

Kai Kobad or Kobad reigned a hundred or a hundred and twenty years and that he embraced the Hebrew faith. The inscriptions on the rocks of Arabia Petraea called Sinaitic mention a Kubeda, grandson of Kodzu of Egypt, who had mining lands in that peninsula. The Turanian Etruscans on several monuments, worship him as Kupida, the Latin Cupid. From him came the name Copt applied to the Egyptians, and in Greek mythical story he is Ægyptus an Argive king. But Ægyptus is no myth: his name appears on many an Egyptian monument as Aahpeti, the father of Ahmes and grandfather of Neb-pehti, the so-called Apepi or Apophis who reigned a hundred years, and in whose eighth year Joseph, according to Eusebius and other authorities, was exalted to the position of second ruler in the land. The Sallier papyrus in the British Museum tells how this king gave orders to close all heathen temples and to worship only Sutekh, the one God. This is the Shaddai of Genesis xvii. 1., xviii. 3., Exodus vi. 3. and of many parts of Job, as in v. 17., vi. 4., viii. 3., etc., meaning the Almighty, the name by which God revealed himself to the patriarchs. It is the Tsnyotadzu of modern Japanese, a Turanian tongue, having the same signification. This Pharaoh was Joseph's convert and an active missionary on behalf of the one living and true God, under whom Job of the land of Uz became

a prophet. He was a Hyksos or Shepherd King as Brugsch and all Egyptologists admit, and the Turanian origin of the Shepherds cannot be denied.

The last of the Kaianian dynasty which Kobad inaugurated was Kai Khosrou. The last of the Argive line of Ægyptus was Acrisius, the golden. The last male of the line of the Aahpeti or Apophis of the hundred years was Methosuphis, the Hebrew Mezahab, the golden, and him the truthful monuments call by the name Har-em-hebi, or the Golden Horns. His daughter Mutretem married the new Pharaoh who knew not Joseph, the second Thothmes and first Rameses, for he bore both names, whose son Rameses II persecuted Israel. Under this Thothmes, called Gushtasp or Vistaspa by the Persian writers, Zarathustra or Zoroaster introduced his new religion, not into Persia, but into the ancient land of Egypt. The contemporary of Har-em-hebi of Thebes was Amenhotep IV, whom the priests of Thebes had driven away north to Tell el Amarna, because he had apostatized from the old idolatry of Amun and had set up a new religion, the worship of the disc of the sun under the name of Aten, having changed his own name in its honour to Khu-en-aten, "splendour of the sun's disc." Thus Zoroaster had before him heathen idolatry in the worship of Amun and a hundred other gods, the Monotheism of Aahpehti, Joseph and Job, and the