

caste, must have interested these priests more than any historical truths. Of the sciences, they might have cultivated astronomy, which would give them credit as astrologers; mechanics, which would assist them in raising their monuments, those signs of their power, and objects of the superstitious veneration of the people; geometry, the basis of astronomy, as well as of mechanics, and an important auxiliary to agriculture in those vast plains of alluvial formation, which could only be rendered healthy and fertile by the aid of numerous canals. They might have encouraged the mechanical or chemical arts, which supported their commerce, and contributed to their luxury, and the magnificence of their temples. But history, which informs men of their mutual relations, would be regarded by them with dread.

What we see in India, we might therefore expect to find in general, wherever sacerdotal races, constituted like those of the Brahmins, and established in similar countries, assumed the same empire over the mass of the people. The same causes produce the same effects; and, in fact, we have only to glance over the fragments of Egyptian and Chaldean traditions which have been preserved, to be convinced that there is no more historical authenticity in them than in those of the Indians.