

country call all ancient Roman intrenchments the camp of Cæsar.

In a word, the more I reflect on the subject, the more I am persuaded that there was no more an ancient history of Babylon or Ecbatana than of Egypt or the Indies; and instead of explaining mythology historically, as Evhemere or Bannier, it is my opinion that a great portion of history should be considered as mythology.

It is only from the epoch commonly called that of the second kingdom of Assyria, that the history of the Assyrians and Chaldeans begins to be at all clear; at the same time in which that of the Egyptians also becomes intelligible; when the kings of Nineveh, Babylon and Egypt, began to meet and fight on the theatre of Syria and Palestine.

It appears, however, that the writers of these countries, or those who had consulted its traditions, Berossus, Hieronymus, and Nicholas de Damas, agree in mentioning a deluge. Berossus even describes it with circumstances so similar to that of Genesis, which it is scarcely possible but that he must have derived his information from the same sources, although he makes its epoch many centuries earlier; that is, if we may judge from the confused extracts which Josephus, Eusebius and Syncellus, have preserved of his writings. But we must remark,—and with this observation we shall terminate our mention of the Babylonians,—that these numerous ages, and this long list of kings, placed between the deluge and Semiramis, is a new thing, entirely originating from Berossus, and of which Ctesias, and those who followed him, had not the least idea, and which has not even been adopted by any profane author after Berossus. Jus-