

oral tradition and put into fragmentary written form by various hands some hundreds of years before his time, in the year 1000, by command of Mahmud the Great. Mirkhond, whose history of the early kings of Persia took advantage of the work of many predecessors in historical narration, belonged to the fifteenth century. The facts of the Shah Nameh and of Mirkhond's History substantially agree, but the books were both written by devout Mahometans who regarded Zoroaster as an imposter and are severely silent on the subject of idolatrous worship. There is a good deal of demonology in the early part of the history, and it is related that Jemschid, a semi-mythical king like the Egyptian Osiris in character and fate, under the delusion of Satan proclaimed himself to be God and called for divine honours. In some parts of the narrative a connection with Hebrew history is attempted, as where Gurshasf, the last of the Pishdadian dynasty is made the son of a daughter of Benjamin, Jacob's son, and where Kai Kobad, the first of the Kaianians, is said to have embraced the Hebrew faith.

An analysis of the history reveals some strange facts. The most startling is that it is not the history of an Aryan people at all. Its kings and heroes are almost without exception Turanians, and their story finds its reflection in many lands in which the northern Turanian peoples have made their home. The same

personages are found in Greek mythology, in Roman legendary history, in Sanscrit epics, and, more truthfully on the monuments of Egypt, the rocks of the Sinaitic peninsula, and the clay tablets of Bablyonia and Assyria. The Dikhans who preceded Firdusi gathered these legends and traditions no doubt from the lips of inhabitants of Persia who spoke Persian, but the great bulk of population in that large empire was of Turanian blood. Such were the Susians, Parthians, Hyrcanians, Carmanians, Bactrians, and many other nations within its bounds. By comparing the notices of foreign tribes on the Egyptian and Assyrian monuments and those made by the earlier Greek geographers and historians, all of these tribes may be traced back to an ancient home between the Nile and the Tigris. There, from a period antedating the call of Abram and extending as far down as or in some cases farther down, than the Exodus of Israel, arose through the medium of ancient Turanian bards a great fund of legendary lore that was afterwards carried to the ends of the earth, and geographically located in the land of the tribes' adoption. The so-called mythology and early history of all civilized nations, from India to Britain and from Greece to Scandinavia, is of the same nature, in every case a loan collection taken from the aboriginal Turanian, be he Kshattriya or Pict, Messenian or Finn.

Firdusi and Mirkhond state that