

ZARTHUSHT-NAMEH ("Book of Zarathushtra")

Also known as *Zardosht Nameh*, this account of the life of Zarathushtra was written in Persian by a Parsi named Zartushi-Behram. It is dated 1277 A.D. This translation is by E. B. Eastwick, Esq., from Wilson, John, *The Parsi Religion*, Bombay: American Mission Press, 1843, pp. 477 ff.

A later translation into French was done by Rosenberg, regarding which Modi wrote:

M. Frederic Rosenberg, at St. Petersburg in 1904, under the title of *Le Livre de Zoroastre (Zaratusht Nama) de Zartusht-i-Bahram Ben Pajdu*. It is a very excellent book. It gives the Persian text of the Persian *Zarthusht-nameh*, and then the Persian text of a part of the *Dabistan* which treats of Zoroaster. It gives a translation into French with copious notes. The preface is interesting. It gives a list of technical Persian or Zoroastrian words.¹

While the composer of this poem doesn't identify his sources, it is generally thought to draw on two ninth century Pahlavi texts *Denkard (Books 5 and 7)* and the writings of *Zadspram (chapters 12-24)*.² Those in turn drew on portions of the ancient *Avesta* which are no longer extant, namely the *Chihrdad* and *Spand Nasks*.

Rosenberg lists the following manuscripts of *Zartusht-Nameh*:

- Imperial Public Library of St Petersburg (which he designates "P"),
- three at the Bibliothèque Nationale de Paris,
- two in the British Museum: Royal 16 B VIII 17th century (L) and Add. 27268 (M).
- Bodleian: 1947, 1948,³ 1949 (prose paraphrase)
- one in Staatsbibliothek de Munich: Cod. Zend. 72 (H).

To this can be added the following (there are probably many more):

- Scotland, University of Glasgow, Library of the Hunterian Museum, T.5.5. R. 6.21; R. 6.80. Dated 1677.

1 Modi, J.J., *A glimpse into the work of the B. B. R. A. Society during the last 100 years, from a Parsee point of view*, 1905.

2 Rosenberg xxx.

3 Defective copy of 1947, "badly copied by a European hand."

- USA, Massachusetts, Harvard University, Houghton Library, **MS Pers 16** ZARTHUSHT-i-BAHRAM ben PAZHDU. *Zartusht-Namah*.
- India, K.R.Cama Oriental Institute...

Neither A. H. Anquetil-Deperron's 1760 (Latin) translation, nor Eastwick's are free from errors; Rosenberg however used a critical approach to correct many of these errors.

-JHP, 2016

Invocation.

In all thy actions secret or displayed,
 Be it first thy care to seek thy Maker's aid.
 Through Him alone each work attains its end,
 And things opposed in just concordance blend.
 Omniscient Maker and Support of all,
 Creator, Ruler of this earthly ball!
 Lord of the seven skies and earths, for thee,
 Are spread the highest heavens, thy canopy,
 O God of wisdom, Lord of life, thy hand,
 Lit up the starry hosts, heaven's glittering band.
 Bright sun and moon, and Nahid⁴ queen of night,
 Tir and Kaiwan, Bahram, and Ohrmazd's light.
 All giving Lord! Creator, wise and just,
 How great thy bounties on the sons of dust!
 Reason and knowledge are thy gifts — to know
 The evil from the good and weal from woe.
 Let reason be his guide, and man shall gain,
 In each estate, a sure escape from pain.
 For those who strive to learn the faith of heaven,
 Be first their thoughts to God's existence given.
 And let them know this truth, — that God is one,
 Exists nought like Him, He is God alone.
 From man his Maker asks humility,
 Of prayer the accents and the suppliant's knee.
 Seek ye the truth? from me the truth receive,
 And thus instructed listen and believe.

4 *Nahid* is the planet Venus; Tir is Mercury; Bahram, Mars; Kaiwan, Saturn; Ormazd, Jupiter.

2. Beginning of the Book.

I saw a book in Khosraw's royal hall,
 Writ in the Pahlavi, for so they call
 That ancient tongue — the great arch-priest of fire,
 Had placed it there — chief of the learned choir.
 Within the book in varied tale were told
 The deeds of ancient kings and heroes old.
 There too the Zand-Avesta's sacred line,
 Was traced, holy Zartusht's book divine;
 And there the story of his wondrous birth,
 And all that marked the sage's stay on earth.
 Time-worn the volume and the mystic page,
 Was veiled in doubt, and dim with mists of age.

