

which Christianity has spread in its three great types,—Greek, Romish, and Protestant,—and in the scarce less extended portion occupied by the followers of Mohammed, the Scriptural account of the Deluge, or the imperfect reflection of it borrowed by the Koran, has, of course, supplanted the old traditions. But outside these regions we find the traditions existing still. One of the sacred books of the Parsees (representatives of the ancient Persians) records, that “the world having been corrupted by Ahriman the Evil One, it was thought necessary to bring over it a universal flood of waters, that all impurity might be washed away. Accordingly the rain came down in drops as large as the head of a bull, until the earth was wholly covered with water, and all the creatures of the Evil One perished. And then the flood gradually subsided, and first the mountains, and next the plains, appeared once more.” In the Scandinavian Edda, between whose wild fables and those of the sacred books of the Parsees there has been a resemblance traced by accomplished antiquaries such as Mallet, the tradition of the Deluge takes a singularly monstrous form. On the death of the great giant Ymir, whose flesh and bones form the rocks and soils of the earth, and who was slain by the early gods, his blood, which now constitutes the ocean, rushed so copiously out of his wounds, that all the old race of the lesser giants, his offspring, were drowned in the flood which it occasioned, save one; and he, by escaping on board his bark with his wife, outlived the deluge. The tradition here is evidently allegorized, but it is by no means lost in the allegory.

Sir William Jones, perhaps the most learned and accomplished man of his age (such at least was the estimate of Johnson), and the first who fairly opened up the great storehouse of eastern antiquities, describes the tradition of the Deluge as prevalent also in the vast Chinese empire, with its three hundred millions of people. He states that it was