

The Open Court

A MONTHLY MAGAZINE

Devoted to the Science of Religion, the Religion of Science, and the
Extension of the Religious Parliament Idea

Editor: DR. PAUL CARUS.

Associates: { E. C. HEGELER.
MARY CARUS.



JOB'S WELL IN THE VICINITY OF JERUSALEM.
(See page 340.)

The Open Court Publishing Company

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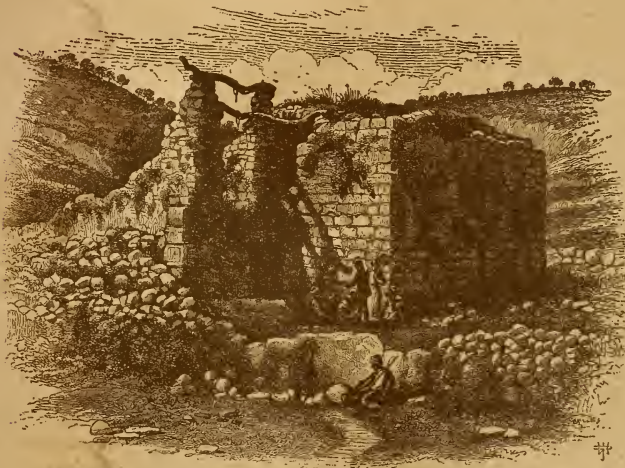
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Frontispiece to The Open Court.

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THE AVESTA AND THE VEDA.

WAS PHILO'S LOGOS THE SOURCE OF VOHUMANAH?

BY LAWRENCE H. MILLS.

*A Light Question Upon Avesta, which May Introduce Our Theme.*¹

ONE of the most ill-timed devices by which a group of parasites ever tried to wreck a subject was a suggestion of a decade past (for a moment also repeated by a man of reputation,—eating his own recent words). It was this, that the Avesta, even in its oldest parts, was no earlier than the Advent, and that one of its Amshas-pends was Philo's Logos. This is not the place to waste words on those who do not know that the purpose and "motive" of the Philonian Greek logos was radically the opposite to the "motive" of the origin of Vohumanah,² nor that the seven (literally six) cities of refuge mentioned in Philo Judæus had nothing to do with the seven spirits of Tobit, Ezekiel, and the Avesta, the *dynamis basilike* of Philo having been taken from the *Kurios* of the Septuagint, which the gifted Alexandrian in his (accidental) ignorance of Hebrew, supposed to translate *Elohim*.³ But it happens that the clear facts which these hasty observers have so singularly overlooked in claiming Greek origin to *vohumanah*, possess in themselves exceeding interest (quite apart); and this comes out most fully in the obvious

¹ These points occurred in a public lecture delivered at the Indian Institute at Oxford some few years ago, and were made use of in instructional lectures lately. They also appeared in the course of an article in *East and West* in 1902, at the invitation of its distinguished editor. The items are here revised and enlarged.

² For the Greek logos was invented as an intermediary between God and all matter, an idea which presupposes an original antagonism between the two, utterly repugnant to Zoroastrianism.

³ This latter slip, however, does not really affect the point.

answer which we have to give to a view now held, as I believe, by no expert of authority; for the one simple, but at the same time impressive, circumstance which proves, once for all,—and as one would say, without a returning question—that Philo could not have inspired the Gathas, is the forgotten point (or, perhaps, the as yet too little known one) that the Avesta, as all experts must acknowledge, is almost Veda. If the gifted Jew inspired the one, he could not well have missed the honor of being father to the other also.

Veda and the Post-Vedic Indian.

The incalculably rich and varied Indian literature opened to us, indeed, an incomparably interesting world of old-time civilization,—and that so closely subtle and compacted as to be at times almost *blasé*. We have delighted in the grand and richly colored Rik where gods, heroes and demons struggle in a maze of close particulars, so dim as to specific points, in fact, as to be in places almost a tangle, but all combined in a moving mesh-work out of which life's passions glint at every turn. We have enjoyed the calm Brahmanas with their placid puerilities, set here and there with the invaluable lines of early myth and deeper thought; and we have been often pleased with the melodious epic, till at last the "Friendly Counsel" with its inimitable fables has fairly won our hearts; and we have stood throughout in respect at what may well have been the earliest sources of speculative conjecture. But who ever dreamt that there was a Veda, in some respects equal to it all, and superior to much, far up in the misty north, a thousand miles from Ganga, and as old⁴ perhaps as the oldest Rik?

