

mony of antiquity, Pythagoras was the first who used the word *Cosmos* to designate the order that reigns in the universe, or entire world.\*

\* *Κόσμος*, in the most ancient, and at the same time most precise, definition of the word, signified *ornament* (as an adornment for a man, a woman, or a horse); taken figuratively for *εὐταξία*, it implied the order or adornment of a discourse. According to the testimony of all the ancients, it was Pythagoras who first used the word to designate the order in the universe, and the universe itself. Pythagoras left no writings; but ancient attestation to the truth of this assertion is to be found in several passages of the fragmentary works of Philolaüs (Stob., *Eclog.*, p. 360 and 460, Heeren), p. 62, 90, in Böckh's German edition. I do not, according to the example of Näke, cite Timæus of Locris, since his authenticity is doubtful. Plutarch (*De plac. Phil.*, ii., 1) says, in the most express manner, that Pythagoras gave the name of *Cosmos* to the universe on account of the order which reigned throughout it; so likewise does Galen (*Hist. Phil.*, p. 429). This word, together with its novel signification, passed from the schools of philosophy into the language of poets and prose writers. Plato designates the heavenly bodies by the name of *Uranos*, but the order pervading the regions of space he too terms the *Cosmos*, and in his *Timæus* (p. 30, v.) he says that the world is an animal endowed with a soul (*κόσμον ζῶον ἐμψύχον*). Compare Anaxag. Claz., ed. Schaubach, p. 111, and Plut. (*De plac. Phil.*, ii., 3), on spirit apart from matter, as the ordaining power of nature. In Aristotle (*De Cælo*, 1, 9), *Cosmos* signifies "the universe and the order pervading it," but it is likewise considered as divided in space into two parts—the sublunary world, and the world above the moon. (*Meteor.*, I., 2, 1, and I., 3, 13, p. 339, a, and 340, b, Bekk.) The definition of *Cosmos*, which I have already cited, is taken from Pseudo-Aristoteles *de Mundo*, cap. ii. (p. 391); the passage referred to is as follows: *Κόσμος ἐστὶ σύστημα ἐς οὐρανοῦ καὶ γῆς καὶ τῶν ἐν τούτοις περιεχομένων φύσεων. Λέγεται δὲ καὶ ἐπέρωσ κόσμος ἢ τῶν ὄλων τάξις τε καὶ διακόσμησις, ὑπὸ θεῶν τε καὶ διὰ θεῶν φυλαττομένη.* Most of the passages occurring in Greek writers on the word *Cosmos* may be found collected together in the controversy between Richard Bentley and Charles Boyle (*Opuscula Philologica*, 1781, p. 347, 445; *Dissertation upon the Epistles of Phalaris*, 1817, p. 254); on the historical existence of Zaleucus, legislator of Leucris, in Näke's excellent work, *Sched. Crit.*, 1812, p. 9, 15; and, finally, in Theophilus Schmidt, *ad Cleom. Cycl. Theor.*, met. I., 1, p. ix., 1, and 99. Taken in a more limited sense, the word *Cosmos* is also used in the plural (Plut., 1, 5), either to designate the stars (Stob., 1, p. 514; Plut., 11, 13), or the innumerable systems scattered like islands through the immensity of space, and each composed of a sun and a moon. (Anax. Claz., *Fragm.*, p. 89, 93, 120; Brandis, *Gesch. der Griechisch-Römischen Philosophie*, b. i., s. 252 (History of the Greco-Roman Philosophy). Each of these groups forming thus a *Cosmos*, the universe, τὸ πᾶν, the word must be understood in a wider sense (Plut., ii., 1). It was not until long after the time of the Ptolemies that the word was applied to the earth. Böckh has made known inscriptions in praise of Trajan and Adrian (*Corpus Inscr. Græc.*, 1, n. 334 and 1036), in which *Κόσμος* occurs for *οἰκουμένη*, in the same manner as we still use the term *world* to signify the earth alone. We have already mentioned the singular division of the regions of space