such and the astrolo*g*ical week*, i.e.,* the wee*k* in which the seven days are named each after the planet which is held to preside over its first hour. If the day is divided into twenty-four hours and the planets preside in turn over each hour of the wee*k* in the order of their periodic times (Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon), we *g*et the order of days of the wee*k* with which we are familiar. For, if the Sun presides over the first hour of Sunday, and therefore also over the eighth, the fifteenth, and the twenty-second, Venus will have the twenty-third hour, Mercury the twenty-fourth, and the Moon, as the third in order from the sun, will preside over the first hour of Monday. Mars, a*g*ain, as third from the Moon, will preside over Tuesday (Dies Martis, Mardi), and so forth. This astrolo*g*ical week became very current in the Roman empire, but was still a novelty in the time of Dio Cassius (xxxvii. 18). This writer believed that it came from E*g*ypt; but the old E*g*yptians had a wee*k* of ten, not of seven days, and the ori*g*inal home of astrolo*g*y and of the division of the day into twenty-four hours is Chaldaea. It is plain, however, that there is a lon*g* step between the astrolo*g*ical assi*g*na­tion of each hour of the week to a planet and the reco*g­*nition of the week as an ordinary division of ti*m*e by people at large. Astrolo*g*y is in its nature an occult science, and there is not the sli*g*htest trace of a day of twenty-four hours a*m*on*g* the ancient Hebrews, who had the week and the Sabbath lon*g* before they had any acquaintance with the planetary science of the Babylonian priests. Moreover, it is quite clear from extant remains of Assyrian calendars that our astrolo*g*ical week did not prevail in civil life even amon*g* the Babylonians and Assyrians: they did not dedicate each day in turn to its astrolo*g*ical planet. These facts *m*a*k*e it safe to reject one often-repeated explanation of the Sabbath, viz., that it was in its ori*g*in what it is in the astrolo*g*ical wee*k*, the day sacred to Saturn, and that its observance is to be derived from an ancient Hebrew worship of that planet. In truth there is no evidence of the worship of Saturn amon*g* the oldest Hebrews; Arnos v. 26, where Chiun (Kaiwan) is taken by many to *m*ean Saturn, is of uncer­tain interpretation, and, when the tenses are ri*g*htly rendered, refers not to idolatry of the Israelites in the wilderness but to the ti*m*e of the prophet.

The wee*k*, however, is found in various parts of the world in a for*m* that has nothin*g* to do with astrology or the seven planets, and with such a distribution as to ma*k*e it pretty certain that it had no artificial ori*g*in, but su*gg*ested itself independently, and for natural reasons, to different races. In fact the four quarters of the *m*oon supply an obvious division of the month; and, *w*herever new moon and full moon are religious occasions, we *g*et in the *m*ost natural way a sacred cycle of fourteen or fifteen days, of which the wee*k* of seven or ei*g*ht days (deter*m*ined by half moon) is the half. Thus the old Hindus chose the new and the full *m*oon as days of sacrifice; the eve of the sacrifice was called *upavasatha,* and in Buddhism the same word *(upōsatha)* has come to denote a Sabbath observed on the full *m*oon, on the day when there is no *m*oon, and on the two days which are ei*g*hth from the full and the new *m*oon respectively, with fastin*g* and other reli*g*ious exercises. @@1

From this point of view it is most si*g*nificant that in the older parts of the Hebrew Scriptures the new moon and the Sabbath are almost invariably mentioned together. The month is beyond question an old sacred division of time common to all the Semites; even the Arabs, who re­ceived the week at quite a late period from the Syrians

(Bîrûnî, *Chronology,* Eng. tr., p. 58), greeted the new moon with reli*g*ious acclamations. And this *m*ust have been an old Se*m*itic usage, for the word which properly *m*eans “ to *g*reet the new *m*oon ” *(ahalla)* is, as La*g*arde *(Orientalia,* ii. 19) has shown, etymolo*g*ically connected with the Hebrew words used of any festal joy. Amon*g* the Hebrews, or rather perhaps amon*g* the Canaanites, whose speech they borro*w*ed, the joy at the new moon be­came the type of reli*g*ious festivity in *g*eneral. Nor are other traces wantin*g* of the connexion of sacrificial occa­sions—*i.e*., religious feasts—with the phases of the moon amon*g* the Semites. The Harranians had four sacrificial days in every *m*onth, and of these two at least were deter­*m*ined by the conjunction and opposition of the moon. @@2

That full moon as well as new moon had a religious si*g*nificance amon*g* the ancient Hebrews seems to follow from the fact that, when the *g*reat a*g*ricultural feasts were fixed to set days, the full moon was chosen. In older times these feast-days appear to have been Sabbaths (Lev. xxiii. 11 ; comp. Passover, vol. xviii. p. 344).

