Egypt or to Asia for its origin, but to Ethiopia, and the ocean beyond Africa.

preserved the tale of the Aztecs regulating their cycle in November by the culmination of the Pleiades, Greswell considers the circumstance so remarkable, as to deserve the special attention of Astronomers, and assumes that, if explained, it will favor his view as to there having been once a miraculous suspension of the laws that govern the universe.

It is not gratifying, it is true, for civilized and refined nations to trace their origin to the savages of the Pacific Islands, yet those persons who may dislike the conclusion to which this enquiry tends, may, if they agree in the correctness of my views, console themselves by remembering the monuments of an extinct civilization, that are still to be found in those Islands, and that must have been the work of races far superior to the present natives of Polynesia.*

Yet the Islands of the southern ocean most nearly realize the memory of the Fortunate Isles, "where the air was wholesome and temperate, and the earth produced an immense number of fruits, without the labors of men." The early European voyagers, transported with the beauty and salubrity of the Islands of the Pacific, fixed upon them as the primeval abodes of our race. Even nature would appear to confirm the impression. There the very ocean and the stars seem subservient to man. The tides with unvarying regularity† mark morning and evening, midday and midnight; the Pleiades divide the seasons and regulate the year; and "the celestial clock,"‡ the brilliant Southern Cross, by its deflection in the heavens, proclaims the hours of the night.

The conclusions to which ethology§ has led me, that we must look south of the equator, if we would find the origin of our November festival of the dead, or a solution for the traditions as to the Pleiades, receive a very significant confirmation from the following passage in a lecture

* I refer here to the singular remains in the Easter Islands, that have attracted so much attention.—Ellis' Pol. Res., III. 325.

† "But the most remarkable circumstance is the uniformity of the time of high and low water. During the year, whatever be the age or situation of the moon, the water is lowest at six in the morning, and at the same hour in the evening, and highest at noon, and midnight. This is so well established, that the time of night is marked by the ebbing and flowing of the tide; and in all the Islands, the term for high water and midnight is the same."—Polynesian Res. I. 29.

‡ Humbolt's Cosmos, translated by O. C. Otte, (N.Y. 1850) II. 290.

§ I may, I trust, be pardoned for coining a new word for researches into a subject hitherto considered to be either unworthy of attention or closed against regular investigation. That the customs and superstitions of nations are most wonderfully enduring memorial of the past, will, I trust, be apparent from some of the facts contained in this paper. When I come to treat more particularly of the festival of the dead and of its origin, this will be much more conclusively established. Even should the interpretations, which I have given, prove entirely incorrect, it will be plain that, to more competent enquirers, the study of customs opens up a new and most interesting field, that is even more susceptible of scientific research, and that will shed more light on the social and religious life of primitive man, than philology itself.

The Father of History says, "Pindar appears to me to have truly said that custom is the king of all men;" and Sir William Jones, the only modern writer, who seems to have duly

delivered February 23rd, 1863,* by Professor Max Müller. His remarks, coming from one whose profound researches have shed so much light on the history of our race, are entitled to a peculiar weight. Referring to his attention having been recently drawn to the supposed similarity in the structure of Polynesian, and Indo-European languages, he says, "strange as it may sound to hear the language of Homer and Ennius spoken of as an offshoot of the Sandwich Islands, mere ridicule would be a very inappropriate and very inefficient answer to such a theory." "There are other theories not less startling than that, which would make the Polynesian language the primitive language of mankind."

recognized the value of these historical materials, suggests that if a comparison of the *times of observance* of the festivals of nations were made, "there would be found striking resemblance among them; and an attentive comparison of them all might throw great light on the religion, and perhaps on the history of the primitive world." See Sir W. Jones' Works (ed. 1807,) IV. p. 165.

I use the word *Ethology*, for although Ethics would really embrace these researches, that word has now acquired a limited and conventional meaning, while *Ethology* is quite as admissible as *Ethnology*, although Herodotus, I am aware, uses a different word from that which I have selected, when he refers to customs. Those desirous of knowing the views hitherto entertained as to the possibility of tracing popular customs and superstitions to their origin, are referred to Brand's preface to his *Popular Antiquities*.—(Ed. 1853) p. vii. to xi.

NOTE.—In consequence of the above paper having exceeded the limits, to which the writer wished to confine it, the following notes were omitted from the "Transactions of the N. S. Institute." They have been inserted here, as they may help to explain or illustrate the subject.

In "Savonarola and his Times," (by Vasari of Pisa 1863, 2 vols. translated by Leonard Horner, F.R.S., vol. II. 118) we read, "On November 2nd, the anniversary of visiting the graves of lost relatives and friends (GIORNI DEI MORTI), Savonarola delivers another sermon, which had very great success, on 'what we have to do to secure a tranquil death.'"

The Florentine name, "the days of the dead," confirms my view as to this festival having been of three days duration, or rather having lasted for two days, together with the preceding night or Halloween.

Greswell's very learned and elaborate works, to which I have referred, numbering eleven large volumes, could only be procured after this paper had been outlined, and only a few days before it went to press. The labor of analyzing so large a work on such an abstruse subject, in so short a space of time, and particularly of applying my previous conclusions, derived from a study of customs, as a substitute for the miracles, by which he tries to explain many remarkable features in ancient calendars, was necessarily very great. I have endeavored to supply all the necessary references to his works, for the use of those who may wish to investigate the subject. The only points referred to by me, to which a comparison of customs and festivals had not previously turned my attention, were the nocturnal cycle, and the traditions as to the movements of the stars having been reversed.

That the system of counting the day from sunset is referable to the mode of regulating the year by the acronical rising of the Pleiades in November, will be plain on examining the chapters he has devoted to this point. As to the belief of the Egyptians on the subject alluded to by me, I am unable to supply the reference, and have either overlooked it, or my memory has misled me.

It is, however, immaterial, as the point is perfectly clear, that the institution of the Halloween, and of the nocturnal cycle was, in Egypt, connected with the commencement of the Isia. The name for November was Athor, *i. e.* the month of the night; and Apuleius, referring to the 17th day of that month, makes Isis say—*diem, qui dies ex ista nocte nascetur, æterna mihi consecravit religio.*†

* Published in Macmillan's Magazine for March, 1863.

† Metamorphos, XI. 257.

But the Pleiades, as we have seen, were called Athor-aye, *i. e.* belonging to Athor, or the stars of All Halloween. It is interesting to note, that Volmer, though he is, apparently, not aware that Athor was, in some way, connected with New Year's day, and with the acronical rising of the Pleiades, considers that it represented the *first night of Creation*,—a night, when time itself, commencing in the evening, gave rise to the nocturnal cycle.

Our Halloween is a vestige of a year, that must have been disused in the north of Europe, several thousand years ago. In place of the seasons of the Pleiades commencing in November and May, a year of two seasons regulated by the winter and summer solstices was substituted by the northern nations of Europe. But though it was a solar year, and hence not necessarily commencing in the evening, it retained traces of the nocturnal system of the former year. Halloween was transferred to Christmas eve, or Yule, and became "the *Mother Night*" (*moder³ nech*) of the year, while May day was shifted to the summer solstice, and began at St. John's Eve. There they still are, the memorials at May and at November, of the year of the Pleiades; in December and in June of the solar year of two seasons; left behind like old moraines, and ancient sea margins, belonging to prehistoric, yet perfectly distinct eras, indestructible records of that unwritten history of man, which is preserved in the manners and customs of the people.

The soul cake of All Souls, the Halloween spirits, and the bone fires of that night, reappear in the Yule dough, the Yule fire, and "the Juhlian company" or the ghosts of Yule, to whom the northern nations offered sacrifices on that ill-omened night.† To this day in the north of Europe the peasantry are afraid to go to Church on Christmas day, because "they dread the apparition of spirits, which, they say, wander about the air in great numbers on that day, and which must be appeased by certain sacrifices."‡ These superstitions are not confined to Lapland, for in some portions of the Russian empire, it is still customary, on *New Year's day*, to place food in the church-yards for the use of the spirits of the dead. Our Churches, ornamented with green boughs at Yule, the ancient New Year's day, remind us of the same preparations that must have been made, thousands of years ago, by our ancestors, to welcome the spirits to their New Year's festival of the dead; and recall to our mind Scheffer's description of the heathen inhabitants of Lapland, who, in his day, worshipped the dead among their deities, to whom they erected rude altars, upon which, Scheffer says, "they fix round about branches of birch and pine, as they do strew the ground about with the boughs of birch." "During the summer season, they take great care to adorn the place all round about with green boughs of trees; in the winter with branches cut in small pieces, which as often as they dry up, other fresh ones are laid in their stead."§

But the change from May day was even more marked. St. John eve|| almost extinguished the bon fires of the eve of May day, and both still share in many singular features. We have the May queen ¶ reappearing on St. John's eve, and the May pole again set up. The British peasantry once supposed that∞ "all the spirits, ghosts, and hobgoblins were abroad on that night." In Cornwall, at old tumuli (the graves of ancient British chieftains of forgotten fame), on which a pole is erected, and in which the rustics believe that "giants are buried," whose bones "nothing would tempt them to be so sacriligious as to disturb," we find the peasantry kindling fires and dancing on midsummer eve, in the same manner that the Fijians, at their festival of the dead, dance around the bonfires, which they light at their only temples, the burial mounds of their last Tootongas.

The spirits of the dead, which among almost all savage races, are supposed to reappear in the form of snakes (hence the Greek python *Ob*, the serpent *i. e.* the dead), are at large, as "flying dragons in the ayre." In Cornwall it is the opinion of the vulgar, that "it is usual for snakes to meet in companies," on Midsummer Eve; when, by joining their heads together, by their hissing they form bubbles, which harden into the magic "snake stone" the sacred amulet of northern nations. But, in spite of the change of the seasons of the Pleiades to the two seasons of the solstices, there are not only distinct vestiges of the more ancient year in Halloween and May day, but even in the traditions of the north. "Diodorus," Greswell says, "mentions an Hyperborean tradition, which would imply, that the primitive tradition of the north, with respect to the *natale mundi*, and the origin of time itself, agreed with that of the rest of the world, and placed it where the universal belief of mankind concurred in placing it: that is, in the beginning of spring."†† The only portion of the globe where a primitive year, commencing in the spring is to be found, is South of the Equator, where we have a year commencing at Halloween, and regulated by the Vergilia, the stars of spring.

What could have been that year commencing in the spring, once in vogue among northern nations? It is plain that it was the primitive southern year commencing at Halloween. Our November festival of the dead, and our May day are in Britain, as in Peru, the vestiges of that primeval year, a year obsolete perhaps in the days of Odin, but long lingering probably in northern Europe, as it did in Peru, among the common people, in spite of the introduction of a solar year. It can hardly be imagined that among northern nations the beginning of the primitive southern year was transferred to the commencement of the second season in May. The festival of agriculture and of the dead, still preserved in November, as well as the very name All Halloween, precludes such a supposition. But the year that was substituted removes all doubt upon the point. Why did the solstitial year commence (like our present year) at such an unseasonable time as midwinter? Simply because, in substituting the solstices for the

∞ Fasti Catholici, I. 199, II. 107, 111.

† Scheffer's Lapland, 102.

‡ Scheffer, 87.

§ Scheffer's Lapland, pp. 76, 77. See as to our Christmas customs, Brand I, 520 to 525.

¶ Wyde's superstitions of Irish peasantry, p. 38.

|| Brand I, 364, 317.

∞ Id. 305, also articles on May day, St. John's eve, Halloween, and Christmas.

†† Fast. Cath. II. 109.

acronical rising of the Pleiades, All Halloween was transferred to Yule, or the winter solstice. Had the primitive year begun in May, "the Mother Night" would have been Midsummer-eve, and would not have been shifted back to Christmas. Hence it is plain, that the tradition of a year commencing in the spring, points to the primitive southern year beginning at Halloween, and leads us to Southern latitudes,² where the year still commences in November, and begins with a Halloween, when the Vergiliæ or Hesperides, rising in the evening, are "wershipped as a constellation that announces spring."

Can we be surprised at finding that the memory of this migration of races to the far north, and of the primitive southern year having been carried with them through all the changes of seasons and of climate, should be preserved in strange myths as to the wanderings of the Pleiades; or that the tradition should long survive, that the seven stars were for years compelled to fly from the pursuit of Orion,† and that their movements in the heavens had been reversed?

επταπορου τε δρομημα Πελειαδος
εις οδον αλλαν Ζευς μεταβαλλει.‡

Nor can we wonder that the Hesperides rising on the primeval Halloween, and thus making "the evening and the morning the first day" of the year, should have left such distinct evidences of their influence throughout the world, as to excite the interest and attention of astronomers, who have been surprised at the universality of the nocturnal cycle, though ignorant of its origin.

"The matter of fact, then," says Greswell, "which inquiry into the rule of reckoning the cycle of day and night, in all quarters of the world, and at all periods of human history, brings to light, being everywhere the same; the conclusion deducible from it, rests on the broad basis of an almost universal induction: viz., that there must have been, from the first, a simple and uniform rule of this kind, everywhere observed; a rule coeval with the origin of time itself, and as widely extended as the compass of the habitable globe; a rule from which every other (even those that superseded it) is to be derived; but in comparison of which, in point of antiquity and in point of extent, even those that have been longest substituted for it, and most generally used instead of it, are of recent date and of limited circulation, none having been original, and independent of everything else of the same kind; none having existed from the first, and none having been universal but this."§

ERRATA.

P. 2, after the words "lunch at the graves of their," read "deceased;" for "heareafter," read "hereafter." P. 6, for "are no longer reverenced," read "is no longer reverenced." P. 9, inverted commas should come after word "black-fellows." P. 14, for "Orisis," read Osiris."

² Greswell's *Fasti Catholici* II. 104, 111.

† *Fast. Cath.* IV., p. 180.

‡ *Eurip. Orest.* 1001.

§ *Fasti Cath.* I. 219.

A D D E N D A .

THE necessity of compressing the subject into such narrow limits, has rendered the following additional remarks unavoidable, in justice to a branch of enquiry, of which I feel I have given a most imperfect outline.

Since the publication of the foregoing paper on the Festival of the Dead, Mr. William Gossip, the Secretary of the Nova Scotian Institute, has drawn my attention to the Rev. William Chalmers' remarks as to the existence of the year of the Pleiades among the Dayaks of Borneo. The facts mentioned by him, in addition to others which I have recently discovered respecting the Fiji and the Sandwich Islands, almost settle the point, that the identity in the November festival of the South with that of Northern nations, cannot possibly be accidental; and confirm my conjecture as to the probability of the year of the Pleiades, and the new year's festival of first fruits and of the dead, being found to exist throughout the Islands of the Pacific, and of the Indian Archipelago.*

We have seen that, north of the equator, in Hindostan, Persia and Egypt, November was connected by its very name, either with the Pleiades, or with the festival of first fruits and of the dead. The Bœotians designated it the month of Ceres. Even many of the northern nations of Europe, though they appear to have thousands of years ago, transferred "the mother night," and the beginning of the year, from Halloween to Yule, retained traces of the ancient year, not only in the festivals of All Halloween, All Saints, and All Souls, but also in the very name of November, which was called among the Anglo-Saxons, the Dutch, the Danes, and the Swedes, the *month of blood* or of *sacrifice*.†

* See ante, note to p. 20.

† See *le Monde Primitif*, iv., 89 to 114.

Gebelin, whose learned work on the Calendars of the Ancients, I have only been able to consult since the publication of the foregoing paper, will be found to confirm my views* in very many particulars, especially as regards the 17th day of the month, which he says was regarded by the Egyptians, Hebrews, Greeks and Romans, as an unlucky day. Almost every page of his profound *Histoire Allegorique du Calendrier*, will be found to throw some light on many of the subjects touched upon in this paper.

I am inclined to think, from further investigation, that though the festival of the dead, among very many races, took place in "the dark nights of the moon," it

• See ante, p. 13. Also see notes p. 15 and 16.

South of the equator we have seen that the month of November is also connected either with the Pleiades or with the new year's festival of agriculture and of the dead. In Peru it was called "the month of carrying corpses." In Australia in November takes place the festival of the Pleiades, at which time is held, in the Tonga or Friendly Islands, the feast of Alo Alo, the God of Agriculture, who is wedded to the little damsel, the November Queen of the Spring.

The Fiji Islands, though peopled by a Melanesian race, almost form a part of the Friendly Islands, and the manners and customs of the inhabitants of the two groups are strikingly similar, and in many respects resemble those of the natives of Australia, from which those Islands are not far distant.

Among the Fijians, the Australians and the Friendly Islanders, we find, connected with November, the rude outlines and elements of almost all the myths and traditions associated by northern nations with that month, most of which have hitherto never been satisfactorily explained.

No solution has yet been found for that strange myth of the Egyptians, almost the basis of their religion, viz., that in November Osiris, the God of Agriculture and "the Lord of Tombs" comes from the world of spirits, and is restored to his sorrowing spouse. Nor has any explanation been given for the Autumn festival among the Greeks, in which the rape of Proserpine, or the marriage of that Goddess "in autumn wed" to the God of Hell, was celebrated at the time of the acronycal rising of the Pleiades. No clue has been supplied to the belief of the ancient Per-

was frequently held also at the time of the full moon, like the monthly corroborees of the Australians.* In such cases, if the month began at the time of the new moon, the 17th, 18th and 19th nights of the month—would be the three nights succeeding the full moon. Mr. Chalmers says of the Dayaks, "during the farming season, the day after the full moon, and the third day after it are "Pamali"; and no farm work can be done."† The Chinese and Hindoos seem to have combined both systems, the former holding the festival of the dead at both the time of the new, and of the full moon, and the latter regulating their months by two systems, viz. : by the full, and also by the new moon. It is plain that, from the existence of these two systems, a confusion, not only as to the beginning of the month, but also as to the day on which the year began, must have arisen.

These facts, however, are perfectly consistent with my reasoning as to the Egyptian and Attic year commencing on the 17th day of the 1st month; and also will explain why, among many races, the primitive Southern year, and the annual festival of the dead began, not on the 17th, but on the 1st day of November. I believe the conclusion will be found in almost every instance to be correct, that the primitive Southern year began with the monthly festival of the dead, near the time of the culmination of the Pleiades at midnight, *i. e.*, of their acronycal rising in the evening.—See Illustrated London News, Oct. 3rd, 1863. Monde Primitif, iv., 120, 192, 254, 291, et passim.

* It is worthy of notice that the festivals are called among natives of Madagascar, *Kabbarees*.
† Colonial Church Chronicle, 1861, p. 254.

sians, that winter comes up from hell at the beginning of November, "the month of Death" (Mordâd), which is also known among the Arabs as Rajeb ("the Month of Fear.")*

The festival of Kali the goddess of death, and the spouse of Siva, "the destroyer," takes place in Hindostan, in November, (the month of the Pleiades). Both of them, like Osiris, "the Lord of Tombs," are honored as "delighters in cemeteries," the goddess, like the wife of Alo Alo, being represented by a little girl. The explanation of these myths will be found in the new year's festival of first fruits and of the dead, among the races of the far South.

The Fijians, like the ancient Greeks and the Egyptians, believe that *in November a god comes up from the infernal regions*. He is named Ratumaimbula, and is, like, Osiris, Kali, and Proserpine, a deity presiding over agriculture—and "a god of great importance in Fiji, as he causes the fruit trees to blossom, and on him depends the fruitfulness, or otherwise, of the seasons. There is a month in the year, about November, called Vula i Ratumaimbulu (the month of Ratumaimbulu). *In this month the god comes from Bulu, the world of spirits, to make the bread-fruit and other fruit trees blossom and yield fruit. He seems to be a god of peace, and cannot endure any noise or disturbance, and his feelings in this respect are most scrupulously regarded by the natives. They, therefore, live very quietly during this month, it being tapu to go to war, or to sail about, or plant, or build houses, or do most kinds of work, lest Ratumaimbulu should be offended, and depart again to Bulu, leaving his important work unfinished.*"†

As the Fiji Islands are adjacent to the Friendly or Tonga Islands, and the natives of both groups strongly resemble each other in their customs and observances, there can be but little doubt that Alo Alo, the God of Agriculture of the Friendly Islands, whose festival takes place in November,‡ is the same as the Fiji god, and like him is assumed to come in that month from the world of spirits, which is called by the Fijians *Bulu*, and in the Friendly Islands *Bulotu*. For the same reasons we may assume that a vernal queen, like the little damsel who presides at the festival of Alo Alo, also welcomes the Fiji god, on his arriving in that month from the land of spirits—as Isis welcomed Osiris, and Proserpine wedded Pluto in November.§

* *Fasti Catholicii*, ii. 99.

† See Erskine's *Islands of the Western Pacific*, p. 244.

‡ See ante, p. 18.

§ If the Greek and Sicilian festival in honor of Proserpine was regulated by the acronycal rising of the Pleiades, the month in which it occurred, must have,

But the customs of the Fiji savages throw an entirely new light on one of the most obscure points connected with ancient mythology, and on one of the most puzzling features of the Egyptian and Grecian mysteries. Isis is represented as going, on the 19th day of November, at midnight, *i. e.* on the third day of the *Isia*, or of the new year's festival of agriculture and of the dead, to the banks of the Nile, where she places Osiris in the ark or coffer, which is carefully washed with water. In the Eleusinian mysteries, the ark or mystic boat was a well known feature.

Ingenious, but most far-fetched conclusions have been arrived at by the learned, respecting the meaning of this rite. It is to be found in the festival of the Fiji God. Erskine says, respecting him, that "the priests announce the time of his coming from the other world, and also the time of his departure, when it again becomes lawful to pursue their usual labours. But before he leaves the world the priests have to bathe him, lest he should have contracted any impurities during his residence and occupation in the world. This custom probably arises from one of their own—that of always going to bathe after they have done their work. Be this as it may, *the priests bathe the god, and send him away to Bulu*, immediately after which *they raise a great shout*, which is carried from town to town."

This Fiji festival gives us a clue to the ceremonies in honor of Durga, or Kali, the goddess of nature and of the dead, celebrated about the beginning of October. In Hindostan, we find from the 1st of October to November, the scattered fragments of the primitive new year's festival. The lanthorn festival is held in November; the feast of ancestors, of which it once formed a part, occurs early in October, while two, if not more festivals are held in honor of a Deity that combines the attributes of Isis, Ceres and Proserpine, and is, like them, the mythical embodiment of the new year's festival of first fruits, and of the dead. "Her *fast* falls on the last day of the moon of September, and she is worshipped *all the night of that day universally*." "On this fast also worship and offerings are paid to the manes of deceased ancestors."* Dubois speaks of a festival "called by the Hindoos Mahanavami, which is destined principally to the honor of deceased ancestors. It is celebrated in the month of October, *during a period of three days*; and is so religiously kept, that it has become a proverbial saying, that those who have not the

2000 years ago, more nearly corresponded with October than November. The same remarks will apply to the festival of Kali in *Cartica* (the month of the Pleiades.) See Sir William Jones' Works iv. 135; see ante. p. 4, 6.

* Maurice, *s* Indian Antiquities, ii. 184.

means of celebrating it, should sell one of their children to procure them.”*

At this festival the goddess Durga, the same as Kali, the goddess of nature is worshipped. In every house there are earthenware images, into possession of which the Brahmins ceremoniously induct the goddess. There are great feasts and rejoicings, while she is a visitor. On the third day a most imposing ceremony takes place, viz : that of sending the goddess back to heaven, which is done by means of water. “In each family” says Mr. Wright, in describing this festival, “the officiating Brahmin engages, with various rites, sprinklings, and incantations, *to send the goddess back to her native heaven*; concluding with a farewell address, in which he tells the goddess, that he expects her to receive all his services, and to return again to renew her favors in the following year.”

Almost the whole population of Calcutta, at the close of her festival, flocks to the banks of the Ganges, which is covered with innumerable boats. At a given sign all the images are broken and cast into the river. The same writer, who was once an eye witness, thus speaks of the scene presented by the innumerable crowds that are then assembled—“Who can depict the wondrous spectacle?—the numbers without number; the fantastic equipages of every rank and grade; the variegated costumes of every caste and sect; the wild and phrenzied excitement of myriads of spectators intoxicated with the scene; the breaking, crashing, and sinking of hundreds of dispossessed images, along the margin and over the surface of the mighty stream,—amid the loud and shrill dissonance of a thousand untuneful instruments, commingled with the still more stunning peals of ten thousand thousand human voices.”†

This account of the Hindoo festival recalls to our minds the vast crowds on the Nile at the festivals of Isis described by Herodotus, and the shout that was carried far and wide throughout Egypt, announcing that Osiris was found.

What could have been the origin of sending the god of the dead back to the land of spirits, by immersing his image in water? We must turn to the simple basis of all these observances, to the funeral ceremonies and annual commemorations of the dead, to solve the meaning of those mythical

* Dubois' *Manners and Customs of the Hindoos*, p. 384. See Sir William Jones' works, IV., 132, as to the festival of the dead, which clearly forms part of the festival of Durga or Kali, “the *three great days* of that festival.”

† *India and its Inhabitants*, by C. Wright, M. A., sixth edition. Boston, Mass. p. 221. See also Montgomery's *Voyages and Travels round the World*, p. 242; also see as to year of the Pleiades and first fruits offerings in Polynesia, &c., 76, 77, 78, as to Chinese festival of the dead, 209.

beings and rites, that sprang from the new year's festival of agriculture and of death.

At Hindoo funerals three stones are placed on a small pile of earth, representing the deceased and the deities presiding over the dead. On the tenth day the officiating Brahmin "carries them to a river or tank, and going with them into the water up to his neck, he turns to the sun, which he addresses with these words, 'up to this day these stones have represented the deceased. Henceforth let him cease to be a corpse. *Now let him be received into Paradise.* There let him enjoy all blessings as long as the Ganges shall continue to flow.' In pronouncing these words, he casts behind him the stones and the vessels he holds in his hand, and returns to the banks of the pond."*

Thus the rites observed in honor of Durga, are the same paid to the dead by the Hindoos; but her festival, we have seen, was connected with and evidently grew out of the primitive festival of the dead.

A similar mode of sending the spirits of the dead to Paradise by water, is resorted to in Japan, at the Feast of the Lanthorns, or the festival of the dead. The festival lasts three days, or two days including a Halloween. On the first evening they light up the grave-yards to guide the spirits to their former homes; on the second day feasts and rejoicings are held in every family in honor of their unseen guests; and at midnight they launch forth into the sea a boat made of straw, which they light with tapers, that the souls may be cheered on their dark journey to the world of spirits.

At the festival of Isis, the Egyptian priests, proceeding to the sea shore, placed the image of Osiris into the sacred coffer or boat, and launching it out into the sea, watched it as it was borne out of sight by the winds and waves.†

All these mystic rites of the Hindoos and the Egyptians resolve themselves most clearly into customs still practised at the festival of the dead.

Isis and Osiris are manifestly the same as Kali or Durga, and her husband Siva. Apuleius makes Isis say, "I am nature"—"the Queen of the Dead"—"the greatest of the Gods." The Puranas thus address Kali—"Oh dweller in cemeteries, bearer of a skull, borne on a car drawn by ghosts,"—"bearing the moon on thy matted locks, and on thy neck a string of skulls."‡ She is worshipped as the Goddess of Nature, and supreme over all the gods.

* Dubois, p. 297.

† St. Croix les Mysteres du Paganisme, ii., 162.

‡ See the Lainga Puran, Part ii., ch. 100; also Padma Puran, v. ch. 5. Garura Puran. See also "India and its inhabitants," 261.

Osiris "the Lord of Tombs," is plainly the same as Siva, who "delights in cemeteries, accompanied by ghosts and goblins." He is also designated, like Osiris, "the Lord of the Universe."*

In the feast of Lanthorns, or the festival of the dead of the Japanese, and in the November rites of the Fiji deity, we have a clue to the mystic *Isidis Navigium*, to the sacred boat being launched forth into the sea, bearing in it Osiris, the Lord of Tombs; to the sacred bull, Apis, into which the god had entered, being drowned in the Nile; to the annual festival of sending Durga or Kali home to the world of spirits, by casting her image into the Ganges; to the Egyptian and Grecian myth, as to Charon carrying the spirits of the dead across the Styx; to the northern nations of Europe casting "with great solemnity" into a stream, the maypole, which had been ornamented with garlands in honor of the Slavonian goddess Lada†; and to the Roman custom of, almost immediately after the close of the festival of the dead, casting figures of men, made of rushes, into the Tibur.

Can it be possible that the following passage from Tacitus refers only to an accidental coincidence between the customs of the Fijians and of the ancient Germans? The same *dies nefasti*, those unlucky days of rest and peace, when no work could be done, and the same custom of *bathing the God*, characterized this anniversary among both races:—

"In these several tribes there is nothing that merits attention, except that they all agree to worship the goddess Earth, or, as they called her, Herth, whom they consider as the common mother of all. This divinity, according to their notion, interposes in human affairs, and, at times visits the several nations of the globe. A sacred grove on an island in the Northern Ocean is dedicated to her. There stands her sacred chariot, covered by a vestment, to be touched by the priest only. When she takes her seat in this holy vehicle, he becomes immediately conscious of her presence, and in his fit of enthusiasm pursues her progress. The chariot is drawn by cows yoked together. A general festival takes place, and public rejoicings are heard, wherever the goddess directs her way. *No war is thought of; arms are laid aside, and the sword is sheathed. The sweets of peace are known, and then only relished.* At length the same priest declares the goddess satisfied with her visitation, and re-conducts her to her sanctuary. *The chariot with the sacred mantle, and if we may believe report, the goddess herself, are purified in a lake.* In this ablution certain slaves officiate and instantly perish in the water. Hence the terrors of superstition are more widely diffused; a religious horror seizes every mind, and all are content in pious ignorance to venerate that awful mystery, which no man can see, and live."‡

* The fabled mutilation of Siva, like that of Osiris, gave rise to phallic worship.

