

torian, that one of their number, Berosus, was a Chaldean ; that two of the others, Hieronymus and Manetho, were Egyptians ; and that a third, Nicolaus, whose history he quotes, was a citizen of Damascus. "There is," said this latter writer, in his perished history, "a great mountain in Armenia, over Minyas, called Baris, upon which it is reported that many who fled at the time of the Deluge were saved ; and that one who was carried in an ark came on shore on the top of it ; and that the remains of the timber were a great while preserved. This might be the man," added this forgotten writer, "about whom Moses, the legislator of the Jews, wrote." The works of the Chaldean, Berosus, have long since been lost, all save a few extracts preserved by the Patristic writers. One of these, however, which embodies the Chaldean tradition of the Flood, is very remarkable. Like the Scandinavian legend, it represents the antediluvians as giants, all of whom, save one, became exceedingly impious and depraved. "But there was one among the giants," says Berosus, "that revered the gods, and was more wise and prudent than all the rest. His name was Noa ; he dwelt in Syria, with his three sons, Sem, Japet, Chem, and their wives, the great Tidea, Pandora, Noela, and Noegla. This man, fearing the destruction which, he foresaw from the stars, would come to pass, began, in the seventy-eighth year before the inundation, to build a ship covered like an ark. Seventy-eight years from the time he began to build this ship, the ocean of a sudden broke out, and all the inland seas and the rivers and fountains bursting from beneath (attended by the most violent rains from heaven for many days), overflowed all the mountains ; so that the whole human race was buried in the waters, except Noa and his family, who were saved by means of the ship, which, being lifted up by the waters, rested at last upon the top of the Gendyæ or Mountain, on which, it is reported, there now remaineth some part, and that men take away the