

their governors learned to count days in the same manner as the Eastern people they governed; and the superiority of the hebdomadal method to the Roman being obvious, when once understood, it gradually made its way from the provinces to Rome. In the third and fourth centuries, we find weeks everywhere substituted for the *calends, nones, and ides*: and the days called by the planetary names of *dies Solis* (day of the Sun), *dies Lunæ* (day of the Moon), *dies Martis* (day of Mars), *dies Mercurii* (day of Mercury), *dies Jovis* (day of Jupiter), *dies Veneris* (day of Venus), and *dies Saturni* (day of Saturn).

The astronomical character of these terms shows that the adoption of the seven-days week by the Romans was quite independent of the Jewish or Christian religion, although the progress of Christianity may have, to some extent, promoted the change. The Hebrew names of the days of the week are *yom achard*, day one; *yom sheni*, day two; *yom shelishi*, day three; *yom rebi*, or *aruba*, day four; *yom shamishi*, day five; *yom shishshi*, day six; the seventh day, *yom shaba*, or *shebang*, and *sabbath*, or *shabbath*.

The Roman names were borrowed, not from the Jews, but from the Indian, Chaldean, or Egyptian calendars; and it is curious to trace the influence of the mythology of Western Asia and Africa, through the Teutonic races, down to our own Saxon ancestors, from whom our present nomenclature was immediately derived. By them the seven days of the week were called *Son-daeg*, *Moon-daeg*, *Tuis-Daeg*, *Wodnes* or *Woden's-Daeg* (in the old German, *Odins-tag*), *Thurres-daeg*, or *Thor's-day*, *Frigu's-daeg*, and *Seterne's-daeg*.

Of the Egyptian week little is known, and the scanty historical references made to it belong to a late period. Herodotus merely says (lib. ii. c. 82), that the Egyptians assigned their months and days to different deities. Pliny says that every hour in the day was consecrated by the Egyptians to one of the planets, and in such an order that the first hour of each day would, once in every seven days, belong to the same planet. The order was that of Saturn, Jupiter, Mars, the Sun, Venus, Mercury, and the Moon. The hours consecrated to Saturn, at the beginning of the week would be midnight, seven a.m., two p.m., and ten p.m. On the next day they would be five a.m. noon, and seven p.m.; following the same rotation, they would return to midnight, seven a.m., two p.m., and ten p.m., on the eighth day, and so of the rest. This rotation would make the sun to follow Saturn, the moon to follow the sun, &c., in reference to the first hour of every morning; whence, according to Dion Cassius, the present order of the week, Sunday following Saturn's-day, Moon-day, Sunday, &c., each day being named after the planet presiding at its birth.

Christmannus, a modern Latin writer, attributes the nomenclature to the Babylonians. Herodotus says it was the Chaldeans that taught the Greeks to divide the day into twelve parts, and Ptolemy refers to the accuracy of their observations of eclipses in the reign of Nabonassar, 730 years B.C. But the Indian origin of the seven-days week appears, on the whole, to be better established than any other hypothesis that can now be found on the subject. Indian astrology observed the same custom noticed by Dion Cassius, of consecrating different portions of the day to different planets, and the order of their consecration gave the first hour of the morning to the same planet by which the day itself has been subsequently called.

In the ancient *Sanscrit*—the language of the *holy writings* of India (from *san*, the sun, or sacred fire; whence the Latin, *sanctum scriptum*),\* the week of seven days is recognized under the following names:—

Aditya-var . . . . .	Sun-day.
Soma-var . . . . .	Moon-day.
Mangala-var . . . . .	Mars-day.
Budha-var . . . . .	Mercury-day.
Vrihaspate-var . . . . .	Jupiter-day.
Subra-var . . . . .	Venus-day.
Sani-var . . . . .	Saturn-day.

\* And, according to the late Mr. Godfrey Higgins, *shan scrief*, the Scottish name for Gaelic. Both in Hebrew and Gaelic, *san* or *scan* means the sun, and that which is venerable or holy; *san script* is, therefore writing of the sun, or holy writing. *Sean-nach*, in Irish, means a high-priest, that is, a priest of the sun: *sean-uchar* was a feudal judge, whence, probably, the word *senate*.—*Anacalypsis*, pp. 264, 290.

