

cumbent that we should begin our historical representation of the universe from some definite point of our terrestrial planet. We will select for this purpose that sea basin around which have dwelt those nations whose knowledge has formed the basis of our western civilization, which alone has made an almost uninterrupted progress. We may indicate the main streams from which Western Europe has received the elements of the cultivation and extended views of nature, but amid the diversity of these streams we are unable to trace one primitive source. A deep insight into the forces of nature and a recognition of the unity of the Cosmos does not appertain to a so-called *primitive race*: a term that has been applied, amid the alternations of historical views, sometimes to a Semitic race in Northern Chaldea—Arpaxad (the Arrapachitis of Ptolemy)*—and sometimes to a race of Indians and Iranians, in the ancient Zend, in the district surrounding the sources of the Oxus and the Jaxartes.† History, as far as it is based on human testimony, knows of no *primitive race*, no one primitive seat of civilization, and no primitive physical natural science whose glory has been dimmed by the destructive barbarism of later ages. The historical inquirer must penetrate through many superimposed misty strata of symbolical myths before he can reach that solid foundation where the earliest germ of human culture has been developed in accordance with natural laws. In the dimness of antiquity, which constitutes, as it were, the extreme horizon of true historical knowledge, we see many luminous points, or centers of civilization, simultaneously blending their rays. Among these we may reckon Egypt at least five thousand years before our era,‡ Babylon, Nineveh, Kashmir, Iran, and also China, after

* Ewald, *Geschichte des Volkes Israel*, bd. i., 1843, s. 332-334; Lassen, *Ind. Alterthumskunde*, bd. i., s. 528. Compare Rödiger, in the *Zeitschrift für die Kunde des Morgenlandes*, bd. iii., s. 4, on Chaldeans and Kurds, the latter of whom Strabo terms Kyrti.

† *Bordj*, the water-shed of the Ormuzd, nearly where the chain of the Thian-schan (or Celestial Mountains), at its western termination, abuts in veins against the Bolor (Belur-tagh), or rather intersects it, under the name of the Asferah chain, north of the highland of Pamer (Upa-Mèru, or country above Meru). Compare Burnouf, *Commentaire sur le Yaçna*, t. i., p. 239, and Addit., p. clxxxv., with Humboldt, *Asie Centrale*, t. i., p. 163; t. ii., p. 16, 377-390.

‡ The principal chronological data for Egypt are as follows: "Menes, 3900 B.C. at least, and probably tolerably correct; 3430, commencement of the fourth dynasty, which included the pyramid builders, Chephren-Schafra, Cheops-Chufu, and Mykerinos or Menkera; 2200, invasion of the Hyksos under the twelfth dynasty, to which belongs Amenemha III., the builder of the original Labyrinth. A thousand years,