

ment of scientific ideas upon the Nile or the Euphrates. The Egyptian names of the 36 Decans are known; but the Egyptian names of the planets, with the exception of one or two, have not been transmitted to us.*

It is remarkable that Plato and Aristotle employed only the names of deities for the planets which Diodorus also mentions; while at a later period, for example, in the book *De Mundo*, erroneously attributed to Aristotle, a combination of both kinds of names are met with, those of deities, and the descriptive (expressive) names: *φαίνων* for Saturn, *στίλβων* for Mercury, *πυρόεις* for Mars.† Although the name

* The name of the planet Mars, mutilated by Vettius Valens and Cedrenus, must, in all probability, correspond to the name Her-tosch, as Seb does to Saturn. (Lepsius, *Chronol. der Ægypt.*, p. 90 and 93.)

† The most striking differences are met with on comparing Aristot., *Metaph.*, xii., cap. 8, p. 1073, ed. Bekker, with Pseudo-Aristot., *De Mundo*, cap. 2, p. 392. The planet names Phaethon, Pyrois, Hercules, Stilbon, and Juno, appear in the latter work, which points to the times of Apuleius and the Antonines, in which Chaldean astrology was already diffused over the whole Roman empire, and the terms of different nations mixed with each other. (Compare *Cosmos*, vol. ii., p. 29, and note). Diodorus Siculus says positively that the Chaldeans first named the planets after their Babylonian deities, and that these names were thus transferred to the Greeks. Ideler (*Eudoxus*, p. 48), on the contrary, ascribes these names to the Egyptians, and grounds his argument upon the old existence on the Nile of a seven-day planetary week (*Handbuch der Chronologie*, bd. i., p. 180): an hypothesis which Lepsius has completely disproved (*Chronologie der Æg.*, th. i., p. 131). I will here collate from Eratosthenes, from the editor of *Epinomis* (Philippus Opuntius?), from Geminius, Pliny, Theon of Smyrna, Cleomedes, Achilles Tatius, Julius Firmicus, and Simplicius, the synonyms of the five oldest planets, as they have been transmitted to us chiefly through predilection for astrology:

Saturn: *φαίνων*, Nemesis, also called a sun by five authors (Theon.

Smyrna, p. 87 and 105, Martin);

Jupiter: *φαέθων*, Osiris;

Mars: *πυρόεις*, Hercules;

Venus: *έωσφόρος*, *φωσφόρος*, Lucifer; *έσπερος*, Vesper; Juno, Isis;

Mercury: *στίλβων*, Apollo.

Achilles Tatius (*Isag. in Phaen. Arati*, cap. 17) considers it strange "that the Egyptians, as well as the Greeks, should call the least luminous of the planets the shining" (perhaps only because it brought prosperity). According to Diodorus, the name refers to the opinion "that Saturn was that planet which principally and most clearly foretold the future."—Letronne, *Sur l'Origine du Zodiaque Grec.*, p. 33, and in the *Journal des Savants*, 1836, p. 17. Compare also Carteron, *Analyse des Recherches Zodiacales*, p. 97. Names which are transmitted as equivalents from one people to another, certainly depend in many cases, in addition to their origin, upon accidental circumstances, which can not be investigated; however, it is necessary to remark here, that etymologically, *φαίνειν* expresses a mere shining, a fainter evolution of light,