

Ainsi une imagination brillante et en même-tems judicieuse, qui fait recueillir la plus grande variété et l'unir au pivot de l'unité, est celle-là seule qui dans tous les arts forme les génies sublimes, et les élève au-dessus de la multitude qui tournoie constamment sur le plan de l'humble médiocrité.

Remarkable passage in the History of Rhemphis King of Egypt.

RHEMPHIS is also called *Rhampsinitus* (L), and was of an inclination to hoard up money. *Diodorus* reports him to have been so fordidly avaricious, that, during his whole reign, he rather acted the part of a mean-spirited steward, than of a king; that he never could find in his heart to be at the least expence in any thing that might tend either to the honour of the gods, or the good of men: and that to his fordid temper was owing the immense treasure he left behind him, no less than 400,000 talents. *Herodotus* sufficiently insinuates, that he was fond of riches; but does not reduce him to so wretched a degree of baseness. *Rhampsinitus*, says he, added the western portico to the temple of *Vulcan*, and erected two statutes before it, each 25 cubits high: one of them faced towards the north, and was adored by the *Egyptians* under the title of *Summer*; the other looked towards the south, and went by the name of *Winter*, and was abhorred. Moreover, he had accumulated a far greater store of wealth than any king of *Egypt* that succeeded him; and, being desirous to deposit it in some secure place, commanded a treasure-house to be firmly built, for that purpose. The architect employed in this work placed one of the stones in so artful a manner, that it might be taken out, and put in again, by one man only; it being his intention to have some share of the riches of the place. But, about the time that the treasure was lodged in it, he was seized with a violent fit of sickness; and, finding himself at the point of death, he sent for his two sons, declared to them the whole artifice; and gave them the most exact directions in the management of the business which he foresaw would never be his fate to accomplish. The father died; and the young men, impatient to take advantage of the discovery, repaired, soon after his death, to the treasury; and having, with great ease, removed the stone, carried off with them a considerable sum, repeating, every night, the same theft. Some time after, *Rhampsinitus*, going in to view his wealth, was surprised to find a visible diminution of his treasure; and the more, as his seal was whole on the door, the only part of the building which he thought could give entrance. The two brothers continued their night expletions, till the king, after two or three further surveys, was perfectly sensible, that, by some means or other, his wealth suffered a successive decrease. He then ordered snares to be laid all round the vessels which held his money. The two

(L) Sir *John Marcham* is inclined to think him the eldest son of *Sesostris*, and to be the same with *Rhampses*; and this he advances, fraught with the authority of *Manetho*, who calls him the son of *Setbos*; and that the famous inscription, which was interpreted to *Cæsar Germanicus* at *Thebes*, related to him. And, indeed, there is no very great difference between the *Rhampses* of *Tacitus* and the *Rampses* of *Manetho*; in fine, that he enjoyed by right, what his father had obtained by conquest.

i. Dion: ubi sup.

brothers