

nearly the same kings, and in the same order, as those of which Manetho composes his eighteenth dynasty, that which expelled the shepherds. The concordance, however, is not complete: in the painting of Abydos, six of the names that appear in Manetho's list are wanting; there are some, again, which bear no resemblance; and, lastly, there unfortunately occurs a blank before the most remarkable of all, the Rhamses, who appears the same as the king represented on many of the finest monuments, with the attributes of a great conqueror. It would be, according to M. Champollion, in the list of Manetho, the Sethos, the chief of the nineteenth dynasty, who, in fact, is indicated as powerful in ships and in cavalry, and as having carried his arms into Cyprus, Media and Persia. M. Champollion thinks, with Marsham and many others, that it is this Rhamses, or this Sethos, who is the Sesostris, or the Sesosis of the Greeks; and this opinion possesses some probability, in this respect, that the representations of the victories of Rhamses, probably carried over the wandering tribes in the vicinity of Egypt, or at the most into Syria, have given rise to those fabulous ideas of vast conquests attributed, by some other confusion, to a Sesostris. But, in Manetho, it is in the twelfth dynasty, and not in the eighteenth, that a prince bearing the name of Sesostris is inscribed, who is noted as having con-