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T. K. C.

WHI], Mt. 112 f.  
OLOGIES, II, § 2 (c).

ment (§§ 13-15).  
Magi (§ 17).  
on Israel (§§ 20-22).  
tion, "Wisdom," etc.  
25).  
(§ 26, end).

the Perso-Iranians,  
; hence the religion  
strianism. Western  
ore usually speak  
the Magi. It is not  
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days, had been introduced at the time of Darius, about 505 B.C. The entire question as to the Achemenians being Zoroastrians is still under discussion. We know, at least, that ARTAXERXES I. and his successors were Zoroastrians.

For references consult C. de Harlez, *Avesta*, II, 1221, *Introd.*, x, xvii, c x; Darmesteter, *SBE* 4 (1880), *Introd.*, xlv (and ed. 1890); *Le Zend. Avesta* (3 vols., 1893), vol. 3, *Introd.*, lxx; Windischmann, *Zoroastriache Studien* (1893), 121; West, *SBE* 47 (1897), *Introd.*, xlv.

According to Herodotus (1132) no Persian could sacrifice without a Magian priest. This indirectly proves that there was a religious connection between the Persians and the Magians.

### 3. Greeks on Magi.

Everything implied in the statements of the Greeks regarding the usages and the doctrines of the Magi is genuinely Zoroastrian. The Magi allowed the bodies of their dead to be torn by dogs and birds of prey. They regarded it as a laudable act to kill many ants, snakes, and other vermin as possible, whilst they held the life of a dog as sacred as the life of a man (Herod., 1146). Marriage of near relations was with them a pious custom (Strabo, 1523). All these things are treated with some fulness in the Avesta. Plutarch (*de Is. et Os.*, 46) explains the Magian zeal for destroying all unclean animal life on the ground of the Zoroastrian theology, and quite in accordance with the Avesta, as follows: 'Among plants, they attribute the one to the Good Divinity, the other to the Evil Genius; similarly with regard to animals; the dog, birds, and the hedgehog belong to the Good Divinity; the water-rat belongs to the Evil One. On this account they esteem him fortunate who has killed the most of these beasts.' Plutarch (*de Is.*) gives a sketch of the doctrines of the Magian Zoroaster and of the mythology of the Magians. He clearly develops the outlines of the dualistic system; the two primeval spirits and their incessant warfare; creation and counter-creation; the division of the universe; its limited existence; the end of the evil principle; the regeneration and purification of the world (*de Is.*, 47; partly drawn from Theopompus).

Arcanios was mentioned for the first time beside Ormazdes in a lost work of Aristotle, according to Diogenes Laertius (proem. 7). The name of Zoroaster occurs earlier in a fragment (42) of Naodios, and in Plato (*Alib.*, 1122), who calls him the son of Ormazdes. For Western writers Zoroaster is always the Magus or the founder of Magianism (Plut., *de Is.*; Plato, *loc. cit.*; Dioz. Laert., *proem.*, 2; other passages in de Harlez, *op. cit.*, 189; Max Duncker, *GdA*, 450). The ancients also give some details as to the childhood of Zoroaster and his hermit life (Pliny, *HN* 39.2; Plutarch, *Zoro.*, 4; Dio Chrysostom, 210). They call him sometimes a Bactrian, sometimes a Median or Persian (ep. Jackson in *Jour. Amer. Or. Soc.*, 15222). No reliance can be placed on their references to his extreme antiquity. Herennippos of Smyrna placed him 500 years before the Trojan War; Nautilus, 600 years before Hermes; Aristotle assigned him a similar antiquity (Pliny, *HN* 30.1; Dioz. Laert., *proem.*, 2; ep. Jackson, *Jour. Amer. Or. Soc.*, 171, and *Zoroaster*, 150-172). Agathias (274) rightly remarks that it is no longer possible to determine with any certainty when he lived and legislated. 'The Persians,' he adds, 'say that Zoroaster lived under Hystaspes, but do not make clear whether by this name is meant the father of Darius or another Hystaspes.'

