

tin and Velleius considered Ninus as the first of the conquerors; and those who, against all probability, place him highest, only make him forty centuries anterior to the present time. (1)

The Armenian writers of the middle age agree very nearly with one of the texts of Genesis, when they date the deluge as 4916 years anterior to their own time; and it might be imagined, that having collected the old traditions, and perhaps extracted the old chronicles of their country, they form an additional authority in favour of the newness of nations. But when we reflect, that their historical literature is only dated from the fifth century, and that they were acquainted with Eusebius, we may understand that they accommodated themselves to his chronology and that of the Bible. Moses of Chorene expressly professes to have followed the Greeks, and we may perceive that his ancient history is formed on that of Ctesias. (2)

It is, however, certain, that the tradition of the deluge existed in Armenia, even before the conversion of the inhabitants to Christianity; and the city which, according to Josephus, was called the Place of the Descent, still exists, at the foot of mount Ararat, and bears the name of Nachidchevan, which has the same meaning. (3)

By Armenians, we mean, the Arabs, Persians, Turks, Mongolians and Abyssians, of the present day. Their ancient books, if they ever had any, exist no longer. They have no other ancient history than that which they have recently made, and

(1) Justin, lib. 1, c. 1; Velleius Paterculus, lib. 1, c. vii.

(2) See Moses Chorenensis. Hist. Armen. lib. 1, c. 1.

(3) See the Preface of the two Whistons on Moses of Chorene, p. 4.