

sun worship of the heretical King. Out of these he had to frame an eclectic system pleasing to the new ruler, who, as of Phœnician origin, had Semito-Hamite gods of his own.

An examination of the Zend Avesta or sacred book of the Persians, in its three parts, the Vendidad, Vispered and Yasna, and the Khordah-Avesta, discloses the fact that it professes to be in part a revelation from Ahura Mazda, the Wise Being, to Zoroaster. Those parts which are of the nature of hymns and litanies are not necessarily thus inspired. Ahura reveals the existence also of Angro-Mainyus, the Evil Spirit, co-eternal with himself, but yet to be destroyed by his power. Viewed as a monotheistic system or better as a dualism, there is much to admire in a so-called revelation which regards the world as originally created good in all its parts by a wise God. But as we pursue our investigations it appears that the Zend-Avesta contains a pantheon of original heathen deities and a pandiabolon of the same origin. Max Müller says: "Gods unknown to any Indo-European nation are worshipped under the same names in Sanscrit and Zend; and the change of some of the most sacred expressions in Sanscrit into names of evil spirits in Zend, only serves to strengthen the conviction that we have here the usual traces of a schism which separated a community that had once been united." The gods which are

objects of adoration are of three ranks, namely Amshaspands, Yezds, and Fervers. The minor devils are classed as Darvands and Divs, and among the former appear the Indian gods Indra, Siva, and the Asvin-Nasatya. Two of the Amshaspands of whom there are but six are Vohu-Mano and Spenta-armaiti, whose names are capable of translation as "the good spirit," and "the holy earth," but they are really those of King Gushtasp's historical son and grandson, for Spentarmaiti is a form of Esfendiar and Vohumano is his son Behmen.

Like the Hebrew Scriptures, the Zend Avesta deals largely in history, but it is the history of the imprecatory psalms. With Angro-Mainyus or Ahriman, the evil spirit, are allied Frangrace and Arejataspa, whom all commentators recognize as the same personalities as Afrasiab and his son Arjasp, the descendants of Tur, who was the son of Peridun or Thraetaona the founder of the Pishdadian dynasty. These are real historical characters and represent the leaders of the principal enemies of the Hyksos line in Egypt. The kings of that line, such as Kavata or Kobad and Husrava or Khosrou, are objects of adoration, and their enemies are objects of detestation. If the Bible had made Isaac and Jacob gods, and Ishmael and Esau devils, it would have followed the spirit of the Zend-Avesta. Even that obscure character, Mithra the mediator, is a reflection of no divine attribute, but