

the lists which he copied. In fact, if we entirely receive both the historical truth of this bas-relief of Abydos and its accordance, either with the portion of the lists of Manetho which appears to correspond with it, or with the other hieroglyphical inscription, this consequence would arise, that the pretended eighteenth dynasty, the first with which the ancient chronologists can make any agreement, is also the first which has left out on the monuments any trace of its existence. Manetho may have consulted this and similar documents; but it is not the less apparent that a list, a series of names or of portraits, which every where occurs, is very far from being history.

May we not then assume of the inhabitants of the valleys of the Euphrates and the Tigris, what we have proved and known with regard to the Indians, and is made so probable respecting the people of the valley of the Nile? Established as the Indians(1) and Egyptians are, on a fine commercial situation,—in extensive plains which they have been compelled to intersect with various canals—instructed like them by an hereditary priesthood, the pretended depositaries of secret books, the privileged possessors of the sciences, astrologers, constructors of pyramids, and other vast monuments(2)—should they not also have a mutual resemblance in other essential points? May not their history be similarly reduced to mere legends? I venture to say, that it

(1) All the ancient mythology of the Brahmins relates to the plains through which the Ganges flows, and it is evidently there that their first establishments were formed.

(2) The descriptions of the ancient Chaldean monuments are very similar to those of the Indians and Egyptians; but these monuments are not similarly preserved, because they were only made of sun-dried bricks.