

in reality place much more remote, is described in terms precisely corresponding with the Mosaic account. (1)

M. Wilfort even assures us that in another event of this mythology, a person figured very much resembling Deucalion in origin, name, adventures, and even in the name and adventures of his father. (2)

It is equally worthy of remark, that in these lists of kings, barren and doubtful as they are, the Indians place the commencement of their terrestrial sovereigns (those of the race of the sun and moon) at an epoch nearly the same as that which Ctesias, in a list of a precisely similar kind, makes the com-

(1825.) See Legentil, Voyage to India, v. i. p. 235. Bentley, Mem. de Calcutta, v. 8. ed. 8vo. p. 212. According to the Samaritan text, the deluge of Noah was only fifty-nine years more remote.

(1) The person named Satyavrata plays the same part as Noah, and saves himself with seven couples of holy persons. See Sir William Jones, Mem. de Calcutta, v. i. p. 230, 8vo. ed. and in the Bagvadam (or Bagvata) translated by de Fouché d'Obsonville, p. 212.

(2) Cala Javana, or in the common language, cal-yun, to whom his partisans may have given the epithet of *divi*, deo, or god, having attacked Crishna, the Indian Apollo, at the head of the northern nations (the Scythians, whence sprung Deucalion, according to Lucian) was driven back with fire and water. His father Garga, was called also Paramathesa (Prometheus;) and, according to another legend, was devoured by the eagle Garuda. These details were extracted by Wilfort (in his Mem. on Mount Caucasus, Calcutta Mem. v. 6. 8vo. edit. p. 507.) from the sacred drama, called Hari-Vansa. M. Charles Ritter, in his Vestibule of European History before Herodotus, concludes that the fable of Deucalion was of foreign derivation, and brought into Greece with the other legends of that part of the Greek worship which had come from the north, and which had preceded the Egyptian and Phœnician colonies. But if it be true