

ley of the Nile: "the stars did not yet revolve in the heavens; nor had the Danaides yet appeared, or the race of Deucalion."\*

\* Since the explanations which Heyne has given of the origin of the astronomical myth of the Proselenes, so widely diffused in antiquity (*De Arcadibus Luna Antiquioribus*, in *Opusc. Acad.*, vol. ii., p. 332), were unsatisfactory to me, I was greatly rejoiced to receive from my acute philological friend, Professor Johannes Franz, a new and very happy solution of this much-debated problem, by simple combinations of ideas. This solution is unconnected with either the arrangement of the calendar by the Arcadians, or their worship of the Moon. I restrict myself here to an extract from an unpublished and more extended work. This explanation will not be unwelcome to some of my readers in a work in which I have made a rule frequently to trace back the whole of our present knowledge to the knowledge of the ancients, and even to traditions believed generally or by very many.

"We shall commence with a few of the principal passages from the ancients which treat of the Proselenes. Stephanus of Byzantium (v. Ἄρκας) mentions the logographs of Hippys of Rhegium, a cotemporary of Darius and Xerxes, as the first who called the Arcadians προσέληνους. The scholiasts (*ad Apollon. Rhod. IV.*, 264, and *ad Aristoph., Nub.*, 397) agree in saying, the remote antiquity of the Arcadians becomes most clear from the fact of their being called προσέληνοι. They appear to have been there before the Moon, as Eudoxus and Theodorus also say; the latter adds that it was shortly before the labors of Hercules that the Moon appeared. In the government of the Tegeates, Aristotle states that the barbarians who inhabited Arcadia were driven out by the later Arcadians before the Moon appeared, and therefore they were called προσέληνοι. Others say, Endymion discovered the revolution of the Moon; but, as he was an Arcadian, his countrymen were called after him προσέληνοι. Lucian expresses himself slightly. (*Astrolog.*, 26.) According to him, it was from stupidity and folly that the Arcadians said they were there before the Moon. In the *Schol. ad Æschyl., Prom.*, 436, it is observed, that προσελούμενον is called ὑβρίζομενον, whence, therefore, the Arcadians were called προσέληνοι, because they are arrogant. The passages in Ovid as to the existence of the Arcadians before the Moon are universally known. Recently, indeed, the idea has sprung up that all the ancients were deceived by the form προσέληνοι, and that the word (properly προέλληνοι) meant only pre-Hellenic, as Arcadia certainly was a Pelasgian country.

"If, now, it can be proved," continues Professor Franz, "that another people connected their origin with another cosmical body, the trouble of taking refuge in deceptive etymological explanations will be obviated. This kind of testimony exists in the most suitable form. The learned rhetorician Menander says literally in his work, *De Economis* (sec. ii., cap. 3, ed. Heeren), as follows: 'A third motive for the praise of objects is the time; this is the case in all the most ancient nations: when we say of a town or of a country it was founded before this or that star, or with those stars, before the flood or after the flood—as the Athenians affirm they originated at the same time as the Sun, the Arcadians before the Moon, the Delphians immediately after the flood—these are epochs, and, as it were, starting-points in time.'

"Therefore Delphi, the connection of which with the flood of Deucalion is otherwise proved (*Pausan.*, x., 6), is surpassed by Arcadia, and Arcadia by Athens. Apollonius Rhodius, who was so fond of imi