

the opinion of some physicists, not eruptions of the ethereal fire extinguished in the air immediately after its ignition, nor yet an inflammatory combustion of the air, which is dissolved in large quantities in the upper regions of space, but these meteors are rather a fall of celestial bodies, which, in consequence of a certain intermission in the rotatory force, and by the impulse of some irregular movement, have been hurled down not only to the inhabited portions of the Earth, but also beyond it into the great ocean, where we can not find them." Diogenes of Apollonia* expresses himself still more explicitly. According to his views, "Stars that are *invisible*, and, consequently, have no name, move in space together with those that are visible. These invisible stars frequently fall to the earth and are extinguished, as the *stony star* which fell burning at Ægos Potamos." The Apollonian, who held all other stellar bodies, when luminous, to be of a pumice-like nature, probably grounded his opinions regarding shooting stars and meteoric masses on the doctrine of Anaxagoras the Clazomenian, who regarded all the bodies in the universe "as fragments of rocks, which the fiery ether, in the force of its gyratory motion, had torn from the Earth and converted into stars." In the Ionian school, therefore, according to the testimony transmitted to us in the views of Diogenes of Apollonia, aërolites and stars were ranged in one and the same class; both, when considered with reference to their primary origin, being equally telluric, this being understood only so far as the Earth was then regarded as a central body,†

same person as Daïmachos of Platæa, who was sent by Seleucus to India to the son of Androcottos, and who was charged by Strabo with being "a speaker of lies" (p. 70, Casaub.). From another passage of Plutarch (*Compar. Solonis c. Cop.*, cap. 5) we should almost believe that he was. At all events, we have here only the evidence of a very late author, who wrote a century and a half after the fall of aërolites occurred in Thrace, and whose authenticity is also doubted by Plutarch.

* Stob., ed. Heeren, i., 25, p. 508; Plut., *de plac. Philos.*, ii., 13.

† The remarkable passage in Plut., *de plac. Philos.*, ii., 13, runs thus: "Anaxagoras teaches that the surrounding ether is a fiery substance, which, by the power of its rotation, tears rocks from the earth, inflames them, and converts them into stars." Applying an ancient fable to illustrate a physical dogma, the Clazomenian appears to have ascribed the fall of the Nemæan Lion to the Peloponnesus from the Moon to such a rotatory or centrifugal force. (*Ælian.*, xii., 7; Plut., *de Facie in Orbe Lunæ*, c. 24; Schol. ex Cod. Paris., in *Apoll. Argon.*, lib. i., p. 498, ed. Schaef., t. ii., p. 40; Meineke, *Annal. Alex.*, 1843, p. 85.) Here, instead of stones from the Moon, we have an animal from the Moon! According to an acute remark of Böckh, the ancient mythology of the Nemæan lunar lion has an astronomical origin, and is sym-