

Hind near Capella, has very recently been visible at London, near the Sun, on the day of its perihelion.

tæus, and which was, on that account, erroneously considered by Pingré, in his *Cométographie*, to signify one and the same person as Aristhœnes or Alcistheues. The brilliancy of this comet of Asteus diffused itself over the third part of the sky; the tail, which was called its way (*ὁδός*), was also 60° in length. It extended nearly as far as Orion, where it gradually disappeared. In cap. vii., 9, the comet is mentioned which appeared simultaneously with the famous fall of aërolites near Ægos Potamos (*Cosmos*, vol. i., p. 117), and which can scarcely be a confusion with the *aërolite-cloud* described by Damachos, which shone for 70 days, and poured forth falling stars. Finally, Aristotle mentions (cap. vii., 10) a comet which appeared at the time of the Archon Nicomachus, to which was ascribed a storm near Corinth. These four appearances of comets occurred during the long period of 32 Olympiads: viz., the fall of aërolites, according to the *Parian Chronicle*, Ol. 78, 1 (468 B.C.), under the Archon Theagenides; the great comet of Asteus, which appeared at the time of the earthquake at Achaia, and disappeared in the constellation of Orion, in Ol. 101, 4 (373 B.C.): Eucles, the son of Molon, erroneously called Euclides Diodorus (xii., 53), in Ol. 88, 2 (427 B.C.), as is also confirmed by the commentary of Johannes Philoponus; the comet of Nicomachus, in Ol. 109, 4 (341 B.C.). The date assigned by Pliny for the *jubæ effigies mutata in hastam*, is Ol. 108 (*Plinius*, ii., 25). Seneca also agrees in connecting the comet of Asteus (Ol. 101, 4) immediately with the earthquake in Achaia, as he mentions the downfall of Bura and Helice, which towns Aristotle does not expressly mention, in the following manner: "Effigiem ignis longi fuisse, Callisthenes tradit, antequam Buriu et Helicen mare absconderet. Aristoteles ait, non trabem illam, sed cometam fuisse." "Callisthenes affirms that the fiery shape appeared long before the sea overwhelmed Buris and Helice. Aristotle says that this was not a meteor, but a comet." (Seneca, *Nat. Quæst.*, vii., 5.) Strabo (viii., p. 384, *Cas.*) places the downfall of these two frequently mentioned towns two years before the battle of Leuctra, whence again results the date, Ol. 101, 4. Finally, after Diodorus Siculus had more fully described this event as having occurred under the Archon Asteus (xv., 48, 49), he places the brilliant comet which *threw shadows* (xv., 50) under the Archon Alcisthenes, a year later, Ol. 102, 1 (372 A.C.), and as a prediction of the decline of the Lacedæmonian rule; but the later Diodorus had the habit of transferring an event from one year to another; and the oldest and most reliable witnesses, Aristotle and the *Parian Chronicle*, speak in favor of the epoch of Asteus *before* that of Alcisthenes. Now since the assumption of a period of revolution for the beautiful Comet of 1843 of 147½ years, leads Boguslawski to assign to its appearances the dates 1695, 1548, 1401, and 1106, up to the year 371 before our era, the comet of the *earthquake of Achaia* corresponds with it, according to Aristotle, within two—according to Diodorus, to within one year; which, if we could know any thing of the similarity of the orbit, is, when taking into consideration the probable disturbances during a period of 1214 years, certainly a very small error. When Pingré, in the *Cométographie* (1783, tom. i., p. 259-262), relying upon Diodorus and the Archon Alcisthenes instead of Asteus, places the comet in question in Orion, in Ol. 102, and still in the commencement of July, 371 before Christ, instead of 372, the reason perhaps lies in the