What the Greeks regard as the doctrines of the Magi the Iranians themselves call the doctrines of Zoroaster. The native accounts bring the personality of Zoroaster into the foreground. To him alone Mazda

vouchsafed the Law and the Holy Faith, and ordained him as the teacher of men. The Avesta, or Zoroastrian bible, makes only occasional reference to the external circumstances of Zoroaster's life, for the part of the Avesta which was specially devoted to the story of his life, the so-called Spēnd-Nask, is lost. Its contents, however, have been worked into the Pahlavi literature, which in three places gives a description of his life. These interesting accounts, two of which occur in the fifth and seventh books of the Dinkard and one in the Zartūst-nāmak,<sup>2</sup> have been translated by E. W. West

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under the title, 'Marvels of Zoroastrianism,' in *SBE* 47 (1897).

These narratives have a mythical tinge that is quite oriental; they are not histories, they are legends. Already in the Avesta Zoroaster appears for the most part as a legendary personality.

He stands in personal intercourse with the divinity. At his appearing all nature rejoices (*Vand.*, 13.1); he enters into conflict with the demons and bids the earth of their presence (*Vand.*, 17.1); Satan approaches him as tempter to make him renounce his faith (*Vand.*, 19.1). The destiny of his life is a succession of marvels. The divine powers themselves initiate him into his high calling, and during the whole of his prophetic career they stand by him with their counsel.

Many scholars therefore have regarded the personality of the prophet as purely mythical (Darmesteter; Kern, according to Tiele, *Konfession*, § 99). This is certainly going too far. There is no reason to doubt the existence of the religious founder, Zoroaster; he lives too strongly in tradition. The legend of Zoroaster is not one to be deprived of all historical foundation.

Zoroaster's real name is Zarathushtra, Modern Persian, Zardusht; it seems to mean, 'Possessor of old camels.' His father was Pourushaspa, of the noble family of the Spāmas, his mother Dughdihōvā. Regarding his

### 5. Traditional data.

native place there is a double tradition. According to one, the house of his father was situated in Arvāna Vaejo upon a hill of the river Darja (the modern Darja, in northern Azerbaijan, and Zoroaster was born there. According to the other tradition he came from Ragha (Rai; see RAGH.) in Media proper. In Sassanian times, Ragha as well as Atropatene was an important seat of the priesthood. In Ragha resided the Zarathushtrōtoma, the supreme head of the church. The riddle of the contradiction has been solved by Jackson. According to a statement of Shahroastan, Azerbaijan was the home of Zoroaster's father, whilst his mother was by birth from Rai (Jackson, *Jour. Am. Or. Soc.*, 15223; Darmesteter, *SBE* 4 *Introd.*, xlvii).

The most important traditional data of Zoroaster's life are as follows. When he was thirty years old, in a vision upon the bank of the river Darja, the archangel Vohmāno appeared to him and invited him to a conference with Mazda. This first meeting, which is recorded also in the Avesta (*Yasna*, 43), is to be regarded as the coming of the new religion and as the beginning of a new era of the world. Seven other conferences followed in the next ten years. In the first two years, at the command of the Lord, Zoroaster preached the new doctrine to the Kavis and Karpas—*i.e.*, the ruling idolatrous priests of the land—in the presence of the prince of the region, a Turanian; but without effect. The injunction of 'next of kin' marriage shocked them. He then betook himself to Seistān, to Parshatjan, who allowed himself to be converted, but not in public. It was only Zoroaster's own cousin, Maidyōi-mānōgha, who first openly professed himself his disciple, so that the prophet disheartened cries out: 'In ten years I have won only a single man!' Mazda now sent him to the court of King Vīštāspa. There he had first to undergo cruel imprisonment; but after two years he finally overcame the opposition of the idolatrous priests and converted the king. At this time also the brother of the king, Zairiv iri, as well as the king's son, Spēnti-lāta, and both the Vizirs, namely, the brothers Frashashtra and Jāmāspa, became wholly devoted to him. Zoroaster lived to see the great religious war with King Arjāt-aspa, who invaded Iran with the Hyaxnas and was defeated, but met his death by the hand of a Turanian, it is said, at the age of 77 years and 40 days. The Avesta does not definitely express itself regarding the home of King Vīštāspa; it is only the latest tradition that locates the seat of the king, and also the scene where Zoroaster successfully taught, in the E. and especially towards Bactria.

If there is anything historical in these notices it is the

<sup>1</sup> Contrast Is. 66.3 (see Dog, § 3).  
<sup>2</sup> This forms part of the *Selections of Zād-spānam*.