

there has been of late so much wrangling among the few Sanscrit scholars of Europe and America, are of

zealous disciples of Confucius) passed the night at Shih-man; 18, 7, 3 ibidem: *chih Tse-lu siu*, i.e. he detained Tse-lu to pass the night (with him). Meng-tse 2, 2, 11, 1: *Meng-tse k'iu Ts'i siu yu Chow*, i.e. Meng-tse after having left Ts'i, passed the night at Chow; 2, 2, 12, 4, ibidem: *yu san siu ölh hëu ch'uh Chow, yu yu sin i wei suh*, i.e. When I after having stopped for three nights left Chow, I thought in my mind my departure to be speedy still.

b) trans. *to make pass the night, to keep over night*. Lun-yu 10, 8, 8: *tse yu kung pŭ siu jō*, when he (Confucius) sacrificed at the Duke's (assisted the Duke in sacrificing) he did not keep the (sacrificial) flesh over night. In this sense it is several times metaphorically used; so Lun-yu 12, 2, 2: *Tse-lu wu siu no*, i.e. Tse-lu never kept a promise over night (he carried it out at once, before he went to rest).

c) *to have taken up his quarters, to be at rest*. Lun-yu 7, 26: *yih pŭ shê siu*, he (Confucius) shot, but not with an arrow and string at (animals) which were at rest (asleep).

The Arabic word for the Nakshatras is *منزل manzil*, plur. *منازل menâzil*, "a place where to put up, quarters," from the root *نزل* to make a journey, to put up at a place as a guest.

This name for the constellations must be very ancient with the Semitic nations, for we find it already in the Old Testament (Book of the Kings ii. 23, 5) in the form *מַזָּלוֹת mazzaloth*; it has no proper etymology in Hebrew (for the root *נָזַל nazal*, to which alone it could be traced, means *to flow*), and is apparently introduced as a foreign word from some other Semitic nation, probably the Babylonians. The Jewish commentators had no clear conception of the proper meaning of the word; they take it to mean *star* in general, and then the twelve signs of the Zodiac. But from the context of the passage in the Book of the Kings, just quoted, where it stands together with the *moon and the whole host of the heavens* ("for the moon and the mazzaloth and the whole host of the heavens") it undoubtedly follows, that its meaning cannot be "star" in general, which idea is expressed by the "whole host of the heavens," but something particular in the heavens connected with the moon. The use of the same word in Arabic for expressing the idea of constellation, heavenly mansions of the moon, proves beyond any doubt, that the *mazzaloth* mean the same.

Now the Sanscrit word *nakshatra* has originally no other meaning than either *siu* or *manzil* have. The arrangement of the meanings of this word which is made in Boehtlingk and Roth's Sanscrit Dictionary is insufficient and treated with the same superficiality as the majority of the more difficult Vedic words in that much-lauded work. They make it to mean *star* in general (*sidus*), the *stars*, and then *constellation*,