

Hermes, which were carried by the Egyptian priests in their solemn processions. Clement of Alexandria\* names them all to the number of forty-two, and there is not even found among them, as is the case with the Brahmins, one epic poem, or one book, which has the pretension to be a narrative, or to fix in any way a single great action or a single event.

The interesting researches of M. Champollion the younger, and his astonishing discoveries regarding the language of the hieroglyphics †, far from overturning these conjectures, on the contrary, confirm them. This ingenious antiquary has read, in a series of hieroglyphic paintings in the temple of Abydos ‡, the prenomens of a certain number of kings placed in regular succession one after another; and a part of these prenomens (the last ten) recurring on various other monuments, accompanied with proper names, he has concluded that they are those of kings who bore those proper names, and this has afforded him

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\* Stromat. lib. vi. p. 633.

† See the "Precis du Systeme Hieroglyphique des Anciens Egyptiens," by M. Champollion the younger, p. 245; and his Letter to the Duke de Blacas, p. 15 et seq.

‡ This important bas-relief is engraved in the second volume of M. Caillaud's Voyage à Meroë, Plate xxxii.