

are not confined to one nation, but preserve among different peoples the memory of a time when all dwelt within the same illuminated circle.⁷⁵

Facts connected with literary and scientific institutions attest the same truth. The identity of the four books of Indian and of Egyptian Scripture;⁷⁶ the similarity between the Ramayana and Mahabharata and the Dionysiaca of Nonnus;⁷⁷ the agreement of the priests of Memphis with the Brahmins of Benares in their division of the earth;⁷⁸ the wide diffusion of the stories of Rhampsinitus and his treasury, of Rhodope, of Midas and the ass's ears, of the mice at Pelusium, of Melampus and the cows, of a partial deluge, &c.;⁷⁹ the minute coincidences in the most arbitrary of astronomical systems;⁸⁰ all these are worthy of consideration in a cumulative argument.

I close the testimony to the truth of Faber's premise, and thus of his legitimately drawn conclusion, by citing a few of the authors who have been led from various kinds of evidence to the belief that nations now widely separated were once parts of a single community. Weber thinks that Menu and similar names (Minos, Menes, &c.) arose before the separation of the Indo-European stock.⁸¹ Pococke holds a national unity of Egyptians, Greeks and Indians.⁸² Sozomen speaks of the Ethiopians as Indians,⁸³ and other ancient writers insist that they are the same people,⁸⁴ a conclusion to which the historian Alison arrived on hearing of the conduct of the Sepoys in Egypt in 1801.⁸⁵ The names of Wilford and Tod are on the side of an Indo-Greek connection.⁸⁶ Sir J. G. Wilkinson finds the Egyptians as an Aryan race in Asia;⁸⁷

⁷⁵ Wheeler, Geog. of Herodotus, 453. Jamieson, Scottish Dictionary, Art. Beltane.

⁷⁶ The four books of Hermes (Clem. Alex., Strom. vi., 4), and the four Vedas. Asiatic Researches, iii. De Lanoye's Rameses the Great, Appendix, Note 1.

⁷⁷ Asiatic Researches, i., 258. Guigniaut, iii., 1016.

⁷⁸ Wheeler, Geography of Herodotus, 36.

⁷⁹ Guig. ii., 330. G. W. in Rawlinson's Herod., ii., 121. Smith, Dict. of Greek and Roman Biography and Mythology, Art. Rhodopis. Ovid, Metamorphoses, xi. Keating's Ireland, 190. Hitzig, die Philistäer, 201. Compare the story of Melampus with that of Sarana in the Rig Veda. *Veda*. Max Müller's Lecture XI., Second Series, on Science of Language.

⁸⁰ Rawlinson's Herodotus, App. Bk. ii., ch. 7.

⁸¹ Journal Asiatic Society, Vol. XX., 3 and 4, p. 429.

⁸² India in Greece, 122.

⁸³ Sozomen, ii., ch. 24.

⁸⁴ Russell's Connection, by Wheeler, ii., 271.

⁸⁵ Alison, History of Europe, 8vo., 1843, Vol. IV., p. 595, note. The Sepoys, finding themselves in the midst of emblems of their own religion, fell on their faces and worshipped.

⁸⁶ Pococke's India in Greece, 145.

⁸⁷ Wilkinson, A Popular Account of the Ancient Egyptians, i., 302.