Yet so it was, and it began to be suspected not so very long ago, for the tracing of the particulars still goes freely on. It is this which, strange to say, brings in the full evidence even of the Indian documents upon some of our own (Occidental) religious dogmas,—of which let the Philonians here take notice; not that there existed any closer historical connection between them and our religious views than that through the Avesta.⁵ No one who can read, as we may say, can well deny the identity of many thoughts in Avesta and in our Exilic or post-Exilic sacred Semitic books, even if we did not have the Gathic demon Asmodeus in the Book of Tobit where

⁴ At least as old as the Brahmanas.

⁵ See an article by the present writer on "Zoroaster and the Bible" in the *Nineteenth Century Review* of Jan., 1894. Re-edited in *The Open Court* of July, 1909, as also in translation into Gujarati, Bombay, by D. N. Cōorlāwallā, an accomplished Parsi; also in 1909 by an Italian barrister into Italian, and lately into French by Mlle. C. Michellet, of Lyons, France.

he was opposed, as in the Avesta, by the "seven spirits," not forgetting also the mention of the Persian Avesta city⁶ *Ragha Raγes, Rai*, all in a single piece, though not in a single chapter; but how much we are startled when we recollect that the Rig Veda itself is here related. It is indeed as we may say a far cry from the Ganges to Jerusalem, as even from the Indus by way of a Persian Babylon,—but longer stages have been "laid behind." Of course we have the additional item of attraction that the stories of these lores are the tales of our kinsmen,—and why not, of our very ancestors? May they not positively preserve the very myths of the ancient tree from which we actually descended? They certainly concern a bough of it.

Was Avesta then concocted in our A. D. One (sic) when the Persians' language had been Pahlavi for centuries? Did some ancient Chatterton of Teheran at the time of Christ, or just before it, weave such a cunning tale as even the Gathas tell us all unconsciously indeed, and as if in passing⁷ and wholly without effort to convince us, and even without one single attempt to state any one so-called historic fact in the historical manner? If he did, he must have been at work for India as well. But the age for such miracles in letters had ceased, or never was, in Old Iran, with all like hidden influences, long before it ceased in late Jerusalem.

From this let us proceed a little further.

The First Home of the Aryans and Their Migration; the Tribes Divide, Their Identities Persist.

To trace out, then, our analogies more fully, let us take first of all the familiar name "Aryan," which, while used as an adjective completing the familiar name of the Great Indo-Germanic race in general, is also much applied to the present Indians and Iranians. The term occurs frequently enough in the Rik, but strange (or, yet again, not so strange) to say, it is only marked as the "generic" in the Avesta, but it appears as might be expected enormously wide spread, and over all Europe as well as in South and mid-Asia. See it even in the Celtic *Iran* and in the Irish *Erin*.⁸ So I need not have

⁶ Recall also the statement that it was "also in the cities of the Medes" where some Jewish tribes were deported.

⁷ The only evidence which, in my opinion, is worth reading, is internal evidence. As I have said elsewhere, if any passage in the Gathas asserted that they were composed at any particular given period, I should treat such a statement as a mere curiosity. It is what the Gathas disclose in passing and with no intention to make a statement, which convinces us that they were contemporaneous with the actual events to which they allude.