† Took's view of the Russian Empire, i. 48, ii. 66, 372.

‡ Tacitus Germ., xl.

Hence we may infer, that as the goddess was accompanied to the land of spirits by the souls of those who were her ministers and her victims, the traditions that human beings were once thrown into the Ganges, the Nile, and the Tibur, were not, perhaps, without some foundation.

Not only Isis, but Derceto, Ceres and Venus were each represented as annually visiting the sea ; and de Rougemont says "On aurait pu tout aussi bien précipiter leurs statues, ou leur images dans les eaux, en commémoration du Déluge." He tells us that the same custom still exists among other races. The Poles, the Silesians, and the Bobemians, to this very day, continue to throw into a river or pool, the image of a woman who bears the name of their ancient goddess the *Earth*, and which has the two names of *Zié-wonie* or *Life*, and *Morena* or *Death*. De Rougemont says that the festival Durga takes place, like that of the Selavonian goddess, in the autumn and the spring, and considers that their festivals are representations of the seasons. *Death* appearing in the autumn and *Life* in the spring.* It is evident therefore that when *Morena*, or *Hertha*, comes up as *Death* in the autumn, and is sent home by a baptism in water, to the land of spirits, she is precisely the same as the Fiji god of November. But it is equally plain that this distinction cannot be connected with the seasons, but must be associated with the two divisions of the Pleiades above, and the Pleiades below ; because the God of Death is supposed to appear in November in Fiji, where it is a spring month—and November is almost everywhere connected with a festival of the dead, or with the rites of the god of the dead. In Rome, in November, the world of spirits was supposed to be open, *mundus patet*, as it was called.

This took place thrice a year, about the 27th of August, when the Japanese and Chinese festival of the dead takes place, and when the Romans, like the Japanese, had their "lanthorn festival," or a general illumination ; on the 3rd† of October, about which time the Hindoos held

* Le Peuple Primitif, ii. 253.

† It is worthy of remark that the beginning of October, even among races holding the festival of death in November, was also, in some cases, marked by a preliminary festival.

In Egypt, on the 3rd of October, a festival of Isis took place.* Although I supposed, as the yams ripen at the beginning of November, the Inachi of the Friendly Islands was the same as the festival in November in honor of Alo Alo, I find, on a more careful examination of Mariner's account, that for the Inachi yams were specially planted a month before the usual time. Hence that festival must have been early in October.

Although Ellis describes the festival of the dead of the Society Islands as "the ripening of the year," on procuring his works, since the foregoing paper was written, I find that it fell when the young canes begin to grow. Whether that is in October or November, I cannot say.

* See Gebelin, iv. 34.

their festival of Durga, and their commemoration of the dead; and in November, at the midnight culmination of the Pleiades.*

Riddle gives for this meaning of *mundus* the following explanation:—
 “A pit dug in the centre of a newly built town, *into which were thrown the firstlings of fruits*, and other things. On three separate days of the year this place was regarded as *the open door of the infernal regions for the departed spirits to pass through*, and was called *mundus patens.*”†

These days of rest, which every where characterized not only the great annual commemorations of the dead, but also the monthly festivals in their memory, as well as all those that sprang from this primeval institution, are every where discernible as a connecting link between the customs of nations.

Among the Fijians as well as the ancient Germans and Romans, the anniversary in honor of the dead, or of the god of the dead, was an *unlucky* time, when no war could be declared, and no work done. But as the festival of the dead was a new year's anniversary, the god of the dead became the god of time, or of the year. Hence Pluto is represented as *carrying the keys* of the year, or of the world of spirits, like Janus. The last month of the year was sacred to Pluto, the first month to Janus. They were the embodiments of the same idea, as the German goddess of Life and Death. When Pluto unlocked “the gates of hell,” no war could be carried on. But Janus being an auspicious deity, was therefore the God of War, and hence his temple was never closed except in (what the ancients considered an unlucky season) the time of peace. They were both *Janitors* of the year.‡ In the same way the festival of Durga, the Hindoo goddess of Death, marked the beginning of the year. So did that of Carticeya, the god of the Pleiades. The latter, as I have already shown, was the same as Isis, or Io, and plainly the same deity as Janus. Hence he is the Hindoo God of War, as well as the God of the year §

All the myths, therefore, connected with the festival of the dead, shew

* Gebelin, iv., 37, makes it fall on the 7th of November, and Scorpio rise on the 8th; but this occurs at the time of the culmination of the Pleiades at midnight.

† Riddle cites the following authorities—Varr. ap. Macrob., 1, 16; Plutarch, Rom., 10, 3. Plutarch shews that in the time of Romulus it took place at the date of the Palilia, the ancient new year's day of Rome, the 21st of April. I have been unable to procure a copy of Macrobius; perhaps the reader may be more fortunate than myself in this respect.

‡ Boulanger (i. p. 160) clearly establishes this connection, though he has not accounted for it. It seems to have escaped the attention of Greswell. See Orig. Kal. Ital. i., 344 to 457.

§ See East. Cath. iv., 64, 69.

that that commemoration and its rites were inherited by all nations from a common source. Even in minute details we have unanswerable proof of this.

The Japanese, at the end of their festival of the dead, "speed the parting guest" by the same means that were in vogue among the ancient Romans at the end of their Lemuria, by casting stones into the air, to frighten home any stray ghosts inclined to linger after the close of the feast of ancestors.*

Even the duration of the festival is so similar throughout the world, that this resemblance alone would prove the common origin of the feast of ancestors. It is impossible that accident can have caused the inhabitants of Australia, the Sandwich Islands,† Japan, Hindostan, Ceylon, ancient Persia, Egypt, Greece, and Rome, as well as of Northern Europe, to hold this festival for three days.

Captain Cook, struck by the remarkable resemblance between the festivals of the Pacific Islanders, arrived at a conclusion, which may be extended to the whole human race, when he suggested "*the reasonableness of tracing such singularly resembling customs to a common source.*"

If all nations have descended from one parent, and have inherited from primeval man this wide spread new year's commemoration of the dead, to what quarter of the globe must we turn for the origin of this festival? If the year of the Pleiades can furnish us with no clue, and the funereal ceremonies of the New Year's festival will supply no guide to this point, yet in the festival of agriculture connected with it, we may be able to learn from what part of the globe it was derived.

In Southern latitudes the new year's festival was accompanied by offerings of first fruits; and these were renewed for a period extending over from two to three months. Traces of a first fruits celebration are to be found in most of the Pacific Islands.

The yams ripen in November in the latitude of the Friendly Islands. Farther north, at the Equator, the first fruits ripen in February, and are offered until June; while in the latitudes of Florida,‡ and Syria,§ they ripen in March, and were offered up in that month as part of a new year's celebration.||

* See Thunberg's Japan p. 124, also Boulanger i. 288. Ov. Fast. l. v.

† See Jarves' Sandwich Islands (Boston, Mass. 1844.) p 37.

‡ See Adair's American Indians, p. 109.

§ See Nelson's Festivals and Fasts of the Church of England, p. 8.

|| This point is, however, materially affected by my inference that the calendars of nations have changed with the sidereal procession of the Pleiades, a subject to which the concluding portion of these addenda is devoted.

The Rev. Wm. Chalmers in the Colonial Church Chronicle for 1861, (p. 257,) says of the Dayaks of Borneo, "their farming operations are said also to be guided by the constellation of the seven stars (the Pleiades). When it is low in the east at early morning before sunrise, the elders know it is time to cut down the jungle," (*i. e.* June 28th, see p. 256;) "when it approaches mid-heaven" (*i. e.*, when it culminates in the morning) "then it is time to burn what they have cut down; when it is declining towards the west, then they plant; and when in the *early evening* it is seen thus declining, then they may reap in safety and in peace," (*i. e.* February 17th, see p. 210.)

The harvest, or rather "the feast of Nyiapään or first fruits, commences on the evening of February 17th, and is kept up at intervals until the great harvest festival on June 9th." This is plainly the same as the first fruits celebration of Alo Alo, in the Friendly Islands, which lasts about 80 days, but commences in November. This festival of first fruits held in February, and regulated by the Pleiades, is important as affording a clue to the mode in which the beginning of the primitive northern year and its festival of agriculture and of death fell, among so many races, in the middle of February.

The same reasons that induced me to suppose that the new year's festival of the Southern year was fixed in November, by the rising of stars, (see ante, p. 3.) convinced me that Bailly, Greswell and Rodier are in error in supposing the ancient year, commencing in February, was a solar year, and led me to infer that it must have been an *astral* or sidereal year, like that commencing in November. But how it was regulated by the Pleiades I found it difficult to conjecture.

The fact that the first fruits festival commencing in February, is suited to countries near the Equator, proves almost conclusively that the November first fruits celebration must be derived from the far South, where it is adapted to the seasons.

The year of the Pleiades also among the Dayaks is of importance, as a connecting link between the primitive southern and the primitive northern year; and between the systems of regarding the heliacal, and the acronycal rising of the Pleiades, the latter mode, though existing in the southern hemisphere, having for thousands of years become disused among northern nations, and superseded by the former system.

Astronomers have already noticed that the commencement of the oldest year among ancient nations occurred at some time between October and end of February.

Changes have been probably caused by attempts to adapt the November first fruits festival to the seasons which, to races migrating from the south to north, would gradually become later, until a complete revolution of seasons would take place. It is probable that even the year commencing at Yule or Christmas, had its origin far to the south of Europe.

We also find in Borneo a connecting link between the worship of the Pleiades by the Australians, and the traditionary reverence for that constellation in the North. It is called by the Dayaks, "Se Kera from a being who lives there," and who, like Osiris, Ceres, Manco Copac among the Peruvians, and the Great Husbandman of the Chinese, is supposed to have taught mankind the art of agriculture. He is plainly the same as the Fiji god of agriculture, and of death, whose festival took place in November—and reminds us of Proserpine, whose festival of agriculture and of the dead was held in the autumn at the time of the acronycal rising of the Pleiades, (see Dupuis, ix., 340). He also recalls to our mind the Egyptian Goddess of Agriculture, Isis, or Io, who was accompanied by the Pleiades in her wanderings over the globe.

Preserving in our All Halloween, All Saints and All Souls, traces of a festival of three days duration, held in November in Europe, Asia, Africa and Australia, and in some countries plainly connected with and regulated by the Pleiades, or Vergiliæ, (the stars of spring,) we can scarcely avoid coming to any other conclusion, than that it was once a new year's festival of a year regulated in all latitudes, near November, by the acronycal rising of the Pleiades.* But if we admit that, at the beginning

* These enquiries are based on a comparison of the existing customs of nations, to which previous writers like Boulanger, Gebelin, Dupuis and others, have only referred by way of illustration, in their works on the origin of ancient Pagan Mythology. The myths and festivals of antiquity are by me only introduced incidentally, and have been considered less reliable materials, and of a more recent type than the existing observances and rites of the unchanged savage: the Fiji Islander and the Australian being, in an ethnological point of view, more ancient than the builders of the Pyramids.

I have had much pleasure in receiving, since the publication of the foregoing paper, a letter from Mr. Everett, Professor of Mathematics at King's College, Windsor, who has kindly supplied me with such information as I most required, as to some difficult points that arose in connection with astronomy, a science in which, I must confess, I am but little versed. The following paragraph in the letter will clear up a point that has not, apparently, been distinctly stated in the paper:—

"With regard to the middle paragraph p. iv, the difference between the aspect of the heavens in the two hemispheres is best brought out thus:—Suppose the observer in the northern hemisphere to face that quarter of the heavens in which the sun is at noon, the Pleiades will rise at his left hand; whereas, if an observer in the southern hemisphere faces the quarter in which the sun is at noon, the Pleiades will rise at his right hand. This rule holds strictly for extra-tropical latitudes. In tropical latitudes it is only generally true; that is to say, the sun at noon is for

of November, we have the relics of a primitive new year's celebration, a still more important conclusion is almost inevitable.

We have seen that the universal tradition of our race points to the spring, as a time when the primitive year began. So distinct was the memory of this among some of the northern nations of Europe, that, to express the idea of an annual revolution of time, they adopted the word "*year*," which originally signified "*the spring*."* But no where is November a spring month, except far south of the Equator, where at the time of our festival of All Halloween, All Saints and All Souls, the year, regulated by "the stars of spring," is ushered in by an offering of first fruits, and by a commemoration of the dead.

With these facts before us, it is difficult to avoid turning to the Southern hemisphere for a clue to the origin of the festival and of our race.

Such, then, are some of the conclusions to which the study of *Etymology* has led me.

There are, however, further proofs deducible from chronology, and astronomy, which, though less interesting to the general reader, are most important in confirming the inferences to which this enquiry tends. Though they were the last to suggest themselves to me, they will not be, I believe, the least conclusive, in the hands of others more competent to deal with them than myself.

If the foregoing paper is imperfect, this is almost unavoidably the case. The field is almost entirely new; and many points were incidentally suggested, while I was preparing the paper; for though collecting materials for a comparison of the customs and festivals of nations, required several years of drudgery, many identities in the mode of observing the Festival of the Dead, only became apparent to me, when I had carefully collated and compared the different references to it, which I had noted in the course of my reading during the past eight or ten years. Of course the difficulty of procuring, in a colony, any works bearing on the subject, not a little contributed to my labors.

Before going into what may be regarded as, in some respects, a distinct branch of the subject, it would be as well to recall the steps, which have led me so far in this enquiry.

Accident drew my attention to the *antiquity* of certain popular cus-

the greater part of the year in the southern quarter of the heavens to an observer in the northern torrid zone; and in the northern quarter to an observer in the south torrid zone. I consider that all your points are well made out."

* See Greswell's *Fasti Catholici*, ii., 109. See ante p. 26.

toms; and further enquiry respecting them revealed to me some new facts as to their *universality*.

The simultaneous observance of the festival of All Halloween, All Saints and all Souls, in the old and in the new worlds, led me to infer that it must have been regulated by some visible mark or sign that nature had supplied; and on discovering that the midnight culmination of the Pleiades affords a clue to the almost simultaneous observance of this festival in America, Polynesia, Asia and Europe, I at the same time found that the festival of the dead was a *new year's festival*, and that it, consequently, was in Europe, Asia and America, a vestige of a sidereal (or astral) year, actually in use in the southern hemisphere, but obsolete and forgotten in the north, though forming apparently the substratum of all ancient calendars. My next and last enquiry was, therefore, into the calendars of ancient nations, to see if astronomers have noticed any traces of a primitive system of regulating the year having been once in vogue in different parts of the globe.

Greswell, who has not suspected the existence of the year or seasons of the Pleiades among ancient nations, states that there is conclusive evidence of all calendars having been derived from a primitive calendar. He also states that they were not regulated by or adapted to the tropical year, and that their mutual connection consists in their relation to the 17th day of the Egyptian month of Athyr. This, though probably the primitive new year's day of the Egyptians, became in time the 17th day of the third month, still regulating the year, however; still the *point d'appui* of all calendars; still the basis of all cycles, and of all corrections as far back as the year B. C. 1355. The earliest reliable astronomical data which we possess as to the calendar of the Egyptians, extend back to that date; and in Hindostan, B. C. 1306 is the limit to which we can safely carry back our calculations.*

Greswell shows us that the Egyptian and Hindoo calendars agreed at that remote era; that the festivals of the Egyptian Isis, and of the Hindoo Durga, were then new year's commemorations; and he even supposes them to have been first instituted, and the worship of these Deities to have been invented or introduced near that time. As, however, we find the rude elements of all the rites and attributes of those deities, among the gods, and ceremonies of savages of the Southern Ocean, we may question the correctness of his inference on this point.

This coincidence in the observance of these festivals at that date, has naturally appeared so remarkable, that he can only explain it, by assuming

* See *Fasti Cath.* ii. 86; iv. 31.

that they must have had a common origin ; and this he finds in the astronomical science of the Egyptians. Although Greswell acknowledges that the existence of a primitive universal calendar is evident throughout the world, he assumes that the Egyptian calendar was the source from which all nations derived their knowledge of the primitive year.

- This is plainly most incredible. We must endeavor to find in nature some more simple clue to these remarkable coincidences.

Let us see whether this primitive year, the traces of which have been discerned in almost all countries, was not the year of the Pleiades, or rather the two seasons of "the Pleiades above," and "the Pleiades below."

A careful perusal of his elaborate works will lead to the conclusion, that the four following days, stand out with singular prominence as landmarks of this primitive calendar, viz : Athyr 17th (November), February 17th, April 20th, and August 28th.

Greswell appears to regard them all as different types of (what is unquestionably the most remarkable of them all), Athyr, 17th, as it appeared at different times in a movable year. But he is evidently mistaken, as I shall hereafter shew. All of these days were most conspicuous in the Roman, as well as in some other ancient calendars, and were connected with the primeval festival of the dead, or with the superstitions peculiar to it ; while in more modern times we find the new year's festival of the Mexicans, and of the Dayaks of Borneo, fell respectively on November 17th and February 17th, each regulated by the Pleiades ; and that on the 19th of February and the 28th of August, among the Chinese and Japanese the annual commemoration of the dead, or a festival in honor of the new year takes place.

It is however manifest, that each of these four days must have marked a division of the primitive year. But if this was the case, they must have had reference to some natural phenomena or signs ; and could not have been merely conventional divisions of the year, as their unequal duration clearly proves ; nor could they have been regulated by the seasons, because they are found in different latitudes.

Thus a division commencing on Nov. 17th, would contain 92 days ; that on Feb. 17th, 62 days ; that on April 20th, 130 days, while that on August 28th would not extend over 81 days. Or, supposing that the year was divided into two seasons, the first, if commencing, like the primitive Southern year, on the 17th November, would last only 154 days, while the second season, commencing April 20th, would continue for 211 days.

If, however, it was a year commencing, like the primitive Northern year, on February 17th, the first season must have consisted of 192, and the second season of 173 days.

Such a system is so entirely unsuited to the seasons, and to the natural divisions of the tropical year, that we cannot assume that accident or caprice can have suggested it, much less have preserved such an uniformity, in the observance of such a singular and irregular mode of dividing the year, among nations inhabiting different quarters of the globe.

The solution for all these difficulties will be found, I believe, in the primitive Southern, and the primitive Northern years, each of which was sidereal or astral, and regulated by the Pleiades.

I give below a statement of the times of the year in various portions of the globe when the Pleiades appear and when they disappear in the evening, also when they culminate at midnight, sunset, or at sunrise,—*

The midnight culmination of the Pleiades occurs all over the world on the 17th of November, (or Athyr, as it was called in the Egyptian calen-

* The following table, kindly prepared for me by Professor Everett, will afford sufficient data to guide the reader as to the variations in the times when the Pleiades appear, disappear, and culminate, at the equator, and in northern and southern latitudes. Of course the farther we go from the equator, the greater the variations will become :—

	Appearance in evening.	Disappearance in evening.	Culmination at midnight.	Culmination at sunset.	Culmination at sunrise.
Tongatabu, Friend- ly Islands. Lat. 21° S.,	Nov. 1.	April 22.	November 17.	February 2.	August 7.
Equator,	Octr. 31.	April 28.	November 17.	February 9.	August 14.
Heliopolis, Egypt, Lat 30° N.,	Octr. 19.	April 30.	November 17.	February 17.	August 21.

“ These dates,” Professor Everett says, “ were worked out on a 20 inch celestial globe, published in the year 1799. To suit the present time they must all be made a day later. The dates of first and last appearance have been assumed to be these days, on which the Pleiades are on the horizon, and the sun is 18° below, an assumption which is only approximate.”

Nations regulating their year by these phenomena, without the aid of astronomical science, could only have made an approximation within three or four days of the correct dates. As this is the case, and many of the dates, which I have used were adapted to the beginning of the present century, I have for convenience sake, assumed Professor Everett's table to be applicable to the present time. Most of the dates given by me, it must be remembered, are simply approximations. The ignorance among ancient nations as to the equation of time must also be taken into consideration, in drawing any inferences from the intervals between the festivals observed in November, and in April; more accurate calculations may prove that the second festival of Northern nations coincided more nearly with the disappearance of the Pleiades, than I have supposed in this paper.

dar). Hence if the primitive year was regulated by the midnight culmination of the Pleiades, we may expect to find all affinities in calendars connected with that particular day. This is exactly what Greswell has discovered. He cannot explain why, out of the 365 days of the year, the 17th day of November should be such a *point d'appui* of all calendars. Yet he considers it derived from some primitive unknown calendar, in which it constituted the beginning of the year, and that in all modes of dividing the year, in every portion of the globe, a connection with the 17th of Athyr is to be traced.*

With that day, as we have seen, among the Egyptians and Hebrews† the traditions of a deluge were associated. The Mexicans, it is plain, must have connected the same ideas with the very same day, because their great cycle of fifty-two years was regulated by the midnight culmination of the Pleiades, and on the night when that took place, a dread lest the world should then be again destroyed, filled the Aztecs with gloom and dismay, which only passed away, when the Pleiades were seen to reach their highest point in the sky, and a new cycle had begun. To this day the 17th of November is regarded with dread by the Arabs, as well as by the Persians. The very same superstition existed among the ancient Romans, it being by them connected with the rising of Scorpio, which occurs at that time of the year.†

Greswell says, referring to the fable of the Pleiades flying from the pursuit of Orion,‡ “in our opinion it was founded ultimately on this Julian year of the Egyptians, in which the stated date of the Epagomenae was Nov. 13, and *that of the first month was Nov. 18th*. Orion and the Pleiades were observed to set always at the same season of the year, and that season November, and within a short distance of each other. In Eudoxus' Calendar (apud Geminum), the Pleiades set cosmically Nov. 14; and Orion begins to set on the same day. According to him, too, Scorpio begins to rise the day before, Nov. 13; and it was another fable of antiquity relating to Orion, that he came to his death by the bite of a scorpion.”

At the equator, the Pleiades on the 17th of November rise at sunset, and set at sunrise; but this is not strictly the case elsewhere. It is pro-

* See *Fasti Cath.* i. 114, 118; iii. 160, 113, 613.

† Calmet says that the months of the primitive Jewish year were in all probability based on those of the Egyptians. Hence we find they have shared in the uncertainty that exists as to the nature of the primitive Egyptian calendar. The primitive Jewish year is supposed to have commenced near the 1st of October.—See Bryant's *Mythology*, ii. 335. *Fast. Cath.*, ii. 115.

‡ *Id.* iv., 180.

bable that where the new year's festival was fixed by the appearance of the Pleiades at the horizon in the evening (instead of by their midnight culmination), which would occur some time before the 17th November, we shall find the festival falling at the end of October or the beginning of November. In Japan a festival called *Matsuri*, of *three days duration*, falls on the 18th, 19th, and 20th of October, *i. e.* at the time of the first appearance of the Pleiades in the evening—(see Professor Everett's table, p. 44.)*

* A study of the Stars that are visible in the middle of November will, I believe, throw a new light on the strange tradition referred to by Virgil, and which has excited so much speculation—

Candidus auratis aperit eum cornibus annum
Taurus.

This has, by all writers, been supposed to refer to a very remote period, when the Sun was in the sign of Taurus, at the time of the vernal equinox. It has been assumed that the primitive year began at the time of the vernal equinox, and was a solar year.

I think it is very apparent, from the facts referred to in the foregoing paper, that the most ancient year began in the autumn, and that there is not the slightest trace of any ancient year in general use, beginning in May. How then can we connect this tradition with the evidence of ancient calendars, pointing to November, not to May, as the month in which the primitive year began?

It is manifest that this universal tradition, that is so discernible to this day in the religious symbols and rites of Asiatic nations, and which was so conspicuous in the mythology of the Egyptians, had reference, not to a solar, but to a sidereal year; not to the Sun being in the *sign* of Taurus, but to the stars in Taurus, the Pleiades, which by their rising in the evening, culminating at midnight and setting in the morning, marked the beginning of the primitive year in November. The reader has only to consult the various writers, who have touched on this point, and he will find that there can be but little question as to the correctness of this view of the tradition. I have already connected Io with the year of the Pleiades, accompanied as she was by those stars in her wandering over the globe.* But I omitted to note a feature in the story of Io, which confirms this conjecture. Why was she represented as having been changed into a *Cow*, and as having in that form, arrived in Egypt, where she was worshipped as Isis, to whom the bull Apis was sacred, as well as to Osiris?

Io or Isis was called Athyr, which was the name of the month, on the 17th day of which, her great festival, the mysteries of Isis, took place. Gresswell, who does not seem to have noticed the connection of the constellation of Taurus with the month of November, says "according to some the Bull in the heavens is the same as *Io*." "The Arabic name of the sign, or one of the Arabic names, is *Ataur* or *Ator*, which is evidently the same with the Egyptian *Athyr*—*Ator* or *Venus*; and she was only another conception of the Egyptian Isis."† But the connection of Taurus (*Ataur*) with the festivals of *first fruits*, and *of the dead*, every where even in the Pacific Islands, associated together, is clearly discernible. Sir Gardiner Wilkinson says that at harvest time the Egyptians throughout the country *offered the first fruits of the earth, and with doleful lamentations presented them at her altar.*" He traces the connection between two of her festivals in the fact that two of her votaries *presented their offerings in the guise of mourners.*" As to the Egyptian fable of the cow of Mycerinus, Sir Gardiner Wilkinson says, "if Herodotus was correct in stating that it was a heifer (not an ox), it may have been the emblem of *Athor* in the capacity which she held in the *regions of the dead.*" "The introduction of *Athor* with the mysterious rites of Osiris, may be explained by her frequently assuming the character of Isis‡."

* Manners and customs of Ancient Egyptians, (ed. 1854), 1. 300.

† See ante p. 25.

From the 17th of Athyr let us now turn to April 20th, and to the second division of the primitive Southern year, "the Pleiades below." It will be observed that there is a very marked difference in the duration of the first season, in northern and southern latitudes, it being a good

But the connection of Taurus (Ataur) with a funereal commemoration which took place on the 17th of Athyr, is indirectly attested to by Plutarch, who says "the priests therefore practice certain *doleful rites*, one of which is to expose to public view, as a proper representation of the grief of the goddess (Isis) *an ox* covered with a pall of the finest linen, that animal being considered the image of Osiris. The ceremony is performed for four days successively, beginning on the 17th day of the above month (Athyr)." "Thus they commemorate what they call '*the loss of Osiris*,' and on the 19th of the month another festival represents '*the fitting of Osiris*.'" The authorities I have already cited* seem to show, that this refers to the 19th of Athyr, (not of Pachons, as Sir Gardiner Wilkinson suggests). Plutarch supposes this funereal celebration to represent the death of the year, and the beginning of winter. De Rougemont makes the same conjecture as to the festival of the German goddess of death; but I have already shown that these theories are incorrect, because in the Southern hemisphere, the *vernal* month of *November* is sacred to the god of the dead. But Plutarch supplies, unconsciously, the clue to the enigma, when he states that these funereal celebrations "take place *in the month when the Pleiades are most distinct*," *i. e.* in Athyr.† These *lamentations, followed by rejoicings*, were plainly connected with the disappearance, and reappearance of the Pleiades, and were in no way descriptive of the seasons. The Abipones of South America call that constellation their "*Grandfather*." When it disappears from the sky at certain seasons, "they suppose their grandfather is sick, and are under a yearly apprehension that he is going to die;" when these stars again appear, they rejoice, and hold festivals in honor of his recovery.‡ In Borneo *Se kera*, the God of Agriculture, resides in the Pleiades. Hence we find the Pleiades, like Osiris and Proserpine, were regarded as the god of the dead, and of agriculture, and thus the festival of the Pleiades was a feast of ancestors, and a first fruits celebration.

In Australia, on or about the 17th November, the savages celebrate their great corroboree in honor of the stars of Taurus—(see ante p.9), which, as I have shown, is of a funereal character. It is therefore evident that, as the Hindoo name for November is Cartigney, (the Pleiades), the Egyptian name for it, Athyr, is connected with Ataur, (Taurus,) and the seven stars the Pleiades. Hence we learn from the fable of Io, that the cow or bull, accompanied by the Pleiades, was worshipped at the Isia on the 17th of Athyr, *i. e.* when these stars in the constellation of Taurus are most distinctly visible; and thus as the primitive year began at that time, the constellation of Taurus may be said to have opened the primitive year.—See Landseer's *Sabæan Researches*, p. 75 to 85, 861. See Greswell's *Fasti Cath. II.* 88, n. II. 112; iii., 255, 257, 370; Intro. 241; iv., 280.

A plate, in Hyde's learned work, on the Religion of the Ancient Persians, taken from an antique gem, which was supposed to represent Mithra or the sun in the sign of Taurus, evidently refers to the stars in the constellation of Taurus, and to Orion and Scorpio, which are at the same time visible in November, when the primitive year began.

Hyde says that the representations of Mithra were intended by Zoroaster to be of an astronomical, not of a religious or mythical character.

We have represented in this gem, a man holding a sword and accompanied by two dogs, (the form under which Orion was represented), near him a scorpion, and above him the seven stars, the sun and the moon. The tradition as to the scorpion, I have already shown, was connected with November and with Orion by the ancient Romans, and to this day is associated by the Arabs with November.