The same terms may be traced through all the dialects of India.\* and throughout Hindostan we may notice that the word *seven* is a mystical number, to which superstition continues to attach a hidden meaning. Professor Wilson, writing on the Hindoo festivals; tells us that, while fasting is held to be meritorious on the day consecrated to Aditya, or Ravi (the sun), every seventh lunar day is also considered sacred, especially the seventh day of the moon's increase, one of which, the *Bhhaskaria Saptami*, a winter festival, is celebrated with great solemnity. In the form of prayer used in the temples, the word *seven* occupies a conspicuous place. *Saptami*, or the *great seven*, is one of the names of the deity addressed; and the worshipper says, on presenting his offering, "Mother of all creatures, Saptami, who art one with the lord of the *seven* coursers, and the *seven* mystic words, glory to thee in the sphere of the sun." On prostrating himself before the image of the sun, the worshipper adds, "Glory to thee who delightest in the chariot drawn by *seven* steeds, the illumination of the *seven* worlds; glory to thee, the infinite, the creator, on the *seventh* lunar day.

In the *Rig-Veda-Sanhita* (a collection of sacred hymns of great antiquity, held by the Hindoos in the same veneration as the Psalms of David among the Jews), the word *seven* frequently occurs in passages like the following:—

"Divine and light diffusing Súrya, thy *seven* coursers bear thee bright haired in thy car.  
"The sun has yoked the *seven* mares that safely draw his chariot, and comes with them self-harnessed."

This may be an allusion to the seven prismatic rays, or to the *seven* days of the week; but again we meet with the "*seven* hills"—the "*seven* difficult passes"—the "*seven* days of initiation"—accomplished by Indra—the "*thrice seven* mystic rites," and the "*seven* pure rivers that flow from heaven." The caste of the Brahmins is also divided into *seven* sections, which have their origin in the *seven* Rishis or Penitents, sacred personages mentioned in the Vedas.

*Seven*, it will not be forgotten, was the perfect number of the Hebrews. We read, not only that creation was the work of *seven* days, and of a *seventh* day Sabbath, but of a *seventh* month Sabbath, a *seventh* year Sabbath, and of a *seven* times *seven* years Sabbath, or years of jubilee. We read of animals entering the ark by *sevens*; of *seven* years of famine; of *seven* years of plenty; of *seven* priests with *seven* trumpets, surrounding the walls of Jericho *seven* days; of Balaam commanding *seven* altars to be prepared for the sacrifice of *seven* oxen and *seven* rams; of silver purified *seven* times; of *seven* women taking hold of one man; of a man possessed by *seven* devils; and in the Revelations, of *seven* churches, *seven* candlesticks, *seven* spirits, *seven* stars, *seven* lamps, *seven* seals, *seven* angels, *seven* vials, *seven* plagues, *seven* thunders, and of a dragon with *seven* heads, and *seven* crowns upon his heads.

The Hebrew *seven*, שבע (S.B.O.), written *Saba* or *Shaba*, and by modern Jews *shebang*, signifies also *age*. *Sab* (שב) is *grey-headed*. *Sabbath*, שבת, which we translate by the word "*rest*," also means *old age*, and is doubtless derived from the same root. S.B.O., in the Egyptian Coptic, signified *erudition*. *Sabe*, in Coptic, is a *sage*; (French, *savant*.) The Druidical priests were called *Sabs*. *Sabaeanism* was the religion they taught. The Celtic *Sab-aith* was the day on which the *Sabs* assembled, whence the term *sabbat*, an assembly; in modern history a name confined to the nocturnal assemblies of witches and sorcerers.

The *Saba* day was, therefore, the day on which the "*grey-headed men*," or "*aged fathers*" of a tribe were in the habit of assembling for council or sacrifice. The intervals of their meetings, if hebdomadal—and they would necessarily be so for the observance of the lunar festivals of India—would be *Saba-day* periods. *Saba*, therefore, became a term of computation, standing for the numeral

\* DAYS OF THE WEEK.

English.	Hindi.	Singalese.	Tibetan.	Burmese.
Sun-day . . . . .	Rabivar . . . . .	Erida . . . . .	Gyah-nyima . . . . .	Tenang-ganva.
Moon-day . . . . .	Som-var . . . . .	Sa-du-da . . . . .	Gyahnz-la-va . . . . .	Tanang-la.
Mars-day . . . . .	Mangal-var . . . . .	Ang-gahanuvada . . . . .	Gyah-mig-amar . . . . .	Ang-ga.
Mercury-day . . . . .	Budh-var . . . . .	Ba-da-da . . . . .	Gyah-thag-pa . . . . .	Buddha-hu.
Jupiter-day . . . . .	{ Vishpat-var . . . . . or Guru-var . . . . .	Bra-has-pa-ting-da . . . . .	Gyah-phur-ba . . . . .	Kyasa-pade.
Venus-day . . . . .	{ Shukra-var . . . . . or Sanikar . . . . .	Si-ku-ra-da . . . . .	Gyah-pasangs . . . . .	Fok-kya.
Saturn's-day . . . . .	{ Sani-var . . . . . or Sani-var . . . . .	Sena-su-ra-da . . . . .	Gyah-apan-pa . . . . .	Che-ne.