⁸ So it is supposed.

paused to allude, if only with a few syllables, to distances. For no one anywhere, as we may now well presume, supposes that the Indians, as we have now so long named them, were indigenous to India, or that what influence they may have exerted issued originally and altogether from the land of the Seven Rivers.⁹ The present so-called Indians were invaders of course, coming down as a ruling mass into the lands now known by us as India from the north and the northwest, and by that same Khyber Pass which has seen the ingress of so many differing peoples at memorable epochs. We can easily trace their very movements southward and southeast. The old Rik of the Veda mentions the rivers on whose shores they dwelt at successive intervals as they slowly spread. The first Rishis sang of Indus with its tributaries, then the later ones at last of the Ganges. The men of the Brahmanas or commentaries had reached still more distant points in the same ever-persisting direction. But, what is still more decisive, we can also trace the sources of their movements, so to say, backwards to the North, till we find them as far up as Afghanistan, then leaving Vedic lore entirely, we actually discover their presence in feeble remnants among the Iranian tribes; that is to say, we have in Avesta, old and late, the presence of people who oppose the Iranian party, and who correspond, at least as to the chief name of their deity, with the Indians rather than with the Iranians, for they were termed D(a)eva-worshippers in reprobation. First they are seen in the Gathic Avesta as deadly foes of the Zoroastrians, then later as a beaten fragment left behind by their disappearing fellow-countrymen as a servile class. So, backward and northward, we trace the scattered throngs of tribes named Aryan, till we come upon what may have been a quasi-description of the primeval home itself (for all of them, as of all the other Aryans).

It would be, indeed, a point of peculiar, if not of solemn, interest if we could believe that we can fix the very spot which was once the early scene where the Indo-Germans acquired those dominant characteristics which distinguish them from the hardy Mongol and the brilliant Semite. But beyond all doubt we have really an attempt at least to allude to the "starting point" of all Aryan, Indo-Iranian migration. The account, as it has reached us, is contained only in a few sentences amidst much of a later type which could not fail to encrust itself upon it, helping however by its very presence to preserve the ancient hints.

We find this depiction in the celebrated first and second *far-gard*, or chapters, of the Vendidad (first in the order of printed

⁹ Or "of the five"; *panj-āb* is the "five waters."

texts in some editions, but by no means first in the order of genuine priority—this of course). Here we have a sort of rough Genesis with a series of Edens, and with successive expulsions. It is one of the most striking fragments of early fable (enclosing history) which has been left to either Aryans or to Semites.

The Exact Determining of Localities Is, of Course, Not Feasible.

Where the old place precisely was we can, indeed, never know, but the Iranians of the two (the future Indians and Iranians) alone report it, curiously enough. No place called “Arya” is prominent in the Veda, though the word is frequent, but at the very outset of the Avesta document we have the “fatherland.” It was *Airyana V(a)ejah*, the races’ “start.” The *Aryan*¹⁰ seems to have been the “tiller” first rallied to his work, and we have in the scant narratives one of the first records of an attempt to rise above the level of the otherwise universal savage life.

The March of the Aryans.

Wherever the land in fact really was, it cannot fail to impress us as the momentous scene of the first movement of the present dominant races of the world, to subdue predestined subjects.

The Stirring Cause.

It would seem to have been somewhere up in the frozen north, for the first resolution to move on came from the constraining force of weather; that is to say, from cold: “Ten months winter, two months summer, cold on the land, cold on the water, cold on the plants, cold on all, winter demon-made.” From this began that mighty march of the Aryans, if not of all the Indo-Germans, whose subjugating footstep presses everywhere as beneficent, let us hope, as it is irresistible. It received its first impulse from that universal and imperative cause of many similar advances—I need hardly name it—discontent. It was, however, no unreasonable nor sudden restlessness, nor was it brought on by a change which was rapid in its effects. Its cause was one of the most unbearable of those powers which afflict us, and also one of the most prohibitive, if not destructive, to the prospects of an early civilization. Climate, that sovereign power under which the “mode of motion”¹¹ appears to be modified or diverted (for it cannot be destroyed), was—as so often—the impelling force. Not perhaps for the first time;—that can

¹⁰ I trace the word to the root *ar*, “to plough,” as in *aratrum*.

¹¹ Heat.

be hardly possible, but for a first time, in an energetic primeval line, it gave the push of fate, and stirred in the virile breasts of our forefathers or fore-kinsmen¹² their first fixed thought of tribal, not to say of national, prospective, pioneer adventure, as a unity. It was, indeed, no foolish curiosity which led them on, for these Aryans were as little fanciful, if we may judge from their practical points in literature, as also in polity, as any of the other main divisions of mankind. Their reasons were indeed less trivial than those which induce most similar decisions. They moved out, as we gather from the venerable tale, before the temperature as it chilled, one of the most convincing of all motives for a migration—receding step by step.

