transcribers have, however, added them to Gnostic and al-
chemistic manuscripts; scarcely, in any case, to the oldest

to the planetary series (the sequence of their distances from each oth-
er), together with the planetary hours and days, belongs to an entirely
different period of advanced and speculative culture.

With reference to the naming of the individual week-days after plan-
ets, and the arrangement and succession of the planets—

Saturn,	Venus,
Jupiter,	Mercury, and
Mars,	Moon,
Sun,	

situated, according to the most ancient and widely-diffused belief (Gem-
inus, *Element. Astr.*, p. 4; Cicero, *Somn. Scip.*, cap. 4; Firmicus, ii., 4,
Edmond's translation, ed. Bohn, p, 294–298), between the sphere of
fixed stars and the immovable earth as a central body, there have been
three views put forward: one derived from musical intervals; another
from the astrological names of the planetary hours; a third from the
distribution of each three decans, or three planets, which are the rulers
(*domini*) of these decans among the twelve signs of the zodiac. The
first two hypotheses are met with in the remarkable passage of Dio
Cassius, in which he endeavors to explain (lib. xxxvii., cap. 17) why
the Jews, according to their laws, celebrated the day of Saturn (our
Saturday). "If," says he, "the musical interval which is called διὰ
τεσσάρων, the fourth, is applied to the seven planets according to their
times of revolution, and Saturn, the outermost of all, taken as the start-
ing-point, the next which occurs is the fourth (the Sun), then the sev-
enth (the Moon), and in this way the planets are encountered in the
same order of succession in which their names have been applied to
the week-days." A commentary upon this passage is given by Vincent,
Sur les Manuscrits Grecs relative à la Musique, 1847, p. 138. Compare
also Lobeck, Aglaophamus, *in Orph.*, p. 941–946. The second expla-
nation of Dio Cassius is borrowed from the periodical series of the plan-
etary hours. "If," he adds, "the hours of the day and the night are
counted from the first (hour of the day), and this ascribed to Saturn,
the following to Jupiter, the third to Mars, the fourth to the Sun, the
fifth to Venus, the sixth to Mercury, the seventh to the Moon, always
recommencing from the beginning, it will be found, if all the twenty-
four hours are gone through, that the first hour of the following day
coincides with the Sun, the first of the third with the Moon; in short,
the first hour of any one day coincides with the planet after which the
day is named." In the same way, Paulus Alexandrinus, an astronomic-
al mathematician of the fourth century, calls the ruler of each week-
day that planet whose name agrees with the first hour of the particular
day.

These modes of explaining the names of week-days have hitherto
been very generally considered as the more correct; but Letronne en-
tertains a third explanation—the distribution of any three planets over
a sign of the zodiac—which he considers to be the most adequate, upon
the evidence of the long-neglected zodiacal circle of Bianchini, pre-
served in the Louvre, to which I myself directed the attention of ar-
chæologists in 1812, on account of the remarkable combination of a
Greek and Kirgisch-Tartar zodiac. (Letronne, *Observ. Crit. et Archéol.
sur l'Objet. des Représentations Zodiacales*, 1824, p. 97–99.) This dis-
tribution of planets among the 36 decans of the Dodecatomeria is pre-