

It is only from the time of Sethos that Herodotus commences the part of his history which is somewhat rational; and it is worthy of remark, that this part begins with an event which agrees with the Hebrew annals, the destruction of the army of the King of Assyria, *Sennacherib* *; and this agreement continues under Necho †, and under Hophra or Apries.

Two centuries after Herodotus (about 260 years before Christ) Ptolemy Philadelphus, a prince of a foreign race, wished to become acquainted with the history of the country which events had called him to govern. A priest, called Manetho, was employed to write it for him. It was not from registers or archives that he pretended to compile this work, but from the sacred books of Agathodæmon, the son of the second Hermes, and the father of Tat, who had copied it upon pillars erected before the flood by Tot or the first Hermes, in the Seriadic land ‡. And this second Hermes, this Agathodæmon, this Tat, are personages of whom nothing had ever been said before, any more than of the Seri-

* Euterpe, cxli.

† Ibid. clix., and in the fourth Book of the Kings, chap. 19, or in the second of the Paral. chap. 32.

‡ Syncell. p. 40.