Whence Came This Climate's Fall?

What sort of a fall in temperature was this particular one recorded? We know that in lands now ice-bound throughout the year, the bamboo once grew in torrid heat quite half-a-foot in thickness and rising to a dozen yards. So the elephant, as we know from fossil ivory, once stalked in the dense fens of hot Siberia. Can it be possible that these strange words of the book *Vendidad* actually report a similar change from a similar cause? And was that cause conceivably the original decline of caloric upon the earth's crust, or was it induced by a sun's periodicity,—colossal inference,—or by what? If it were the former, what an obtrusive item, or rather what a dominant occurrence, do we possess in this remote event of which we have so clear a trace,—a change from the cooling of a region upon the surface of the globe in the course of the original refrigeration, and within human times,—not in human history, of course, but in human myth, reflecting earlier tales, that grew from fact.

And why should this be so stoutly doubted,¹³ as, doubt it, of course, we must? That its main idea was mere guess-work of the story-tellers lighting upon frost as a chance of theme, does not seem to be so likely. The simple seers of the villages would not so naturally have chosen such a fancy as cold for the conceived-of motive, or moment, in driving a whole people out. Some actual past event of the kind, in immemorial times, had evidently sunk deep in the hereditary traditions and memories of the infantile but sturdy generations.

And why, indeed, should a climatic crisis be regarded as so in-

¹² *Sic.*

¹³ Not that any one has suggested such doubts, the idea is now first mooted.

credible?¹⁴ For, as a civic mass, they would have left no home for merely a few bad seasons. Generation after generation in pre-historic times must have felt the gradual closing in of a polar world, and the forebears of these myth-weavers of Avesta may have been among their number.¹⁵ Crop after crop must have become impossible, as we see them indeed now failing in our Middle Europe. The herbs, the fruits, the cereals, shrank and grew tasteless under the freezing chills; and the "tiller," *Aryan*, was obliged to turn southward seeking the summer zephyrs, coming down and ever further down from his more northern home. That region, which, from its moderation was once the only habitable territory for a man, actually once around the poles, became no longer possible, and the moving tribes marched ever southward as the seasons cooled, led on, and it may be "lured" on, by vegetation. At last they reached the land soon called as they were, Iran, in memory perhaps of their more ancient birthplace, a name which they have retained, and which has survived among us until now. The plains and vales of Iran stretched far and wide before their view, southeast of the Caspian, southwest of it, and south of it. A part of them found support enough, as we observe, in the nearly middle Aryan territories; and a part broke off in huge banks, or strolled away in driblets still further south, down through the Afghan passes ever south and southeast, till they reached the Five Waters, the Punjab, and became the Sindhus¹⁶ or Hindus, the river-men, and with a singular destiny before them. But the old name still held; the Aryans were *aryans* still.

The South-Going Aryans Lingered for a Time in the North, Almost as Iranians.

For a long time the territories of the two kinsfolk touched, or almost touched.

The Gadharvas of the Veda, who recall the Avesta name *Ga(n)dar(e)va*, were with *Apsaras*, as far north as the vales of Kubha, or Kabul. Not far distant was the *Krumu* which was the *Kurum*, and the *Gomati* which was *Gumti* (*Gomal*), and the *Çutudri* which was the *Sutlej*, and even the half-mystic *Rasa* which was the

¹⁴ So let me say, anticipating hesitation.

¹⁵ See Dr. Warren's most valuable work upon *Paradise Found* (at the Pole).

¹⁶ The Greek form of their present name, the Indians, rather than the Sindians (sic) came through the Avesta, or at least the Persian: Hindu is Iranian as against the Indian *Sindhu* (the same word with phonetic change). Hardly my own original view; yet see the *Century Dictionary of Names*, as if there were hesitation here.