* See as to the 17th, 18th and 19th, being days sacred to the dead, ante p. 13, 16. See *Fast. Cath. II.* 455, 458.

† *Ibid.* Bradford's *Amer. Antiq.* 331, † *Ibid.*

deal longer north, than it is south of the equator. This circumstance may prove of very great importance in affording a clue to the part of the world, in which certain very conspicuous festivals of ancient nations had their origin. I have already noted the fact, that there are to be found in most parts of the world traces of two great festivals ; of the one in or near

But the Persians themselves, when they changed their year from November to February, *i. e.*, from the time of the midnight culmination of the Pleiades to that of their culmination at sunset, must have transferred the tradition as to the death of Orion by the bite of a scorpion to February, as they still celebrate a festival in February, in which charms are used to drive away scorpions. Hyde says this festival once took place in November. I can find no trace in the customs of any race, in which any superstitions respecting Taurus, Orion, and Scorpio are connected with May.—Hyde de Rel. Vet. Pers., 113. Bailly's Astr. Indienne, xxx. cliv., 4, 18, 78. See also ante p. 23.

That the reverence of Asiatic nations, as well as of the nations of antiquity, for sacred bulls, arose from the seven stars in the constellation of Taurus marking the beginning of the year in November, is probable from the following facts connected with the traditions as to the deluge.

We have seen that the memory of that event was preserved in the great religious festival of ancient nations, the new year's commemoration of the dead. But as this was regulated by the Pleiades, which are in Taurus, let us see whether the Bull and the Seven Stars are not mixed up with the traditions of the deluge.

Bryant* shows us that the Pleiades were connected with that event in Grecian mythology, though he gives no satisfactory explanation for the fact. We have already seen that, beyond any question, the Mexicans associated the memory of the deluge, and a dread of its recurrence, with the midnight culmination of the Pleiades.

No solution has been supplied for the remarkable circumstance, that the Zendavesta, and even the prayers of the Parsees, mix up the bull with the memory of the deluge ; nor has any clue been found to the meaning of the traditions of the Chinese, the ancient Britons, Greeks, Persians, Hindoos, and Egyptians, as to "the seven celestial beings" preserved from the waters of the Flood.† They all plainly point, for their origin, to the connection of the memory of the deluge with the new year's commemoration. This festival, as we have seen, was regulated by the stars in the constellation of Taurus. Hence the belief of the Mexicans, that the deluge commenced at the moment when the Pleiades, culminating at midnight, marked the beginning of the year, has been shared in by other races. We can therefore understand, why the bull, and the seven stars are connected with that event, not only in ancient mythology, but also in the traditions, and even in the prayers of Asiatic nations.

The belief of many writers, that the ancient British fables as to King *Arthur* are derived from some astronomical myth, will receive some confirmation from the facts contained in this paper, and from the references which I give on this point. We find the Arkite God *Hu* (the bull), *Uthyr* or *Arthur*, (*Athyr*?) connected with the deluge, from which *Arthur* and his *seven* friends escaped.‡ The lamentations for the death of *Hu*, are traceable to the connection of Taurus with the new year's feast of ancestors, which grew in time into a commemoration of the *death of a divinity*, or into a festival of the *god of the dead*. Hence the death of *Hu* (Taurus) is the same mythical event as the death of *Osiris*, with whom the bull *Apis* and *Athor* (Taurus) were connected. The lamentations for *Adonis*, *Thammuz*, *Proserpine*, and other deities, are derived from the same myth. Dupuis says, "dans leur mystères on rappelaît la chute, et la régénération des âmes, par le taureau mis à mort et ressuscité."‡

The astronomical ideas of the ancient Britons confirm this view. We have the testimony of *Plutarch* that in an Island to the west of Britain, a festival at the end of every thirty years was held, which was connected with, and probably, like the

* Bryant's Mythology, i. 296—9 ; ii. 236.

† See Davies' Myth. of British Druids, p. 121, 136, 138, 143, 156, 173, 179, 241, 244.

‡ Dupuis, vi. 283.

November, of the other in April. Does the interval between these festivals coincide with the duration of "the Pleiades above" in northern latitudes, or does it point to a southern origin? The first festival of Isis fell, as I have assumed, on the 17th of Athyr, (corresponding with our November.) But the second festival of Isis fell on the 20th of Pharmuthi, *i. e.* near

Mexican cycle, was regulated by the constellation of Taurus. "It is mentioned by Plutarch," says Greswell, "that the principal object of adoration among the Cimbri, in the time of Marius, was a *brazen bull*; by which they are accustomed to swear on occasions of greater solemnity than usual. If this bull was not borrowed from the Egyptians, and was not merely their Apis or their Mneuis, we can have but little reason to doubt but it must have been intended as a type or symbol of the bull in the heavens; and we consider this supposition much the more probable of the two. This fact, however, would do much to connect the origin of time, and the beginning of things in the opinion of these nations with the sign of the bull. The Hindoos both of ancient and modern times, and the Persians also, have always associated the sign of the bull with the origin of time; and there is no reason why the nations of the North might not have done the same, and for the same reasons in general too, *viz.* because *primitive tradition and belief among them also actually connected the beginning of things with this sign, or the constellation in particular.*"*

But we need not go to remote antiquity, or to distant nations, for traces of this connection of the stars of Taurus with the beginning of the year, which they regulated by their rising in the evening. To this day the Highlanders believe, that *in the twilight on new year's eve*, the figure of a gigantic bull is to be seen crossing the heavens. They even imagine that the course which it takes, is ominous of good or ill for the coming year. Stewart says, that, as New Year's eve is called Candlemas "from some old religious observances performed at that time by candle-light," this mythical animal is popularly known among the Highlanders as "the Candlemas Bull."†

There is a most remarkable circumstance connected with the history of the deluge, that greatly confirms these conjectures. I allude to this point with a good deal of hesitation, as I am aware that very proper prejudices exist against anything that may seem like an unnecessary attempt to give a figurative character to the history of that event.

It will be remembered that Bailly has shewn that the Pleiades are popularly known throughout Europe and Asia, as the "Hen and Chickens."‡ Bryant proves that their Greek name the Pleiades, or *Peleiades*, meant the *Doves*§—and he has collected some very curious facts respecting their connection with the deluge, without in the least suspecting that there was an astronomical fact embodied in the traditions he has described. It is worthy of notice that the part which tradition, both sacred and profane, has assigned to the *Dove* in the history of the deluge, is attributed in Central Africa to a mythical *hen*—whose valuable services are still celebrated among the natives. A Missionary, who refers to this subject, remarks that the hen, and the palm tree, which also plays an important part in the African tradition, "remind us of the dove, and the olive branch."|| It is too singular a coincidence to be dismissed as accidental, that the leading events of the deluge occurred near the time of the principal festivals of Isis, or were apparently connected with the movements of the Pleiades, or "the Doves."

The Flood commenced on the 17th day Athyr, when the lamentations of Isis for Osiris began, and on the primitive Halloween, when the Pleiades culminated at midnight and marked the beginning of the year.

* See Fast. Cath. II, III. 112. Greswell connects these facts with the *sign* of Taurus, *i. e.* with May—not with the constellation of Taurus by its rising in November marking the beginning of the year—a theory which does not appear to have suggested itself to him, nor can I find that any writer has taken the view which I have of the traditions, symbols, and myths of ancient nations, as connected with astronomy and with the primitive year.

† See Stewart's Superstitions of the Highlanders, 246.

‡ See ante, p. 6.

§ Bryant's Mythology, II., 30.

|| See Bowen's Central Africa, 266.

the middle of April, and long before the Pleiades are invisible in the evening in northern latitudes. Assuming the account of the deluge to have been astronomical, not historical, that event began on the 17th of the 2d month, (November), and the Ark rested on Mount Ararat, on the 17th of the seventh month, *i. e.* April 16th. But in the latitude of Heliopolis in Egypt, the Pleiades are only invisible in the evening about May 1st; and to get the first season of the year of the Pleiades to coincide with the interval, we must go far south of the equator. These two great festivals are found in almost every quarter of the globe. In central Africa they are still in vogue. In ancient Greece and Rome, the festivals of Ceres and Proserpine fell in the spring and the autumn. Not only the dates of these festivals, but the testimony of Greek and Roman authors prove, beyond any question, that the appearance and disappearance of the Pleiades in the evening, gave rise to the myth of the

This event was shifted to the 17th of February by the Athenians, *i. e.* to the day when those stars culminated at sunset, and marked the beginning of the year. The ark rested on Mount Ararat on the 17th day of the 7th month (April), in which month the second Isia and the Roman Palilia took place. But our May Day is unquestionably the same festival as the Palilia; and with the eve of May Day the Druids connected traditions of the deluge. The Dove, or the *Peleusid*, left the ark, and returned no more, on the 24th day of the 11th month, *i. e.*, on the 21st of August, when the Pleiades culminate at sunrise, and when the Hindoos commemorate the *seven* holy Rishis preserved from the flood.*

This evidence is not confined to mere coincidences of dates in ancient calendars. The days I have mentioned were peculiarly marked in Europe, Asia, Africa and America. On each of them we find a new year's festival of the dead took place among some races. Nov. 17th, I have already shewn, was a marked day among ancient nations, and is still the new year's commemoration of the Australian savages, as well as a subject of superstitious dread among some Asiatic races.

On February 17th a new year's festival of the dead can be traced under the form of the Attic Anthesteria and the Roman Parentalia. April 20th was the new year's day of Rome in the time of Romulus, and on it the world of spirits was supposed to be open. On the 19th of February, the year of the Chinese and Japanese commences, and on the 28th of August the feast of ancestors takes place, as it did in Egypt and in Rome.

If these days represented even divisions of the year, this coincidence might be considered accidental; but it can scarcely be so viewed, when we remember that these days fall at most unequal and irregular intervals; and especially when we find that they were each, in some way, important epochs of ancient calendars; each connected, in some instance, with the beginning of the year, with the festival of the dead, or with the movements of the Pleiades or the *Doves*.

We have already seen* that, though All Halloween and May Day still survive, the primitive year, of which they constituted the two great festivals, was disused thousands of years ago. It appears, however, that the ancient Britons must have shifted the tradition of the deluge from Halloween to the eve of May Day, *i. e.*, from the beginning of "the Pleiades above," to that of "the Pleiades below." This is the only instance in which I can find the tradition of the deluge connected with the second season of the primitive year. In almost every other instance it was associated either with the 17th of November, when the Pleiades culminate at midnight, or with the 17th of February when they culminate at sunset—*i. e.*, with the beginning of the primitive Southern, or of the primitive Northern year.

* See Sir William Jones' works, IV. 10. Buchanan's India, I. 231.

appearance and disappearance of Proserpine. She herself was the daughter of *Taurus*, or, according to the fable, of Ceres, and of Jupiter, who assumed the form of a bull.* Ovid refers to a very significant fact, that the initiated at the mysteries of Ceres and Proserpine, paid particular attention to the appearance of stars in the evening.

Quæ quia principio posuit jejunia noctis,
Tempus habent mensæ sidera visa sibi.†

This he supposes arose from Ceres having then for the first time broken her long fast. But the facts contained in this paper will suggest for it a more probable origin. There can be but little question that it dates back to an era when the goddess herself had not been created—to the origin of the festival, its deities, its mysteries and its myths—to the primeval custom of regulating the year by the appearance or disappearance of the Pleiades in the evening.

The reverence paid to the seven stars was almost universal—and probably referred not to the sun and moon, and the five planets, as has been hitherto supposed, but to the seven Pleiades.

It was conspicuous in the ancient mysteries, and is traceable in the circular dance of the priests representing the course of the stars. But the most striking evidence of its influence throughout the globe, is that a reference to the seven stars, or to the number seven, pervades the symbolism of almost all races, in Europe, Asia, Africa, Australia and America, even still lingering among our Freemasons, with whom the Seven Stars are a conspicuous and probably not very intelligible emblem.‡ But as this reverence for the number *seven*, or for seven stars, is found in every quarter of the globe, and the Pleiades are almost every where the subjects of veneration, or at least of observation, we can scarcely doubt that the wide-spread symbol of the seven stars can only refer to the Pleiades.§

* See St. Croix, i. 168; ii. 17, and note; also 6, 13, 120. The facts mentioned by Dupuis almost settle the point. See vi. 277, 283; ix. 340, 345. See *Mystical Hymns of Orpheus*, trans. by T. Taylor, p. 67, and note. Gebelin, iv. 347, 349, 358.

† *Ov. Fast.* liv. See ante p. 14–18. I have in p. 18 placed the 2nd festival in May—which is apparently too late. According to Ovid it fell in April.

‡ See Oliver's *Hist. Landmarks of Freemasonry*, references in general Index; also in index to notes, as to the "Seven Stars." Also as to commemoration of *Death*, II. 142, 145; also as to "*Serpent*" symbol, see Index. See in reference to this point note to p. 19 and p. 26, foregoing paper. Also see Archdeacon Williams' *Essays*, p. 298, 302; Christy in *Ceylon*, 202; Tschudi's *Peruvian Antiq.* 13. Kerr's *Voyages and Travels*, xxv. 8. If Masonry is entitled to claim a very remote antiquity, it is far more closely connected with the primeval superstitions of which I have been treating, than with the Hebrew race. Many of the uninitiated, who ridicule the assumptions of Freemasons, have probably without question accepted "All Souls" as of Christian origin, with as much reason as Freemasons connect their order and its symbols with Jewish History.

§ The following authorities refer to this subject. Bunsen's *Egypt's Place in Universal History*, i. 69, 137, 378. Greswell's *Fasti Cath.*, iv. 357. Maurice's *In-*

Gebelin* says that at the time of harvest in the month of Pharmuthi, about the 20th April, the Egyptians wept over their sheaves of grain, as they invoked Isis. “*It is worthy of remark,*” he adds, “that the 19th, 20th, and 21st April were the days on which the festival of Ceres and that of Pales were held.”

The Palilia of the Romans was their ancient new year’s day, on which took place, in the time of Romulus, a festival of the dead. The world of spirits was supposed then to be open; though when the beginning of the year ceased to fall at the time of the Palilia, the *mundus patens* seems to have become attached to some other day, or at least was no longer connected with the Palilia. Yet in the customs preserved by the Romans, we find a trace of their ancient new year’s festival of the dead. It was usual at the Palilia to light bon-fires, and to leap through the flames. This custom still lingers in Scotland and Ireland, in connection with the eve of May Day, and of Halloween. Bon-fires almost every where were connected with the festival of the dead. But the custom of leaping over a fire, is still practised in Hindostan after funerals, for the purpose of driving away the ghost, that may hover around the living. The goddess Pales is supposed to be the Italian type of Isis, Ceres, and Durga, † and the Palilia from their funereal characteristics which I have noticed, would seem to bear out the conjecture.

In India a festival occurs in the spring, which, with that in memory of the flood on August 22d., Sir William Jones connects with the two great commemorations of Osiris, his entrance into the moon, and his *enclosure in the ark*.

The Siamese have two years in use, one, the more ancient civil year, commencing in November, or Cartiguy (the month of the Pleiades), and the other the astronomical year, commencing in April. ‡

Every where we can find traces of these festivals, in almost every case, dividing the year into two *unequal* seasons. I have already shewn that de Rougemont is in error in supposing that they represented autumn and spring, under the name of the festivals of Death and of Life. §

dian Antiquities, I, xxxiv.; II., 159, 170, 312; III., 528; IV., 644, 716, 730; V., 923, 987; VI., 97: see frontispiece to VII. 165, also 623, 673. Stephen’s Yucatan, ii., 185, 425, 450. I have collected a large number of authorities to prove that this symbolism is as universal in the New, as it is in the Old World; but will not burthen this preliminary outline of these investigations with any more referenees on this point.

* Monde Primitif, iv. 358.

† As to date of Palilia, &c., see East. Cath. 318, II. 55, 58; Orig. Kal. I. 110.

‡ See Bailley’s Astr. Indienne, p. 4, 18, 30.

§ See ante, p. 36.

But assuming that they were originally the festivals marking the commencement of the two seasons of the year of the Pleiades, how is it that the second festival fell before the second season of the Pleiades began, in Rome, Egypt, and Hindostan? We may explain it by supposing that a migration of races from the South once took place. It is plain, that with a very rude race, regulating their seasons by the Pleiades, their months being merely "moons," the second festival would fall later, as they would migrate to the north. But if any semi-civilized race can have passed from southern to northern latitudes, carrying with them a calendar, in which the year was divided into months and into days, it is quite possible, that the second festival, being fixed in their calendar, may have retained its place, though no longer adapted to the time of the disappearance of the Pleiades in the evenings.

When it is remembered that the ancient new year's day, the Roman Palilia, the second festival of Isis, and the second great event in the history of the deluge, took place within four days of each other, *i. e.*, between the 16th and 20th April, we can scarcely fail to see that the circumstance is sufficiently striking to invite further enquiry. There must have been some cause for this coincidence in the festivals and traditions of nations so far removed from each other.

Greswell has not turned his attention to this point, but on astronomical grounds has endeavored to show, that the *natale mundi*, the beginning of the primitive year, fell at that time. He finds April 20th, an important* epoch in calendars from Italy to China. The tradition that the primitive year began in the *spring* seems to have affected his judgment a little on this point. Scaliger, who was led to the same inference from the same traditions, subsequently abandoned it, and was compelled to adopt the view, that the primitive year began in the autumn. The evidence of customs and calendars have led me to the same conclusion, as the new year's festival of the dead is almost always connected either with the autumn, or with February.

To arrive at any satisfactory results from an examination of the intervals between the two great festivals, to which I have referred, would require more accurate information than I am possessed of. Sir William Jones, Landseer, and other writers have considered that a comparison of the times when these festivals were observed, might lead to interesting results; and I cannot help thinking that the enquiry may, in the hands of others more competent than myself, not only throw a light on the mode in

* East. Cath. ii., 68.

which these festivals were regulated, but also supply a clue to the quarter of the globe from which they were derived.

Let us now turn from the two divisions of the primitive southern year, to those of the primitive northern year, *i. e.* to February 17th and August 28th. A study of customs led me to designate the year commencing on February 17th as the primitive northern year, because I had not discovered the festival of the dead occurring in February south of the equator. A reference to Professor Everett's table will show, that in an astronomical point of view my conjectures have been confirmed, as the Pleiades culminate at sunset south of the equator early in January; but in the latitude of Egypt and Japan, they culminate at sunset on the 17th of February, and at sunrise towards the end of August. This fact I ascertained, after I had conjectured, from an analysis of customs, that the primitive northern year was adapted to the movements of the Pleiades north of the equator. The Dyaks of Borneo hold their first fruits festival (the Nyiapäan) on the 17th of February, when the Pleiades are beginning to descend towards the west in the evening. This is the precise date when the festival of the dead, embodied in the Anthesteria was held by the Greeks, and when the Roman Parentalia or festival of the dead took place.

In Japan, the year began on the 19th of February,* and among the Persians, Tartars and other northern nations of Asia, it now begins, or formerly did so, in the middle of February.†

The festival of the dead among the Algonquin Indians of North America, took place in the middle of February, the Mexicans and Peruvians holding it apparently in November. It is a little remarkable that, though the primitive northern year in Persia was an intrusive year, which was substituted for the year commencing in November, in America the reverse appears to have been the case, as far as I have been able to fix the date of the festival of the dead in North and South America.

The Chinese differ from the Japanese, in holding the lanthorn festival at the beginning of the year, on February 19th, and the feast of ancestors about August 28th, while the latter hold both of these festivals on the 26th, 27th, and 28th of August.

In Japan we have almost conclusive evidence that the calendar and its festivals were regulated by the Pleiades. The year begins on the 19th of February, *i. e.* within two days of the culmination of the Pleiades at sun-

* See Thunberg's Japan, i., 46; iii., 92.

† See Hyde de Rel. Vet. Pers. p. 187, 230, 232, 241.

set. The Star festival is held on the 20th August, the Pleiades culminating at sunrise, on the 21st; and the feast of ancestors, or the lantern festival, falls on the 26th, 27th and 28th of that month. The second great festival, the Matsuri, takes place on the 18th, 19th and 20th of October, the Pleiades first rising on the 19th of October in the evening.

The Egyptian year was preceded by five days of intercalation, which were *dies nefasti*. Even in the new world we find that these days were regarded as unlucky, and were consecrated to the god of the dead. On them was performed, by the Yucatan Indians, the ceremony, which I have traced from Europe to the Fiji Islands, of *welcoming*, honoring, and *bidding farewell* to the god of the dead.* The Yucatan deity *Mam*, (the Grandfather), like the Fijian Rutumaimbulu, the German Hertha or Morena, the Hindoo Durga, the Egyptian Isis and Osiris, and the Greek Pluto and Proserpine, was the mythical representative of that heritage from primeval man, the new year's commemoration of the dead. But the god *Mam* is plainly the same as the Egyptian Typhon who was called *Baba*, which in Central Africa means "*Father*." In South America *Mam* or *Baba* is connected with the Pleiades. The Abipones, says Debrishoffer, think the Pleiades "to be the representation of their *grandfather*."

This festival, which clearly dates back to an era long anterior even to that remote period in the history of our race, when a deity was created to preside over the feast of ancestors, in time became sacred to Isis, Durga, Proserpine, and other funereal deities, and was ultimately, among many races, converted into a festival of the god of the dead. This theory throws a new light on the belief of the Egyptians, that *that their principal deities were born on these dies nefasti*.

* I have already shewn that the custom of *bathing* the Fiji God, is to be traced to the northern nations of Europe, as well as to the ancient Egyptians and Hindoos; but I was not aware that the same ceremony was practised in honor of Ceres. Tacitus evidently was surprised at the coincidence on this point in the rites of Ceres among his countrymen, and the custom of the Germans at the festival of Hertha—"Mox vehiculum et vestes, et, *si credere velis*, numen ipsum secreto lacu abluitur."*

Ovid says that, at the festival in honor of Ceres, the priest *bathed the goddess* and the utensils used in her worship—

Illic purpurea canus cum veste sacerdos
Almonis dominam sacraque lavit aquis.†

A similar ceremony now exists in Ceylon—See The Mahavansi, iii. 150. And also in India, see Broughton's *Costumes and Manners of the Mahrattas*, p. 71. See also, as to *Baba* and *Mamma* being used as epithets in India for uncles and grandfathers, p. 41.

° Tac. Germ. xl.

† Ov. Fast. iv. See also ante p. 32—35.

“ We are informed by Plutarch,” says Greswell,* “ *that the last five days of the Egyptian year, (the five epagomenae of the equable year,) were reputed, among the Egyptians, the birth days of five of their principal divinities ; the first of Osiris ; the second of Arueris (Apollo, or Horus the elder) ; the third of Typhon ; the fourth of Isis ; the fifth of Nephtys, Teleute, Aphrodite, or Nike. Now Typhon, † in particular, in the apprehension of the Egyptians, being the personification of the principle of evil, his birthday was naturally regarded as an *ημερα αποφρας* ; for which reason, says Plutarch, the kings of Egypt would transact no public business, nor even attend to the care of their own persons on that day.*”

This superstition is still attached, in Persia, to the 17th day of November, on which, as we have seen, rulers and princes cannot refuse to comply with petitions presented to them, that day being sacred to Mûrdad, the angel presiding over agriculture and the dead. ‡

This third day of the epagomenae was called in Yucatan *Cemis*, or the day of Death.

Among the Greeks and Romans these days were called *μυαται*, *stained* or polluted by death, which is precisely the same name by which they were known among the Yucatan Indians. They were also known among the former as *αποφραδες*, *unlucky days*. This name was clearly connected with the dead, as it was applied to the Sceleratae Portae of Rome, through which funerals passed. Don Juan Pio Perez of Yucatan, speaking of the Yucatan calendar, says “ *five supplementary days were added at the end of each year, which made part of no month, and which for that reason they called ‘ days without name.’*” They called them also *uayab*, or *uayab Jaab*. The word *uayab* may be derived from *uay*, which means to be destroyed, wounded, corroded by the caustic juice of plants, or with ley and other strong liquids.” If this was the real meaning of the name, these days were known not only in the old world, but also in America, as days that were “ *stained*” by death. §

* Fasti Cath. i., 152.

† Volney states that the name Typhon is the same as the Arab word “ *Touphan*, which signifies the deluge.” He also cites Aristotle (*de Meteor.* lib. i. c. xiv) as saying that “ *the winter of the great cyclic year is a deluge.*” These remarks are worthy of note, as he was apparently not aware that the festival of the dead at the beginning of the year was so generally connected with the traditions as to the flood, or that the end of the Mexican cycle was so marked by the memory and the dread of a deluge.—See Volney’s *Ruins*, p. 269.

‡ See *anté* p. 13.

§ In Hindostan the time when the monthly commemoration of ancestors occurs, is called *amavasya*, or *mahacala*. The monthly festival of the dead is called in Africa *malala*. In India the festival evidently fell on the days called *dagda*, or *burned*—which is the same as the name in the Yucatan calendar for the days of inter-

“On this account,” the same writer says, “the Indians feared those days, *believing them to be unfortunate*, and to carry danger of sudden death, plague, and other misfortunes. For this reason these five days were assigned for the celebration of the God *Mam* (“Grandfather”) On the first day they carried him about and feasted him with great magnificence; on the second day they diminished the solemnity; *on the third day they brought him down from the altar*, and placed him in the middle of the temple; on the fourth day they placed him at the threshold or door; and on the fifth day, the *ceremony of taking leave* (or *the dismissal*) took place, that the new year might commence the following day.”*

The first day was called by the Persians the day of *salutation*, and the fifth the day of *bidding farewell*.†

The custom of removing the image of the god from the altar on the *cemis* (or day of the dead), reminds us of the superstitions of ancient nations, who during the festival of the dead, closed their temples, and veiled the altars and the images of their gods. On “*All Souls day*,” in some parts of Europe, the high altar is shrouded in black, while over a huge coffin, or cenotaph, that is placed in the church, a solemn mass for the dead is performed.

It is not improbable that there may be a reference to these “days without a name,” in the words of Job, when he curses the day of his birth—“Let darkness and the *shadow of death stain it*.” “*Let it not be joined unto the days of the year*; let it not come into the number of the months.”

These unlucky days were regarded in the Old as well as the New World, as “*stained by the shadow of death*.”‡ They were not numbered with the months, nor included in the days of the year.

calation. In it we find in every month days called *Cemis*, or “belonging to the dead”; but this is plainly the same word as *Kamis*, the Japanese name for the spirits of deceased ancestors.—See Sir Wm. Jones’ works, iv., 128, 134. Buchanan’s India, i., 231, 244, 339, 421. De Rougement, *Le Peuple Primitif*, ii., 357, 359.

Don Ferdinand Columbus says that “the natives of the West Indian Islands worshipped little images called *Cemis*, to which they give each a name, which I believe to be derived from their *fathers* and *grandfathers*, for some have more than one image, and some ten, *all in memory of their forefathers*.”—Kerr’s *Voyages and Travels*, xxiii. 131.

* See Stephen’s *Incidents of Travel in Yucatan*, i., 437.

† See Hyde de Rel. *Vet. Pers.*, 199, 269, 548.

‡ It is not a little remarkable that a curse, similar to that of the Patriarch Job, the Egyptians attributed the very origin of these five unlucky days. Plutarch tells us (*de Is. et. Os. c. 12*) that the Sun enraged with Chronos (Saturn, Time, or the year), and Rhea (the starry heavens) for having begotten the five planets, for whom there was no space in the year or in the heavens, uttered a curse that they *should nei-*

As these *dies nefasti* fell, in the Egyptian calendar, about the end of August, when the Egyptian year began, when the Romans believed the world of Spirits to be opened, and illuminated the city with bonfires, and at the very same time that the Japanese now hold their lanthorn festival, we can scarcely arrive at any other conclusion than that these festivals, at the end of August, are memorials of a common primitive calendar, based on some simple natural law, that caused and preserved this striking uniformity, in countries so widely separated, and through a lapse of so many centuries.

These various identities in the festivals of nations have never been the subject of regular investigation; and nothing yet laid down by astronomers, respecting any ancient calendar, can in any way account for the existence of such remarkable coincidences, traceable in all ages and to all portions of the globe, among the Egyptians the most learned of ancient nations, and among the Australians the most degraded of savages.

ther be born in a month, nor in the year. Therefore Hermes, as a return to Rhea for past favors, played at dice with the moon, and won back the 72d part of each day of the year of 360 days, *i. e.* 5 days, which thenceforth constituted those five epagomenæ, or "days without name," which neither formed a part of the months, nor of the year. To show how striking is the identity between the imprecation which forms the basis of this myth, and that of Job against the day of his birth, we have only to imagine the Sun using the very words of the Patriarch, to curse those illumened birthdays of the planets. "Let the days perish wherein they are born." "Let darkness and the shadow of death stain them." "Let them not be joined unto the days of the year; let them not come into the number of the months." That offerings to the dead were made in those days is proved by Egyptian monuments. See Bunsen's *Egypt's Place in Universal History*, iii. 63, 70, where reference is made to the researches of Leipsius on this point—Leipsius *Ein.* 91, 92. The same fable as to the gods playing at dice is connected with the month of *Cartica* by the Hindoos—See Sir Wm. Jones' works, iv. 113.

PROOFS FROM ASTRONOMY AND CHRONOLOGY, THAT IN RELATION TO THE
PLEIADES OUR CALENDAR NOW EXACTLY CORRESPONDS WITH THE PRI-
MITIVE YEAR.

