

One of these revolutions, which is in reality placed much farther from us, is described in terms nearly corresponding with those of Moses \*. Mr Wilfort even assures us, that, in another event of the same mythology, a conspicuous place is held by a personage who resembles Deucalion, in his origin, name, and adventures, and even in the name and adventures of his father †. It is a cir-

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aux Indes, t. i. p. 253.;—Bentley, Calcutta Memoirs, vol. viii. of the 8vo edition, p. 212. This period is only fifty-nine years farther back than the deluge of Noah, according to the Samaritan text.

\* The person named Satyavrata plays the same part as Noah, by saving himself with fourteen saints. See Sir W. Jones, Calcutta Memoirs, vol. i. p. 230. 8vo edition;—also in the Bagvadam, or Bagavata, translated by Fouché d'Obsonville, p. 212.

† Cala-Javana, or, in common language, Cal-Yun, to whom his partisans might have given the epithet, *deva, deo*, (dieu, god), having attacked Chrishna (the Indian Apollo), at the head of the northern nations (the Scythians, of whom was Deucalion, according to Lucian), was repulsed by fire and water. His father Garga had for one of his surnames *Pramathesa* (Prometheus); and, according to another legend, he was devoured by the eagle Garuda. These particulars have been extracted by Mr Wilfort (in his Memoir upon Mount Caucasus, Calcutta Memoirs, vol. vi. p. 507, 8vo edition), from the sanscrit drama, entitled Hari-Vansa. Mr Charles Ritter, in his Vestibule of the History of Europe before Herodotus, concludes that the whole fable of Deucalion was of foreign origin, and had been brought into