Rangha. As the common native home is named in the Avesta, so their primeval history is disclosed, not told, in both the ancient documents. It is a history repeating its predecessors, as history seems ever destined to repeat itself, working forward with pathetic effort in its spiral, returning, but not always, to the self-same center in a vicious circle, on a beaten track. When they had reached the plains of Iran where we left them still undivided, the same deserts again stretched before them ever south, arid and hopeless as they are to-day. But not arid, as we may believe, from the salts of evaporated seas alone; parts of them were waste as well, no doubt, from other causes, and from the reverse of that which first impelled the Aryans to break up their early borders. The summer's drought became at one point, desolating, for it was not sufficiently relieved. Their first struggle was for water.

The Azhi.

Why did the rivers fall, and the rain hold off? Some power was at work against them in the distant upland from which the rivers rolled, or in the distant heavens from which the rain-streams poured. They thought this influence was personal and preternatural. What else could they think? Some accursed being in the sky was busy and active, toiling to accomplish their defeat. Sometimes they thought the clouds themselves were outside walls,¹⁷ sometimes the limbs of some huge animal they feared, shut in the clouds as nutriment. The dread dragon-monster of their early tales and terrors gave the first outline to the eye of their imagination, as the boa constrictor of the south helped on the image there.

Some snake devil up above, both near and far, was winding his fell coils about the cloud-cow dripping to be milked. In the Veda he was called the *Vritra*, the "imprisoner," and so *Verethra* in Avesta. His other name was *Ahi* in the one lore book, and still more originally *Azhi* in the other. He is six-eyed and triple-headed in the one, six-eyed and triple-headed in the other. He has his title *Dasa*, "scorcher," in the Veda, and he is *Daha(ka)* (the same) in the Avesta.

His bellowing strikes terror in the one, we only hear his cursed petitions in the other. His object in the one is destruction simply, and in the other he would "empty the seven Karshvars¹⁸ of the earth of men." *Apaosha*, the withering drought fiend, becomes his servant. The cloud-war becomes a god-war.

¹⁷ See Bergoigne (?).

¹⁸ Main divisions of the earth.

The same thing is taking place to-day. Drought is the murderer in large tracts of India; and in Iran it has, with other influences, in places literally swept the signs of human life away. So of old: blighted harvests brought on famine; dried-up rivers exhaled their poison, the virus of the reptile; the cattle drooped, the flocks grew small; the hardy camel pined; and the Indian and Iranian called on the same gods, and in hymns which have long been silent, for their help. Strange, and yet not so strange, to say, they used the very meters in those vanished hymns which are still sacred now;¹⁹ and the same great deities took up the contest. The creator of all was *Ahura* in the Avesta, and *Asura* (the same) in Veda.²⁰ There was *Mithra* among the one set of tribes, and *Mitra* among the others. The old god *Athar*, whose form half perished from the Rik (though re-appearing later) was strong and resistless in the sister-creed, while *Agni* took his place in Indian chants.²¹ But the very name of the chief combatant of *Azhi* is *Verethraghna*, the fiend-smiter in the Avesta, and *Vritrahan* (the same) in Veda. There was *Gau*, the kine, the prize of the warfare, in both. There was *Vayu*; and there was *Soma* who set on valor on the one side, and *Haoma* (the same) on the other, till we come upon the glorious abstracts which become later the Archangels of Avesta (the *Ameshaspentas*). We have *Rita* (the law) on the one side, and *Asha* (was it *arsha*? the same), the law, on the other; there was *Manyu* (spirit) on the one side, who was *Mainyu* (spirit) on the other;²² there was *Vasumanas*, "who had the good mind" (in the Rik), and *Vohumanah*, "good mind," in Avesta. There was *Kshatra*, the kingly power, who was *Khshathra*, kingly power; there was *Aramati*, the devoted mind, who was *Ar(a)maiti*, the devoted mind; there was *Sarvatati*, healthful weal, who was *Haurvatat* (the same); and there was *Amritatva*, who was immortality, and *amcretatat*, the deathless long life, here and hereafter. Outside of these there was *Çraushti*, "willing hearing," and *Sraosha*, "heedful listening."