Πληιαδων φαινουσαν Αθυρ τεκμαιρεται ωρη.*

Assuming all these inferences to be correct, a difficulty will suggest itself to the reader, which may naturally seem fatal to the conclusions at which I have arrived. It may be said, "it is true that these festivals falling among so many races at the present day, as well as among so many ancient nations, on the 17th November, in the middle of February, or at the end of August, appear to have been regulated by the culmination of the Pleiades at midnight, sunset, or sunrise, yet it is only a singular coincidence, that is the result of accident. If those festivals now agree with the culminations of the Pleiades at the times named, yet they did not do so two thousand years ago. The Pleiades gain twenty-eight days on the tropical year in every 2000 years; hence the Pleiades that now culminate at midnight on the 17th November, did so in October 2000 years ago. Hence you must prove that the months have moved onward with the Pleiades, or all your assumptions fall to the ground." This difficulty, however, when enquired into, not only strengthens my conclusions, but also opens up a new question regarding calendars and chronology, that is in itself most important, as well as most interesting. It is evident that if the primitive year was regulated by the Pleiades, the months must have been gradually affected by the beginning of the year commencing one day later in every seventy-one years, and hence the first month, whether November, February or August, if connected with a sidereal or astral year, must have moved onward in an equal ratio with the movements of these stars, and of course all the other months in the calendar must have shared equally in this progressive tendency.

No one hitherto has suspected that the primitive calendar of ancient nations were based on a sidereal year. Let us, however, see whether astronomers have not supplied us with facts that necessarily lead to this conclusion.

I may assume that if a sidereal year was the primitive basis of all calendars, astronomers must have been surprised to find *simultaneous and progressive changes* in calendars, which must have appeared to have been the result of *artificial "corrections."* If the primitive year was regulated by the culmination of the Pleiades at midnight, all derivative calendars would

* Greek Anthologia, iii. 211. See also Fasti Cathol. iv. 192.

be found gradually to change, and yet to preserve a relation towards each other, and this connection would be traceable to the *point d'appui* of these calendars, the day when the Pleiades culminate at midnight, sunset or sunrise, by whichever the year was regulated. Let us see, then, what Greswell says on this point:—

“ The natural measures of time have had only one *primum mobile*, one point of departure or epoch; which never has been, nor could be, nor is even at present, any thing different from what it was at first. The civil calendar also might have had only one epoch and point of departure at first, though that is a matter of fact which we would not be justified in assuming without sufficient proof of its truth; but whatsoever it might have been at first, it would still be notorious and incontrovertible that, since the beginning of human society, it has had an almost infinite number of epochs, and points of departure; a *different one almost in every age, and in every country, and among every nation on the face of the earth.*”*

To analyse, compare, and to trace back to a primitive basis, calendars of apparently so variable a nature, at first may appear a task too difficult to be surmounted. This arises “ from not merely the possibility, but the fact of the substitution of new types of the standard of nature, instead of the first and original one; from the various relations of these new ones compared with those of the old; and from the necessity of finding out and fixing the historical epoch of the substitution in each of these instances, and of tracing and following the subsequent history of such variations; of investigating in short, and ascertaining the whole cycle of the changes, transitions, and modifications in passing from one state to another successively, through which the original type of nature itself may have had to run.”

“ It follows that, when bringing down the primitive and universal type of the reckoning of annual civil time according to its natural law; we are bringing down at the same time in their elementary and primordial state, in their seminal principles, in their archetypal form, if not in their actual conditions and constitutions from the first, the civil calendars of all ages, and all countries, and all nations. Nor is it more unquestionable, in point of fact, that all existing distinctions of men (even those which are most widely discriminated in other respects) were originally summed up and comprehended in the Joins of one man, and afterwards of three men, than that *the civil calendars of all such national divisions of mankind have been comprehended and embodied in this one type of all*, the civil calendar first of Adam, and next of three sons of Noah; and through them the common birthright, and common inheritance of their posterity every where.”†

I have already shewn that the system of counting the day from sunset, which Greswell says is so universal as to prove the unity of origin of our race, and which he believes to have belonged to the primitive calendar, is still in existence in the southern hemisphere, and connected with the Halloween of the year of the Pleiades.‡ Let us see whether there are not some other land marks of the primitive calendar, that are relics of this system of regulating the year of the Pleiades. As the Egyptian and Hindoo calendars are the most important, let us see how far they exhibit traces of the progressive year of the Pleiades.

I have shewn that the *Isia* were originally the new year's festival of the dead, and were connected always with the 17th of Athyr, and with the

* Fast Cath., i. 40. † Ib. 119.

‡ See ante p. 8, 26, 57; note also p. 59. Fast. Cath. iii. 113.

midnight culmination of the Pleiades. We find that the Egyptians had several modes of reckoning the year; two of them were perhaps in reality the same. The year commencing at the end of August, was probably precisely the same as the primitive year commencing on the 17th day of Athyr or November. They would be both sidereal and subject to the same changes; but in the former the 17th day of Athyr (or November) is the first day of the third month. This therefore must be borne in mind, in reading the following remarks of Greswell respecting that day, which at least will prove that it was *point d'appui* of all calendars, though the reason for this has, if I am correct, escaped the observation of Greswell, Bunsen, and other writers who refer to this subject.

“It has been already seen that the *Isia*, among the Egyptians, were attached from the first to one particular month of their calendar, and to one particular day of that month; and that this particular month was the third, and this particular day was the 17th of the third month. And the calendar of the Egyptians both at this time and long after it, being altogether the same with the primitive, the 17th of the third month in the civil calendar of the Egyptians, and the 17th of the third in the civil calendar common to all mankind, both at this time and long after it were absolutely one and the same. It follows that the stated date of the Egyptian *Isia*, once fixed to the 17th of the third month in their proper calendar, was thereby fixed to the 17th of the third month too in the common calendar of all mankind: and as long as the proper Egyptian calendar and this common primitive calendar continued to be the same, and to preserve the same relation to each other, the 17th of the third month in either was the 17th of the third month in the other; and *vice versa*.”

“This being the case, nothing being supposed to be known as yet respecting the *Isia* of the Egyptians, except these two facts, that they were fixed to one month, the third in their proper calendar, and to one day, the 17th of that month; the attention of the reader is next to be directed to a very remarkable phenomenon, which the history of the primitive calendar, after a certain time, but not before, brings to light; viz. a succession of modifications, corrections, and changes of the primitive calendar itself on the cyclico-Julian principle, which we are able to trace in the retrograde order, (that is, in the order of the recession of the equable in the Julian or natural year,) all round the Julian or natural year, from the point at which it began, almost to the same point again: corrections or modifications of the primitive calendar, on this common principle, agreeing with each other not only in that respect, but in a still more remarkable and characteristic circumstance, that of being all attached to the same month of the primitive calendar, the third, and to the same day of this month, the 17th.

“The fact, which we have just pointed out, in the majority of these instances (and even in all, as we ourselves have seen reason to conclude) is confirmed by proofs that place it out of question; and the fact being admitted, it must be allowed to be something curious and remarkable in the highest degree; something which could not be resolved into an accidental occurrence of circumstances, in so many instances, in such different quarters of the world, and at such great distances of time asunder: and if it could not be explained on that principle, something which must have been the effect of design. Nothing but design, or reasons of a common kind, motives and causes which must have everywhere alike influenced such corrections, and alike determined the process of such corrections, could account for a coincidence like this, extending over a period of 1136 years, exemplified in fifteen different cases of the kind at least, yet all in the same way, and substantially to the same effect; beginning in India, the most remote quarter of the world of which any thing was known to the ancients, and ending in Sweden or Norway, of which, until a very late point of time, they knew absolutely nothing.”

“What, we may ask, must have been thought of this fact, had nothing been

known concerning it except the fact itself? How difficult must it have appeared to account for it, on any principle which should exclude the idea of chance!*

Greswell tries to account for these extraordinary coincidences by pointing to Egyptian science as the common fountain of all the analogies of the calendars and of the myths connected with the year; but the assumption is plainly untenable. The Egyptians certainly never taught the Fijians to celebrate the festival of the God of the Dead in November, nor could they have led the Australians, the Dayaks of Borneo, and the Mexicans, to regulate their year by the stars in Taurus. If, as he assumes, analogies in the calendars of nations are relics of a primitive year, we must look for it among the most primitive races, and among those who have been least affected by civilization and change.

If this primitive calendar was inherited from primeval antiquity, we may expect to find even among the rudest races some trace at least of their common heritage from the common parent of our race. What do we actually find? In the southern hemisphere, at the equator, and in Mexico, unmistakable proofs of the existence of a primitive sidereal or astral year, regulated by the Pleiades. Among civilized races we find all traditions and myths pointing to a primitive year regulated by Taurus. In Hindostan, November we have seen is called the month of the Pleiades, and in the Egyptian calendar was connected with Taurus. In the middle of November and of February, we have found among ancient nations, and even among existing races, either the commencement of a year, or the vestige of an ancient new year's day, still lingering in a festival of the dead; and we have seen that the Pleiades culminate at midnight or sunset at those times which I have mentioned as being so conspicuous in the calendars of nations. The inference from these facts would naturally be that, if any primitive calendar ever existed, we have in the year or seasons of the Pleiades the original type of the primeval calendar.

And this we might infer, even if in the calendars of ancient civilized nations no trace of the primitive type could be found. But I believe that there are some very significant facts, which have already attracted the attention of astronomers in connection with the history of the calendar, and which can only be explained by assuming that all ancient calendars originally partook of the sidereal character of the primitive calendar, and that its progressive tendency is traceable in all ancient calendars.

Though I cannot pretend to deal with these matters as an astronomer, and feel great hesitation in referring to this somewhat difficult subject, there are some simple but significant facts in connection with the history of the

* *Fasti Cath.* iii. 112.

calendar, that can be perceived and understood by the most superficial thinker.

Before going into the question, it may be as well to recall the history of our present Gregorian calendar. The correction of Pope Gregory restored the calendar very nearly to what it was in the time of Julius Cæsar, as respects its relation to the tropical year. How then was the calendar affected by the Julian correction in this respect? In the time of Julius Cæsar the year had been so tampered with by the priests, that the months were supposed to have receded more than two months in relation to the seasons, and to the natural year; accordingly 67 days, exclusive of the intercalary month, were added for the purpose of advancing the months to their proper position. But the exact amount of error in the Roman calendar was probably a mere matter of conjecture, and cannot now be precisely ascertained. Clinton considers that it was much less than has been generally supposed. If so, then the months must have been advanced too far by the addition of 67 days. If this was the case, the effect is most important. For let us assume that the excess in the correction was 28 days, then, if the Pleiades culminated at midnight on the 17th of November in the Roman calendar prior to the Julian correction, their midnight culmination must have subsequently occurred in October; and it would take 2000 years before they would again culminate at midnight, on the same day in November.

Clinton censures Usher for venturing to make precise calculations as to the position of the months in the Roman calendar, prior to, and after the Julian correction; and considers that he attempted "a precision for which we have no authority."*

But we have some positive evidence as to the time when the Pleiades set cosmically in the Roman calendar in the second century B. C. I have already shewn† that in the time of Eudoxus the Pleiades set cosmically on the 14th of November—and Greswell supposes November to have then coincided with Athyr. But the Pleiades must have then set about thirty days earlier than they now do; and consequently November in relation to our present calendar and to the seasons, must have almost corresponded with our present October; if this was the case, the addition of 67 days was probably nearly 28 days in excess, and November was advanced one month too far in relation to the seasons, and to the natural year.

Let us now turn to the Egyptian month of Athyr. It has been very

* *Fasti Hellenici*. iii. xii. Sir Cornewall Lewis *Hist. Survey of the Astronomy of the Ancients*, p. 237.

† See ante p. 53. Also *Fast. Cath.* iv. 180.

fully demonstrated that the very name of this month, and the rites celebrated in it, shew that when it first received its name (more than 3000 years ago) it must have been connected with the constellation of Taurus. That the connection is not merely traditionary is proved by the Greek epigram on that month, with which this division of my subject is headed, and which is referred to by Greswell.* In it Athyr is distinguished as *the month in which the Pleiades are most distinct*. Hesychius says that in the Egyptian "Athyr meant both a month and a bull;" and Plutarch says that the Phœnicians called a bull *Thor*, (Taurus). Greswell explains the meaning of Athyr given by Hesychius, by referring to "a stated connection between the month Athyr and the Bull,"† *i. e.* Taurus. Athyr is supposed to have fallen three days before the Roman month of November; but this must have had reference to that month before the Julian correction, as November in the Julian calendar nearly coincided with our present month of that name in relation to the tropical year. Thus Greswell says "the Roman Bruma according to the calendar bore date November 21; the beginning of winter properly so called, was dated from the cosmical setting of the seven stars; in the calendar of Cæsar (?) November 11."‡

It is therefore plain that the statements§ that the Egyptian Athyr began three days earlier than the Roman month of November must refer to the

* Fast. Cath. iv. 192.

† Fast. Cath. ii. 603.

‡ The statements of Roman writers and even of ancient astronomers as to the calendar, the rising of stars, &c., must be received with great hesitation. Truths applicable to particular latitudes or times, were used when or where they were altogether untrue, or at least inapplicable. Even Ptolemy is accused of this error by Bailly. See "Astronomia" in Smith's Dicty. of Greek and Roman Antiquities.

§ I believe that I am correct in my conjectures in p. 13, that the circumstance of the Isia having been fixed to the 17th, 18th and 19th days of the month, arose from a superstition which not only existed among the Greeks, the Romans, the Persians, and the Egyptians, as to that day, but also is to be found among the Pacific Islanders* and the natives of Borneo,† with whom the 17th, and 19th nights of the moon are *dies nefasti*, and evidently connected with the monthly commemoration of the dead. A peculiar reverence for the 17th of the month was a feature in the worship of Isis,‡ which has been already noticed by writers. Sir Gardiner Wilkinson, Bunsen,§ and I believe all authorities agree that the months received their names when the Isia were instituted, prior to which they had been lunar months, and perhaps simply "*moons*," like the months of the Australian savages. "Most of their fetes appear to have been celebrated at the new or at the full moon, the former being also chosen by the Israelites for the same purpose; and this, as well as a month being represented in hieroglyphics by a moon, may serve to show that the months of the Egyptians were originally lunar; as in many countries to this day."||

Supposing the primitive year to have been a lunar sideral year, the monthly festival of the dead, on the 17th, 18th, and 19th nights of the "moon,"

• See ante p. 15. † See ante note to p. 20.

‡ Fasti Cath. iii. 112, 160.

§ Egypt's Place in Universal History, iii. 64, 65.

|| Manners and Customs of Ancient Egyptians, i. 290.

Roman calendar before the Julian connection.* But Plutarch states that the Isia and other funereal celebrations of ancient nations were held "when the Pleiades were most distinct," Hence the Isia and the 17th of Athyr must have corresponded with the midnight culmination of the Pleiades.

It is unnecessary to go more fully into this point at present, as I have shewn that the Pleiades culminated at midnight in the middle of the Egyptian Athyr, and of the Roman month of November, at or near the beginning of our era.

As we have seen that the 17th day of Athyr is the *point d'appui* of all calendars, the great landmark of the primitive year, and that the Isia, the most solemn festival of the Egyptians, were always connected with that day; and that at the beginning of our era, the 17th of Athyr and the Isia fell when the Pleiades were most distinct, let us see what was the nature of the Egyptian calendar. Probably there are few questions more difficult of investigation. Every thing connected with the year was veiled in the most profound secrecy; and simple truths were effectually concealed

near the time when the Pleiades are most distinct, would have been the great festival of the Pleiades, like that of the Australians; and hence would have been a new year's festival. But when the year was divided into days and months, and ceased to be lunar, the Isia, or rather the festival of the dead, could no longer be a new year's festival, and at the same time fall on the 17th, 18th, and 19th days of the month. Hence it would appear that the beginning of the year was so arranged that the 17th, 18th and 19th of Athyr would coincide with, or perhaps *immediately precede*, the midnight culmination of the Pleiades. As the 17th, 18th and 19th of Athyr were clearly a vestige of the primeval new year's festival of the dead, and as the termination of this festival nearly everywhere marked the beginning of the year, it is not improbable that the Pleiades culminated on the 19th or 20th of Athyr. If the Egyptian year commenced on the 29th of August, it would exactly make the 19th of Athyr correspond with the 17th of November. It is probable that the ceremony of "the finding of Osiris," which was celebrated on the 19th of Athyr, really originally symbolized the beginning of "the Pleiades above," and of the primitive year. The same peculiarity is observed in the 17th, 18th, and 19th of Anthesterion, which were funereal, being connected with the deluge, and with lamentations, the 20th being marked by rejoicings. This festival of the dead, of three days duration, beginning with traditions of the deluge, and with mourning, and ending with rejoicings, almost everywhere *immediately preceded* the beginning of the year. In the new year's festival of Durga three days sacred to the dead are peculiarly marked. Even in the five intercalary days, which, at a comparatively late period in Egyptian history, were introduced at the end of the year,* we find that the *third* day of the epagomenæ, *i. e.* the third day before the year began, was peculiarly unlucky, and was connected with Typhon, and with the memory of the deluge. In the Yucatan calendar, the same thing is observable as we have seen; the day of the dead (*Cemix*) did not fall on the first of the five supplementary days, but on the third; *i. e.* three days before the year commenced. Hence it was plainly a vestige of the primeval new year's festival. If I am correct in my conjecture as to the reference in Job to these days of intercalation, it will indicate that a year, probably of 365 days and of 12 months, was in existence long anterior to what has been hitherto supposed to be the date of its invention.

* Borsieri states that intercalary days were not used.—See Egypt's Place in Universal History, iii., 37; see, however, p. 65 and 70.

in the most trivial and childish myths. There were probably several modes of regulating the year in use at the same time ; there must have been at least a fixed year, and a cyclical year ; perhaps a sacred year known only to the priests. Hence the 17th of Athyr appears in different forms, as connected with a fixed or with a moveable year, and this gives rise to even more uncertainty. Were the Isia connected with a fixed year, or with the moveable year ? If with a fixed year what was it ?

Bunsen gives us no positive information on the subject. Greswell shews that the principle of the Julian year was always known in Egypt. Bunsen referring to the probable existence of a civil and of a sacred or a sacerdotal year, says* “there can be little reason to doubt that the Egyptians had a means of marking the progress of the cyclical year.” After shewing the absence of any data for calculations on the subject, he says that “it is probable, *though there is no proof of it as yet*, that the details of these” (their sacred festivals) “were reckoned by the primeval year, in which the 1st of Thoth commenced with the heliacal rising of Sirius. Biot even fancies he has discovered two proofs of it ; but they will not satisfy any body.”

“*The best evidence on this head would be obtained, if we could get some more accurate knowledge of the great festival of Isis.* It has been already remarked that in the year 70, B. C. it took place a month after the autumnal equinox.”

Speaking of the movable festivals as affording data for calculations as to the nature of the year, he adds “it was still easier to mark the commencement of the cyclical year, where together with these festivals, there were others connected with immovable points in the year, such as the solstices and equinox.” “It was easy to calculate these points after nature had ceased to indicate the beginning of the year.”

If my conjectures are correct, nature never ceased to afford a guide for the regulation of time to the Aztec or to the Egyptian. Let us take the Isia, as Bunsen suggests, as a test. The earliest date of their observance, of which we have any record is B. C. 1350, when they were held on the 5th of October,† and the latest is A. D. 355, when they took place about the 28th of October.‡

Bunsen supplies us, as we have seen, with an approximation to the date of the Isia B. C. 70, by which it would appear that they must have been held then between the 21st and 24th of October. These dates extend

*III. 51.

† Fast. Cath. iii. 160, and note. Fast. Cath. iv. 37

‡ Fast. Cath. ii. 451, 453, 455, and note, also 503

over a period of 1705 years, and carry us back 3213 years from the present time. If the Isia, which were always attached to the 17th of Athyr, were held as Plutarch says "when the Pleiades are most distinct," and if Athyr was, as it has been designated, the month when these stars are most conspicuous, then these dates though varying so much, should approximate to the time when the Pleiades culminated at midnight; and the assumption of many ancient and modern writers, that the Isia came, in the course of time, to be held at various seasons of the year, must be incorrect. It should be remembered that Eratosthenes only speaks from tradition, when he says that the Isia were once held in spring; but both he and Geminus testify to the fact that, in their day, the Isia were celebrated *in the autumn*;* and the same thing will be noticed as respects the alleged dates of the Isia given by other writers; they are generally connected with autumn.

The Pleiades must have culminated 3213 years ago, 45 days earlier than they now do. The Festival of Durga, 1306 B. C., fell on the 1st of October, and the Isia, 1350 B. C. on the 5th, and Greswell considers the coincidence as very remarkable, and as proving that the Hindoos must have been guided by the Egyptians, who 50 years before had instituted the Isia, and invented all their myths relating to them. But 1350 B. C., the Australian savages must have held their Festival of the Pleiades about the 3rd of October, and in that century the Mexicans must have regulated their cycle on the 3rd of October, if the Aztec calendar was then in use. The same coincidence is found to exist between the other two dates and the midnight culmination of the Pleiades. In the 1st century B. C., the Isia, the Australian, the Mexican, and probably the Celtic festival of the year, or of the cycle of the Pleiades, must have been celebrated almost simultaneously on or about the 21st of October, and in the 4th century of our era, they must have been almost simultaneously celebrated on the 27th of October.

Hence we have a very remarkable procession in the Isia, in those instances almost exactly coinciding with the year of the Pleiades.

But it may be said that these are only coincidences. There are, however, some facts to show that they are not accidental. When the Isia were instituted at the beginning of October, the idea of seed time became attached to them, and the Isia were described as occurring in seed time in the calendar. But the Isia moved on in the course of time so palpably, that they were held after seed time was nearly over.* This has

* Egypt's Place in Universal History, iii. 37, 51.

† Fast. Cath. iii. 133. iv. 360. See however Sir Gardiner Wilkinson's *Manners and Customs of ancient Egyptians*, ii. ch. vi.

already attracted attention, as shewing a change in the date of the Isia, as well as proving the time of their institution. Couple with these facts what we have already seen, that Athyr and Taurus are synonymous; that classical writers describe Athyr as "the month *when the Pleiades are mos. distinct,*" and I think it will be conceded that these are coincidences that at least deserve very careful enquiry.

But the Celtic race appear to have had a cycle of thirty years, and the Mexicans one of fifty-two years regulated by Taurus or the Pleiades. Is it not a little remarkable that the Apis and Mnevis cycles were cycles of the *Bull*, and that at the end of the Apis cycle, the *Bull Apis* was drowned in the Nile? It may yet be found that the Mexicans and the Egyptians had precisely the same simple mode of regulating their eras by the midnight culmination of the stars in Taurus.

I now turn from the calendar of the Egyptians to that of the Hindoos, in which we can find unmistakable traces of the past existence and influence of the primeval year of Taurus. The worship of Durga is supposed to have, about the year B. C. 1306, been borrowed from the Egyptians and to have been introduced into India with the astronomical theories of Egyptian science.

I give below two very remarkable passages from Greswell's works, which in connection with this subject are well worthy of a perusal.* His

* "The history of the calendar and of its various changes brings many proofs of this influence to light; and these discoveries are among the most important and the most interesting fruits of our researches. Who would believe, *a priori*, that the fable of Osiris and Isis should no sooner have been invented in Egypt and associated with certain rites and observances here, than that the very same fable, attended with similar observances, signalized and perpetuated by similar changes and corrections of the calendar also, critically accommodated to what had taken place in Egypt, in less than 50 years afterwards should be found, merely in a different dress and under a different name, in India, Phrygia, Cyprus, Arabia, Greece, and elsewhere? in quarters of the world greatly removed from Egypt, and between which and Egypt we should not have supposed that, at this early period of the history of each, there could have been any communication. The fact to which we allude, however, is certain; being attested by the evidence of the calendar itself.

"At present, as our subject requires, we must confine ourselves to the influence exercised by Egypt over its contemporaries in a much less objectionable way; *i. e.* as the centre of knowledge and science; where all great and useful discoveries, all influential and permanent changes, in the principles or details of the reckoning of time, first took their rise; and from whence they were extended to the rest of the world."†

"It has been already explained that the earliest correction of the primitive calendar among the Hindus of antiquity was made A. M. 2699, B. C. 1306, era cyc. 2701: and that the first idea of this correction must have been derived from the Egyptians, (if correction that could be called,) which took place in Egypt B. C. 1350 pra cyc. 2657, along with the introduction of the worship of Osiris and Isis; the root of this connection between the Egyptian correction of earlier and the Hindu one of later date being supplied by the fact that the Hindu correction was attac-

† Fast. Cath. ii. 96.

assumptions, however, are open to a good deal of doubt. The rites of Isis and Osiris, and of the Hindoo Durga, are the same as those of the German Goddess of Death, of the Yucatan god *Mam*, (the ancestor or grandfather,) and of the Fiji god of Bulu, the world of spirits. All these deities, with Pluto, Ceres, and other funereal patrons of agriculture, sprang from the primeval festival of first fruits and of the dead—a festival which was subsequently converted into celebration in honor of a god, and yet still preserved through thousands of years its primitive and peculiar characteristics. Nor was the Hindoo calendar based on the astronomical science of the Egyptians; the arguments in favor of such a view would connect the calendar of the Australians, the Pacific Islanders the Mexicans, and the Celts, with that of the Egyptians.

This primeval calendar, with all its universal myths, was a heritage of all nations, and derived from the same common source to which the Egyptians owed their knowledge of the primitive year.

It appears that prior to B. C. 1306, the Hindoo festival of Durga, then attached as now to the autumnal equinox, and to the ninth day of the moon, had been regulated by some other system. From that time forth the new year's festival of Durga ceased to be regulated by the Pleiades, and became fixed by its relation to the tropical year.

Let us suppose that the year having been sidereal, and therefore progressive, the new year's festival became fixed. It is manifest that unless the original system of the calendar were also changed, the months would still move onward as before, and the first month in 2000 years would become the second month, and the last month would become the first. This is exactly what we find to be the case. In B. C. 1306, the months first obtained their names, but these names the Hindoos state had reference to contemporary astronomical phenomena. This, Bentley assumes to have been the case. At that date *Cartica* or *Cartiguy*, the month of the Pleiades, was the first month, and coincided then with our present October. Bailly, as we have seen, suggests that when that name was imposed, the year must have been in some way regulated by the rising or setting of the Pleiades in *Cartica*. I have already conjectured that *Carticeya*, the Hindoo god of war, was a mythical embodiment of the year of the Pleiades, and this I inferred solely from his name (which has apparently

to the 17th of the primitive *Athyr*, *særa cyc.* 2657; and that the Indian correction was associated from that time forward with the worship of *Deunus* and *Durga*, as the Egyptian was with that of *Osiris* and *Isis*; and that the Indian *Deunus* and *Durga* were absolutely the same kind of conceptions and impersonations in India as *Osiris* and *Isis* in Egypt."*

* *Fest. Cath.* iv. 81.

escaped observation hitherto) and from his emblems as they are given to us by Sir William Jones.*

But little question can exist that my conjecture is correct, as when it was made, the connection of Carticeya with the beginning of the Hindoo year, and with the month of Cartica was unknown to me. "Mr. Bentley has mentioned several facts connected with this month, and under this name, from which we may infer that it must have received its name at this time, or have been supposed to have done so. He tells us that to render this designation of Kartika, as the first month, the more remarkable, and the more effectually to perpetuate the memory of it, they fabled the birth of Kartikeya, the Hindoo Mars or God of War, in this month, whom he considers nevertheless only a personification of the year, as beginning in this month."†

"We may perceive a reason for connecting the birth of their Mars with the autumnal equinox, because that was the beginning of the military season in India." On this point I trust a very different solution suggested by me in p. 37, will not be considered less satisfactory than that which I have quoted. At the festival of Kartikeya at the beginning of October, "it was usual to represent him riding on a peacock; which Mr. Bentley explains of his leading on the year, followed by the stars and planets in his train; and various epithets were familiarly applied to him, all founded on the same supposition of the relation of priority or precedence, in which he stood to the year, and to everything most closely connected with the year."

Hence we find that B. C. 1306, when the Pleiades culminated at midnight at the beginning of October, the Hindoo year began with the month of the Pleiades; and that then or soon after the festival of Carticeya, the god of the Pleiades was fixed at the beginning of Cartica, and was a new year's festival. Under these circumstances, after all that we have seen tending to this conclusion, it is difficult to avoid the inference, that as the Australians must have celebrated their festival of the Pleiades B. C. 1306 at the time that the Hindoos held their festival of the God of the Pleiades, they were each using a primitive calendar, which must have been inherited from a common source by the Egyptians, the Hindoos, the Aztecs, and the Australians.

But it is manifest that the Hindoo calendar still bears the evidence of its having been originally based on a sidereal and progressive year. In

* See ante p. 23.

† Greswell's *Fast. Cath.* iv. 69, where Bentley's *Astronomy*, part i. sec. ii. p. 32, is cited.

spite of the new year's festival becoming fixed to the autumnal equinox, the months have actually moved on in an equal ratio with the procession of the year of the Pleiades. *Cartica* which began about the time of the culmination of the Pleiades at midnight B. C. 1306 *i. e.* at the beginning of October, now begins in the middle of November in the Carnatic calendar, and in other instances near the time of the acronyical rising of the Pleiades about the 19th of October.* It has ceased to be the first and has become the second month; and *Aswina*, the twelfth month of the year 3000 years ago, is now the first month.

