

manuscripts of Greek astronomers; of Ptolemy, of Theon, or of Cleomedes. The earliest planetary signs, some of which precisely that which Julius Firmicus Maternus (ii., 4) describes as "signorum decani eorumque domini." If those planets are separated which in each of the signs are the first of the three, the succession of the planetary days in the week is obtained (Virgo: Sun, Venus, Mercury; Libra: Moon, Saturn, Jupiter; Scorpio: Mars, Sun, Venus; Sagittarius: Mercury which may here serve as an example for the first four days of the week: *Dies Solis, Lunæ, Martis, Mercurii*). As, according to Diodorus, among the Chaldeans, the number of the planets (star-like) originally amounted only to five, and not seven, all the here-mentioned combinations in which more than five planets form periodical series appear to be not of old Chaldean origin, but much rather to date from a subsequent astrological period. (Letronne, *Sur l'Origine du Zodiaque Grec*, 1840, p. 29.)

With respect to the concordance of the arrangement of the planets as days of the week with their arrangement and distribution among the decans in the zodiacal circle of Bianchini, a brief explanation will, perhaps, be acceptable to some readers. If a letter is assigned to each cosmical body in the order of succession adopted in antiquity (Saturn *a*, Jupiter *b*, Mars *c*, Sun *d*, Venus *e*, Mercury *f*, Moon *g*), and with these seven members the following periodical series are formed—

a b c d e f g, a b c d

there is obtained, 1st, by passing over two members of the distribution among the decans, each of which comprises three planets (the zodiacal sign of the first one giving, in each case, its name to the week-day), the new periodical series

a d g e f b e, a d g c

that is, *Dies Saturni, Solis, Lunæ, Martis*, and so on; 2dly, the same new series,

a d g c

obtained by the method of Dio Cassius, according to which the successive week-days take their names from the planet which rules the first hour of the day, so that alternately a member of the periodical seven-membered planet-series is to be taken, and twenty-three members to be passed over. Now it is immaterial, in the case of a periodical series, whether it is a certain number of members which is passed over, or whether it is this number increased by any multiple of the number of members (in this case seven) of the period. By passing over twenty-three ($=3 \cdot 7 + 2$) members, according to the second method, that of the planetary hours, the same result is obtained as when the first method, that of the decans, is adopted, in which only two members are to be passed over.

Attention has already been directed (page 92, note †) to the remarkable resemblance between the fourth day of the week, *dies Mercurii*, of the Indian Budha-vâra, and the old Saxon Wodânes-dag. (Jacob Grimm, *Deutsche Mythologie*, 1844, bd. i., p. 844.) The identity affirmed by William Jones to exist between the founder of the Buddhist religion and the race of Odin or Wuotan, and Wotan, famous in Northern heroic tales, as well as in the history of Northern civilization, will, perhaps, gain more interest when it is called to mind that the name of Wotan is met with in a part of the new continent as belonging to a half-mythical, half-historical personage concerning whom I have collected