

From the Italian school of philosophy, the expression passed, in this signification, into the language of those early poets

into three parts, the *Olympus*, *Cosmos*, and *Ouranos* (Stob., i., p. 488; Philolaus, p. 94, 202); this division applies to the different regions surrounding that mysterious focus of the universe, the *Ἑστία τοῦ παντός* of the Pythagoreans. In the fragmentary passage in which this division is found, the term *Ouranos* designates the innermost region, situated between the moon and earth; this is the domain of changing things. The middle region, where the planets circulate in an invariable and harmonious order, is, in accordance with the special conceptions entertained of the universe, exclusively termed *Cosmos*, while the word *Olympus* is used to express the exterior or igneous region. Bopp, the profound philologist, has remarked, that we may deduce, as Pott has done, *Etymol. Forschungen*, th. i., s. 39 and 252 (*Etymol. Researches*), the word *κόσμος* from the Sanscrit root 'sud', *purificari*, by assuming two conditions; first, that the Greek κ in *κόσμος* comes from the palatal ζ, which Bopp represents by 's and Pott by ç (in the same manner as *δέκα*, *decem*, *taihun* in Gothic, comes from the Indian word *dāsān*), and, next, that the Indian *d'* corresponds, as a general rule, with the Greek θ (*Vergleichende Grammatik*, § 99—Comparative Grammar), which shows the relation of *κόσμος* (for *κόθμος*) with the Sanscrit root 'sud', whence is also derived *καθαμός*. Another Indian term for the world is *gagat* (pronounced *dschagat*), which is, properly speaking, the present participle of the verb *gagāmi* (I go), the root of which is *gā*. In restricting ourselves to the circle of Hellenic etymologies, we find (*Etymol. M.*, p. 532, 12) that *κόσμος* is intimately associated with *κάω*, or rather with *καίννυμαι*, whence we have *κεκασμένος* or *κεκαδμένος*. Welcker (*Eine Kretische Col. in Theben*, s. 23—A Cretan Colony in Thebes) combines with this the name *Κάδμος*, as in Hesychius *κῆδμος* signifies a Cretan suit of arms. When the scientific language of Greece was introduced among the Romans, the word *mundus*, which at first had only the primary meaning of *κόσμος* (female ornament), was applied to designate the entire universe. Ennius seems to have been the first who ventured upon this innovation. In one of the fragments of this poet, preserved by Macrobius, on the occasion of his quarrel with Virgil, we find the word used in its novel mode of acceptance: "*Mundus cæli vastus constitit silentio*" (Sat., vi., 2). Cicero also says, "*Quem nos lucentem mundum vocamus*" (Timæus, *S. de Univer.*, cap. x.). The Sanscrit root *mand*, from which Pott derives the Latin *mundus* (*Etym. Forsch.*, th. i., s. 240), combines the double signification of shining and adorning. *Lōka* designates in Sanscrit the world and people in general, in the same manner as the French word *monde*, and is derived, according to Bopp, from *lōk* (to see and shine); it is the same with the Slavonic root *swjet*, which means both *light* and *world*. (Grimm, *Deutsche Gramm.*, b. iii., s. 394—German Grammar.) The word *welt*, which the Germans make use of at the present day, and which was *weralt* in old German, *worold* in old Saxon, and *vēruld* in Anglo-Saxon, was, according to James Grimm's interpretation, a period of time, an age (*æculum*), rather than a term used for the world in space. The Etruscans figured to themselves *mundus* as an inverted dome, symmetrically opposed to the celestial vault (Otfried Müller's *Etrusken*, th. ii., s. 96, &c.). Taken in a still more limited sense, the word appears to have signified among the Goths the terrestrial surface girded by seas (*marei*, *meri*), the *merigard*, literally, *garden of seas*.