Nor was this progressive character of the calendar unknown to the Hindoos, who, however, like the Egyptians and most nations of antiquity, for some strange reason, involved the subject in myths probably often unintelligible to the initiated themselves.

Sir William Jones says "although M. de Gentil assures us that the modern Hindoos believe a complete revolution of the stars to be made in 24000 years, or 44 seconds of a degree to be passed in one year, yet we have reason to think that the old Indian astronomers had made a more accurate calculation, *but concealed their knowledge from the people under the veil of 14 Menwantaras, 71 divine ages*, compound cycles and years of different sorts, from these of Brahma, to those of Patala or the infernal regions."

Sir William Jones suggests† that many Hindoo myths will be found to be astronomical truths, veiled under a garb of mystery, and he cites the following myth as probably referring to their calendar:—

They believe that "in every 1000 divine ages, or in every day of Brahma, 14 Menus are successively invested with the sovereignty of the earth; each Menu they suppose transmits his empire to his sons and grandsons, during a period of 71 divine ages; and such a period they call a manwantara."‡

Let us apply the primitive year of the Pleiades to this enigma, and the solution is perfectly clear. *In every 1000 years 14 days are gained, and 1 day is gained in every 71 years.*

* See Buchanan's India, i. 230; ii. 355; iii. 27.

† Sir Willam Jones' Works, iv. 6.

‡ See as to meaning of name, &c., Rodier's *Antiquite des Races Humaines* (Paris, 1862) p. 406.

It is evident that this era of 71 years was based on the erroneous assumption that a complete revolution of the stars, *i. e.* of the sidereal year around the tropical year would take place in 24,000 years. It would seem that after the invention of these myths, the Hindoos discovered that their menwantaras were too short, as they used 72 and 432 as the basis of their astronomical calculations. 432×60 , or 72×360 gives us 25,920 years, which is not much in excess of the true period, 25,868 years, within which a complete revolution of the stars is effected.—See Sir Wm. Jones' works, iv.

Hence it is plain that this must have referred to a sidereal year, which it is equally evident, must have been the primitive year of the Pleiades.

The same conclusions to which we have been led by an analysis of the dates of the festival that marked the season of "the Pleiades above," will follow also, I believe, from a careful examination of the times of observance of the second festival. As far as I have had data to guide me, I have found that in remote antiquity, in several instances, the latter was held more than a month earlier than the date assigned to it at the beginning of our era; and that hence it must have shared in the progressive tendency of the primitive year.

I believe it will be found that the evidence of the lunar and sidereal mansions of the ancients tends also in the same direction, as they seem to evince this progressive character in relation to the seasons, and to the natural year. For instance *Critica* (the Pleiades) which was once the first is now the third Hindoo mansion. But this is a matter which I must leave to astronomers, or at least must reserve any further remarks for a future occasion.

But it may be asked how is it that the memory of this natural measure of time supplied by the Pleiades, has been so long and so generally lost among nations north of the equator? The reason for this has been already supplied by the ancients themselves.

Everything connected with the year and its festivals was concealed by the Priests with the most watchful jealousy, and was veiled from the eyes of men in allegories and myths. Even when the mystic secret was partially disclosed to the initiated, it was guarded by the terrors of superstition and by the sanctity of oaths, which it was death to violate. The stories of the wandering *Io*, of *Proserpine*, *Osiris*, *Menu*, and the *Phoenix*, show this tendency to convert simple truths connected with astronomy or natural phenomena, into gods or fables. The memory of these secrets, so carefully guarded, must have gradually faded away; but the myths, in which they were concealed, must have outlived their own history and meaning, and must have long lingered after the key that could unlock their mystic treasures had been lost and forgotten.

That a primitive calendar must have existed among all ancient nations, will be apparent by comparing the data which I have collected, and the unquestionable fact of the actual existence of the year of the Pleiades among many existing races, with the following passage from *Greswell's* works. It has been written by an author, who, apparently, has not had the slightest suspicion that such a year as that of the Pleiades ever existed,*

* See ante note to p. 17.

and who deriving all his conclusions purely from chronological and astronomical data, has used them in support of a theory utterly inconsistent with my own. Those peculiarities, which must necessarily have characterized all calendars based on the year of the Pleiades, have attracted his attention. Unable to account for them by any natural law, he has been driven to explain them partly by miracles, and partly by supposing that they had their source in the rapid diffusion of Egyptian science, a diffusion which must have been as marvellous as miracles themselves.

These coincidences and peculiarities in calendars which he describes, must have been very marked and very unquestionable, before he could have been driven to account for them by reasons, which he confesses are likely to be viewed as incredible by his readers. That not only his solution for these phenomena in the calendars of nations, but also his very facts themselves are imaginary, few will venture to state, who have studied his voluminous and learned works on the history of the calendar.* Unless his data, as well as his theories, are entirely fanciful, the primitive year which he describes, can be no other than that which is now in vogue in the southern hemisphere, and that gave its name to the month of November in the calendars of the Egyptians and the Hindoos. Let those who may question the truth of the statements in the extracts from Greswell which I give below,† first answer the question, what made November the month of Death, or of the God of the Dead, among the Peruvians, the Fijians, the Persians and the Egyptians, and to this day the month of *Fear* among the Arabs; and why do we find funereal celebrations held in it in so many countries, north as well as south of the equator,—in the old world as well as in the new,—by the most civilized and the most savage races of the present day, as well as by nations of the most remote antiquity?

* It is a confirmation of the correctness of Greswell's view, as well as of my own, that *before having seen his works*, I had arrived at the same conclusion as he has, that there must have been a primitive calendar. What he has discovered by a study of astronomy and chronology, I was led to infer from finding a coincidence in the times when the festival of the dead is observed in different quarters of the globe. I was not then aware that the year beginning in February was substantially the same as that beginning in November, and like it regulated by the Pleiades, as will be apparent from the following passage from my first paper read before the Nova Scotian Institute, and published some months before I was able to procure from the Library of King's College the works of Greswell from which I have so extensively quoted:—

“The uniformity in the time of the year when the festival was observed, affords strong grounds for assuming the existence of two primitive calendars during the Stone age, probably one, if not both of which, like the year of the Pleiades of the Pacific Islanders, divided the year into two equal parts; one of these having probably a Southern origin, dividing the year in November and May, the other in February and August.”

† “It has been demonstrated that go where we may, visit and explore any part of the world we please, inquire into, investigate, and compare together the measures

CONCLUSION.

In treating of the primitive year and the festival of the dead, I have endeavored to restrict my researches to the connection of this commemoration with the calendar by which it was regulated. Whether I am right or not in my conjecture, as to a migration of races from the south, is not material as respects the main object of this paper ; though I believe that it will at least prove correct as regards the Egyptians and many other ancient nations, among whom this festival was invested with a veil of mystery, beneath which, however, it is easy to trace the Fijian god of the world of spirits presiding over the November festival of agriculture and of the dead, and to recognize the belief of some of the wild tribes of South America as to the Great Father, who residing in the Pleiades, sinks beneath the world with "the Pleiades below," and rises to light with "the Pleiades above."*

of time which men are using at this moment, or ever have used, trace them back to their utmost possible extent, as we may, in Europe in Asia in Africa in America, under all changes of circumstances, through all revolutions and confusions of the course of things in other respects, through all states and conditions of society, moral, religious, and political, still, with respect to the measures of time, we must come to the same conclusion every where ; viz. that the calendar is still and always has been the same ; that this at least has never varied, whatsoever else may have done so ; that this has continued identical with itself, or has never exhibited any other kind or degree of deviation from the standard of absolute identity, than what might be compared to the difference of dialects in a common language.

"The inference from this state of the case is or ought to be as certain and spontaneous as that from the other ; That, if mankind have always been using and are still using the same calendar, they must have had the same origin. Nothing will account for it but the fact that men themselves have everywhere had a common origin ; and have derived their calendar everywhere from the same source as their being itself."*

† It has been shewn that the Fiji god comes up in November from the world of spirits to make the fruit trees to blossom, and that the same superstitions that were attached by the Romans to the *mundus patens*, or to Pluto unlocking the gates of Hades, are to be found among the Fiji Islanders connected with their god. We can best judge of the identity of the two Deities, by examining the following hymn addressed to *Pluto*, in which we find him represented as the janitor of the world of spirits, and the God of Agriculture, and of the Dead. It would equally apply to the Fiji diety, the Lord of *Pulotu* :—†

"Pluto, magnanimous, whose realms profound
Are fixed beneath the firm and solid ground,
In the Tartarean plains remote from sight,
And wrapt forever in the depths of night.

* *Fæsti Cath.* i. 600.

† *Turner's Polynesta*, p. 88, 237. See ante p. 18, 31, 37, 55, note.

I have already shown that "le taureau mis à mort et resuscité," which was typified, as Dupuis asserts, in all the ancient mysteries, represented this death and revival of the stars in Taurus; and that the myth of Osiris (whose soul resides in a *Bull*) being lost and found in November, and of Proserpine (the daughter of Ceres and a *Bull*) sinking down into hell and rising again; as well as the two festivals of the German Goddess of Life and Death, all had their origin in the appearance and disappearance of the stars in Taurus.* That the initiated at the ancient mysteries really learned something as to the astronomical basis of their religion, we have every reason to infer; but it is plain that Herodotus and many other ancient authors were either ignorant, or prudently silent as to the secret sources of classical mythology.

Chæremon and others, however, according to Eusebius, not only believed but also declared that the Egyptians held that the stars were the only deities, and that all festivals had been instituted originally in their honor; that "the heroes whose names appear in the almanacs, are nothing else than charms for the cures of evils, and *observations of the risings and settings of stars.*" They also believed "that the legends about *Osiris and Isis and all other their mythological fables have reference either to the stars, their appearances and occultations, and the periods of their risings, or to the increase and decrease of the moon, or to the cycles of the sun, or to the diurnal and noctidiurnal hemispheres.*"†

It is therefore plain that my conclusions, based on the times of observance of festivals and on their connection with the year of the Pleiades, are borne out by the opinions of the ancients themselves. But their view of the astronomical character of Egyptian mythology, supplies a clue to what has hitherto evaded all enquiry. If the very deities of the Egyptians were merely representatives of the stars, and of the year, then their symbols must also have had a hidden meaning connected with the year or its

Terrestrial Jove, thy sacred ear incline,
And pleas'd accept these sacred rites divine.
Earth's keys to thee, illustrious king, belong,
Its secret gates unlocking, deep and strong;
'Tis thine abundant annual fruits to bear,
For needy mortals are thy constant care."‡

* I have already shewn that the "finding of Osiris," did not take place in Pachons, but in Athyr. Sir Gardiner Wilkinson has adopted a meaning of a passage in Plutarch, which Gebelin and others have pronounced to be incorrect. Gresswell connects the myth of Proserpine and her autumn festival with the Isia. See Gebelin *le Monde Primitif*. *Fast Cath.* ii. 455, 458; iii. 135; iv. 29.

† Eus. *Pr. Evan.* iii. c. 4. See Cory's *Ancient Fragments of Phœnician, Chaldean, Egyptian and other writers*, p. 288.

‡ *The Mystical Hymns of Orpheus*, translated by T. Taylor, p. 52. Also *ante* p. 18, 31, 37, 55.

seasons. The *crux ansata*, or the **T** or *tau*, surmounted by a ring, and the sacred beetle the *scarabæus*, were the most mysterious and the most conspicuous emblems of the Egyptians. I have found that they were in reality the same. In seeking for the meaning of the scarabæus, it has escaped notice that it was the hieroglyphic for the letter **T**, and that its Egyptian name was *Thore*. On examining a scarabæus in my possession I found out the reason for its name, and of its significance. On the back of the beetle a **T** or Tau is most clearly marked.

A friend to whom I mentioned this fact, informs me that these are the natural marks on the Egyptian beetle; and my discovery suggested to him an interesting fact that the same species is still popularly known in England as the *Tor* or Tau beetle.

What was the meaning then of this emblem? We find the **T** surmounted by a circle, and the scarab represented with expanded wings. It is plain that there must have been some reference to the divisions of the year. The Pleiades were known as *Atoria*, or *Atauria*. Is there any connection between the year of the Pleiades and a *Tau*? The symbol would seem to indicate *three* divisions or seasons, (possibly, though not probably, *two*.) The Egyptians had divisions of the year into two, three and four seasons respectively. Let us go south of the equator for a clue to this matter. Among the primitive races of the Pacific Islands, among whom the year of the Pleiades is still to be found, we find a year of the *Tau* or of the two seasons of the Pleiades, and that the year was also divided into three seasons, each of which was a *tau*. Ellis says of one of these divisions they reckon it "by the *Tau* or Matarii season or half year." Matarii is the Polynesian name of the Pleiades, the Stars of *Ataur* of the North, or of *Taurus*.* No one would pretend to argue that the Polynesians, the Australians, and the Mexicans derived their knowledge of the year of the Pleiades from the Egyptians. They all inherited it from a common source. Hence as the heavens were not mapped out into the forms of animals by the Polynesians, and the signs of the Zodiac and Bulls were alike unknown to the Pacific Islanders, it is evident that the Polynesian word *tau*, a season, is not on only the root of *Ataur*, and *Taurus*, but also of the letter *Tau* in the Egyptian, and of its representative, the letter **T** in our alphabet.

We may infer that when the year of the *Tau* migrated to the north, or civilization was developed, the present imaginary and conventional forms of constellations were invented, and the stars of the *Tau* were placed in the neck

* See Ellis' Pol. Res. i. 186. Ellis is not very precise as their seasons, and has confounded the first with the second season of the Pleiades.

of the Bull, an animal not a native of the Pacific Islands. This constellation still bore the name of the Tau. It was called *Ataur* and *Athyr*, from which it is not improbable we have the Latin *Taurus*, and the German *Thier*. The year of the *Tau*, and the stars of *Ataur* have left their impress on the very mountains of Great Britain.

The reason has not been explained why the Greek word *Bounos*, as well as *Bomos*, meant a hill and an altar—both being derived from a word signifying a *Bous* or an ox. Why is many a hill still known in England as a *Tor*, and others designated as *Arthur's Seat*—a name also applied to some hills in Germany? * There can be but little doubt that our ancestors raised their "seven altars" on these hills to the stars of the *Tau*, * or of *Athyr*; and that to this day the memory of "the pleasant influence of the Pleiades," commemorated by Job, and celebrated by Australian savages, is still lingering in Britain under the popular traditions as to "the good King Arthur." †

* See Volmer v. *Arthur*. It is worthy of note that *Hu* (the Bull or Arthur, in Britain) meant in Egypt "a hill." See Bunsen's *Egypt*, i. 465.

† I have called the scarabæus the hieroglyphic for the letter T. The marks on its back, which probably suggest the precise sound it represented, not having been noticed, its name and the letters signified have been supposed to be *ta*, * and Gliddon gives the name of *Thore* to it, and supposes that it represented *Th*. But if the latter is pronounced like *th* in the German *Thor*, the sound and the name given by both authorities are really the same, viz., *tor* or *tau*.

The various modes of spelling the name of Athor suggests this meaning, and also the sound for the *th*, which if thus pronounced like *t*, shews that the various forms that the astronomical deity *Ataur* assumed in Egypt, Britain and Syria, were in reality the same, viz.: *Ataur*, *Athor*, *Athyr*, in Egypt; *Arthur* and *Artus* in Northern Europe; † and *Atys* in Syria. The Greek mode of spelling *Athyr*, would however indicate that both of the pronunciations suggested may have been in use. I was unable before the preceding page went to press, to obtain from J. M. Jones, Esq., F.L.S., the author of "the Naturalist in Bermuda," who is referred to in the preceding page, the precise mode of spelling the name for the scarabæus in England. I had therefore only the sound of the name to guide me. The coincidence between the name of our beetle, and that of the Egyptian scarab was so remarkable, that I could scarcely bring myself to believe that ours was not a modern name suggested by the resemblance in our Dor beetle to the Greek tau. But it is evident from a reply to my enquiries on this point which I have since received from Mr. Jones, that "Dor," (tor?) is an old English name, which must have come to us from remote antiquity, and from a time when a fancied resemblance to the T or *tau* in the Greek or any other alphabet, could never have suggested the name. Whatever caused our hills to be known as *tors*, must have also given the same name to the *Dor* beetle of Britain, and to the T beetle of Egypt; and the symbol must have supplied the letter T to the alphabet.

Whatever the origin of the symbol can have been, it must have been intimately connected with some very marked religious ideas of primitive man. The scarabæus (or *tau*) was the most sacred emblem of the Egyptians. We find the deity represented sometimes as a scarab with a human head, sometimes as a *Triad* with the symbol of the tau. Sir Gardiner Wilkinson, speaking of the representations of the king being received into the society of gods, says, "sometimes Thoth, with other deities, taking him by the hand, led him into the presence of the Great

* Bunsen's *Egypt*, i. 582.

† See Volmer v. *Arthur*. Hawks' *Egypt and the Bible*, 56.

The proofs that I am correct on this point are too numerous to be all adduced here; but I shall select two of our modern customs—the use of the *hot cross bun*, and of Easter or paschal eggs. Among the ancients there was a sacred cake which was called *Bous*, or *Boun*, or the cake of the bull.

Triad or of the presiding divinity of the temple. He was welcomed with suitable expressions of approbation, and on this, as on other occasions, the sacred *tau*, or *sign of life*, was presented to him, a symbol which, with the sceptre of purity, was usually placed in the hands of the gods. These two were deemed the greatest gifts bestowed by deity on man. The origin of the Tau I cannot precisely determine; but this curious fact is connected with it in later times, that the early Christians of Egypt adopted it in lieu of the cross, which was afterwards substituted for it, prefixing it to inscriptions in the same manner as the cross of later times; and numerous inscriptions headed by the *tau* are preserved to the present day in the Great Oasis.*

Mr. Jones says—"A very common beetle (*scarabæus stercorarius*) is known in many parts of England to all classes, under the name of "*Dor*" or "*Dorr*." Why or wherefore I believe is not known; at least we may judge so from the fact that no satisfactory conclusion has yet been arrived at in that respect, although various reasons have been assigned by naturalists to endeavor to account for such an appellation. Your suggestion as to the antiquity of the name, and to its relation to the perfect *tau* cross formed by the sutures on the back of the species comprised under the genus *scarabæus*, to which the sacred beetle of Egypt belongs, appears to me very strong evidence of the name "*Dor*," (doubtless a corruption of *tau*, or *tor* as the cross of that form is frequently spelt in works on ecclesiastical architecture) having thus originated.

"I send you a sketch of the sutures on the back of the English *Dor* beetle, taken from a specimen in my collection. Are you aware that carvings of *scarabæi* have been found on royal sepulchres of a prior date to those of the Pyramids?"

I think it will be found that the perfect cross and the *tau* cross represented respectively the divisions of the year into four, and into three seasons, or *taus*, and that they were connected with the seasons of the Pleiades. M. Lajard has already conjectured that the *crux ansata* or the *tau* symbol was the same as the Assyrian emblem of the winged figure in a circle, and though his ideas on the subject have not been accepted as correct, there seems but little doubt that they are very near the truth.†

I would draw attention to some symbols given by Layard in his *Ninevah* and its Remains, in which we have enclosed in rings or circles, the seven Pleiades and the cross.‡ The Egyptian Apis and the winged Bull of Assyria, both plainly types of *Taurus*, are sometimes represented with the cross or tau suspended from their necks. The sacred cake marked with a cross, and our *hot cross bun*, are really the same as the *bous*, (the cake with the head and horns of *Taurus* stamped on it,) and the cake placed by our peasantry on the horns of an ox; and *Taurus* and the cross or the tau must be connected with each other, in the same manner as "the year of the *Tau* or of the *Matarii*" (the Pleiades) in Polynesia at the present day. But the connection of *Taurus* and the Pleiades with the sacred Tau, is proved by the fact that *Thor*§ is the Phœnician word for a *Bull*; and that on Babylonian cylinders and monuments, the Seven Stars are frequently placed near the emblem of the Tau. In one instance their "pleasant influence" is typified by the *Three Graces*, (or seasons?) who standing on the head of *Taurus*, are followed by these stars.||

The Egyptian divinity ("the sacred *Triad*,") who has the tau as a symbol, was, as we have seen, the representative of the year and its seasons; and by its *trine* character, as well as by its emblem, must have represented the three seasons

* *Manners and Customs of the Ancient Egyptians*. i. 277.

† Layard's *Ninevah and its Remains*. ii. 213. ‡ *Id.* ii. 446.

§ *Ante* p. 64.

|| Landseer's *Sabaean Researches*, 116, 263, 288; also *Lect. ix.* See *Horace Odes*, i. 4. *Plutarch, Quæst. Græc.* p. 299.

We find it on Egyptian monuments with a cross similar to that on our hot cross buns, and evidently typifying the four seasons of the year of Taurus, as the headless cross or T did that of the three seasons of the Pleiades. On some of these sacred cakes the head and horns of a bull were stamped. The one has its representative in our hot *cross bun*, as has been already discovered by Bryant.* But the other is also not forgotten by our peasantry. It is a custom among the Scotch to leave cakes at their neighbors' doors† on new year's eve, on which night the "Can-

of the *Tau* or of the Pleiades. Our popular superstition as to the shamrock or trefoil, are probably derived from the same source as the heathen *triads*, which have so puzzled all enquirers. It would be an interesting confirmation of these conjectures, if we could prove that the ancient Britons had a year, like that of the Egyptians, of *three seasons*.

But we find that *tar** (tau ?) was the Egyptian word for *time*, and hence the deity and *time* must have been the same. Champollion discovered that "a *hatchet* named *tar* (tor ?) is one of the commonest symbols of "God or Divine Being," because that idea was denoted by the same sound *Tér*."† But here we have the Scandinavian *Thor*, and his hammer or stone axe. These facts explain what has long attracted my attention. Human beings were in Mexico, India, Egypt and Scandinavia, as well as in other parts of the world, offered to *time* (Saturn, Cali, Osiris, and Thor) at the end of the year, or of a cycle. In p. 13 I have referred to the Mexican sacrifice which was made with an axe of obsidian. The Sacred Books of India not only enjoin the same rites, and proscribe that human beings are to be offered on a mountain (tor ?) or in a cemetery to Cali (i. e. *time*), but also that the implement used must be a *flint axe*.‡ The axe is frequently the emblem of a god or a priest. Human beings were offered by northern nations to Thor,§ who plainly was the god of Time and of the sidereal year of the *Tau*. || His palace had 540 halls (i. e. years), which are simply a period, (similar in principle to those of the Hindoos), 5 of which make 26,000 years—the time in which northern nations must have supposed that a complete revolution of the sidereal around the tropical year is accomplished, it being only 80 years in excess of the Hindoo calculation, and 180 years more than the true period.**

In confirmation of my conjecture as to the year of the Pleiades having existed among the northern nations of Europe, and of the mother night having been transferred from Halloweve to Yule, I find that the first "celestial residence," or month began on November 22d. February 19, April 21, and August 23rd, were days on which different months began, which is a coincidence with the days I have selected as connected with the divisions of the primitive year, that may be accidental, but is at least worthy of notice.

* See Brand's Pop. Antiq. i. 155. Bryant's Mythology, ii. 422.

† This custom has found its way to the colonies. I was much puzzled on two occasions by getting this peculiar new year's gift. The custom of making presents as well as visits to neighbors on new year's day, is found to exist in most countries, these gifts consisting sometimes of eggs and other edibles. But not only friends were thought of, but also the souls of departed relatives. It was customary among ancient nations on the "Mother night" to make offering to the spirits. Among the Russians, Took says in his View of the Russian Empire, ii. 66, "at the New Year a feast of the dead (*Raditeli Sabol*) is annually held, in which every body visits the grave of his relations, laying some victuals upon it, and hears Mass, in pay-

* Bunsen's Egypt, i. 537. † Hawks' Egypt and the Bible, 64.

‡ See Maurice's Ind. Antiq. vii. 645, 857.

§ Mallet's Northern Antiq. 116.

|| See Volmer v. *Thor*.

** See ante p. 71. Also Pigotts' Manual of Scandinavian Mythology, p. 35.

dlemas Bull can be seen, as we are told, rising at twilight and sailing over the heavens. But in Herefordshire it was recently the custom not to forget the living representatives of Taurus. On Twelfth Night it is customary to prepare a large cake, perforated with a hole in the centre, which is placed on the horns of an ox.* Hence we must admit that it has a fair claim to the designation of a *Boun*, or a cake of Taurus.

What is the reason that at Easter European nations have the custom of making presents of eggs, which are frequently dyed red and are called paschal eggs? As the new year's festival of our ancestors in honor of Taurus resolves itself into the great annual corroboree of the Pleiades of the Australians, so the origin of our Easter eggs must be sought for in the rude traditions of the creation preserved among the Australian savages.

Easter eggs are used among Asiatic nations at the beginning of the year; and among the Persians at the time of the vernal equinox. Gebelin† informs us "that the custom of giving eggs at Easter is to be traced up to the theology and philosophy of the Egyptians, Persians, Gauls, Greeks, Romans, &c., among whom an egg was the emblem of the universe, the work of the Supreme Divinity." In Egypt the Deity was represented by an egg.‡ Hutchinson§ in his History of Northumberland, ii. 10, says "eggs were held by the Egyptians as a sacred emblem of the renovation of mankind after the deluge." The Jews, who use eggs at the passover, have a tradition that they do so in honor of a mythical bird called *Ziz*. We must look for the origin of the custom in the religious ideas of primeval antiquity. Let us turn to the Australians for a clue to the mystery. In the interesting report on the Aborigines of Australia, published in the Journals of the Legislative Council of Victoria for 1858,|| we find that Mr. Beveridge says: "In the traditions of natives respecting

ment for which the priest gets the victuals." In Yucatan on "All Souls," food is offered to the spirits and mass said on their behalf; and "soul cakes" are still a feature of our "All Souls." An old English writer in 1493, speaks of "Alte that take hede to dysmal dayes, or use nyce observaunces in the new moon, or in the new yere, as setting of mete or drynke by night on the benche, to fede "*Alholde or Gobelyn*"* The custom arose from the year commencing with the festival of the dead. In India these soul cakes are offered in the early part of October, at the festival of the dead.

* Brand's Pop. Antiq. i. 30. So singularly was the deluge by almost all nations, mixed up with the year, and with Taurus, that we are told by a Greek writer that the "sacred heifer of the Syrians is no other than Theba, the ark." "The ark among the Syrians is styled *Bous* (or cow)." See Bryant, ii. 422.

† iv. 251. See Brand's Pop. Antiq. i. 168.

‡ See Bunsen's Egypt, 368.

§ Gebelin says that the cow was the emblem of darkness or chaos, and the *Emeph* or egg God, the symbol of creation or light.

|| P. 69.

* Brand's Popular Antiq. i. 5

the creation they say:—*at one time they were all birds and beasts, and there was no sun, but darkness dwelt upon the land: but in a dispute between the Emu and a native companion, the latter threw an egg of the former up to the sky, when it broke and became the sun, and the world was flooded with light, and thousands of birds became men.*”

Here we have a clue to one of the most singular features in ancient symbolism and mythology, “the mundane egg” as it is called—or the egg of creation, and to the origin of our Easter custom, which is simply a commemoration of “the *Emu’s egg*.” This explains the Hindoo belief that Brahma was born of an egg;* and the Egyptian myth that *Ra* (or the *Sun*) and other gods, *sprang from an egg*. The connection is the more striking when we remember that *Ra* is the Polynesian name for the *Sun*.†

The Greeks not only seem to have held that birds were created before men, but also that creation itself sprang from an egg.

“First was Chaos and Night, and black Erebus and vast Tartarus;
And there was neither Earth, nor Air, nor Heaven; but in the boundless
bosoms of Erebus,
Night with her black wings, first produced an aerial egg,
From which at the completed time, sprang forth the lovely Eros,
Glittering with golden wings upon his back, like the swift whirlwinds,
But embracing the dark winged Chaos in the vast Tartarus,
He bejot our race (the birds), and first brought us to light.
The race of the Immortals was not, till Eros mingled all things together;
But when the elements were mixed one with another, Heaven was produced,
and Ocean,
And Earth, and the imperishable race of all the blessed Gods.”‡

This passage from Aristophanes, giving priority to birds in the creation, may be supposed to be inserted because his *dramatis personæ* are birds. But it is plain this is not the case, as we find almost every where the traces of the bird as well as of the egg of creation, deluge, or time. The same idea as to the egg exists in the poems attributed to Orpheus. In the Orphic hymns to Protogonus (*i. e.* the first created) he is thus addressed:

“I invoke Protogonus of a double nature,
Great, wandering through the ether,
Egg born, rejoicing in thy golden wings;
Having the countenance of a bull, the procreator of blessed gods, and of men.”||

A large volume might be written on the subject of traditions as to the

* See Maurice’s *Ind. Antiq.* iii. 457, 458. vii. 846. Dubois’ *Manners and Customs of Hindoos*, 371.

† Bunsen’s *Egypt*, i. 367, 368, 277, 384, 385, 423.

‡ See Aristoph. *Aves*. 698, *Suid.* v. *Chaos*. Cory’s *Fragment’s*, 294.

