

It would lead to no result were we now to examine the different accounts respecting Sardana-palus, in which a celebrated writer imagined he had found proofs of the existence of three princes of that name, who were all victims of similar misfortunes* ; much in the same way as another writer found in the Indian Vicramaditjia, at least three princes, who were equally the heroes of similar adventures.

It is apparently from the want of agreement in all these accounts, that Strabo thought himself justified in saying, that the authority of Herodotus and Ctesias was not equal to that of Homer or Hesiod †. Nor has Ctesias been more happy in transcribers than Manetho ; and it is very difficult, at the present day, to harmonize the extracts made from his writings by Diodorus, Eusebius, and the Syncelle.

Since there existed such a state of uncertainty in the fifth century before the Christian era, how should it be imagined that Berosus had been able to clear it up in the third century before that era ; or how should we repose more confidence in the 430,000 years which he puts before the deluge, or

* See in the Memoirs of the Academy of Belles Lettres, vol. v. the memoir of Freret on the History of the Assyrians.

† Strabo, lib. xi. p. 507.