

lection of the universal deluge, which had been common to all; and when, in the sequel, they wished to bring their different traditions to one common epoch, different events were supposed to have happened, because dates quite uncertain, and perhaps entirely incorrect, but each in its own colony regarded as authentic, did not coincide with one another. Thus, in the same way that the Hellenians had a deluge of Deucalion, because they regarded him as their first parent, the Autochtones of Attica had a deluge of Ogyges, because it was from him that they derived their origin. The Pelasgi of Arcadia had that which, according to later authors, compelled Dardanus to betake himself towards the Hellespont.(1) The isle of Samothracia, one in which a succession of priests was the earliest established, and also a more regular form of worship and connected traditions, had also its deluge, which was thought the most ancient of all,(2) and which they attributed to the rupture of the Bosphorus and Hellespont. They preserved the idea of some similar event in Asia Minor,(3) and in

opening, in the manner of a cascade, the small quantity of water which could flow at one time through so confined an opening, would not only be spread over the vast extent of the Mediterranean, without causing a tide of a few fathoms, but that the simple, natural inclination necessary for the flowing of the waters, would have reduced to nothing the excess of height above the banks of Attica.

For other particulars on this subject, see a note that I have published at the head of the third volume of Ovid, in M. Lemaire's collection.

(1) Dion. Halicar. Antiq. Rom. lib. i. cap. lxi.

(2) Diodor. Sicul. lib. v. cap. 47.

(3) Stephen of Byzantium Iconium; Zenodotus, Prov. cent. vi. No. 10, and Suidas Nannacus.