

allegory relative to pantheistic metaphysics, which formed, although they knew it not, the basis of their mythology.

It is only from Sethos that Herodotus begins a history at all credible; and it is important to note that this history begins with a fact agreeing with the Hebrew annals, namely, the destruction of the army of Sennacherib, king of Assyria;(1) and this agreement continues under Necho(2) and under Hophra or Apries.

Two centuries after Herodotus (about 260 years before Christ) Ptolemy Philadelphus, a prince of a foreign race, was desirous of knowing the history of a country which circumstances had called him to govern. A priest, called Manetho, undertook to write it for him. It was not from records or archives that he pretended to have drawn his information, but from the sacred book of Agathodæmon, son of the second Hermes, and father of Tat, who had copied it upon pillars or columns, erected before the deluge by Tat, or the first Hermes in the Seriadic land;(3) and this second Hermes, this Agathedæmon, this Tat, are personages of whom no one had ever before spoken, nor even of this Seriadic land, nor of these columns. This deluge is itself a fact entirely unknown to the Egyptians of early times, and of which Manetho points out nothing in what remains to us of his dynasties.

The production resembles the source; not only is the whole filled with absurdities, but they are peculiar absurdities, and such as it is impossible to recon-

(1) Euterpe, cxli.

(2) Ibid., clix., and in the 4th book of Kings, chap. xix., or in the 2nd of Paral. chap. xxxii.

(3) Syncell. p. 40.