The Demons.

And the same demons too often fought against the saints on either side (indifferently). There was *Ahi-Manyu*, "dragon fury,"

¹⁹ We judge so from the meters of the Gathas and of the Rik and from those in other and later songs which have been left to us.

²⁰ Or an *Asura*; *Varuna* is also constructively *Asura*. The Rishis themselves hardly know when to speak of an *Asura* as a separate person, or as designating the great class.

²¹ He has been in his turn half-forgotten in Avesta.

²² Not, however, an *Amesha*, more another name for *Ahura*.

on the one side, and *Angra (Azhi) Mainyu* on the other. There was the *Druh*, a harmful lie-god, and the *Druj*, she-devil, on the other. There was *Drogha* and *Draogha*; there were the *Yatus*, who were *Yatus*; there were *Rakshas*, demons on the one side, and *raksha-doers*²³ on the other; there was the *Danu* and the *Danu*. *The same human, or half-human helpers took up the cause. Yima*, in his heroic character is *Yama*. *Trita*, the mysterious "third one" in the Veda, is *Thrita* in Avesta; *Traitana* is *Thr(a)etaona*; *Kavya Uçana* was *Kavan (Kavi) Usan*. The features of the encounters are alike; the god-war became a "faith-war." *Trita* drinks the *soma* to stir his courage, while *Kavya Uçana* forges his iron bludgeon: so *Thrita* of the Avesta prepares the *Haoma*, and *Kavan (Kavi) Usan* is on his side. *Traitana* smites the *Dasa*²⁴ with his brass-pointed mace. His tribe name was *Aptya*,²⁵ and so in the Avesta it was *Thr(a)et(a)ona Athwya*²⁶ who smote the same dragon three-jawed and with thousand jointings,²⁷ and of mighty strength which *Angra Mainyu*, the torture-god-wrath,²⁷ made against the corporeal world. In India the old form faded and the Hercules of the South appeared: *Indra*, the Samson of the Veda, took up his bolts. He sometimes takes on the vanished title,²⁸ yet his own name, strange to say, is once uttered in the Avesta.²⁹

Man Side-by-side with Gods.

Man not only took part, but helped on the gods with equal energy. *Keresaspa* (in Avesta) is almost an *Indra*, and so men help on throughout in Veda. *Sacrifice*, itself, as if half-deified, did much in the struggle too. So also in Avesta: "O *Arđvi Sura Anahita*,³⁰ with what offering shall I serve thee, that thou may'st run down, that the serpent slay thee not, damming up thy streams?" The *Yasna* answers, "with offering and libations"; these are the powers and the weapons which arm both defence and attack throughout.

The almighty force was fire, and in both communities it never

²³ *Rakhshaiti*, my suggestion in *SBE*, XXXI.

²⁴ See above.

²⁵ Water-clansmen.

²⁶ I would now suggest *Awthya* as of course, and a corresponding change in the analogous Vedic form, as in the texts.

²⁷ So I suggest an alternative.

²⁸ *Trita*.

²⁹ It was perhaps after all a re-growth from a twig beyond the mountains rather than indigenous.

³⁰ "Heroic one of spotless (waters)."

faltered,³¹ as the battle raged. The grass was spread, the seat was made, (*barhis* in the Veda, *baresman*³² in Avesta), the hymn was raised, the ear was gained, the sticks twirled furiously and the sparks appeared, the fire came, the god lit on his throne. His word went forth, the cloud-flame fell, the lightning struck, and the monster quailed; his folds were burst, and the showers loosed, with all the blessings which they brought or symbolized.

The Same Heroic Deeds.

Different heroes, both Indian and Iranian, bring on the same salvation by the same deeds, and sometimes they even take the self-same names.

The half-god *Keresaspa*, as above, does the same work as *Trita*, and for the matter of that, as implied, he does Indra's too. This was to be expected in the successive developments of myth, and it has analogies in every ancient record of the kind; gods and devils, demons and angels, borrow everywhere each other's deeds, as do heroes and their opposites, as if by merest chance (in all such lores).

The Reason Why.