Said, then, the Mobad,⁵ "This sacred volume see!
 By this in heaven's pure faith instructed be."
 Then to my listening ear a part he read,
 And strong emotion through his bosom spread.
 "Learning," he cried, "herein would much avail,
 For mark this long-forgotten lore — this tale
 Of whom none knows the source — this ancient creed
 May perish, since but few this page can read.
 'Tis best that you this tale in verse should dress,
 And in fair Persia's tongue its words express,
 With wisdom ornament this faith divine,
 Renew its canvas in your living line.
 If thus the faith you celebrate, of thee
 A fair memorial shall established be.
 And thus renewed from thee, all men shall learn,
 The faith of old — to it for guidance turn.
 All will acknowledge that to us is given,
 The purest faith and truest road to Heaven.

[3. Notice of the poet himself.]

List to my words, for I too, — late have come,
 Among my fellowmen—not here my home.
 Bound on my waist the sacred belt [=kusti], behold.
 I too the sacred volumes can unfold.
 Then hearken, for on thee no loved one smiles,
 Nor wife, or child, from wisdom's path beguiles."
 He said, and as his counsel sage I heard,
 My heart was guided by the old man's word.

5 E: priest.

“My name,” I said, “will live to future years,
 And hope of Heaven’s reward the labour cheers.
 May God for this, the All-wise, Almighty Sire,
 Release my soul from dread of penal fire.”
 Home I returned, and pleasing visions steep
 My eyes in soft forgetfulness and sleep.
 I dreamed Srosh⁶ stood beside my bed;
 And, “sleepest thou idly?” thus the phantom said.
 “Awake, bethink thee of thy vow, nor pause,
 Till Zartusht sees renewed his sacred laws:
 ’Tis thine to gladden thus the prophet’s soul.
 And reach thyself intact the heavenly gaol.
 Hid intercession shall avail thee best,
 Before thy God — on him securely rest.”
 Scared by the vision, sleep my eyelids flies,
 I wake and bursting tear-drops fill my eyes.

All night, revolving in my anxious mind
 These thoughts, I lay, nor rest nor slumber find.
 Soon as the sun from out his turret high,
 Cast the first links of gold adown the sky,
 To Kai-Khosraw my sire’s most honoured ear,
 The strange relation of my dream I bear.
 (Know ye who would my place of birth inquire,
 ’Twas Kujapur⁷ the city of my sire.
 The house of Kuja is an ancient name,
 The children now, not first, approved to fame).
 “Beware,” he said, “no vain resistance raise,
 He pleases Heaven who at once obeys.
 No worldly cares disturb thy tranquil mind,
 In this behest thy only labour find.”
 Thus when I heard his answer, I prepared
 To execute my task and back repaired
 To the old priest who first aroused my zeal.
 “Begin,” I cried, “the work, for now I feel
 My heart with ardor filled.” — Thus then began
 The history of the past that ancient man.

6 So R. E: “a Darwish” (!) -JHP

7 Literally, “Where-town”! The writer seems to have been unwilling to mention the real place of his abode. -E.

[4. The appearance of Zartusht in the World.]

Tale of the old Priest.

When earth beneath the weight of evil groaned,
 No teacher, guide, or chief her children owned.
 Reckless of God, they felt no righteous awe,
 And cast aside the dictates of his law.
 The fiend accursed his banner wide unfurl'd,
 And shook his pinions joyous o'er the world.
 Exulting laughed haughty Ahriman,
 And marked creation struggling in his chain.
 Twas in that dark despairing hour, that God,
 To helpless man his saving mercy shewed.
 To save that rebel race his prophet rose,
 Salvation's portal opened to his foes.
 From the unconquered race of Faridoon,
 From royal sires arose the inspired son.
 As shoots the tender offspring of the vine,
 So sprung Zartusht from the prophet line.
 (Save God alone none knows or good or ill,
 Learn this ye wise — ye children of his will.)
 From Faridoon descended Petarasp.
 The wise and good, his son was named Pourushasp.
 Born of his loins the great Zartusht came,
 To free the imprisoned world from sin and shame.
 A sapling he of that same noble race,
 Lords of bright lineage, dignity and (trace.
 They called him Zartusht, and his mother's name
 Was the chaste Dughdov, fair, unspotted dame.
 Said then the priest, "now hear the legend true,
 When Dughdov pregnant of her Zartusht grew,
 Five slow revolving moons hail passed; again
 The sixth pale moon was hastening to her wane.

Dream of the Mother of Zartusht.

