

between flashes of lightning from the higher regions of the clouds, and those which Saturn, an earth god,\* caused to ascend from below, and which were called Saturnine-terrestrial lightning, a distinction which modern physicists have thought worthy of especial attention. Thus were established regular official notices of the occurrence of storms.† The *Aquælicium*, the art of discovering springs of waters, which was much practiced by the Etruscans, and the drawing forth of water by their *Aquileges*, indicate a careful investigation of the natural stratification of rocks and of the inequalities of the ground. Diodorus, on this account, extols the Etruscans as industrious inquirers of nature. We may add to this commendation that the patrician and powerful hierarchical caste of the Tarquiniî offered the rare example of favoring physical science.

We have spoken of the ancient seats of human civilization in Egypt, Phœnicia, and Etruria, before proceeding to the highly-gifted Hellenic races, with whose culture our own civ-

tions between lightning and conducting metals (which it was not difficult to discover) appears to me to be that of Ctesias (*Indica*, cap. 4, p. 169, ed. Lion; p. 248, ed. Baehr). "He had possessed, it is said, two iron swords, presents from the King Artaxerxes Mnemon, and from Parysatis, the mother of the latter, which, when planted in the earth, averted clouds, hail, and strokes of lightning. He had himself seen the results of this operation, for the king had twice made the experiment before his eyes." The great attention paid by the Etruscans to the meteorological processes of the atmosphere in all that differed from the ordinary course of natural phenomena, makes it certainly a cause for regret that nothing has come down to us from the books of the Fulguratores. The epochs of the appearance of great comets, of the fall of meteoric stones, and of showers of falling stars, were no doubt recorded in them, as in the more ancient Chinese annals made use of by Edouard Biot. Creuzer (*Symbolik und Mythologie der alten Völker*, th. iii., 1842, s. 659) has endeavored to prove that the natural features of Etruria acted on the peculiar direction of mind of its inhabitants. A "calling forth" of the lightning, which is ascribed to Prometheus, calls to mind the strange pretended "drawing down" of lightning by the Fulguratores. This operation consisted, however, in a mere conjuration, which was probably not more efficacious than the skinned ass's head, supposed, in accordance with Etruscan religious usages, to have the faculty of preserving against the danger of thunder-storms.

\* Otr. Müller, *Etrusker*, abth. ii., s. 162-178. It would appear that, in accordance with the very complicated Etruscan augur-theory, a distinction was made between the "soft reminding lightnings propelled by Jupiter by his own independent power, and the violent electrical means of chastisement which he could only send forth in obedience to established constitutional prescriptions, after consulting with the other twelve gods" (Seneca, *Nat. Quæst.*, ii., p. 41).

† Joh. Lydus, *De Ostentis*, ed. Hase, p. 18, in præfat.