

concluded from thence, that, at the beginning, Capricorn itself was at the summer solstice, and so of the other signs, as Dupuis had supposed.

But, independently of all that there is merely conjectural in these etymologies, Raige did not perceive that it was simply by chance that, five years after the battle of Actium, in the year 25 before Christ, at the establishment of the fixed year of Alexandria, the first day of *Thoth* was found to correspond with the 29th of the Julian August, and continued to correspond since that time. It is only from this epoch that the Egyptian months commenced at fixed days of the Julian year, and only at Alexandria: even Ptolemy did not the less continue to employ in his *Almagest* the ancient Egyptian year with its vague months*.

Why might not the names of the signs have been given to the months at some epoch, or the names of the months to the signs, in the same arbitrary manner in which the Indians have given to their twenty-seven months twelve names, se-

* See the Historical Researches regarding the Astronomical Observations of the ancients, by M. Ideler, a translation of which has been inserted by M. Halma in the third volume of his *Ptolemy*: and especially M. Freret's memoir on the opinion of Lanauze, relative to the establishment of the Alexandrian year, in the memoirs of the Academy of Belles Lettres, vol. xvi. p. 308,