

passage in view when he poetically remarked, in his magnificent essay on the "Vicissitude of Things," that "the great winding-sheets that bury all things in oblivion are two,—deluges and earthquakes ; from which two destructions it is to be noted," he adds, "that the remnant of people that happen to be preserved are commonly ignorant and mountainous people, that can give no account of the time past." Even in Egypt, however, the recollection of the Deluge seems to have survived, though it lay entangled amid what seem to be symbolized memories of unusual floodings of the river Nile. "The Noah of Egypt," says Professor Hitchcock, in his singularly ingenious essay (*Historical and Geological Deluges Compared*), "appears to have been Osiris. Typhon, a personification of the ocean, enticed him into an ark, which being closed, he was forced to sea ; and it is a curious fact, that he embarked on the seventeenth day of the month Athyr,—the very day, most probably, when Noah entered the ark." The classical tradition of Greece, as if the events whence it took its rise had been viewed through a multiplying-glass, appears to have been increased from one to many. Plutarch enumerates no fewer than five great floods ; and Plato makes his Egyptian priest describe the Greek deluges as oft-repeated and numerous. There was the flood of Deucalion, the flood of Ogyges, and several other floods ; and no little time and learning have been wasted in attempting to fix their several periods. But, lying far within the mythologic cases,—the last of them to which any determining circumstances are attached, in the days of that Prometheus who stole fire from heaven, and was chained by Jupiter to Mount Caucasus,—it appears greatly more probable that the traditions respecting them should be the mere repeated and re-repeated echoes of one signal event, than that many wide-spread and destructive floods should have taken place in the obscure, fabulous ages of Grecian story, while not one such flood has happened