Yet there remains always the reason why successive champions should meet successively the selfsame foe. The *Demon's work was nature's course*, and so ever fresh as it recurred. Decade after decade,—if not year after year,—the same serpentine power wrapt his encircling length about the rain-clouds, and brought the famine on. How could it be possible that similar deeds done by successive heroes could remain unsung? The identity of the results would stereotype ideas.

The Gods of Peace.

And when the war ceased for an interval, the same *gods of peace* ruled in the happier time. There was *Airyaman* of Avesta, "friend true to *Airyā*," who was *Aryaman* of Veda, and *Nairyosangha*, "blest of man," who was *Naracansa*. There was *Bagha*, god of good-luck, who was *Bhaga* in the sister book; there was *Parendhi*, god of riches, who was *Puramdhi* in the Rik (though not personified), until we come upon a summing-up of favorites (favored for good reasons, if only for the moment); and they are

³¹ Though its name shifted back and forth; see above.

³² But if this form be original the etymology must be irregular. In all such cases the word should be rationally restored; no ancient document has been handed down intact. *Man* is mere suffix.

curiously enough counted up to the same figures (thirty-three) in both Veda and Avesta, in each division of the tribes.³³

And the same Human Princes of the Peace are in part common to both sides.

Vivasvant is *Yama's* father, and *Vivanghvant* (the same) is *Yima's*. *Yama* is a king of the blest, and so is *Yima Khsh(a)eta* (in Avesta). Some of those who were erstwhile warriors were later renowned in calmer days. So our *Thrita*, no longer spreading slaughter (see above), is now occupied in precisely the opposed direction; he is the first physician,³⁴ and so in the Atharvaveda³⁵ (he extinguishes disease). He even gives elsewhere to the gods the boon of slumber (XIX, 56, 1); in yet another place he gives long life to men; in yet another, any evil thing is to be brought to him to be appeased.³⁶ In another³⁷ he appears as poet.³⁸ *Kavan* (*Kavi*) *Usan* backed up the *Thrita* in his duel, as we saw,³⁹—but he is also engaged in kindlier work, and reinstitutes great *Agni* as high-priest, leading the heavenly cows themselves to pasture.⁴⁰ Again it is another person, if *Vafra Naraza* be a person, who in Avesta takes up the task of *Kavan* (*Kavi*) *Usan* (in the later books) and anticipates air-navigation,⁴¹ for he tries to fly to heaven.

Such are some few of the parallels. Well indeed are these Iranian texts called three parts Veda, so far at least as the tales they tell may tally. The word itself too, *Veda*, is near *Avesta*, which however may be a *Vista*⁴² with a prefixed *a*, *a-Veda* and *a-v(a)edha*⁴³ touch everywhere. While of the meters which I mentioned⁴⁴ one of the oldest, and not least beautiful, Vedic Trishtup, survives in some of the choicest of Avesta hymns. And these analogies tell irresistibly toward the argument for the earlier age of even the later Avesta where, for the Iranian side, the analogies for the most part abound.

³³ In the Atharva Veda we have it on Sanskrit side; and so, sure enough, in Yasna (1, 33); not perhaps that the same gods were actually meant at all times when the figures were used, but the number was once emphatically solemn, and the old impression lingered with the relic of a forgotten reckoning.

³⁴ Vend XX. See also XXII for other healing.

³⁵ VI, 113.

³⁶ Taittiriya Sanhita, Black Yayur, Veda, I, 8, 10, 2. ³⁷ R. V. VIII, 47, 13.

³⁸ R. V. I, 105, 17.

³⁹ Or Rishi.

⁴⁰ See above.

⁴¹ I can however find no exact parallel in the Veda. In a later book (Bhagavita-gita X, 37), he is the first of poets. He has four sons in the Mahabharata, who sacrifice to the Asuras, as he does to Iranian Ahura.

⁴² The same as *A-vitta*, *t* before *t* goes over to *s* (*st*).

⁴³ *V(a)edha* occurs in the Avesta, but more in the kindred sense of "possession." According to all analogies an Iranian *V(a)edha* might, however, precisely equal *Veda*.

⁴⁴ See above.