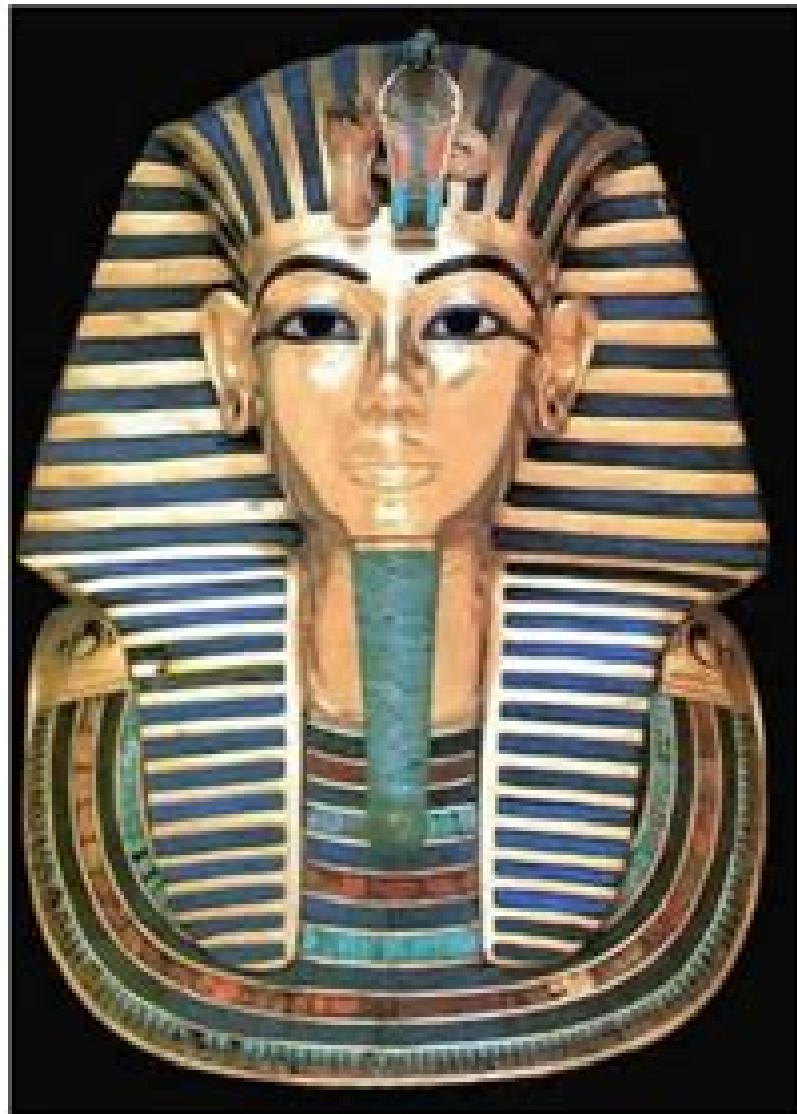


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This historic book may have numerous typos and missing text. Purchasers can usually download a free scanned copy of the original book without typos from the publisher. Not indexed. Not illustrated. 1850 edition. Excerpt: with this king It does not prove that he was called Sesostris in the Egyptian annals but it shows that one remarkable circumstance which Herodotus relates of Sesostris is historically true of Rameses II and justifies our application of the written history in which no Rameses appears to the monumental in which the name of Sesostris is not found. That we should be able to frame from their union a narrative in which every part of both shall find a place is not to be expected. Diodorus complains that the Greeks did not agree with one another in what they related of Sesostris his Sesoosis nor the priests with those who panegyrized him in song. He himself begins his narrative with a circumstance which betrays its own origin in popular and poetical fiction. It is a characteristic of such fictions to represent the birth and earliest years of those who are afterwards to play a distinguished part as corresponding with their subsequent celebrity. The father of Sesostris collected together all the male children who were born in Egypt on the same day with him and caused them all to be educated together that early familiarity might prepare them for friendly cooperation. Their training was such as the future conquerors of the world from India to Thrace might well need none. was allowed to take food in the morning till he had run 180 stadia at least eighteen miles. While yet a youth he was sent with his companions by his father to undergo a still further hardening in the deserts of Arabia and subdued its inhabitants on whom the yoke had never been imposed before. Next he was dispatched to the west where he subdued also the greater part of Libya. That some reason might appear why his father anticipated such celebrity for his son.

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