

the family it would have of course existed as but one unique recollection,—a single reflection on the face of an unbroken mirror. But the mirror has since been shattered into a thousand pieces ; and we now find the object, originally but one, pictured in each broken fragment, with various degrees of distinctness, according to the various degrees of injury received by the reflecting medium. *Picture*, too, scarce less certainly than language spoken and written, testifies to the wide extent of the tradition. Its symbols are found stamped on coins of old classical Greece ; they have been traced amid the ancient hieroglyphics of Egypt, recognised in the sculptured caves of Hindustan, and detected even in the far west, among the picture-writings of Mexico. The several glyptic representatives of the tradition bear, like its various written or oral editions, a considerable resemblance to each other. Even in the rude paintings of the old Mexican, the same leading idea may be traced as in the classic sculpture of the Greek. On what is known to antiquaries as the Apamæan medal, struck during the reign of Philip the elder, we find the familiar name of *Noe* inscribed on a floating chest or ark, within

Fig. 109.



APAMÆAN MEDAL.

which a man and woman are seen seated, and to which a bird on the wing is represented as bearing a branch.\* And in an

\* As was common in Bible illustrations published in our own country a century and a half ago, the old Greek artist has introduced into his medal