

being found on many other monuments, accompanied with proper names, he concludes that they are those of kings, who bore those proper names, which has given him nearly the same kings, and in the same order, as those of which Manetho composed his eighteenth dynasty, that which drove out the pastoral kings or shepherds. The concordance, however, is not complete: in the painting of Abydos, six of the names found in Manetho's list are wanting; there are others which do not resemble them; and, unfortunately, there is a break before the most remarkable of all—the Rhameses, who appears the same as the king represented on so many of the finest monuments, with the attributes of a great conqueror. It should be, according to M. Champollion in Manetho's list, the Sethos, chief of the nineteenth dynasty, who, in fact, is pointed out as potent in ships and horsemen, and as having carried his arms into Cyprus, Media and Persia. M. Champollion thinks, with Marsham and many others, that it is Rhameses or this Sethos, who is the Sesostris or Sesosis of the Greeks; and this supposition is probable, in the sense that the representations of the victories of Rhameses, obtained probably over the wandering tribes near Egypt, or at farthest, over Scythia, have given rise to the fabulous tales of the vast conquests, attributed by some confusion, to a Sesostris; but in Manetho it is in the twelfth dynasty, and not in the eighteenth, which has a prince named Sesostris, marked as the conqueror of Asia and Thrace. (1) Marsham pretends that this twelfth (2) dynasty and the eighteenth form only one. Manetho could not then have comprehended

(1) Syncell. p. 59.

(2) Canon. p. 353.