She dreamed she wondering marked in heaven's clear skies
 A cloud like to an eagle's pinion rue.
 So thick a gloom its gathering shadow spread,
 The sun is veiled, the day grows dark and dread.
 And from that cloud no rain, but, strange to tell,
 Lions and tigers, wolves and dragons fell,
 The crocodile and panther of the waste,
 All that is horrible, misshapen, vast,

The writhing serpent and the bird obscene,
 All things detested that the eye has seen,
 Or fancy feigned, and still with gathering storm,
 Fast falls each savage shape, and grisly form.
 Sudden from forth that phantom train appears,
 One who than all a ghashtier semblance wears.
 On Dughdov rushing, in her tender side
 The direful monster tore an opening wide,
 And thence the infant Zartusht in his grasp
 Dragged forth to light — death seemed in every gasp,
 But on their prey ere yet those jaws could close,
 Loud threatening shouts as those of men arose.
 And in that hour of seeming misery
 While hapless Dughdov strove for aid to cry,
 “Wail not,” her infant said, “for not from these
 Shall harm approach me or destruction seize.
 God is my guardian and protection. He
 From every evil thing shall keep me free;
 Then dread not, though you view assembled here,
 These monsters grim and loathsome forms of fears.”
 Cheered with these words, the mother calms her care,
 When lo! a hill descends from upper air,
 And from its aide, beams forth refulgent light,
 Dispels the clouds and breaks the gloom of night.
 Then comes a hurrying blast, before whose breadth
 Fast fly those grim aspects and shapes of death.
 When nearer came that holy light, was seen
 An angel form, a youth of heavenly mien.
 Fair as the morn, a shepherd youth he seems,
 And Jamshed’s lustrous glory round him beams.
 In his right hand he holds a dazzling wand,
 Hell shrinks aghast before the vengeful brand.
 His left supports the oracles of heaven,
 The written word for man’s instruction given,
 These when they see, back quail the demon crew,
 And hid in air, are lost to human view.
 Three shapes alone of all the monster train,
 A wolf, a lion, and a pard remain.
 The youth advancing in their savage gaze,
 Rears his bright wand and darts its dazzling blaze.
 Vainly before his steps the fiends retire,
 And wrapped in fierce consuming flames expire.
 The infant Zartusht, rescued from the tomb,

Again is sheltered in his mother's womb.
Her wound is healed, by mercy from above,
And Hell's fierce rage is foiled by heavenly love
To Dughdov, then, the heavenly stripling said; —
“Arise, nor let thy heart grow faint with dread,
Comfort thee, for from thee a child shall spring,
On whom shall rest the favour of heaven's king.
The world beholds the glad event with joy,
And future ages hail the promised boy.
A prophet of the truth his pen shall trace
To a lost world the mysteries of grace.
Glad earth rejoices at his coming feet,
The wolf and lamb in peace and union meet.
Then let no anxious cares thy breast alarm;
Whom God protects is safe from every harm.”
Thus spake the youth, and vanished from her sight,
And with him fled the vision of the night.
Dughdov is left alone, and busy thought
Recalls the dreams with strange forebodings fraught
A neighbouring sage there was, well skilled to read
The circling stars and tell the fates decreed.
Nor of less worth, to him fair Dughdov speaks
Her fears, and pity and instruction seeks.
And asks what destiny prepares? and how
The sure event of future years to know?

Said then the man of age, — “but few I ween
Such dream, such marvels of the night have seen.
First be thy infant born, ere I relate
To thy glad ear the oracles of fate.
All that thy heart desires thy child shall give;
Through him to distant lands thy name shall live.
His glory shall o'ershadow earth — his foes
Shall quail before him and in vain oppose.
Go, then, and when three days are past, return,
And the bright tidings of the future learn.”
He said and Dughdov seeks her home — her breast
Is filled with care, nor food nor needful rest
She takes, till fail three suns and the fourth day
Casts o'er the earth its joy-inspiring ray.
Again the seer she seeks; glad smiled the sage,
And rising thoughts his labouring mind engage.

