

As to Deucalion, whether we consider him as a real or feigned personage, however lightly we credit the manner of his deluge, as described in the Greek poems, and the multifarious details with which it became successively enriched, it is plain that it is only a tradition of the great cataclysm, altered and placed by the Hellenians at the epoch in which they also placed Deucalion, because he was considered as the founder of their nation; and his history was confounded with that of all the chieftains of the renewed nations. (1)

deluge, 400 years before Inachus—(*à priori cataclismo quem Ogygium dicunt, ad Inachi regnum*)—and consequently 1600 years before the first Olympiad, which would place it at 2376 years before Christ; and the deluge of Noah, according to the Hebrew text, is 2349, only twenty-seven years difference. This testimony of Varro is substantiated by Censorinus *de Die Natali*, cap. xxi. In fact, Censorinus wrote only 238 years after Christ; and it appears from Julius Africanus, ap. Euseb. præp. cv. that Aucusilais, the first author who placed the deluge in the time of Ogyges, made this prince contemporary of Phoronæus, which would have brought him very near to the first Olympiad. Julius Africanus only makes an interval of 1020 years between the two epochs; and Censorinus has a passage confirming this opinion. But some read, in the passage of Varro above cited from Censorinus, *Ærogitium* instead of *Ogygium*. But this would only be an Erogitian cataclysm, of which who ever heard!

(1) Homer and Hesiod knew nothing of the deluge of Deucalion, nor that of Ogyges.

The first author (whose works are extant,) who alludes to it, is Pindar, (Od. Olymp. ix.) He mentions Deucalion as arriving on Parnassus, and establishing himself in the city of Protogenia (*first birth or production*), and recreating a population with stones; in a word, he recounts, only applying it to a single nation, the fable afterwards generalized by Ovid, and applied to the whole of mankind.

The historians who followed Pindar (Herodotus, Thucydides, and Xenophon,) do not mention any deluge, either in the time of Ogyges, or in that of Deucalion, although they speak of this latter as one of the first kings of the Hellenians.

Plato, in his 'Timæus,' says but a few words about the deluge,