

no very remote date." And it seems at least not improbable, that the several traditions of apparently special deluges,—deluges each with its own set of circumstances, and from which the progenitors of one nation were saved on a hill-top, those of another on a raft, and those of yet another in an ark or canoe, and which in one instance destroyed only giants, and had in another the loss which they occasioned repaired by date-stones, and in yet another by stones of the earth,—should come to be regarded among a people composed of various tribes, and but little accustomed to sift the evidence on which they founded, rather as all diverse narratives of diverse events, than as in reality but varied accounts of one and the same tremendous catastrophe.

Taking it for granted, then, that the several Greek traditions refer to but one great event, let us accept that which records what is known as the flood of Deucalion, as more adequately representative of the general type of its class, especially in the edition given by Lucian (in his work "*De Dea Syria*"), than any of the others. "The present world," says this writer, "is peopled from the sons of Deucalion. In respect to the former brood, they were men of violence, and lawless in their dealings; they regarded not oaths, nor observed the rites of hospitality, nor showed mercy to those who sued for it. On this account they were doomed to destruction; and for this purpose there was a mighty eruption of water from the earth, attended with heavy showers from above, so that the rivers swelled and the sea overflowed, till the whole earth was covered with a flood, and all flesh drowned. Deucalion alone was preserved, to people the world. This mercy was shown him on account of his justice and piety. His preservation was effected in this manner: He put all his family, both his sons and their wives, into a vast ark which he had provided, and he then went into it himself. At the same time, animals of every species,—boars, horses, lions,