A week determined by. the phases of the moon has an avera*g*e len*g*th of 29 1/2 - 4 = 7 3/8 days, *i.e*., three weeks out of ei*g*ht would have eight days. But there seems to be in 1 Sam. xx. 27, compared with vv. 18, 24, an indication that in old ti*m*es the feast of the new moon lasted two days—a very natural institution, since it appears that the feast was fixed in advance, while the Hebrews of Saul’s time cannot have been *g*ood enou*g*h astronomers to *k*now beforehand on which of two successive days the new moon would actually be observed. @@3 In that case a week of seven wor*k*in*g* days would occur only once in two months. We cannot tell when the Sabbath became dissociated from the month; but the chan*g*e seems to have been made before the Bookof the Covenant, which already re*g*ards the Sabbath simply as an institution of humanity and i*g*nores the new moon. In both points it is follo*w*ed by Deuteronomy.

*The Babylonian and Assyrian Sabbath.—*The word “Sabbath” *(sabattuv),* with the explanation “day of rest of the heart,” is claimed as Assyrian on the basis of a textual emendation made by F. Delitzsch in II. Bawl., 32, 16. The value of this isolated and uncertain testimony cannot be placed very high, and it seems to prove too much, for it is practically certain that the Babylonians at the time of the Hebrew exile cannot have had a Sabbath exactly corresponding in conception to what the Hebrew Sabbath had be­come under very special historical circumstances. What we do know from a calendar of the intercalary month Elul II. is that in that month the 7th, 14th, 19th, 21st, and 28th days had a pecu­liar character, and that certain acts were forbidden on them to the king and others. There is the greatest uncertainty as to the details (compare the very divergent renderings in *Accords of the Past,* vii. 160 *sq.* ; Schrader, *K.A.T.,* 2d ed., p. 19 ; Lotz, Q*u. de historia Sabbati,* 39 sq.); but these days, which are taken to be Assyrian Sabbaths, are certainly not “ days of rest of the heart,” and to all appearance are unlucky days, and expressly designated as such. @@4 If, therefore, they are “Assyrian Sabbaths” at all, they are exactly opposite in character to the Hebrew Sabbath, which Hosea describes as a day of gladness, and which never ceased to be a day of feasting and good cheer.

*Etymology of the word* “ *Sabbath*. ”—The grammatical inflexions of the word “ Sabbath ” show that it is a feminine form, properly *shab- bat-t* for *shabbāt-t,* from שבת II. The root has nothing to do with resting in the sense of enjoying repose ; in transitive forms and applications it means to “sever,” to “put an end to,” and intran­sitively it means to “desist,” to “come to an end.” The grammatical form of *shabbath* suggests a transitive sense, “the divider,” and apparently indicates the Sabbath as dividing the month. It may mean the day which puts a stop to the week’s work, but this is less likely. It certainly cannot be translated “the day of rest.”

*Sabbatical Year.—*The Jews under the second temple observed every seventh year as a Sabbath according to the (post-exilic) law of Lev. xxv. 1-7. It was a year in which all agriculture was re­-

@@@1 Childers, *Pali Did.,* p. 535; Kern, *Buddhismus* (Ger. tr.), p. 8; *Mahâvagga,* ii. 1, 1 (Eng. tr., i. 239, 291).

@@@2 The others—according to the *Fihrist,* 319,14—are the 17th and the 28th.

@@@3 It appears from Judith viii. 6 that even in later times there were two days at the new moon on which it was improper to fast.

@@@4 Lotz says they are lucky days; but the expression which he renders *“ dies faustus ”* is applied to every day in the calendar. The rest of his book does not rise above this example of acumen.