

of Sun was strangely enough applied to Saturn, the outermost of the then known planets, as is proved by several pas-

which is continuous or constant in intensity, while *στίλθειν* refers to an intermittent scintillating light of greater brilliancy. The descriptive names: *φαίνων* for the remote Saturn, *στίλβων* for the nearer planet Mercury, appear the more appropriate, as I have before pointed out (*Cosmos*, vol. iii. p. 72), from the circumstance that, as seen by day in the great refractor of Frauenhofer, Saturn and Jupiter appear feebly luminous in comparison with the scintillating Mercury. There is, therefore, as Professor Franz remarks, a succession of increasing brilliancy indicated from Saturn (*φαίνων*) to Jupiter, from Jupiter (*φαέθων*) to the colored glowing Mars (*πυρόεις*), to Venus (*φωσφόρος*), and to Mercury (*στίλβων*).

My acquaintance with the Indian name of Saturn (*'sanaistschara*), *the slowly wandering*, induced me to ask my celebrated friend Bopp whether, upon the whole, a distinction between names of deities and descriptive names was also to be made in the Indian planetary names, as in those of the Greeks, and probably the Chaldeans. I here insert the opinion, for which I am indebted to this great philologist, arranging the planets, however, according to their actual distances from the Sun, as in the above table (commencing with the greatest distance), not as they stand in *Amarakoscha* (by Colebrooke, p. 17 and 18). There are, in fact, among the five Sanscrit names three descriptive ones: Saturn, Mars, and Venus.

" Saturn: *'sanaistschara*, from *'sanais*, slow, and *tschara*, going; also *'sauri*, a name of Vishnu (derived as a patronymic from *'sûra*, Grandfather of χ_{11}) and *'sani*. The planet name *'sani-vârafor*, 'dies Saturni,' is radically related to the adverb *'sanais*, slow. The names of the weekdays derived from planets appears, however, not to have been known to Amarasinha. They are, indeed, of later introduction.

" Jupiter: *Vrihaspati*; or, according to an older Vedic mode of writing which Lassen follows, *Brihaspati*: the Lord of increase, a Vedic deity: from *vrih* (*brih*), to grow, and *pati*, lord.

" Mars: *angaraka* (from *angara*, burning coal); also *lohitaṅga*, the red body: from *lôhita*, red, and *anga*, body.

" Venus: a male planet, which is called *sukra*, *i. e.*, the brilliant. Another name of this planet is *daitya-guru*: Teacher, guru, the Titans, *Daityas*.

" Mercury: *Budha*, not to be confounded as a planet name with *Buddha*, the founder of the religious sect; also *Rauhîṇêya*, the son of the nymph *Rohinî*, wife of the Moon (*soma*), on which account the planet is sometimes called *saumya*, a patronymic of the Sanscrit word *mond*. The etymological root of *budha*, the planet name, and *buddha*, the name of the saint, is *budh*, to know. It seems to me improbable that *Wuotan* (*Wotan*, *Odin*) are connected with *Budha*. This conjecture is founded, indeed, principally upon the external similarity of form, and upon the correspondence of the name of the day of the week, 'dies Mercurii,' with the old Saxon *Wôdanes-dag*, and the Indian *Budha-vâra*, *i. e.*, *Budha's day*. The primitive signification of *vâra* is repetition, for example, in *bahuvârân*, many times, often; it subsequently occurs at the end of a compound word with the signification day. *Jacob Grimm* derives the German *Wuotan* from the verb *watan*, *vuot* (the German *waten*), which signifies *meare*, *transmeare*, *cum impetu ferri*, and orthographically corresponds to the Latin *vadere*. (*Deutsche Mythologie*, p.