With quadrant viewing, then, he marks with care
 What signs and changes in the sun appear,
 And next the stars observing he discerns
 The horoscope, and slow surveys by turns
 Bahram and Nahid, Tir, and Kaiwan old,
 Each planet circling in its path of gold.
 He sees the moment of conjunction bright
 With fortunes fair and joy's unfading light,
 And thus he speaks; "I view a destiny
 Of hope sublime and wondrous augury,
 Know, that thy son, great, virtuous and wise,
 High o'er his sires in glory's path shall rise."⁸

5. Interpretation of the dream.

"This night that thou hast seen this dream, and beheld this suffering and woe, thou wert five months gone with child and twenty days and three. When thou art delivered of that holy thing, he shall grow up in righteousness and mercy; his name shall be the glorious Zartusht; all his actions shall be fulfilled in goodness. Every faith and sect opposed to him shall be brought low, through the excellence of his fortune. At the first they shall struggle with him for the mastery, and shall endeavour much against him. Thou shalt experience much evil from the tyranny of the wicked, as thou didst dream of sustaining from the wild beasts. At the end thou shalt be prosperous and happy, and shalt rejoice in this child which is yet unborn. And what thou sawest in the latter part of thy dream, for that let thy spirit be raised above the sixth heaven: the bright branch thou sawest which brought the gladness, is the glory of God manifested against the oppressors, which shall keep back from thy child every evil thing. And that writing which the youth held in his hand, with that he shall sow the seed of righteousness. That is the token of the prophethood, with which the wicked and the fiends shall be blinded. His name shall be perpetual in the world, and all his desire shall be accomplished. The three beasts which remained and were destroyed by that flaming brand, are three foes, the deadliest and worst. They shall endeavour but shall not succeed; and at the last they shall be overthrown. He shall separate the truth and the right way from vanity. The bright sun is not hid by particles of dust, and those only shall doubt of thy son who are void of faith and understanding. In those days shall arise a king who shall make known the true faith; he shall aid in celebrating the faith of Zartusht, and shall establish it in the sight of all. Blessed is the tree that God shall cause to bear such fruit; you shall be blessed in this unblemished pearl, and by this holy child shall rise above the stars.

8 The translator had intended to render the whole text in verse, but abandoned that in favor of plain prose at this point. -JHP

Paradise shall reward those who obey him; the souls of his enemies shall descend to Hell; would that I might live to behold his day — my life and all I possess should be his sacrifice.” When Dughdov heard these precious words, she said, “O Prophet of wisdom! How knowest thou that this was my fifth month?” The seer replied, “let the days be reckoned, thou shall know that I have spoken right; thy computation is by the stars’ ordination, and thus it is written with dates of the past. Behold what God will bring to thee by thy son; the world shall be filled with his praise, and the righteous shall rejoice in him.” When Dughdov heard the interpretation of her dream, she prepared to return to her home. She told the prediction to Pourushasp, the son of Petarasp. When the ninth month arrived the chaste matron prepared all things for the event.

6. The Miracles which attended the birth of Zartusht.

When the time of his birth drew near, his relations were filled with lamentation. His mother called for the wise women and also for those who were dear to her, in order that they might minister to her, and might support her in her travail. The women who were her neighbours, and men evil-enchanters, surrounded the door of her house, and were, you would say, her watchers. When the moon breathed light on the world, the holy Zartusht was born. As he left the womb he laughed; the house was enlightened by that laughter; his father was astonished at him, at his laughter and beauty and loveliness. He said in his heart, “This is the glory of God.” Save this child, every infant born into the world has wept. They named the child Zartusht; great and small heard thereof; the word of the seer was fulfilled, as he had foretold the birth of the child. The women were envious of his laughter, and of the brightness of his destiny; they remained covetous of him, since the like of him had not been seen; they said, “We know not how this will be, or what will be the event.” Child like this, saw they never; in beauty the world could shew no equal to him: the city was filled with the news of the beauty and laughter of the infant; all who were unclean and evil were stung to the heart at that laughter. In those days were many magicians who filled every place with their art; among them was spread anxiety; their souls were consumed as a torch; they said, “This is a calamity to us, we must remove this child from the world.”

7. Miracle II. Escape of Zartusht from Duransarun [*Durasrun].

There was a king in those days; his name was Duransarun; he was the chief of the magicians, and an alien from God. He discovered the birth of Zartusht; he knew that when Zartusht appeared, the art of magic would be lost and forgotten, and that he would establish a pure faith, and would bring

to disgrace all magicians. The pure would receive their faith from him, his glory would reach the sun; the evil he would utterly destroy, and would reveal the pure faith. When the Shah heard of his birth, his face became pale as hay. Instantly he mounted his steed, and departed to the house of Pourushasp. He came to the bed of the child, and beheld a face like the early spring, beaming with the glory of God. The Shah discerned the mystery revealed in him; at sight of him the Shah grew pale. He said, "Take him from the cradle." They raised the child, and the wicked king drew forth a dagger of brightness; he thought to dissever the child, that his heart might be relieved from fear and bodings. In that moment he was struck with anguish; you would say it was the agony of death. The hands of the Shah were dried up by the command of God the merciful. When the Shah was disappointed of his hopes, that instant he withdrew from the bed of the child, since God, he saw, protected the infant and defended his life from every evil thing. All the magicians were sad and faint of heart; they were troubled and became like grass. They obeyed the order of the Shah and departed. They were cut to the soul for the anguish of the king; when dismay fell among them, they bore off the infant Zartusht from his father.

