

Vicramaditjia, equally the heroes of precisely similar adventures.

It was doubtlessly from the disagreement of all these narratives, that Strabo was induced to say that the authority of Herodotus and Ctesias was not equal to that of Hesiod or Homer.(1) Ctesias has not been more fortunate in copyists than Manetho; and it is now very difficult to reconcile the extracts given us from his works by Diodorus, Eusebius and the Syncellus.

If so great a state of uncertainty existed in the fifth century before Christ, how can we imagine that Berossus could clear them up in the third? And can we give more credence to 430,000 years which he puts before the deluge,—to 35,000 years which he places between the deluge and Semiramis,—than in records of 150,000 years which he boasts of having consulted?(2)

Mention has been made of works raised in distant provinces, and which bore the name of Semiramis; they pretend also to have seen in Asia Minor and in Thrace columns erected by Sesostris.(3) But, as in Persia at the present day, the ancient monuments, perhaps even some of these, bear the name of Roustan; and in Egypt or Arabia they have those of Joseph or Solomon: a custom appertaining to the Orientalists of all ages, and, most probably, to all ignorant nations. The peasantry of our

(1) Strabo, lib. xi. p. 507.

(2) Syncellus, p. 38 and 39.

(3) N. B. It is remarkable, that Herodotus says nothing of having seen any monuments of Sesostris but in Palestine, and only mentions those in Ionia from hearsay, adding, that Sesostris is not named in the inscriptions, and that those who have seen these monuments attribute them to Memnon.—Euterpe, chap. cvi.