

stituted like that of the Brahmins, established in similar countries, assumed a similar control over, the mass of the people. The same causes produce the same results; and in fact, however we reflect on the fragments of Egyptian and Chaldean traditions which are left to us, we perceive that they were not more historical than those of the Indians.

To judge of the nature of the chronicles which the Egyptian priests pretended to possess, it is sufficient to review the extracts which they have given themselves at different times and to different persons.

Those of Sais, for instance, told Solon about 550 years before Christ, that Egypt, not being subject to deluges, they had not only preserved their own annals, but those of other people; that the city of Athens and that of Sais were both built by Minerva, the former 9000 years before, the other only 8000; and to those dates he added the well-known fable concerning the Atlantis, and respecting the resistance which the ancient Athenians opposed to their conquests, as well as all the romantic accounts of the Atlantis;(1) in which are to be found facts and genealogies similar to those of all mythological romances.

A century later, about 450 years before Christ, the priests of Memphis gave a different account to Herodotus.(2) Menes, the first king of Egypt, as they said, had built Memphis and confined the Nile with banks, as if such operations could have been done by the first king of any country. Since then they had had 330 other kings, down to Mœris, who reigned, as they asserted, 900 years before the

(1) See Plato's *Timæus* and *Critias*.

(2) *Euterpe*, chap. xcix. et seq.