

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 Menn, 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 Menn 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 Phœnician language meant both a letter and bull, and Thor was the Phœnician 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. Kander, 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 the t 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,