

ing, they were more easily broken during the first day after the fall than subsequently. I have intentionally given more time to this phenomenon, in order to be able to compare it with another of the 13th of September, 1768. About half past four o'clock in the afternoon of the above-mentioned day, a dark cloud was seen near the village of Luce (Dép. d'Eure et Loire), four miles westward of Chartres, in which a noise was heard like a cannon shot, and at the same time a hissing was perceived in the air, caused by the fall of a black stone moving in a curve. The stone, which had penetrated into the Earth, weighed $7\frac{1}{2}$ lbs., and was so hot that it could not be touched. It was very imperfectly analyzed by Lavoisier, Fougeroux, and Cadet. No phenomena of light were perceived throughout the whole occurrence.

As soon as the observation of periodic falls of shooting stars was commenced, and their appearance on certain nights expected, it was remarked that the frequency of the meteors increased with the length of time from midnight, and that the greatest number fell between two and five in the morning. Already, on the occasion of the great fall of meteors at Cumana in the night of the 11th and 12th of November, 1799,

ly, the burning gold repulsed these; but when the youngest went up the third, it became extinguished, and he carried the things home with him; and that the elder brothers, in consequence of this giving way, surrendered the whole authority to the youngest. 6. From Lipoxais, *they say*, are descended those Scythians who are called Auchatæ; from the second, Apoxais, those who are called Catiari and Traspies; and from the youngest of them, the royal race, who are called Paralatæ. But all have the name of Scoloti, from the surname of their king; but the Grecians call them Scythians. 7. The Scythians say that such was their origin; and they reckon the whole number of years from their first beginning, from King Targitæus to the time that Darius crossed over against them, to be not more than a thousand years, but just that number. This sacred gold the kings watch with the greatest care, and annually approach it with magnificent sacrifices to render it propitious. If he who has the sacred gold happens to fall asleep in the open air on the festival, the Scythians say he can not survive the year, and on this account they give him as much land as he can ride round on horseback in one day. The country being very extensive, Colaxais established three of the kingdoms for his sons, and made that one the largest in which the gold is kept. The parts beyond the north of the inhabited districts the Scythians say can neither be seen nor passed through, by reason of the feathers shed there; for that the earth and air are full of feathers, and that it is these which intercept the view."—*Herodotus*, iv., 5 and 7 (translation, Bohu's Classical Library, p. 238). But is the *myth of sacred gold* merely an ethnographical myth—an allusion to three kings' sons, the founders of three races of Scythians? an allusion to the prominent position which the race of the youngest son, the Paralatæ, attained? (Brandstätter, *Scythica, de aurea Caterva*, 1837, p. 69 and 81.)