

Besides Sirius, Vega, Deneb, Regulus, and Spica are at the present time decidedly white; and among the small double

the members of which, although they apparently differ very widely from each other, admit of being arranged somewhat in the following order. By the three-fold transference of the verbal signification, we obtain from the original meaning, to throw out—*projicere* (*sagittam, telum*)—first, *seminare, to sow*; next, *extendere, to extend or spread* (as spun threads); and, lastly, what is here most important, *to radiate light and to shine* (as stars and fire). From this series of ideas we may deduce the names of the divinities, *Satis* (the female archer); *Sothis*, the radiating, and *Seth*, the fiery. We may also hieroglyphically explain *sit* or *seti*, the arrows as well as the ray; *seta*, to spin; *setu*, scattered seeds. *Sothis* is especially the *brightly radiating*, the star regulating the seasons of the year and periods of time. The small triangle, always represented yellow, which is a symbolical sign for *Sothis*, is used to designate the radiating sun when arranged in numerous triple rows issuing in a downward direction from the sun's disk. *Seth* is the fiery scorching god, in contradistinction to the warming, fructifying water of the Nile, the goddess *Satis* who inundates the soil. She is also the goddess of the cataracts, because the overflowing of the Nile began with the appearance of *Sothis* in the heavens at the summer solstice. In Vettius Valens the star itself is called Σῆθ instead of *Sothis*; but neither the name nor the subject admits of our identifying *Thoth* with *Seth* or *Sothis*, as Ideler has done. (*Handbuch der Chronologie*, bd. i., s. 126.)" (Lepsius, bd. i., s. 136.)

I will close these observations taken from the early Egyptian periods with some Hellenic, Zend, and Sanscrit etymologies: "Σείρ, the sun," says Professor Franz, "is an old root, differing only in pronunciation from *θερ, θέρος, heat, summer*, in which we meet with the same change in the vowel sound as in *τεῖρος* and *τέρος* or *τέρας*. The correctness of these assigned relations of the radicals *σειρ* and *θερ, θέρος*, is proved not only by the employment of *θερείτατος* in Aratus, v. 149 (Ideler, *Sternnamen*, s. 241), but also by the later use of the forms *σειρος, σείριος*, and *σειρινός, hot, burning*, derived from *σειρ*. It is worthy of notice that *σειρά* or *θειρινὰ ἱμάτια* is used the same as *θειρινὰ ἱμάτια, light summer clothing*. The form *σειριος* seems, however, to have had a wider application, for it constitutes the ordinary term appended to all stars influencing the summer heat: hence, according to the version of the poet Archilochus, the sun was *σειριος ἀστῆρ*, while Ibycus calls the stars generally *σειρια, luminous*. It can not be doubted that it is the sun to which Archilochus refers in the words *πολλοὺς μὲν αὐτοῦ σειριος καταναεῖ ὄξυς ἐλλάμπων*. According to Hesychius and Suidas, *Σείριος* does indeed signify both the sun and the Dog-star; but I fully coincide with M. Martin, the new editor of Theon of Smyrna, in believing that the passage of Hesiod (*Opera et Dies*, v. 417) refers to the sun, as maintained by Tzetzes and Proclus, and not to the Dog-star. From the adjective *σειριος*, which has established itself as the '*epitheton perpetuum*' of the Dog-star, we derive the verb *σειριόν*, which may be translated 'to sparkle.' Aratus, v. 331, says of Sirius, *ὄξεα σειριάει*, 'it sparkles strongly.' When standing alone, the word *Σειρήν*, the Siren, has a totally different etymology; and your conjecture, that it has merely an accidental similarity of sound with the brightly shining star Sirius, is perfectly well founded. The opinion of those who, according to Theon Smyrnæus (*Liber de Astronomia*, 1850, p. 202), derive *Σειρήν* from *σειριάζειν* (a