

sages in the Commentary of Simplicius (p. 122), to the eighth book of the *De Cælo* of Aristotle, in Hyginus, Diodorus, and Theon of Smyrna, it certainly was only its position, and the length of its orbit, which raised it above the other planets. The descriptive names, however old and Chaldean they may be, were not very frequently employed by the Greek and Roman writers until the time of the Cæsars. Their diffusion is connected with the influence of astrology. The planetary signs are, with the exception of the disk of the Sun and the Moon's crescent upon Egyptian monuments, of very recent origin; according to Letronne's researches,* they would not

120.) Wuotan, Odinn, is, according to Jacob Grimm, the all-powerful, all-penetrating being: 'qui omnia permeat,' as Lucan says of Jupiter."—Compare, with reference to the Indian names of the days of the week, Budha and Buddha, and the week-days in general, the observations of my brother, in his work *Ueber die Verbindungen zwischen Java und Indien* (Kawi Sprache, bd. i., p. 187–190).

* Compare Letronne, *Sur l'Amulette de Jules César et les Signes Planétaires*, in the *Revue Archéologique*, Année III., 1846, p. 261. Salmasius considered the oldest planetary sign for Jupiter to be the initial letter of Ζεύς, that of Mars a contraction of the cognomen Θούριος. The sun-disk was rendered almost unrecognizable by an oblique and triangular bundle of rays issuing from it. As the Earth was not included among the planets in any of the ancient systems, except, perhaps, the Philo-Pythagorean, Letronne considers the planetary sign of the Earth "to have come into use after the time of Copernicus." The remarkable passage in Olympiodorus, on the consecration of the metals to individual planets, is taken from Proclus, and was traced by Böekh (it is in p. 14 of the Basil edition, and at p. 30 of Schneider's edition).—Compare, for Olympiodorus, Aristot., *Meteorol.*, ed. Ideler, tom. ii., p. 163. The scholium to Pindar (*Isthm.*), in which the metals are compared with the planets, also belongs to the new Platonic school.—Lobeck (Aglaophamus in *Orph.*, tom. ii., p. 936). In accordance with the same connection of ideas, planetary signs by-and-by became signs of the metals; indeed, some (as Mercurius, for quicksilver, the *argentum vivum* and *hydrargyrus* of Pliny) became names of metals. In the valuable collection of Greek manuscripts of the Paris Library are two manuscripts on the cabalistic, or so-called sacred art, of which one (No. 2250) mentions the metals consecrated to the planets without planetary signs; the other, however (No. 2329), which, according to the writing, is of the fifteenth century (a kind of chemical dictionary), combines the names of the metals with a small number of planetary signs. (Höfer, *Histoire de la Chimie*, tom. i., p. 250.) In the Paris manuscript No. 2250, quicksilver is attributed to Mercury, and silver to the Moon, while, on the contrary, in No. 2329, quicksilver belongs to the Moon, and tin to Jupiter. Olympiodorus has ascribed the latter metal to Mercury. Thus indefinite were the mystic relations of the cosmical bodies to the metallic powers.

This is also the appropriate place to mention the planetary hours and the planetary days in the small seven-day period (the week), concerning the antiquity and diffusion of which among remote nations more