§ *Id.* 293.

|| See *Mystical Hymns of Orpheus*, trans. by T. Taylor. 18.

mundane egg, which is frequently connected with the Bull or Taurus. Gebelin, Faber, Bryant, De Rougemont, Davies, and a host of other writers, have gone fully into the subject, and a reference to their works will supply the reader with the proof of the singular universality of the emblem of the egg, and of its connection with the creation and with the deluge, as well as with time and with the year, all of which were mixed up and confounded in a singular manner in the mythology of the ancients. But as the Pleiades were also associated with the year, they in many instances became the representatives of our *ancestral Emu* (!) that bird of time, of the creation, and of the deluge, and appear as Pleiades or doves, as Pillalou codi (the hen and her chickens,*) as *Samen* or *Ganesa*, the swan or goose, as *Manu*, or the fowl, and as the more illustrious *Phoenix*.

It would take me too long in this preliminary paper to trace all the forms in which the *Emu* and its egg appear in connection with the Pleiades. Semiramis was born of an egg, which came from the waters of the deluge, and was brooded over by a Peliad or dove†

Castor and Pollux sprang from an egg, and alternately for six months resided in Hades, and then rose to light, which is simply the Pleiades above and the Pleiades below, mixed up with the story of the *Emu's* egg.

But let us see how this myth appears in connection with those festivals of which I have been treating, and which regulated apparently by the Pleiades, were connected with time, the year, and the deluge. We have seen that in Central Africa the *hen* and the *palm tree* are the principal features in the history of the deluge. Now the Phoenix means both a bird and a palm tree—and both are symbols of time, the one is the emblem of a cycle called the Phoenix period, and the other the hieroglyphic for a *year*.

In Egypt the deluge was commemorated at the same time in Mexico, “when the Pleiades were most distinct,” when also the corroboree of the Pleiades is now held by the Australian savages. Typhon or Baba, the god of the deluge, is represented by a swan or goose, called *Samen* by the Egyptians. At the Isia, on the 17th of Athyr, not only was the emblem of the cycle of Taurus, the *Bull Apis*, led in procession, but also the *Bird* of time or of the deluge, the goose of Set or Typhon. In Rome the sacred goose was also conspicuous in an annual procession, which probably will be found to have occurred on the 17th of February, or towards the end of August, as the commemoration of the year and of the deluge

* See ante p. 6.

† Numerous illustrations of these myths are given by Gebelin, *Le Monde Primitif*, iv. 256.

seems to have generally occurred among ancient nations at the time of one of the three most remarkable culminations of the Pleiades, *i. e.* at midnight, sunset, or sunrise, November 17th, February 17, and August 21st or 22d.

But the goose of Typhon was called *Samen*, and Sanchoniatho says the first god worshipped by men was Beelsamin.

In Ceylon we find there is a sacred goose called *Angsa*. There is a great festival at the time of the full moon of August. Previous to its occurring a *bough is cut from the sacred Bo tree*, which is carried in procession at this commemoration of the deluge and of the year. We have at this festival, not only the Hindoo god of the deluge, Vishnu, who is always accompanied by his bird Garuda, but also a native Cinghalese god *Nata-samen*. As the god Bali or Bel is also worshipped by the Cinghalese, it is probable that we have in *Nata-samen* the Beelsamen mentioned in the scriptures and by Sanchoniatho; and it is not improbable that on enquiry we shall find *Samen* or *Angsa*, the goose, appearing in the procession as it did in Egypt.

In Hindostan the deluge is commemorated on the 22nd of August for three days, and occurs at the time of the culmination of the Pleiades at sunrise; and at the time when the dove left the ark in our history of that event. We have Ganesa, Manu, and the *seven* holy Rishi's commemorated. Now in some of the dialects of the natives of the Indian Archipelago, which belong to the same family of languages as the Polynesian, we find that *gangs* and *angsa* mean a *goose*, like the German *ganz*, or *ganze*, and the Latin *anser*, and *Manu* means a *fowl* or bird. The representations of Ganesa, and the Hindoo mode of pronouncing his name, though they do not confirm this view, do not prove this coincidence accidental. The circumstance that Brahma (Time) was born of an egg, and that Carticeya appears riding on a peacock, confirms the view that the brother of Carticeya may have been the representative of *Samen* or *Gangsa*. But Ganesa is the Indian Janus, like Carticeya, and is represented as a brother of that god of the Pleiades,* and I have shewn that Manu and the *manwantara* (the period of Manu) are connected with the progressive year of the Pleiades.

So intimately was the idea of a bull or a bird blended with time, that one of the names by which the Pleiades are known in the Indian Archipelago, *Bintang*, means not only a star, but also a cow or beast (*binatang*), and *sapi* (*apis* and *ser-apis* of the Egyptians?) means a cow. Even the name *paschal eggs* may mean simply "the eggs of the bird." The word

* Sir Willam Jones' Works, iii. 326, 353, 363.

paschal it is well known is borrowed from the Indian *paksha*, a division of time, and *paksi* means in the Indian Archipelago a *fowl*.*

But let us turn to ancient Britain to see in which form the bird of time appears. It is most remarkable that our ancestors seem to have had the same tradition as that now existing in Central Africa. We find that Ceridwen, the goddess of the deluge, is represented as the *Hen* of the deluge. Her emblems were an *egg*, and *the branch of a tree*. In Britain the deluge was commemorated and the *cow* was sacrificed on the eve of May Day, *i. e.* of the disappearance of the stars of Taurus in the evening †

When we thus find that everywhere not only by symbols of the *Bird* and of the *Bull* of time or of the deluge, and by the *Bough*, the emblem of the year, but also by the very days when the deluge was commemorated among the Mexicans, the Egyptians, the Hindoos, the Athenians, and our heathen ancestors, the memory of that event was connected with the year of the Pleiades, we can scarcely avoid the inference, that when the Syrians called the ark Bous or the Bull, they were merely expressing openly what other nations did by symbols and by myths, the year of Taurus or the Pleiades.

In alluding to the light which I believe these investigations into the times of observance of the festivals of nations, are likely to throw on the subject of the deluge, I do so with a good deal of hesitation, first, because this event being connected with sacred history should be inquired into with all due reverence, and secondly, because it is a matter which a large number of earnest and good men believe should be taken out of the range of investigation, and placed beyond the pale of scientific enquiry. Yet it must be allowed that the history of the deluge has often proved the stumbling block of science, and the apology of the sceptic. I feel but little sympathy with that want of faith, which forgetting that Christianity owes, not only its existence, but also its protection to the Deity, often seeks to defend revelation by attempting to preclude all honest and fair investigation, and by exhibiting a bitterness and a want of charity, which seem too often peculiar to theological controversies, and which would not be tolerated in the ordinary affairs of every day life. To rebuke the fears of his followers, the great Head of the Church walked in safety over the waves; and we may be sure that the truth of Christianity will never founder, whatever may be the forebodings of the timid or the unbelieving.

Only the faith of a few narrow-minded bigots is now disturbed by the

* See Crawford's Indian Archipelago. ii. 146.

† Davies Myth. of British Druids, 205, 230, 236, 188.

discovery that the sun does not go round the earth ; and before many years the view that the history of the deluge is to some extent at least, of a figurative character, will be accepted as generally, and with as little injury to religion, as the discoveries of astronomers.

When I began to write the foregoing paper the history of the deluge was the last subject I anticipated would be connected with the festivals of nations. But a comparison of the calendars, and the customs of different races, disclosed a fact new to me, but which has not altogether escaped the notice of previous enquirers, that *the ancients connected time with the deluge*. I found that not only was this the case, but also that time and the deluge seemed to have been strangely confounded or at least regarded as synonymous by primitive antiquity ; and that the idea of the flood was connected with the beginning, or rather with the end of the year, and of cycles ; and that this was not confined to the old world, but also extended to America. I found farther that the superstition of nations as to the *seventeenth* day of the month or of the *moon*, was among the Egyptians, the Athenians, and other races, connected with the flood ; and that this peculiarity was still more conspicuous in our own history of that event.

Further enquiry revealed a new fact, that the Bull, and the "seven celestial beings," or Taurus and the Pleiades, were from China to ancient Britain connected with that event. I also found it mixed up with a primeval myth as to a *bird*, and a *tree*, which apparently had also a reference to time.

Hence it appears that Sir Wm. Jones was very nearly opening up the same enquiry as I now have, when he drew attention to "the deluge of time" of Asiatic nations,* and had he followed out what he suggested as likely to throw a new light on the history of the human race, a comparison of times when the festivals of nations are observed, he would have found that the connection of the deluge with these festivals and with time, was a palpable fact which could not be passed over without comment or enquiry. The peculiarity which Greswell, as well as other writers, has noticed in the traditions of the Aztecs, the connection of the midnight culmination of the Pleiades with the deluge and with the end of a cycle, I found even more remarkable than has been supposed, and that the Hebrews, the Egyptians and the Mexicans must have attached the memory of that event to the same day and probably to the same phenomenon. I found Greswell saying, "*we commend this fact to the attention of astronomers*. The fact

* See Sir Wm. Jones' works, iii. 333, 343, 346 ; iv. 12,

is certain that the culmination of this particular constellation (the Pleiades) was one of the phenomena presented by the heavens, to which the the Aztecs in particular, *for some reason or other, looked with peculiar interest and attached peculiar importance.*" Knowing as I did that the midnight culmination of the Pleiades was connected with a primitive year beginning in November, and hence had nothing whatever to do with the miracle alluded to by Greswell, and that with that month the Hebrews and the Egyptians connected the beginning of the deluge, I felt that I had accidentally met with a most marvellous fact, that at once established a connection between our account of the deluge and the traditions of heathen nations and of primeval antiquity. It was plain that if the latter were, to some extent, *astronomical* rather than *historical*, our account of it must to a certain degree partake of the same character. At any rate no candid enquirer could meet with a fact like that, and shut his eyes to its importance and significance, or forbear to allude to it, for fear of the odium that the discussion of this subject is apt to entail upon any one, who does not accept literally all the incidents and details of the history of the deluge.

The facts referred to in page 48 were entirely unknown, or at least were not thought of by me, when page 13 was written ; and my observations in page 84 being the result of subsequent investigations must be to some extent regarded as confirmations of my previous conjectures.

These facts have forced themselves upon my attention. They are so palpable, that one could even commence these investigations without having his attention drawn to the connection of the traditions of all nations as to the deluge, with primitive festivals and with the idea of time ; and no person could pursue the enquiry without coming to the conclusion that our own history of that event is almost identical with the traditions of primeval antiquity on the subject. I feel convinced that whatever prejudices may be created by the facts I mention, further enquiry will fully substantiate my conclusions ; and that the day will come, when it will universally be conceded that our narrative of the deluge was neither an historical account, nor an empty fiction ; but was a figurative description of that event, that was in accordance with the ideas of primitive antiquity on the subject.

It is not improbable that as the year and the seasons were so intimately blended with the religious ideas of the age in which it was written, and especially with the memory of the flood, the narrative which we now interpret literally, was not intended and was not regarded as in every particular an historical account, but partly as a parable or figure as to the year,

and partly as a record of an event, that had stamped its impress on the primitive calendars and festivals of our race.*

* The difficulty which many persons would feel, in conceding that the incidents of the history of the deluge are of a figurative character, is that the introduction of such an allegory would be inconsistent with the inspired character of the word of God. But they should be careful not to create the very difficulty which they wish to avoid. It must be remembered that while the great truths of the Holy Scriptures, which are intended for the guidance and happiness of man, were adapted for all ages and all times, *the form* in which these truths were announced was suited to the age in which the writer lived; and not only was not, but could not possibly be, adapted to all ages, for the tastes and feelings of men are perpetually changing. What is most forcible, and most acceptable in one age, loses much of its effect in the eyes of the next generation, and can scarcely be understood, or at least appreciated after the lapse of many centuries. I cannot select a more striking instance of this, than the use of parallelism and alliterations in the Old and in the New Testaments. Longinus, though so great a critic, forgot that he was testing the productions of former ages by the standard of his own times, when he censured several authors for playing upon words or names, and accused them of being guilty of introducing puns which were altogether unsuited to serious compositions, and to the dignity of history. Had his attention been drawn to the same peculiarities in the Bible, he would probably have denounced them as incompatible with the sacred character of a work professing to be written under divine inspiration. I can remember a person having given great offence to many well-meaning and sincere Christians, by alluding to these alliterations. His hearers were horrified by his assertions, and arrived at the conclusion, either that he must be wrong, or that the Bible must be a jest book.

Like too many who discuss the history of the deluge, they assumed their taste and judgment to be an infallible guide, and staked the truth of the Bible on an issue which was unfair to religion, as well as to the person they condemned. They forgot to ask themselves the question, supposing these peculiarities of style to exist, were they not, though inconsistent with our ideas of propriety, the most striking and acceptable form of composition, at the time when the passages in which they occur, were written? Any person who is familiar with the system of alliterative poetry so generally in vogue among ancient nations, can understand how it must have moulded the tastes of the times in which it was used. That system once in use among our ancestors, is to be found in Central Africa. It still exists in India, and appears in the *Voluspa* of the Scandinavians, and in the productions of our ancient British Bards.

The pleasure produced by a contrast, and a consonance of words, though no longer shared in by us, must have been very great among ancient nations, and must have had its influence on prose compositions and even indirectly on the taste of nations who never adopted this form of poetry. The question, therefore, we should ask ourselves is simply, was the system adapted to the age in which it was employed?

In judging of the history of the deluge, we should remember that it was written at a time when the spirit of allegory must have existed to a degree which seems almost incredible to us, and which we can scarcely comprehend. It seems to have been especially applied to every thing connected with the year and its seasons, as well as with time and the deluge. I refer to the passage in p. 68, cited from Gresswell, to show how universal must have been this spirit. It is not improbable that the allegories once in vogue among heathen races were understood and received as such for centuries, but in time came to be accepted literally, and to be the foundation of religious systems and beliefs. There can be but little question that our account of the deluge was adapted to the age in which it was written, and that if it was figurative, it was clearly understood as such by the cotemporaries of Moses; we may also infer that in consequence of the complete revolution that has since taken place in the tastes and feelings of men, we may be accepting literally, a narrative not intended to be so viewed, and thus may have ourselves created a subject of discussion and doubt.

But while an enquiry into the customs and festivals of nations may tend to throw some doubt on received opinions on the subject of the deluge, it will remove all doubt, I believe, on a point of far more vital importance to revealed religion, *the unity of origin of our race*; and it was a belief that these researches might assist in establishing that important truth, that first tempted me to incur the labor of collecting these materials for the history of man.

The comparison of the festivals and traditions of nations will, I believe, not only settle this point, but will also lead to an almost equally important result. While we find in the new year's festival of the year of the Pleiades, and its agricultural and funereal characteristics, the key to the origin of pagan idolatry, we at the same time discover how entirely distinct was the religion of the Hebrews from that of other nations. So marked is this diversity, that an enquirer into the subject, even if he were a sceptic, on meeting with a race possessing a faith similar to that of the Jews, though he might be ignorant of its just claims to a divine origin, would nevertheless at once conclude that he had before him a peculiar religion, entirely different from all others. He would find its distinctive peculiarities, not only in the grandeur and purity of its conception of the Deity, but also in its being exempted from any trace of that funereal character, that underlies the whole system of paganism from Australia to Egypt, and which led the Greek philosopher to exclaim "if the beings whom you adore are gods, why do you bewail them? If you mourn for them, why do you regard them as gods?"*

The question will naturally suggest itself, whether the Festival of the Dead was not originally a commemoration of the deluge. They were both connected with the beginning of the year, and hence Greswell, who does not seem to know of the existence among almost all races of this festival, and of these traditions, supposes that the Roman commemoration of the dead, was instituted in memory of the Flood of Ogyges,† which was, like the Feralia, connected with the middle of February in

If even in the times of Chæremon, the Egyptians retained a knowledge of the astronomical basis of their religion, we may be sure that in the time of Moses it was palpable to all classes, not only of the Egyptians, but also of the Hebrews who were resident among them. The latter must have been familiar with the custom of connecting the deluge with the year and its seasons, as the same allegory existed in Syria as well as in Egypt; nor could they possibly have accepted literally the account given by Moses, which was so identical with the figurative descriptions of the year and of the deluge with which they had been so long familiar.

Let us therefore be careful how we create a stumbling block which does not really exist, by making the prejudices or the taste of the nineteenth century a test of the truth of revelation.

* See Boulanger i. 276.

† This name reminds us of Oga-ogo (the High God) in Central Africa.

Greece and in Rome.* He therefore designates it "the festival of *Fear*," supposing *Feralia* to be derived from our word *fear*. As the Arabs call November, with which traditions as to the deluge were connected by the Egyptians, the Hebrews, and other races, *Rajeb*, ("the month of *Fear*,"†) Greswell's suggestion does not at first seem so very improbable. But even if that were the meaning of the name, it was not derived from the deluge, but from the unlucky nature of the festival itself, the days of which were nameless and "stained by the shadow of death," in the new world as well as in the old.‡ I am inclined to suggest a different origin for the word, viz., that it came from *fero*, to carry the dead in arms, like the name of the festival and of the month in which it was celebrated among the Peruvians, which was *Aya-marca*—the festival or month of *carrying the dead*. A careful analysis of the mode in which the festival is observed among different races, will prove that its origin had nothing whatever to do with the deluge, and that this apparent connection arose from both being associated with time and with the beginning of the year. As a study of the festival itself may somewhat modify the inferences to which the history of the calendar and the traditions of the old world all tend, as to a migration of races from the Southern Hemisphere, it may be as well to enquire, what can have induced all nations to institute this commemoration.

A study of the customs of the American Indians will show its origin, and will prove that the festival was not at first annually observed, and that it was not of a religious, and scarcely of a commemorative character, in its inception. It arose necessarily from interring the dead in the tribal burial place, which was only opened at certain intervals, the form of burial that must have been in vogue in primeval antiquity. Among the Hurons, Iroquois, and other races, at the beginning of every eighth or tenth year, a grand festival was held which was called "Covering the Dead." The bodies of all who had died since the preceding commemoration, were exhumed for the purpose of being deposited with those of their deceased kinsmen, which were, during the commemoration of the festival, taken from their resting place and carried back to their former homes. Nations assembled to do honor to the event. Funeral games were celebrated. In every cabin there were rejoicings mingled with mourning, as the living feasted and wept in honor of the dead, and extended their hospitality and their sympathy to their unconscious visitors from the graves.

* Orig. Kal. Ital. i. 430.

† Fasti Cath. ii. 19.

‡ See ante, p. 56.

The forest, illumined by bonfires, resounded with the din of mimic combats, and the shouts of victory, which were succeeded at intervals by a sudden silence, only broken by that mournful wail, "the cries of the souls," which mingling with the revelry, told of the funeral character of the celebration.*

When the festival had concluded, the bones of the dead were removed from their former homes to the Council lodge, and were afterwards carried from thence to a large trench, which was lined with furs. In this the bones of the deceased, clad in fresh robes, and accompanied by the offerings made to them were laid, to sleep on until the next festival should restore them once more to the cabins and to the hospitalities of their relatives. Bolingbroke, in his "Voyage to Demerary," says that this festival was celebrated in the same manner, and at certain intervals, by all the Indians from Florida to the Orinoco, and he gives a most striking and impressive picture of the touching spectacle which he witnessed at one of these celebrations. He says that he saw the natives carrying those who had died since the preceding festival, in many instances for many miles through the forests, bearing their burdens, which were in all stages of decomposition, during a journey of several days' duration, mindful only of the duty they owed to the deceased to let them rest in the burial place of their tribe with their departed relatives.

In the Relations des Jesuites there is a most interesting account of the festival as observed by the Canadian Indians, agreeing with that given us by Charlevoix and by Bolingbroke.

This form of burial was probably the same which was practised by the race who deposited their dead in the Cave at Aurignac, and though traces of it are to be found in the north-east of Asia, it seems to have died out everywhere except among some of the primitive races of the new world; and even there nearly all of those by whom it was observed have either abandoned their ancient festival, or have been exterminated by the arms of the whites or the vices of civilization.

Among the semi-civilized inhabitants of Peru,† we find that the festival of the dead was held *simultaneously* with our All Halloween, All Saints and All Souls. It is also particularly interesting to mark the transition in Peru to the *annual* observance of the festival. The reason of the change is apparent. The causes that gave rise to the celebration no longer existed, and it became a mere commemoration of the dead. Though food was left at the

* See Charlevoix. Voyage to North America, vol. ii. letter xxvi.

† See ante p. 11.

graves, the dead were no longer borne from their resting place to their former homes; but the ancient rites had left their impress on the calendar of the Peruvians, and stamped it with the history of the festival. The month in which it was held, which, as we have seen, is still called *Ayamarca*, "*the month of carrying corpses in arms*," connects our November "All Souls" with the primitive celebration of the wild tribes of America.

The Japanese in their Lanthorn Festival seem to have retained a less distinct memorial of this celebration. Yet still the transition from the primitive custom is very palpable and most interesting. They no longer carry the remains of their relatives from the grave, but they believe that for *three days* in every year *the spirits of deceased relatives return to their former homes*. The grave yards, as we have seen, are lighted with lanthorns on their All Halloweve, to guide their visitors on their way; on All Saints they are regaled with feasts, and welcomed with festivities; and on All Souls are sent home to the world of spirits in a boat made of straw, which is lighted with tapers to cheer the souls on their dark journey.

We have seen that the Fiji custom of bathing the god of the dead existed among our ancestors, as well as in ancient Greece, India and Ceylon; but I have only recently discovered that it must also have existed in Peru* as an annual ceremony. The sacred lake Gualavita represented the Italian Avernus and the Egyptian Lake of Sais. The rush boat of the dead among the Japanese is the rude prototype of the Egyptian Isidis Navigium. But it appears that funereal new year's customs got mixed up with the deluge and even with creation itself. After the flood of Deucalion, he and Pyrrha *threw stones behind them*, which became men and women. This is simply the Hindoo custom after funerals mingled with annual rites observed at the Roman Lemuria.†

The continuation of the festival of the dead for *three days*, among almost all nations, even still attested to by the calendars of Christendom, carries us to the Australians, who have also their Halloween, All Saints and All Souls. "They have no sacred days or moveable feasts" except when they make an offering to the dead, "when *after three days* continued dancing, their bodies are cleared *from all appearance of mourning, and there is rejoicing in its stead.*"‡

The Halloween torches, the Feast of Lanthorns, and the festival of the dead, recall to us the Persian belief, that the soul of the deceased before

* See ante p. 34, 55. See Rivero's Peruvian Antiq. 162, note.

† Beans were substituted for stones, at this festival of the dead. Ov. Fast., Lib. v. 435.

‡ See Report on Aborigines, p. 70, also 63 and 94. See also ante p. 9.

it can take flight to heaven, is compelled to linger on earth for *three days*, during which it is pursued by evil spirits, to drive away which bone-fires are lighted by the sorrowing relatives.*

Even the corroboree of the Australians has its counterpart in the languages as well as in the festivals of the north, and with the *caba. ee* of the people of Madagascar reminds us of the rites of the *Corybantes*, and the Mysteries of the *Cabiri*, the names of which must have come from the same root, as they were simply festivals of the dead, the one having been instituted in honor of *Baba* (Cybele), and in memory of the appearance and disappearance of *Attis*, and the other being a lamentation for what St. Croix calls "*la mort Cabirique.*"† It does not seem improbable that the *Corroboree* and *Cabaree* of the South, and the *Corybantes* and *Cabiri* of the North, are indebted for the origin of their names to the Samang word *kabis* or death.‡

In Polynesia the festival appears in combination with an agricultural celebration, and in some of the Islands is presided over by the god of agriculture and of death. The *Inachi* and the November feast of *Alo Alo* of the Friendly Islands, appear in Greece as the *Inachia* and *Aloa*. Both of these were connected in Greece with the Goddess of Agriculture. Io or Isis (who is the same as Ceres,) was the daughter of *Inachus*; and Bacchus and Ceres presided over the *Aloa*, which, like our All *Hallow eve*, was a harvest home,§ and celebrated in the autumn.

It is to be feared that as All *Halloween* was the festival of "*Alholdes* and *Gobelyns*," the name has more to do with *Alo Alo*, and the *Aloa*, than with Christianity, especially as rites similar to those of Ceres and Proserpine existed among our ancestors.¶ The Fiji god is not without his representative also in ancient Greece, as this *Pluto* of the South was the Lord of *Bulu*, which is called in some of the Islands *Pulotu*, a coincidence in names which has already attracted the notice of our Missionaries.‖ In Japan he appears to have preferred a permanent residence on earth, to his monthly visits in November, and accordingly assumes the form of the divine *Mikado*, who receives the *Kamis*, the deified spirits of

* Hyde de Rel. Vet. Pers. p. 545.

† *Mystrères du Paganisme*, I. 55.

‡ This conjecture is strengthened by our finding that in Madagascar, the word *morté* means death, a fact which shows how extensive is the range of some words. See Crawford's *Indian Archipelago*, ii. 142.

§ See Volmer, v. *Aloa*. Also see ante p. 10, 18; note to p. 74.

¶ Turner's *Polynesia*, p. 88, 237.

‖ As the *Eve of All Saints* is more generally observed north of the *Tweed* than in England, I have throughout made use of the Scotch name *Halloween*, instead of *Hallow eve*. It is worthy of note, however, that there are some parts of Scotland, in which *Halloween* is held on November 2nd.

the dead, as guests for the space of one month, the *mundus patens* and "the month of fear" of the Japanese. "All the kamis or gods" we are told" are held annually to wait upon the *mikado*, and to spend a month at his court. During that month, the name of which implies "without gods," no one frequents the temples, believing them to be deserted."*

The Pluto of the Pacific Islands, like too many emigrants, seems to have met with sad disasters in his wanderings to the north. He appears in time to have been robbed of all his attributes that were worth having, and to have been left only the unenviable perquisite of presiding over Hades, and the doubtful reputation of having caused the deluge. Egyptologists have discovered that *Baba*, or Typhon, was, after a long reign, dethroned, that his name has been erased from the monuments, and that he has come down to posterity as "the *principle of evil*."†

Even his matrimonial relations with the little damsel wedded to him in the South, appear to have been unhappy. In Greece he had the reputation of having forcibly abducted and married a minor, who insisted on returning to her mother for six months in the year. In India she seems to have completely cast him in the shade, and to have robbed him of most of his honors and his worshippers. In Egypt matters were still worse. She not only left him for another, but also accused him of having been the death of her second spouse.‡ The ceremony of "bathing the god," once performed in his honor, was converted into a scandal against him, and was fabled to have been in memory of his having cut up his rival into pieces, which he enclosed in an *ark*. It is certainly full time that justice should be done to this benevolent and much maligned Divinity.

But in Greece we have not only traces of the annual commemoration of the dead, but also of the form in which it is to be found in America, and which certainly appears to be the more primitive and even ancient mode of observance. Almost every where this commemoration was accompanied by games, and was *nocturnal*. But the funeral rites and games of the American Indians, celebrated every eighth or tenth year, appear in the great games of ancient Greece, and in the Eleusinian mysteries. Ptolemy says the former were originally held at night, and appear to have been originally the same as the mysteries. The Olympic, Isthmian,

* Japan and the Japanese in the Nineteenth Century, p. 143. Also see ante p. 57.

† See Bunsen's Egypt, i. 412, 417. Wilkinson's Manners and Customs of the Egyptians, i. 330.

‡ There can be but little doubt that Set or Typhon was the primitive Osiris, and hence originally the husband of Isis; and that Osiris was a development of the primitive myth. This view will be borne out by a reference to Bunsen and other Egyptologists.

and Eleusinian games, celebrated every fifth year, were all funereal.* The victor was crowned at night. A festival of the dead invariably preceded the Olympic games; and at the Isthmian, the judges were dressed in mourning, and the crown of victory was a wreath of funereal parsley, the ancient type of the modern black crape hat-band. As the Isia were annual, and the Eleusinia† were only celebrated every fifth year, the latter appears to have had their origin in the more ancient form of the festival of the dead, and not to have been derived, as has been supposed, from the Egyptian mysteries of the Isia.

But the most striking contrast, (one with which I shall conclude these remarks, on this point, which might be expanded into a volume,) is that presented to us by the Yucatan Indians. On the second of November they combine the old native ceremony of "carrying the dead" with the modern rite of saying mass for their souls. The skulls of deceased relatives, carefully preserved, are brought out on that occasion; and a peculiar food for the dead, called Mukbipoyo,‡ is left by the natives for the use of the hungry manes, on the *very same day* that our rustic "Soulers" beg for "a soul cake" for all christian souls.

I have ventured to designate the *universality* of the Festival of the Dead, its connection with the primitive year, and the coincidences in the times when it is observed in different portions of the globe, as "new materials for the history of man." The *antiquity* of many popular customs has always been known and acknowledged. Many of the matters I have referred to, have from the days of Herodotus to the present time been the subject of ingenious speculation and of profound research. Brand, Sir Henry Ellis and other learned English writers, have collected much interesting and curious information on the subject. In Germany, Grimm and others§ have turned their attention to the antiquity of the popular observances of Indo-European races, and have attempted the arduous task of tracing them back to the homes of our Aryan ancestors. But is it not possible that they have commenced their explorations at the wrong end of the subject? If all men are descended from a common parent, and there is innate in human nature such a marvellous tendency to cling to the observances of the past, we may be sure that this peculiarity will be far more conspicuous in the unchanged, and almost unchangeable savage, than among civilized nations; and hence that it is among primitive and rude races, that we must seek for the scattered relics of primeval society.

* Fast. Cath. i. 178, 617. The latter were sacred to "Grief," and the Olympic games were held on days that were "stained by death." See ante p. 56.

† See Incidents of Travel in Yucatan, i. 44, 123, 430. Also note to p. 2.

