

the Coptic article to the vowel form would give some such word as Bodan or Buodan; but, with the aspirate, it would make the Mæso-gothic Vodans and the old Saxon Wuodan or Wodan, which the old High German, strictly in accordance with Grimm's law here, changes to Wuotan. The final *n*, which so far has appeared in every form of our word, is not an essential part of it. The Frisian Weda drops it, and it is wanting in the Welsh Aedd, in which we see the Danish *Gud* and the German *Gott*. Now this is the same as the *Choda* of the Persian, a language that has many remarkable points of resemblance to the Germanic tongues. The same word is found in the Sanskrit, and survives in the Hindustani *Khuda*. But the names of Buddha, which are by no means well understood, are simply the names for *God* with the termination restored, not as *n*, but as *m*. These are Codam, Godama, Gotama or Gautama; and give us back again the Gotan and Guotan of the Teutonic dialects. A link of great importance is furnished by a name of Woden, *Wegtam*, the *Wanderer*, which preserves the initial *g* along with the softened form of the Coptic article, and gives the termination of Gautama. Buddha, different as it appears in every respect from the word with which it is often ignorantly joined, is in reality the same, having doubtless come into the Sanskrit through some other channel than that by which Gautama entered. In it we find the final liquid wanting, the German *w*, in plain disregard of Grimm's law, changed to *b*, and the Frisian Weda reproduced. In confirmation of this I may refer to the case of identity already established between the Germanic *wot* or *wuot* and the Sanskrit *budh*, to perceive or know, of which the Welsh form is by no accidental coincidence *gwyddoni*. Thus in Buddha, Wotan and Gwydion we find not only the supreme god of the northern families of the Aryan stock, but also the symbol of knowledge among those different peoples.

(To be continued.)

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