

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 *Argha*, 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 "coeval 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

* Fasti 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, 700, 701, also passages cited in Index.