

thenes, Nearchus, Aristobolus, and other companions of Alexander's campaigns. These narrators, influenced by the tone of feeling characteristic of their age, and closely connecting together facts and individual opinions, have experienced the varying fate of all travelers, meeting at first with bitter animadversion, and subsequently with a milder judgment. The latter has been more frequent in our own day, since a more profound study of Sanscrit, a more general knowledge of geographical names, the discovery of Bactrian coins in Topes, and, above all, an actual acquaintance with the country and its organic productions, have placed more correct elements of information at the disposal of the critic than those yielded to the partial knowledge of the caviling Eratosthenes, or of Strabo and Pliny.*

If we compare, according to differences in longitude, the length of the Mediterranean with the distance from west to east which separates Asia Minor from the shores of the Hyphasis (Beas), from *the Altars of Return*, we shall perceive that

* Compare Schwanbeck, "*De fide Megasthenis et pretio*," in his edition of that writer, p. 59-77. Megasthenes frequently visited Palibothra, the court of the King of Magadha. He was deeply initiated in the study of Indian chronology, and relates "how, in past times, the All had three times come to freedom; how three ages of the world had run their course, and how the fourth had begun in his own time" (Lassen, *Indische Alterthumskunde*, bd. i., s. 510). Hesiod's doctrine of four ages of the world, as connected with four great elementary destructions, which together embrace a period of 18,028 years, is also to be met with among the Mexicans. (Humboldt, *Vues des Cordillères et Monumens des Peuples indigènes de l'Amérique*, t. ii., p. 119-129.) A remarkable proof of the exactness of Megasthenes has been discovered in modern times by the study of the *Rigveda* and of the *Mahabharata*. Consult what Megasthenes relates concerning "the land of the long-living blessed beings" in the most northern parts of India—the land of Uttarakuru (probably north of Kashmeer, toward Belurtagh), which, according to his Greek views, he associates with the supposed "thousand years of the life of the Hyperboreans." (Lassen, in the *Zeitschrift für die Kunde des Morgenlandes*, bd. ii., s. 62.) A tradition mentioned by Ctesias (who has been too long esteemed below his merits), of a sacred place in the northern desert, may be noticed in connection with this point. (*Ind.*, cap. viii., ed. Baehr, p. 249 and 285.) The martichoras mentioned by Aristotle (*Hist. de Animal.*, ii., 3, § 10; t. i., p. 51, Schneider), the griffin half eagle and half lion, the kartazonon noticed by Ælian, and a one-horned wild ass, are certainly spoken of by Ctesias as real animals; they were not, however, the creations of his inventive fancy, for he mistook, as Heeren and Cuvier have remarked, the pictured forms of symbolical animals, seen on Persian monuments, for representations of strange beasts still living in the remote parts of India. There is, however, as Guigniant has well observed, much difficulty in identifying the martichoras with Persepolitan symbols. (Crenzer, *Religions de l'Antiquité: Notes et Eclaircissements*, p. 720.)