

Each of the different colonies of Greece, that had preserved isolated traditions, commenced

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Deucalion as landing upon Parnassus, establishing himself in the city of Protogene (first growth or birth), and re-creating his people from stones; in a word, he relates, but confining it to a single nation only, the fable afterwards generalized by Ovid, and applied to the whole human race. The first historians who wrote after Pindar, namely, Herodotus, Thucydides, and Xenophon, make no mention of any deluge, whether of the time of Ogyges, or that of Deucalion, although they speak of the latter as one of the first kings of the Hellenes.

Plato, in his *Timæus*, says only a few words of the deluge, as well as of Deucalion and Pyrrha, in order to commence the recital of the great catastrophe, which, according to the priests of Sais, destroyed the Atlantis; but, in these few words, he speaks of the deluge in the singular number, as if it had been the only one. He even expressly mentions farther on, that the Greeks knew only one. He places the name of Deucalion immediately after that of Phoroneus, the first of the human race, without making mention of Ogyges. Thus, with him, it is still a general event, a true universal deluge, and the only one which had happened. He regards it, therefore, as identical with that of Ogyges.

Aristotle (*Meteor.* i. 14.) seems to be the first who considered this deluge only as a local inundation, which he places near Dodona and the river Achelous, but near the Achelous and Dodona of Thessaly. Apollodorus (*Bibl.* i. § 7.) restores to the deluge of Deucalion all its grandeur and mythological character. According to him, it took place at the period when the age of brass was passing into the age of iron. Deucalion is the son of Titan