‡ See note to p. 4.

§ I much regret that I have been unable to procure their works.

Though the brook may in time swell in to a river, it is very easy to follow it downwards to the sea, but to retrace its course from the ocean may be a most difficult task. Had the savages of Central Africa felt the same curiosity as to the mouth of the Nile, that we have as to its source, the mystery that has so long existed would ages ago have been removed. To trace the popular customs and superstitions of European nations up to their origin, is a most arduous undertaking. A bewildering labyrinth lies before the student, as he attempts to explore the maze of myths, customs, and superstitions that have grown up in rank luxuriance in civilized communities; and that are the accumulated productions of many centuries, and of continual changes in modes of thought.

What is primitive is so small a portion of what appears equally ancient, and is so disguised by the changes which time has produced, that the student must often find around him much that is highly interesting and curious, but nothing that is sufficiently definite to form the basis of historical reasoning.

I commenced in 1853 to pursue an entirely different mode of investigation, viz: by instituting a *comparison* of the customs and superstitions of nations. In the first instance I entirely disregarded the traditions and myths of civilized nations and of antiquity, as more likely to lead one astray than to aid my investigations, merely striving to ascertain what customs and festivals are to be found in Europe, Asia and America. The next step, after having discovered the existence of *universal* festivals or customs, was to see how they were observed among savage races. Having once established this starting point, I made use of what I believed to be the primitive type, as a guide to the more developed form which each custom or festival had assumed among the civilized nations of ancient or modern times.

I make these remarks in consequence of having recently received from an eminent Philologist, a letter, in which he advises a different course of enquiry from that selected by myself.

“ I have no doubt that a comparative study of the customs of ancient and modern nations, will lead to results as interesting as those already arrived at by a comparative study of languages. The field no doubt must be much enlarged, and at first the customs of the great well established families of mankind should be explored separately, just as we have to work out first a comparative grammar of the Semitic, Aryan and Turanian nations, before we can approach the problem of a possible community of origin of these distinct families. I should consider a collection of the customs and traditions of savage races particularly important, care being

taken to separate anything that could be adventitious from the original stock of their folk lore."

I would, however, suggest whether the science of *ethology* (as I have ventured to designate the study of the customs and festivals of nations) will not open up far more abundant materials for the history of man than comparative philology; and hence whether the former need be restricted within those limits, beyond which science has been unable to trace affinities in the languages of Europe and Asia.

It is possible that, if there are universal festivals and customs, traces of the primeval language may be found in connection with them.

When we find the *Tau* of Polynesia in countries so widely separated from each other, and the *Cemis*, the household gods of the West Indians, appearing in the *Cemis* of Yucatan, the *Kamis* of Japan,* *Kaimis* of Egypt, and in *Kamise*, the ancient Diana or Hecate of Italy,† the idea does not appear so very improbable. But whether there can ever be traces found of the primeval language of mankind or not, there can be no question that in the Festival of the Dead we have a relic of the social and religious life of primitive society, and in the year of the *Tau* or of the *Pleiades*, a memorial of its calendar.

The paper to which I have made such comparatively voluminous additions was unavoidably, as has been stated, very hastily prepared, and was published in the transactions of a Colonial Scientific Society. The addenda have been privately printed in forms of eight pages, as I found leisure to make further investigations: and several months had elapsed before the materials collected and printed had assumed their present dimensions. I mention this, as it will explain any slight inconsistencies or modifications of my views that may be apparent, and will afford a reason and an excuse for some repetitions, that were almost unavoidable. This circumstance, while it exposes the paper to criticism, to some extent affords a test as to the general correctness of the conclusions to which I have arrived, as each form is a confirmation or otherwise of that which precedes it. The portion as to the progressive character of the year of the *Pleiades*, and its effect on ancient calendars and festivals, was worked out after the paper on the Festival of the Dead had been published.‡ Unless some evidence

* Bunsen, i. 435.

† Orig. Kal. Ital. i. 360, 377.

‡ Most of the materials in the addenda have been the result of investigations since the paper itself was printed, excepting that portion relative to the customs of the North American Indians. Several typographical errors will be noticed, which can scarcely be avoided, where the author is compelled to be his own proof reader. Errata have also occurred, two of which in p. 10 and 11, have been already corrected in note to p. 36. One referred to in p. 25 has also been corrected. The only

could be adduced to show that ancient calendars were progressive in relation to the seasons, a view not hitherto entertained, the connection of the festival of the dead with the year of the Pleiades would be rejected *in limine*, as altogether inadmissible. Hence, under every disadvantage from not being able to procure assistance from others, I have been compelled to enter into a question of no ordinary difficulty, and necessarily in a manner that has not done justice to the subject. Still enough has been shown, I hope, to induce more competent enquirers to explore a field the existence of which I have merely attempted to indicate.

An author who has turned his attention to the study of customs has written to me to say that, if a connection could be established between the customs and superstitions of the Old World and those of America, "*it would be a most startling discovery.*" This point, which I believe I have proved beyond any question, will, I trust, be a sufficient apology, if all my other assumptions are regarded as inadmissible by the learned.

If I have not proved satisfactorily that the Festival of the Dead among the Australians, the Fijians, the Sandwich Islanders, the people of the Friendly Islands, of Peru, Yucatan, Japan, China, India, Persia, Ceylon, Russia, Lapland, ancient Egypt, Greece and Rome, was the same as our All Halloween, All Saints, and All Souls, I shall be able to do so hereafter, when at greater length I shall be able to treat of the origin of the festival, and of the various customs connected with it, that are to be discovered wherever it is celebrated. It will yet be found that the festivals and customs of nations are far more ancient than the oldest monuments and the most time honored deities; and that the new year's commemoration of agriculture and of the dead long preceded and will long survive the divinities and the myths to which it has given birth.

At a time like this, when the human race seems to be striving so earnestly to solve the mystery of its origin; when science points on the one hand, to the links that connect us with the brute creation, and, on the other, to the distinct and apparently unchangeable "types of man," that separate the Australian, the African, and the American, so widely from the European, anything, however trivial, that may tend to show that all the races of mankind belong to one common family, can scarcely be regarded as uninteresting or unimportant.

The labors of Professor Max Müller and of other philologists have accomplished wonders, but have not yet succeeded in disclosing the long

others that I have noticed, which are not mentioned in p. 27, are the following:— In page 26, for "Fijians" read "natives of Friendly Islands;" and in page 54, for "early in January" read "early in February."

sought for elements of one common primeval language. Science has not yet refuted the conclusions of Agazziz and of American Ethnologists, that the various "types of man" owe their origin to different "centres of creation." To controvert their views, we may have to turn, not to the silent monuments of remote antiquity, but to those living memorials of our race that are preserved in the customs and festivals of nations.

It would not be a little remarkable, if those three days consecrated in India to "the memory of the *Pitris*, the progenitors of the human race," should prove to be a link to unite their descendants together, and to be at once the evidence and the commemoration of a common origin.

If it be true that we have sprung by development from the brute creation, it is plain that the transition to humanity must have been very rapid and very decided, as the Feast of Ancestors, inherited by all nations from primeval man, is a touching tribute of regret from the living to the dead, and is clearly based on a belief in the immortality of the soul.

ADDITIONAL FACTS IN CONFIRMATION OF VIEWS IN
THE PRECEDING PAPER.

I have stated that I was convinced that further investigation would supply additional proofs of the correctness of my conclusions as to the history of the deluge. In confirmation of this, I may mention a very remarkable fact that had entirely escaped my notice, and which has been to me not a little startling. Greswell has attempted to show that the 72 priests of the Bull Apis represented the "three families of the sons of Noah, the individuals in which, all together, are always so represented by the commentators of antiquity as to make up the number of 72 exactly."* He has also conjectured that the Elders, who mourned for Tammuz in reality must have been at least 71, and probably 72, and must have had the same significance, as the priests of Apis, (*i. e.* of Taurus or of Osiris). Now there can be but little doubt that the loss of Tammuz, of Attis, and of Adonis, who was "*enclosed in an ark for a year and a day,*" had reference to the occultation of the Pleiades and to time, a fact to which Bion alludes.

"Cease Venus now thy wail; reserve thy tear
Again to fall with each Adonian year."†

But there can be still less doubt that Osiris, whose ark was represented by the constellation Argo, was the Egyptian Noah, as this point is conceded by all writers on the subject. But in India, Manu, who was preserved in the ark *Arglia*, Sir Wm. Jones shows, is the Hindoo Noah, and each period of Manu or each *manwantara* consists of 71 years, or as it has been more correctly estimated by Hindoo astronomers 72 years. This is simply a period of Taurus, or the time within which the year of the Pleiades gains one day on the tropical year—a calculation, in which the Egyptians, Hindoos and Scandinavians seemed to have nearly agreed, and to have made a most singular approximation to the true period. If this is the case the 71 or 72 years of the *manwantara*, the 72 priests of the Egyptian Apis, and the 71 worshippers of Tammuz, must have related to the same astronomical fact. But the Egyptian and the Hindoo periods were connected with the god of the ark; hence it is almost impossible to avoid the inference that the 72 sons of Noah had reference to the same period of the year of the Pleiades. But the question arises, if our account is astronomical, how does it conform to the ideas of the ancients as to the time when the deluge took place? Aristotle says, "the winter of every great cyclical year is a deluge," which simply means that at the end of every cycle a deluge metaphorically takes place. In India the deluge of Menu occurred at the end of a cycle, and the Mexicans attached the same idea to their cycle. Greswell tells us that all over the globe we can find traces of the great lunar cycle of 600 years, called in Egypt the Apis cycle, *i. e.* the cycle of the Bull. This cycle, Greswell says, "so venerable for its antiquity," is "*cœval with the origin of human society.*"‡ Apply these facts to our history of the deluge and what do we find? "And Noah was six hundred years old when the flood of waters was on the earth."

Sir William Jones says that the mythological ages, which in the Hindoo cosmogony preceded the deluge, were connected with periods of Menu. If so, let us see whether our account does not exhibit the same astronomical character, and whether the era between the creation and the deluge, does not resolve itself into periods of 72 years. Divide 1656 years by 72, and we have exactly 23 periods of the year of the Pleiades.

It is almost impossible that these coincidences can be accidental; they are at least of such a nature as to justify one in bringing them to the notice of the learned, without being subject to the unfair imputation of a desire to throw doubt on the

* Fast. Cath. II. 555.

† Elton's Classic Poets, I, 365. This translation, though not literally correct, gives the true meaning of the original. See Theocritus Idyl. XIV. 97, 102, 136.

‡ See Fasti Cath. I. 99, 100, 101, also passages cited in Index.

literal character of a history, for which no one can feel a more profound veneration than myself.

These facts have come to my knowledge since the foregoing paper was written, and are deserving of further enquiry. Were this paper published for general circulation, I should hesitate to refer to these facts, not from any doubt as to their correctness, but from fear that they may have a very different effect on the minds of general readers, from what they would produce on the judgments of scholars. If the conclusions that I have been forced to arrive at, are accepted as correct, I am convinced that they can be made entirely consistent with the inspired character of the word of God. It is certainly highly desirable that they should be enquired into by the learned; and as only a few copies of the paper have been struck off, mainly for circulation among scientific societies, I feel the less hesitation in bringing them to the notice of scholars. To suppress all allusion to these facts would be unfair to truth itself; and I am persuaded, as they are the result of honest investigation and carried on with a perfect conviction of the inspired character of the scriptures, they will be fairly judged and candidly enquired into.

The note to p. 13 will show how I was first forced to examine into this question. The inference to which the facts there alluded to, seemed to lead, have been fully confirmed, and a careful analysis of our history of the deluge will prove that it bears the marks of having been previously transferred from a lunar-sidereal year; that it was inherited by the Jews from a period long anterior to the times of Moses; and that it could not have been derived from the Egyptians.

In consequence of the number of authorities which it was necessary to consult, I omitted to examine Bryant's voluminous work respecting the traditions as to the deluge. I find that almost every page of Vol. II. of his *Analysis of Ancient Mythology*, bears out my conclusions most fully. This is the more important, as he does not seem to have had the slightest suspicion of there being an astronomical basis for the traditions of ancient nations as to that event. He accordingly proves that all accounts are almost identical with our own; and that so important a part did the deluge play in ancient mythology, that the ark (*Argo*, *Theba*, &c.) and the dove, not only gave names to numerous cities, but also to divinities. But he shows that the influence of a myth as to a Bull (*which he does not explain*), was equally conspicuous, and that the *tors* of Greece and Asia were more numerous than those of Great Britain. Even where he gives a plate of the Bull Apis with a dove on its back, he does not seem to suspect that it referred to the Pleiades on the back of Taurus. He has shown that the Argonautic expedition was simply an allegory as to the deluge.

I would invite the attention of scholars to the Hesiod's *Theogonia*, and to the *Argonautica* of Orpheus, as well as to the passage cited from Pindar in Sir William Jones' works, IV. 57. If we simply bear in mind that Argha was the Ark of Manu, and that *Argo*, or *Argos*, and *Theba* (called *Bous* by the Syrians) or *Thebes* and its *seven gates*, referred to the ark; that *Pelias*, the *Peleiades*, *Pelion*, *Peleus* and *Phasis* so constantly mentioned, are all indirect allusions to the *Pleiades* (the doves of the deluge or of time); and that the references to *Taurus* and *Thera* point not to a country or place, but to a constellation, the astronomical character of these allegories will be apparent. That the memory of the Flood had become blended with the idea of time and of the year is clear from the fact that the oldest heathen author in his account of the creation, and of the early history of the world, does, not allude to the deluge. When it is remembered that Orpheus and Cadmus, to whom Grecian mythology points as having introduced religion and learning into Greece, came from Phoenicia, the silence as to the deluge observed by the Phoenician author Sanchoniatho, who must have written long before the fables of Orpheus were known in Greece, is the more important and the more significant. This circumstance has already excited some surprise. Cory says, in his *Ancient Fragments*, p. ix.: "It is remarkable that Sanchoniatho is almost the only heathen writer upon antiquities who makes no direct allusion to the deluge, though several obscure allusions to it may be found in the course of the fragment. Were we assured of his silence upon the point in the parts of the work which have been lost, the omission might still be accounted for from his avowed determination to suppress what he considered merely allegorical, for he would find the traditions of the deluge so intimately blended with

those relating to the creation, that on endeavoring to disentangle the truth from the fable, he might easily be induced to suppose that they related to the same event."

But so intimately had Taurus and the Ark become blended with Time itself, that the very passage in Sanchoniatho describing the fact, indirectly attests to the truth of his assertions :

"Chronos (time) visiting the country of the South, gave all Egypt to the god *Taautus*, that it might be his kingdom." The latter was, he tells us, called *Thoor* in Egypt. "These things, says he, the Caberi, the *seven sons* of Sydye, and their brother *Asclepius*, first of all set down in the records in obedience to the commands of the God *Taautus*," which simply means that *Time* gave the account to Thor or Taurus, and that the Pleiades wrote it on the records. But this singular allegory continues in the same strain: "All these things the son of *Thabion*" (*Theba* an ark) "the first Hierophant of all among the Phoenicians, *allegorized and mixed up with the occurrences of nature* and the world, and delivered to the priests and prophets, the superintendants of the mysteries; and they, *perceiving the rage for these allegories increase*, delivered them to their successors, and to foreigners."*

I think that no one who reads the learned works of Bryant and Faber, and the early mythological poems of Greece, with the new light which the Aztec commemoration of the deluge sheds on the subject, can fail to see that Orpheus and other early Greek writers composed works which, under the semblance of history, were simply poetical versions of astronomical truths, intelligible perhaps to the initiated, but unintelligible to the generality of mankind, and that these allegories contain continual allusions to Taurus, the Pleiades and to Theba, veiled under words having an analogous meaning or an identity in sound to the names of that constellation or of the ark. The continual repetition of the same names is enough in itself to suggest that there must have been some hidden truth veiled under these fables; and that they must have been written in what was called "*the language of the Gods*."

The ship *Argo*, Plutarch says, was made a constellation, as being the ark of Osiris. All the incidents of the Expedition of the Argonauts, which Newton regards as an historical narrative, clearly refer to primitive festivals and superstitions. The golden fleece hanging on the sacred tree, can be obtained to this day with but little danger by any one who is willing to outrage the superstitious veneration of the Russian peasantry for sacred trees which they still adorn with wool and yarn, a custom, traces of which are to be found in Asia, Africa, Australia and America—(see Took's View of the Russian Empire, II. 372.) The Cauldron of Medea was well known to the early inhabitants of Britain as the cauldron of the year and of the Flood, which was "regarded as an emblem of the deluge itself," and was "kept boiling for a year and a day," (Davies' Myth. of British Druids, p. 226); and as to Jason bathing at midnight as a protection from the spirits, and throwing a stone among the ghosts whom he had conjured up, as a means of "laying them," a fable told also of Cadmus, we have the explanation in the history of the flood of Deucalion, in the funeral rites of the Hindoos, in the superstitions of the New Zealanders, and in the ceremonies at the Lemuria, the Roman "festival of ghosts."—(See ante p. 34, 55, note, 91. Ovid Fast. v. 437. Or. Kal. Ital. I. 301, 305. Sirr's Ceylon, II. 199. The Mahavansi, III. 150. Le Peuple Primitif, II. 179.)

The fables of Orpheus and Eurydice, of Ceres and Proserpine, are merely poetical versions of popular superstitions that still exist among some of our peasantry, as to fairies. Eating the food of the "good people," is still as dangerous as eating promegranates in Hades once was; looking back at *Halloween*, is as unlawful as it was at the "festival of ghosts," or in the realms of Pluto; and the cake offered to Cerberus still exists in our *somas* or "All Soul's" cake, and in the *muktipoyo* of the Yucatan Indians.

But the hand of time has been more merciful than the imagination of the poet, and has preserved more distinct relics of primitive society in the customs of the people, than are to be found in the allegories of Grecian mythology. Yet while not only scholars but even school-boys are expected to be familiar with all the fables of antiquity, the learned have too often despised as unworthy of notice the living

* Cory's Ancient Fragments, p. 16. Euseb. Præp. Evan. I. c. 18.

memorials of primeval man that are still preserved in the superstitions and festivals of nations.

The references which I give to the works of Bryant, Sir William Jones, Faber and Greswell, will be found to bear on the subject of this paper; and as they have regarded the history of ancient mythology in an entirely different light from that suggested by myself, their views will be entitled to more weight than any facts that I could advance in support of my conclusions. It must be remembered that the identity of our history of the Deluge with that of heathen nations, has been established already by authors who are in no way liable to the charge of scepticism. Bryant and Sir William Jones can hardly be accused of this, and least of all Greswell, whose works are devoted to proving that miracles in the times of Joshua and Hezekiah caused those remarkable features in the calendars of nations, which I have endeavored to account for by the year of the Pleiades. If the points of identity in the traditions as to the deluge are in one instance found to be connected with astronomical phenomena, all of the histories of that event must also share in the same peculiarity. It is clear that Bryant's solution, (II. 432) for the singular connection of Taurus or a Bull with ancient mythology and with *Theba*, the ark or the deluge, is unsatisfactory, and that an unsolved riddle of the *Sphinx of Thebes, the mystery of the Ark*, can only be unravelled by the clue which the Aztec festival has supplied to us.

I would particularly invite attention to the following passage from Sir William Jones' works (IV. 12), which shows that that most eminent author, whose orthodoxy but few will question, not only was struck by the resemblance between our history of the Deluge, and that of the Hindoos, but also must have had some doubts whether all accounts of that event are not of an astronomical and figurative nature. "Let us compare the two Indian accounts of the creation and of the Deluge with those delivered by Moses. *It is not made a question in this, whether the first chapters of Genesis are to be taken in a literal or merely in an allegorical sense; the only points before us are, whether the creation described by the first Menu, which the Brahmins call that of the Lotos, be not the same with that recorded in our Scripture; and whether the story of the seventh Menu be not one and the same with that of Noah. I propose the questions, but affirm nothing.*"

There will be found in Bryant's Analysis, I. 501, a most interesting confirmation of the conjecture as to the Graces representing the "pleasant influence" of the Pleiades, as, according to him, their name was originally *Tor Charites*—not *Tri Charites*. There will also be found in I. 297, II. 159, 162, 276, 424, a variety of proofs as to the symbol of the Tau having left a very marked impress on the alphabet. Alpha in the Phoenician language meant both a letter and bull, and Thor was the Phoenician word for a bull. The crux ansata or the Tau surmounted by a ring among the Egyptians represented A, as the simple Tau on the scarab did T. Hence we must infer that as they must have been sacred symbols before they became letters, the T or the scarab represented the three Taus or seasons of the Pleiades, and when surmounted by a ring the year (and hence the god) of the Pleiades or Taurus, which must have been Ataur. We can therefore understand how the Tau represented T, and Ataur A. To show that this is the case, we find that among some nations the triangle represented the letter D or T. But the Bull Apis is represented with a triangle on his forehead, and hence it would seem that the symbol must have been like the T called Tau, and that it must like that emblem have represented the three seasons of Taurus. I am aware it afterwards got another significance, both in India and in Egypt, but that it had an astronomical origin few can doubt. This emblem, like the Tau, the cross and the serpent, is to be found in almost every part of the globe, and even among the races of the New World. In a system of writing which is peculiar to the Micmac tribe inhabiting Nova Scotia, I have found that the emblem for the Deity was a triangle; and the Rev. Mr. Kauder, a learned German priest who has devoted particular attention to the characters used by the Micmacs, has come to the same conclusion to which I had been led, that that symbol must have been in use among the Micmacs, and was not suggested by the early missionaries, who added to the system some signs which can easily be distinguished from those previously in use. Among the articles found in the Indian mounds of the United States, is one inscribed with characters or symbols, of one of which, shaped like a triangle, the learned author of Prehistoric Man (II. 186, 190,) says,

"it is the Greek Delta, which is also the letter T or D in several of the ancient alphabets. This character is also the letter *Tyr* in the Icelandic Runic, representing the *God Tyr* or a *Bull*." Professor Wilson arrives at the conclusion that the emblem had an astronomical significance. I would draw attention to the very striking confirmation which this affords of my conjecture in note to p. 79, that the name of the god *Thor* of the Scandinavians, was the same as the Phœnician word *Thor* a *Bull*, and must have originally signified the constellation *Taurus*, or the God of the *Pleiades*. It is worthy of notice that while in ancient alphabets we find the letter *Tau* represented by the cross, the *Tau* cross, and by a triangle, we find traces of all these symbols still lingering in Britain, as illustrated by the "*Dor*" (*Tau*) beetle, the hot *cross bun*, the triangular form not only of the *somas* (soul-mass) cakes used on "All Souls," but also of the New Year's cake of *Thor*, or *Taurus*. A writer in the *Illustrated London News* in 1857, asked the question what could have given rise to a custom which he had observed near *Coventry*, of using triangular shaped cakes at the beginning of the year. But a reference to *Brand's Popular Antiquities*, (ed. 1853,) I. 312, 372, 389, 391, 394, 546, will show that this custom and traces of the ideas originally connected with it, are to be found in many parts of Great Britain, and even in France. The wide spread reverence for these symbols that must have once existed, will appear from the following authorities, which are only a few out of very many which I have collected on this point: *Catlin's American Indians*, II. plate 287; *Mallet's Northern Antiquities*, 118, 227; *Maurice's Indian Antiquities*, I. xxviii; II. 172; III. 442; IV. 445, 558, 566; VII. 623; *Stevens' Yucatan*, II. 259, 313, 315; *Kerr's Voyages and Travels*, XXV. note to p. 77. *Archdeacon Williams' Essays*, p. 41. It is not therefore improbable that the triangle and seven stars of *Masonry* may have an antiquity fully equal to that which tradition among the fraternity has assigned them.

But what a light do these trivial customs and symbols throw on the words of the most ancient heathen author on the subject:—"From *Misor* descended *Taautus*, who invented the writing of the first letters; him the Egyptians called *Thoor* (*Thor?*), the *Alexandrines* *Thoyth*, and the Greeks *Hermes*. But from *Sydc* descended the *Dioscuri* or *Caberi*, or *Corybantes*, or *Samothraces*; these, he says, built the first ship," *i. e.* the ark. But the two *Dioscuri* were alternately for six months visible and invisible, and the *Cabiri* were seven in number; and as to their building the first ship or the ark, the meaning is apparent in the connection of the year of the *Pleiades* with the deluge. *Thoor* (or *Thor* as *Taurus* was called by the Phœnicians) invented the first letters. What they were is afterwards described. "All these things the son of *Thabion*" delivered to his descendants and to foreigners, "of whom one was *Isiris*, the inventor of the three letters." This is simply a play upon words. As *Theba* meant an ark and a bull, the son of *Thabion* simply means *Thor*, or the god *Taurus*, and *Isiris* or *Osiris* was represented by the Bull *Apis*, and was plainly the god *Thor*. Hence *Taurus* invented the three letters—*i. e.* three of the symbols of the year of *Taurus* became letters in the alphabet. These symbols, I am convinced, were the *tau*, the cross, and the triangle, and two of the letters were clearly *Alpha* and *Tau*.

Although my conjecture that traditions as to the *Spring* point to a migration from the South, may be considered as questionable, I would invite attention to the progression of the year of the *Pleiades* in connection with the seasons of the South. I am aware that it will be regarded as an act of very great presumption for a Colonist to endeavor to give a clue to what has hitherto never been explained by the learned; but it must be remembered that by using new historical materials, *viz.*, universal festivals and universal symbols, I may have found a simple clue which profound learning and enquiry have hitherto sought for in vain.

That these investigations have not in every instance led to mere fanciful conclusions will be proved by a confirmation from a work which I obtained from England after the addenda were nearly finished. The passage did not attract my attention until after the paper on the festival of the dead and the addenda were printed.

I have stated that that commemoration is "derived by all nations from primitive man," and that additional proofs could be supplied when I had more space at my disposal. The American Indians erect on graves what they call "a *prayer pole*." This phallus (*φαλλος*, a pole) is the rude prototype of many well known

emblems of heathenism. In Peru it became a stone pillar; in India the column on the grave was called a lingam, and in Rome the post or the pillar on the grave was decorated, like the Hindoo and Peruvian column, and like the primitive "prayer pole," with cloth or lights. The prayer pole however, like the triangle, almost lost its meaning and its history among the ancients; and the worship of the Phallus (or the *pole*), like that of the Lingam, became associated with the most degrading ideas of the religions of antiquity.

With these remarks, I shall leave the following passage from Sanchoniatho, with this paper and all its numerous misprints, and probably mistakes, to the consideration of the learned. Speaking of the first of the human race, he says—"When these men were dead, those that remained *consecrated poles to them, and worshipped the pillars, and held anniversary feasts in their memory*" (*τοις τοις*).

Though Bryant's work, as well as that of Faber, is devoted throughout to the subject of this paper, the following references may be of service:—I. 94, 149, 162, 236, 297, 317, 333, 364—403-4, 440, 476—485, 501; II. 1—13, 100, 105, 121, 124, 150—152, 159, 193—250, 254, 276, 280, 282—335, 368, 401, 420—436, 460, 473; III. 427, 441, 486, 588. Faber's *Origin of Pagan Idolatry*: B. I. ch. iv. v. B. II. ch. vi. B. IV, ch. i. iii. Ch. iv. throws much light on the myths as to Attis and Adonis. B. V. ch. ii. iii. vi. vii. Ch. viii. contains many facts as to King Arthur, confirming my conjectures. De Rougemont *Le Peuple Primitif*, II. 175 to 288.

ERRATUM.

Page 79.—The 540 Halls (i. e. years) of Thor's Palace are precisely similar to the periods of the Hindoos, which make up 25920 years, the time within which the latter suppose a complete revolution of the fixed stars to take place. $540 \times 48 = 25920$. This calculation was worked out by me correctly before p. 79 was written; and I can hardly account for the oversight, by which 26000 years was substituted, an error not improved by the printer converting 50 into 5, and 130 into 180.

The typographical errata I shall not endeavour to specify, as in most cases they are apparent, and are not of such a nature as to interfere with the meaning of the passages in which they occur.

ERRATA.

The following errata are of sufficient importance to be noted :

In page 15, the wife of A'lo A'lo is called a "Fiji" savage, as the natives of the Friendly Islands, are, according to Mariner, generally called Fijians.—(See on this point p. 30.)

Page 59, line 2—Omit "exactly," for reasons explained in note to Professor Everett's table, p. 44. I have, for convenience sake, assumed that the sidereal year gains on the tropical year 1 day in 71 years, and 14 days in 1000 years, which was a sufficiently close approximation for my purpose. A more precise calculation is given in note to p. 71.

Page 65, line 1—For Julian "connection" read "correction."

" 75, note—After "Le Monde Primitif," read "iv. 356."

" 77, line 7—Read "derived from the word *Bous*, signifying an ox."

" 82, " 28—Read "as in Mexico."

" 90, " 4—For "funeral," read "funereal."

" 93, " 28—Omit "even."

Some slight errors in pp. 8, 14 and 18 have been corrected, and others noted in pp. 27 and 96.

NEW MATERIALS
FOR
THE HISTORY OF MAN,

DERIVED FROM

A COMPARISON OF THE CALENDARS AND FESTIVALS OF NATIONS.

BY

R. G. HALIBURTON, F. S. A.

No. II.

ASTRONOMICAL FEATURES IN THE MOSAIC
COSMOGONY.

