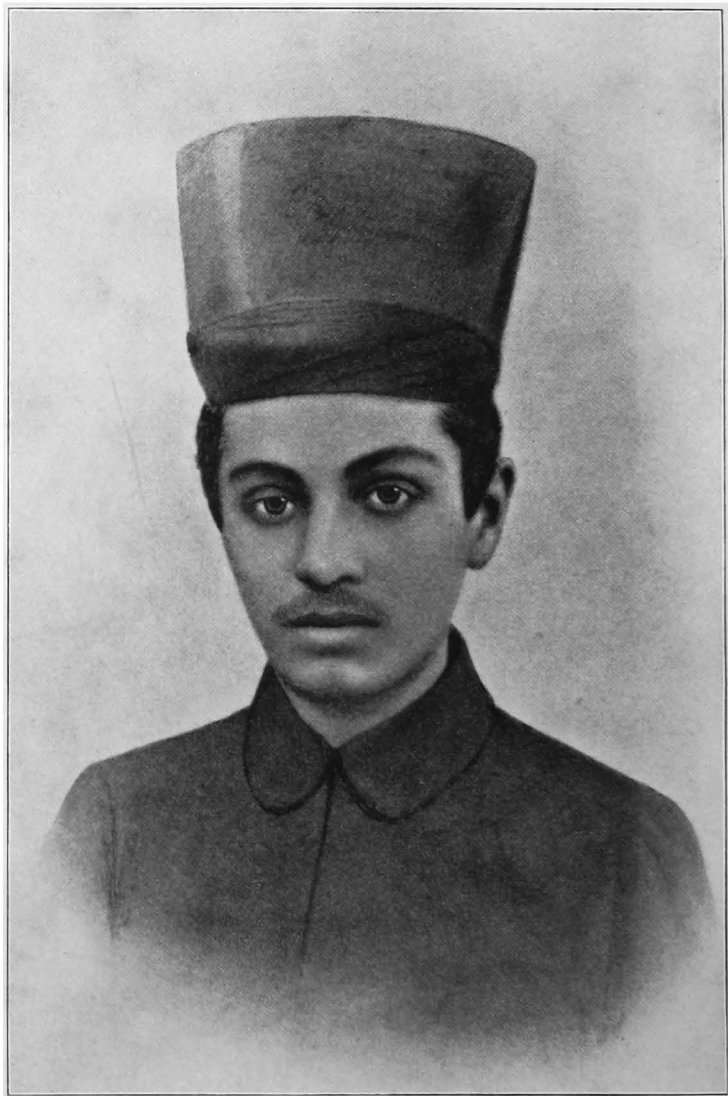


ZARATHUSHTRA IN THE GATHAS.



Yours fff
C. M. Cursept

To H. E. Lord Sandhurst,
with the best regards of the
Author

ZARATHUSHTRA IN THE GATHAS.

AND IN

THE GREEK AND ROMAN CLASSICS,

Translated from the German

OF

DRS. GEIGER AND WINDISCHMANN,

WITH NOTES ON M. DARMESTETER'S THEORY REGARDING
THE DATE OF THE AVĒSTA,

AND

AN APPENDIX,

BY

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LEIPZIG: OTTO HARRASSOWITZ.

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PREFACE.

It is now fully ten years since the Oxford Clarendon Press issued in two volumes my English translation of the German of Dr. Wilhelm Geiger's *Ostirānische Kultur im Altertum*. This volume on *Zarathushtra in the Gāthās and in the Western Classics* was then intended to have been the third of that series. But owing to the precedence of publication which I have given to my editions of some of the important Pahlavi Texts, this volume had to be put off for several years.—The essay on “Zarathushtra in the Gāthās” is the rendering of the German MS. text of Dr. Geiger, which is for the first time printed in this volume (*vide pp. 159 seq.*). It may be regarded as the first concise and lucid discourse upon the authorship, theology, and monotheism of the Avestic Gāthās, the oldest and most sacred hymns of the Zoroāstrians. Herein Dr. Geiger is able to draw from his close research the following inferences:—(1) The Irānians had in very olden time, and without any foreign influence, independently acquired through the Zoroāstrian Reform, the possession of a monotheistic religion, and its founders had attained to that stage in ethics to which only the best parts of the Old Testament rise. (2) The Irānians display an inclination towards that depth of moral intuition which is perceptible in Christianity; at a very early period the Gāthās knew about the ethical triad of the righteous thought, the righteous word, and the righteous deed.

The second essay on Zoroaster in the Classical Writers is selected and translated from the late Dr. F. Windischmann's posthumous work, *Zoroāstrische Studien*. The German heading under which this essay is given, is *Stellen der Alten über Zoroāstrisches*, “References in Ancient Writings to Zoroaster and his Doctrine.” It is highly interesting, giving as it does a comprehensive collection of the foreign views of classical authors regarding the Persian Zoroaster and his Revelation.

As a supplement or appendix to the latter I have inserted in this volume my refutatory discourse on the Alleged Practice of Consanguineous Marriages in Ancient Irân to which the classical writers allude, as will be noticed from my translation of Windischmann's German.

As to the theory of the age of the Avesta, which I have here briefly touched upon, it is a pleasure to observe that those who imagine, like Darmesteter, a later origin for the Avesta, are compelled to assume that they were written in a dead language with all the older forms of the names. But this explanation presupposes that Avesta scholars in the time of Vologeses were already acquainted with the philological arguments developed in the nineteenth century A. D., which is absurd.

I must take this opportunity of acknowledging my deep gratitude to the learned friends who have kindly rendered me very prompt assistance in the course of my work. I have also to thank the Trustees of the Sir Jamshedjee Jeejeebhai Translation Fund for their kind patronage to this volume.

DARAB DASTUR PESHOTAN SANJANA.

15th December 1897.

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