

This important passage explains the praise of the Pelasgian Arcadia.

I conclude these considerations respecting the distances of the planets, and their arrangement in space, with a law, which, however, scarcely deserves this name, and which is called by Lalande and Delambre a play of numbers; by others, a help for the memory. It has greatly occupied our laborious Bode, especially at the time that Piazzzi discovered Ceres: a circumstance, however, which was in no way occasioned by that so-called law, but rather by a misprint in Wol-  
iaston's *Catalogue of the Stars*. If any one is inclined to consider that discovery as the fulfillment of a prediction, it must not be forgotten that the latter, as we have already pointed out, extends back as far as Kepler, or more than a century and a half beyond Titius and Bode. Although the Berlin astronomer had already distinctly declared, in the second edition of his popular and extremely useful *Anleitung*

tating old models, expresses himself quite in accordance with this passage where he says (iv., 261), Egypt is said to have been inhabited before all other countries; 'the stars did not yet all revolve in the heavens; the Danaides had not yet appeared, nor the race of Deucalion; the Arcadians alone existed; those of whom it is said that they lived before the Moon, eating acorns upon the mountains.' In the same manner, *Nonnus* (xli.) says of the Syrian Beroë that it was inhabited before the time of the Sun.

"Such a habit of deriving determinations of time from epochs in the formation of the world is an offspring of the speculative period, in which all objects have still more vitality, and is most closely allied to the genealogical local poetry; so that it is not improbable that the tradition sung by an Arcadian poet of the battle of the giants in Arcadia, to which the above-quoted words of old Theodorus (whom some consider to be a Samothracian, and whose work must have been very comprehensive) refer, may have given occasion to the general application of the epithet *προσέληνοι* to the Arcadians." With regard to the double names 'Arkades Pelasgoi,' and the opposition of a more ancient or recent peopling of Arcadia, compare the excellent work *Der Peloponnesos*, by Ernst Curtius, 1851, p. 160 and 180. In the New Continent, also, there is, as I have already shown in another place (see my *Kleinen Schriften*, bd. i., p. 115), upon the elevated plain of Bogotá, the race of Muyscas or Mozcas, who in their historical myths boast of a proselenic antiquity. The origin of the Moon is connected with the tradition of a great flood, which a woman who accompanied the miracle-worker Botschika had caused by her magical arts. Botschika drove away the woman (called Huythaca or Schia). She left the Earth, and became the Moon, "which until then had never shone upon the Muyscas." Botschika, pitying the human race, opened a steep rocky wall near Canoas, where the Rio de Tunzha now rushes down, forming the famous waterfall Tequendama. The valley, filled with water, was then laid dry—a geognostic romance which occurs repeatedly: for example, in the closed Alpine valley of Cashmir, where the mighty drainer is called Kasyapa.