If the festivals of the old Greeks, Romans, Persians, Egyptians, and Goths, could be arranged with exactness in the same form with these Indian tables there would be found, I am persuaded, a striking resemblance among them; and an attentive comparison of them all might throw great light on the religion, and, perhaps on the history, of the primitive world.—*SIR WM. JONES on the Lunar Year of the Hindoos.*

HALIFAX, NOVA SCOTIA:
1864.

P R E F A C E .

IN writing the paper on the Festival of the Dead, some facts came to light, which point to the existence of astronomical features in the Mosaic account of the Deluge, as well as in the traditions of primitive antiquity on the subject. After the paper was finished, astronomical features in the chronological periods of the ancients, traceable also in the Mosaic cosmogony, became very apparent. The present paper is devoted to the great year or cycle indicated by the Mosaic chronology. Another is also in course of preparation as to the first subject. The history of the Deluge appears to point to the primitive year, known in the Southern hemisphere as "the year of the Tau," or of the Pleiades. The Mosaic cosmogony apparently refers to the revolution of that year around the seasons—or to the great year of the Pleiades. At first the evidence of astronomical characteristics in all traditions respecting the Deluge, was so plain, and so remarkable, as almost to suggest that the "Bull and the Seven Celestial beings" associated from China to ancient Britain, with the Deluge, must have been typified by the eight persons preserved in the ark, and that the Mosaic narrative was an astronomical allegory as to Taurus and the seven Pleiades.

Many circumstances leading to this conclusion, disclosed by a comparison of the calendars and festivals of nations, were at first not a little difficult of explanation. But further enquiry has tended to show that the fact of eight persons having been preserved from a flood, is the common basis of almost all traditions, while the astronomical characteristics in which they all share, will, it is believed, be found in no way to weaken the historical value of the Mosaic account of the Deluge. If we look at the subject as an ordinary historical question, and dismiss all considerations as to our account of the Flood being sanctioned by divine inspiration in the opinion of most Christians, there is very strong evidence derivable from the calendars, festivals, customs, traditions, and mythologies of nations, to lead us to infer—1st, that the deluge is an historical fact; and 2ndly, that even if the whole of the human race was not destroyed, at least all of that civilized portion of mankind, who preserved the primitive heritage of chronological science, which is the subject of the present paper, excepting a few survivors, perished through a deluge.

Almost the first suspicion that traditions on the subject related to the year of the Pleiades, was excited by our finding that the Hebrews and Egyptians agreed in associating the memory of the Deluge with the same day, (the 17th of Athyr,) and that the Egyptians and the Mexicans simultaneously commemorated that event at the same time that the Australians celebrate their corroboree of the Pleiades, i. e. when those stars are most distinct. The evidence of philology was as conclusive as that of calendars and festivals. It was proved by a Greek writer that *Theba* meant among the Syrians both an *ark* and a *cow*; and it was shown that the names and the histories of Thebes, Argos, and other cities of Greece, as well as of many divinities, had a hidden reference to the ark and to the Flood; that the names of mountains and hills were connected with Taurus; and that the tors or "Arthur's Seats" of Britain, and like Tor-one, Tauromenium, &c.; related to that constellation. Under these circumstances when we remember that the seven stars in Taurus were called "the Dove" (Pleias), and recall an additional fact, not mentioned in the preceding paper, that *Theba* (*Taurus*) is the word used by Moses for the ark; and that the ark rested on Mount *Taurus*, we cannot avoid inferring that the locality referred to as well as some of the incidents in our history of the Deluge, must have been astronomical. The discussion of this point will be reserved for another paper on "the Deluge of Time."

iv.

As the Fiji ceremony of "bathing the God" or of sending him by water to Pulotu (the world of spirits) has been traced to Asia and Europe, and has certainly a very singular resemblance to a commemoration of the Flood, the attention of the reader is invited to a fact which has escaped my notice hitherto, that precisely the same festival, under the very same name (*Plynteria* from *plunein* to wash,) was observed by the Greeks. It is so remarkably similar in every particular, and especially in its funeral characteristics, that it will be regarded as almost settling the point that we have in the Pacific Islands, the rude outlines of the religious ideas, and ceremonies of some of the nations of antiquity. It will also confirm the conjecture in the paper on the Festival of the Dead, that there has been a migration of races to Europe and Asia from the Southern Hemisphere.

R. G. HALIBURTON.

HALIFAX, NOVA SCOTIA,
March 16th, 1864.

ASTRONOMICAL FEATURES IN THE MOSAIC COSMOGONY.

IN the course of investigations into the observance of the Festival of the Dead in Europe, Asia, Africa, Australia, Polynesia, and America, some facts that have hitherto escaped observation have been noticed, which are likely to throw a new light on the traditions respecting the Deluge, and to show that they all exhibit very remarkable points of identity, which consist of astronomical characteristics. The singular influence which Time and the Year seem to have exercised in ages of remote antiquity on religious ideas and traditions, and ultimately on mythology, was observed and noted, though no explanation was suggested for these peculiarities, that was satisfactory to the reader or to myself. Subsequently some still more interesting points of identity in the traditions of nations were discovered, namely that the cosmogonies of the Hebrews and of other races, and their chronology of the early ages of the world, had a more or less hidden reference to a primeval rule as to the revolution of the fixed stars, a rule which though not precisely accurate, was for all practical purposes the most simple and correct, which astronomical science even in the present day could possibly devise.

First the combined evidence of calendars, astronomy, and festivals proved that traditions as to the deluge among the Jews, as well as among the Mexicans, Egyptians, and other races, had some relation to time and to the primitive calendar which still exists in the Southern hemisphere as the year of the *Tau* or of the Pleiades (the Doves). This connection was particularly palpable in the fact, that some Asiatic nations designated the Flood as "*the Deluge of Time.*" Secondly it was found that the Mosaic chronology between the creation and the deluge exhibited the very same peculiarities which Sir William Jones has noticed in the mythological chronology of the Hindoos, viz., that it was based on periods of 72 years, the time within which the ancients supposed that the fixed stars gain one day on the natural year.

In the preface which the unexpected discovery of this important fact seemed to render necessary, it was very sincerely stated that, from one's tastes not being in any way theological, further enquiry into the subject would be left to divines, and to those more worthy or more competent to pursue it than myself. The present paper, however, seems to be called for by a subsequent discovery of a fact which appears to throw an entirely new light on the whole Mosaic Cosmogony, as well as on the singular astronomical periods of the ancients, and which being reducible to a simple arithmetical calculation, may be considered by some persons to be conclusive evidence in favor of my inferences, and cannot fail to be regarded by all as at least presenting most remarkable coincidences, which are deserving of further enquiry.

If these investigations had been commenced with that stumbling block in the way of almost all previous enquirers into this subject—a *theory*; if the Mosaic narrative

had been analyzed for the purpose of creating difficulties, or of building up a favourite speculation; or if facts had been twisted to supply arguments for preconceived conclusions, one would feel not only little disposition to invite a close scrutiny of facts, but also some misgivings as to the propriety of attempting to show one's ingenuity at the expense of truth, by raising needless questions on a subject, which even the careless regard with reverence, and which the reverent approach with awe.

It can, however, be shown to the satisfaction of any candid mind, that the effect of these investigations in supplying a clue to the interpretation of the early portions of holy writ, was the very last thing that was expected or desired, and was not referred to until the subject was forced upon my notice. The Mosaic narrative did not form the basis of any of the conclusions arrived at in the paper on the Festival of the Dead, either as to the year of the Pleiades, the progression of the sidereal year, the tradition of the ancients that the rule for calculating this progression was a gift from the Deity, or as to the connection of the deluge with Time and with the calendar.

THE GREAT YEAR OF MOSAIC CHRONOLOGY.

While it is evident that the year of the Pleiades or of Taurus is the basis of primeval myths, and has become blended with primitive traditions, while it is equally plain that Time and the Year seem to have had an exaggerated and almost incredible influence on the religious ideas of primitive antiquity, yet a further fact, still more interesting, substantially arrived at and yet not fully apprehended by myself, is indicated by the note to p. 71. I need not apologize for referring to the course of these investigations to show that the problem had been worked out before there was the least conception entertained by me of its importance in interpreting the early chronology of the Hindoos, and of other races, as well as in affording a clue to peculiarities in the Mosaic history not hitherto suspected by any writers, or at least by myself.

Having found a sidereal year in the Southern Hemisphere, and traces of it among ancient nations, it was apparent that, if the year of the Pleiades was the primeval basis of primitive calendars, *the festivals and months regulated by it must have gradually moved forward, in relation to the seasons or to the tropical year.* I accordingly requested a mathematician to inform me what would be this rate of progression, in order that I might see whether the November new year's Festival of the Dead had in former ages exhibited traces of the progressive tendency of the year of the Pleiades. He gave the following approximation which seemed sufficiently accurate for all practical purposes, viz., that the fixed stars, and hence a year regulated by them, would gain 14 days in 1000 years, and one day in 71 years. The researches, the results of which are contained in from p. 59 to p. 71, were conducted on this rule; when, therefore, I found that the Hindoos believe that "in every 1000 divine ages, or in every day of Brahma,* 14 Menus are successively invested with the sovereignty of the earth; each Menu they suppose transmits his empire to his sons and grandsons, during a period of 71 divine ages; and such a period they call a *menwantara*," it required very little ingenuity to suggest that this myth had reference to the rule, by which I had been endeavoring to trace the

* See p. 71, and note.

progressive year of the Pleiades in the calendars and festivals of ancient nations. But I found not only that Sir William Jones discovered that the Hindoos possess a marvellously correct rule, viz., that the stars make a complete revolution in 25920 years, a degree being gained in 72 years, but also that he attributed the knowledge of this rule to the old Indian astronomers. Although I quoted Sir Wm. Jones' words in the text of p. 71, I somewhat hastily ventured to differ from him in the note appended, "It is evident that this era of 71 years was based on the erroneous assumption that a complete revolution of the fixed stars takes place in 24000 years. It would seem that *after the invention of these myths*, the Hindoos discovered that their menwantaras were too short, as they used 72 and 432 as the basis of their astronomical calculations. 432×60 or 72×360 give 25920, which is not much in excess of the true period, 25868 years, within which a complete revolution of the fixed stars is effected."

The reason for differing from so eminent an authority, was that it seemed incredible that the Hindoo rule (72 years \times 360 degrees = 25920 years), could have been arrived at by nations of remote antiquity, unless it was the result of divine inspiration. As regards the Pleiades at least, it was not less correct than the approximation given in standard Cambridge works, Hymer's Astronomy and Goodwin's Mathematics, which state that the fixed stars make a revolution in "about 26000 years," the former stating that one day is gained in $71\frac{1}{2}$ years. But $71\frac{1}{2} \times 360$ gives us not 26000, but 25740. Hence the error in the Hindoo rule is only 52 years; and in the two rules given us by Hymer, it is about 128, and 132, respectively. The latter of course are merely approximations, still as respects the Pleiades the Hindoo rule is the most accurate and simple which could possibly be devised. To suppose that human science in remote ages could have worked out so profound a problem is absurd. But I could not assume that it was a gift from the Deity, for if such were the case it should have had a place in the Hebrew Scriptures; not finding it there, I assumed that it must have been a comparatively recent discovery. But subsequent investigations led me to entertain some misgivings on the point. It was found that the Tau, which I had concluded was the emblem of Time (ta, a name among the Egyptians for the Divinity),* and a symbol of "the year of *Tau*" or of the Pleiades, was always placed in the hands of the gods, and was, according to Sir Gardiner Wilkinson, always regarded "as one of the greatest gifts bestowed by Deity on man;" and the remarkable and unaccountable importance attached to time by almost all ancient nations, discernible in mythology, in names of gods, localities, &c., and in their astronomical periods, evinced that there was something underlying all this, for which no solution had ever been supplied. The God Thor of the Scandinavians was identified as Time in note to p. 79, and his 540 halls (i. e. years) were supposed, if multiplied by 50, to make 26000—i. e. the same as the Cambridge approximation to the revolution of the fixed stars. Professor Everett kindly drew my attention to an error in my figures, and in multiplying 540 by 48 it produced exactly 25920.† This period Sir Wm. Jones says, was known to many ancient nations.

These investigations had reached this point when the speculations of others compelled me to apply my previous conclusions to the Mosaic chronology. Greswell's theory connecting the 72 sons of Noah with the 72 priests of the Egyptian Bull

* See note to p. 77.

† See note to p. 104.

Apis, and with the 71 or 72 worshippers of Thummuz, forced me to see whether this number did not point to astronomical features in the Mosaic chronology. Sir William Jones pronounces Noah to be the same as the Hindoo Menu; but the periods of Menu were 72 or 71 years, and the Hindoo chronology from the creation to the deluge was purely astronomical, not historical, and was based on periods of Menu of 72 years each. I accordingly tried the Mosaic chronology from the creation to the deluge, and found that 1656 divided by 72 makes exactly 23 periods similar to those of the Hindoo Menu. A reference to p. 99 will show how these results were attained. These facts throwing light on the Mosaic chronology, were added as confirmations at the end of the paper, in the copies sent recently to scientific societies in Great Britain, and to a few persons likely to be interested in such matters.

After the paper in this form was sent to England, however, my attention was attracted by the number 23 of the periods between the Creation and the Deluge. The result is alluded to in the following extract from a letter to the Bishop of Nova Scotia :—

“ Since I sent you my paper on the Festival of the Dead, and the preface which subsequent discoveries rendered necessary, I have been struck by the fact that the era from the creation to the deluge makes 23 periods, in which 23 days altogether are gained by the sidereal year (the year of the Tau or of the Pleiades), and I felt convinced that the number 23 pointed to some truth, all the details of which I had not fully mastered, or at least had not clearly explained.

“ I give the results of an enquiry into this point, which will, I believe, settle the question, that our history of the creation and of the deluge is really a record, not only of those great events, but also of a profound astronomical truth, a heritage from primeval man.

“ 72 years make a period, in which the year of the Tau or of the Pleiades gains one day on the tropical or natural year. Let us therefore call each period 1 *great day*. The 1656 years from the creation to the deluge make 23 periods or 23 *great days*. The 7 days of creation must have been 7 periods or 7 *great days*, which with 23 make 30 *great days* or a *great month* (2160 of our years). 12 *great months* make a *great year*, i. e. $2160 \times 12 = 25920$, the exact period in which the ancients supposed the sidereal year (or the year of the Tau) to revolve around the natural year. Hence the *great year* consists of 360 days, each of which is gained in periods of 72 years, amounting in the whole to 25920 of our years.

“ The 540 halls of the Northern Thor (Tau?) are the fourth of a *great month*, and may therefore be called a *great week*.

$540 \times 4 = 2160$ a *great month*.

$2160 \times 12 = 25920$ a *great year*.

This, therefore, removes all question or doubt on the subject, and explains clearly the nature of that primeval calendar which was regarded as ‘one of the greatest gifts bestowed by Deity on man.’”

As evidence has been adduced to prove that the year of the Pleiades of the Pacific Islanders, Mexicans, and other races was the primeval calendar; as the Pleiades and Taurus have been shown to be connected with time and the deluge not only in heathen traditions, but also in the Mosaic narrative; and as the *great year* is but an amplification of the primitive year of the Pleiades, and is based on a principle and on a profound truth, the knowledge of which is essential to the correct use of that calendar, it is difficult to conclude that the foregoing figures only present a curious coincidence. Figures it is said cannot lie; but even if they can, they are in this instance confirmed by a variety of indirect proofs of their correctness, which have already attracted our attention, and which are the more important as they were arrived at before their effect was made

evident. Assuming then that the Mosaic chronology points to a marvellous truth arrived at by primeval man, or received by him, as the Hindoos and Egyptians believed, as a gift from the Deity, the conclusion is most important, as throwing light on the early history of the whole human race. It is evident that the periods of the ancients pointing to 25920, had not, as has been supposed, a reference to astronomy, but to chronology based on the revolution of the fixed stars, and to a rule absolutely essential to the regulation of the primeval calendar of the Pleiades. The necessity for this rule forced itself upon my attention at a very early stage of these investigations, when I endeavoured to ascertain whether the festivals and calendars of the ancients were connected with the year of the Tau* or of the Pleiades, and whether they exhibited traces of the progression, which must have been shared in by them, if attached to a sidereal year.

At the time that the problem as to the great year indicated by the Mosaic narrative was worked out, referred to in the letter to the Bishop of Nova Scotia, Sir William Jones' works had been lent to him. They were subsequently obtained from him for the purpose of seeing whether the great month of 2160 years was not a period of the Hindoos. A period of that exact number of years was not found, but a far more conclusive corroboration was discovered, viz: a great year precisely similar in principle in every respect to that indicated by the Mosaic chronology. A calpa or period makes a day of Brahma, 30 of which make a month of Brahma, and 12 of these months make a year of Brahma, an age of Brahma consisting of 100 of his years. As the period 25920 is so well known to the Hindoos, it is not improbable that the year of Brahma, like that indicated by the Mosaic chronology, originally referred to the revolution of the fixed stars, or rather to the progression of a year regulated by the fixed stars, around the seasons or the natural year, though subsequently magnified by the extravagance of Hindoo mythologists into an enormous era.

The seven periods or great days of creation of the Mosaic narrative, appear in the mythological chronology of the Hindoos, but are connected not with the creation but with the deluge. But a difficulty will suggest itself that the days of creation could not have referred to periods, because their "evening and morning" precludes this idea. This difficulty, though apparently such a stumbling block to many writers can easily be explained. Geology presents such difficulties in the way of their being simply seven days, or one of our weeks, that Hugh Miller has endeavoured to convert them into periods.

He appears to have thought the task one of a good deal of difficulty, as he felt himself "called upon to account for but three out of the six." The writer in the *Essays and Reviews on the Mosaic Cosmogony*, regarding it as exhibiting mistakes, will not allow the figurative view which that eminent geologist adopted as regards three at least of the days of creation. "While on the one hand this supposition admits all desirable latitude for mistakes and misrepresentations, Hugh Miller on the other hand, endeavours to show that a substantial agreement with the truth exists, and to give a sufficient reason for the mistakes." In opposition to this view the *Essayist* states: "It has been held," says Hugh Miller, "by accomplished philologists that the days of the Mosaic creation may be regarded, without doing violence to the Hebrew language, as successive periods of great extent." We do not

* This will be apparent by a reference to p. 56.

believe that there is any ground for this doctrine." "Every such phrase explains itself, and not only philology but common sense disclaims the notion that where 'day' is spoken of in terms like those in the first chapters of Genesis, and described as consisting of an evening and morning, it can be understood to be a *seculum*." Let us see, however, whether common sense necessarily leads to such a conclusion. Should we not at least glance at the traditions of the Hindoos and other nations of antiquity, as to the creation and the deluge, in seeking to interpret the phraseology of the Mosaic narrative, to which they bear such a striking resemblance, that Sir William Jones pronounces the Hindoo and Hebrew accounts of the creation and of the deluge to be almost identical? If science proves that "the evening and the morning" of the days of creation cannot have had the usual meaning attached to those words by us, but must have been connected with periods, let us see whether common sense leaves us no alternative but to adopt a literal interpretation, which, if accepted, presents the Mosaic narrative to us as a tissue of mistakes. In interpreting any ancient literary production of remote antiquity, critics generally make use of the light which contemporary works shed upon it; and this is especially the case as respects the meaning of words. Even in Shakspeare's works there are many expressions that are now altogether obsolete, and that would be unintelligible but for the aid which contemporary literature supplies to us.

Let us turn from the Mosaic narrative to a work attributed by the Hindoos to Menu, the Noah of India, and let us see whether, in the remote eras when Moses and Menu wrote their histories of the Creation and of the Deluge, the words "the evening and the morning" might not have been applied to periods as well as to days. "The sun," we are told, "causes the division of day and night, which are of two sorts, those of men, and those of the gods; the day for the labour of all creatures in their several employments; the night for their slumber. A month is a day and night of the Patriarchs; and it is divided into two parts; the bright half is their day for laborious exertions; the dark half their night for sleep. A year is a day and night of the gods; and it is also divided into two halves; the day is when the sun moves towards the north; the night when he moves towards the south." We are next told that a thousand divine ages make a day of Brahma; his night has also the same duration."

The evidence, therefore, of a narrative similar to the Mosaic cosmogony, bears out fully the view of Hugh Miller, that "the evening and the morning" of the days of creation referred to periods.

The system adopted in ages of primitive antiquity for the regulation of time, by which there was a gradual development of the year into the great year, and of night and day into "the evening and the morning" of periods or great days, is peculiarly interesting.

As the primitive year began with the rising of the stars in Taurus in the evening on the Halloweve, or "Mother Night" of the year, each succeeding day began at sunset. The same peculiarity is evinced in the seven great days of creation, which did not consist of morning and evening—but of "the evening and the morning."

The day of the Mosaic cosmogony is of a more primitive type than that of Hindoo chronology. The former commencing with the evening, while the latter is of a more modern character, and begins with the morning. The Hindoos hold that "the Twelve Nights are an image of the year." The German peasantry, inherit-

ing the traditions common to all Indo-European nations, have preserved the same belief as the Hindoos, and suppose that "the calendar for the whole year is made in the twelve days between Christmas and Epiphany, and that as the weather is on each of those days, so will it be on the corresponding month of the ensuing year. They believe, also, that whatever any one dreams on any of the twelve nights will come to pass within the next year."*

"*Twelfth Night*," so well known to Englishmen, and to all readers of Shakespeare, points to the system now in vogue of counting the day from sunset, or from the evening—:races of which are to be seen in the Mosaic cosmogony. "The Twelve Nights" were the embryo of the year, and the year was the basis of the great year. But the primitive year was the period that elapsed from the culmination of the Pleiades at midnight to the next culmination at the same time of the night. The great year consisted of the interval between the time when the Pleiades having made a revolution around the seasons, would once more culminate at midnight at the same time as when the great year or cycle commenced. This, according to a calculation which I think may be considered as sufficiently precise, would occupy 25868 years.

The primitive year consisted, as we have seen, of 12 months of 30 days each—the five days which were intercalated not being counted as days of the year. This system, it has been shown, was known in Yucatan, in Egypt, in Persia, and in other countries. It was known to the Patriarch Job, who refers to those days which were not "joined unto the days of the year," and which "did not come into the number of the months."† The great year of primitive antiquity was but an amplification of the same system. It consisted of 360 great days, each of which consisted of 72 years, amounting in the whole to 25920 years, the ancients considering that one day was gained in every period of 72 years. The traces of the system are still visible at the present day, and show that chronology preceded and left its impress on astronomy as a science, as the 360 degrees of the ecliptic are clearly to be traced to the 360 days of the great year.

But the Hindoos changed the period of 72 years into 71, which Rodier considers a very accurate calculation,‡ and which Sir Wm. Jones regards as less correct than the primitive rule. Although I speak with no little hesitation on such a point, I would suggest whether this period does not shew that, when the Hindoos abandoned their primitive year of 360 days, and made it 365, they adapted their great year to the change, for if we multiply 71 by 365, it gives us 25915, which is within five years of the length of the primitive great year of 360 great days,* the latter having been probably a guide to the Hindoo astronomers in changing the great day from 72 to 71 years, and the great year from 360 to 365 great days, or from 25920 to 25915 of our years.

The Scandinavians and the Mexicans believed in successive destructions and renovations of the world; the Hindoo narrative says "there are alternate creations

* Kelly's "Indo-European Traditions and Folk Lore," (1863,) p. 16. This interesting work contains many facts that would have been of service in writing the paper on the "Festival of the Dead," but was only procured after the present paper was partly written. The portions as to Thor and Arthur bear upon subjects, discussed in pp. 77, 103.

† See *The Festival of the Dead*, p. 57. note p. 71.

‡ *L'Antiquité des Races Humaines, Reconstitution de la Chronologie et de L'Histoire*, (Paris 1862,) pp. 134, 138.

and destructions of worlds through innumerable manwantaras; the Being Supreme desirable performs all this again and again."*

In the traditions of the Mexicans, Hindoos, Greeks, and other races, the deluge is supposed to have occurred at the end of a great period or cycle. The Mosaic narrative places it at the end of a great month.

"Such" Sir William Jones says of the periods of the Hindoos, "is the arrangement of infinite time which the Hindoos believe to have been revealed from heaven—and which they understood in a literal sense."

Not suspecting apparently that their periods had reference to a sidereal year, and to its revolution around the tropical year, he says, they seem "to have intrinsic marks of being purely astronomical." It is clear, however, that though not historical, they were not purely astronomical, but were chronological eras regulated by, or based upon the movements of fixed stars. It is manifest that there must have been some practical value in the great truth so highly prized by the Hindoos, and that it had reference to the regulation of Time, and of the year, otherwise it was a wonderful but perfectly useless piece of science, that was altogether out of keeping with the comparative ignorance on such subjects that must have existed ages of remote antiquity.

The essayist says of the Mosaic cosmogony, "No one contends that it can be used as a basis of astronomical or geological teaching." "It is a human utterance which it pleased Providence to use in a special way for the education of mankind." It is, however, worthy of remark, that knowing but little of astronomy, and at a time when I was profoundly ignorant of the chronological periods of the ancients, I attempted in p. 57, to work out the problem of the progression of the New Year's festival of the year of the Pleiades by a rule supplied to me by Professor Everett, which made the revolution of the Festival of the Dead around the natural year take place in 25915 years, while the Great Year of the Mosaic cosmogony, *discovered after the paper on the Festival of the Dead was published*, consists of 25920 years, a coincidence which cannot fail to be regarded as most interesting and important.

It would be difficult to find in the whole range of sacred history a more significant evidence of truth having been revealed by divine inspiration to man, than in the knowledge, in the remote ages when the Mosaic narrative was written, of that profound truth, by which alone the design of the Creator, recorded before the creation of man is mentioned, could have been accomplished, that the lights in the firmament of the heaven should "be for signs and for seasons, and for days and years." This passage alone shows that in our account of the creation the regulation of time had the same prominence given it, which we have found it to occupy in the cosmogonies and mythologies of ancient nations, and will afford no slight corroboration of my view, that this rule, so venerated by primeval antiquity, had its record in the sacred history of mankind.

It is deserving of notice, that the attention of astronomers has recently been especially drawn to the Pleiades. If the theory, referred to by Captain Maury, is correct, we have not only the year and the great year of the Pleiades, but also a still grander cycle regulated by these stars, to which the great Hindoo cycle of four *Crissas*, amounting to 17,280,0000 years is a singular approximation.† The follow-

* Sir William Jones "On the Chronology of the Hindoos."

† There is such a peculiar minuteness in the dates of births and deaths in the Mosaic narrative, that theologians have already suspected that the Mosaic system of chronology was per-

ing passage has been met with since the foregoing was written, and will form a suitable conclusion for this paper :—

“The Almighty convincing Job of his nothingness, asks of him, ‘Canst thou bind the sweet influences of Pleiades?’ (Chap. xxxviii. 31.) We can well imagine, some fifty years ago, or less, some philosopher, ‘well up in the science of the day,’ objecting strongly to this passage, as favouring Astrology, or as teaching that the stars influenced the weather. But one of the most wonderful of modern discoveries in Astronomy brings forth its true meaning, and establishes it as a fresh evidence of inspiration. We cannot do better here than quote from the interesting and eloquent work of Capt. Maury, of the Confederate Navy, ou “The Physical Geography of the Sea.” He observes :—

“The Bible frequently makes allusion to the Laws of Nature, their operation and effects. But such allusions are often, . . . concealed, until the lights and revelations of science are thrown upon them; then they burst out and strike us with exquisite force and beauty. As our knowledge of nature and her laws has increased, so has our understanding of many passages in the Bible been improved. ‘Canst thou bind the sweet influences of the Pleiades?’ It has been recently all but proved, that the earth and sun, with their splendid retinue of comets, satellites, and planets, are all in motion around some point or centre of attraction inconceivably remote, and that that point is in the direction of the star Alcyone, one of the Pleiades?”

“As the influence of the sun causes the earth and the other attendant planets to revolve in their orbits, even so does ‘the influence’ of this great central sun, situated in the ‘Pleiades,’ draw the whole of our solar and astral systems, including the ‘Milkyway,’ in a vast stupendous sweep around it: one such revolution requiring, it is calculated, the inconceivable period of 18,200,000 years! Thus the astronomer’s wonderful researches have given a clear meaning to this question put to Job, and demonstrated that He asked it unto whom are known ‘all his works from the beginning of the world.’ If He has never left himself ‘without witness, in that he did good, and gave us rain from heaven, and fruitful seasons;’ so, to meet new risen objections, he has caused to be placed in the Bible such passages as this, which man may by his discoveries (often little thinking or wishing it) make to shine out as new evidence—‘another morn risen on mid-noon’—that the Author of Nature and of the Bible is ONE.”*

happ artificial, and not intended for historical purposes, and that it may have been used with some other view, by the inspired writer. It is probable that, if the ages of the patriarchs are examined carefully, they will be found to embody not chronological dates, but a *rule for chronology*, and to refer to even a greater cycle than the great year.

* The above extract from an English author, whose name is not given, is quoted in a number of the Church Witness of St. John, New Brunswick.

The theory alluded to by Captain Maury, it should be remembered is still a *vexata questio* among astronomers. The quotation from Job suggests the fact that from my having trusted to my memory in referring, in the paper on the Festival of the Dead, to the same passage, the word “pleasant” was inadvertently substituted for “sweet”—an error which will be explained and excused by the large mass of authorities which it was necessary to examine and compare. The correctness even of the authorized version is a subject of discussion. See Barnes’ notes on Job, ch. ix. 9.