8. Miracle III. Escape of Zartusht from the Fire.

They conveyed the child to the desert, and raised a vast heap of timber; they made it like Lajaward, with white naphtha and yellow brimstone. They quickly kindled one immense fire and cast Zartusht therein. By the command of God the cherisher, no evil reached Zartusht. That blazing fire became as water. In it Zartusht fell asleep. When that thing was done in the desert by those evil men, they departed. They carried the glad tidings to Duransarun, and told him their enemy had perished. "We kindled a fierce flame, we burned Zartusht therein." When his mother heard thereof, she wandered forth for grief for her loss, like a maniac; she reached the desert and the place where the fire of the magicians was kindled; she saw in the flames the figure of her child, and her breast rejoiced at the sight of her offspring. Pearls were scattered by him in his prophethood, like the starry light of Nahid and Mushtari. Instantly she snatched him to her bosom, and kissed his eyebrows and his forehead two hundred times, thence she bore him secretly to her house. Such was this event in the world. Thus says the Priest of priests; "The world was never free from evil doers, but God the Protector gives victory to the pure and good; the Author of righteousness will protect the right; it is therefore best that you follow the right way."

9. Miracle IV. Escape of Zartusht from the feet of the Oxen.

Short time elapsed when the miracles of Zartusht became known. The fire

had had no effect upon him, and his mother bore him borne free of pain and hurt. Again the magicians, fiends and Paris displayed their fierceness and bad intention; again they consulted and devised, in order to contrive a way to put him to death. They secretly carried forth Zartusht by order of that Shah the leader of the aliens. They placed him in the narrow way, where the oxen were accustomed to pass; they threw down that unweaned babe in that narrow way, hopeless and forlorn, that when the oxen came by that way they might trample on him and destroy him. When the herd began to move, one advanced before the rest, mightier than the rest in strength and size, like him who presides among an assembly of men. It came forward to the beautiful child, like a mother seeking her offspring; it protected the child between its forefeet with care in the name of God. It was not possible for the rest of the herd to pass on it, or to trample the child under their feet. When one endeavoured to pass that way it stooped down its ears and shielded the child; until they all had passed, it moved not from the place. Then it resought the herd as the hawk its prey. The mother of Zartusht was filled with frenzy; every where she thought to behold her child. When she heard the story of the oxen, she hastened till she reached the spot. Thence she raised up the beloved babe, and returned with thanks to her home: she called down a little curse with wailing and tears on that evil people of wrong doers. — “May the great God do even so to them as they would have done to the child had he not saved it; may they not find a hearing before God, and may their hopes fail in this world and the next.”

10. Miracle V. Escape of Zartusht from the feet of Horses.

And when that news reached the wicked Duransarun, that Zartusht had escaped the feet of the bulls and not a hair of his body had been injured, this news stung him to the heart, and he prepared another device. He sought for a narrow way, where wild horses used to pass. He ordered them to carry forth Zartusht, and cast him without food in that perilous way, that when the horses passed that way they might trample on his body. When the Shah gave this order they obeyed, but were disappointed in their hopes. They threw him where the herd used to pass; they left him there friendless and destitute. In that terrible place, the heart of the mighty, through the burning heat, waxed afraid. When the wild horses began to enter the defile, a single mare advanced before the rest. By the command of God the cherisher, it came and stood by the pillow of the babe; it stood forward in defence of the noble child. The horses were unable to bite it. You would say that was the queen of mares, which both sheltered the child and befriended it. Again when the mother of Zartusht heard the news, she wandered everywhere as one distracted. She at length drew near her child, and her heart was afflicted at his danger. Many thanksgivings gave she to God, that her infant had met no harm from the

horses. Again she bore him to her house; day and night her heart trembled on account of him; but while God was his Protector, what could Dews or Paris do to harm him? If n hundred thousand accursed Dews came to work you ill, if they hear from you the name of God, they will one and all take to flight. Such is the name of the holy God; from it destruction shall reach the wicked.

11. Miracle VI. Escapes of Zartusht from the Wolves.

When the wicked king Duransarun saw no success from the wild bulls and horses, he perceived that God protected the child and was unable to discover any expedient. Again he set about contriving, and hardened his heart like steel. Then he ordered that search should be made for a place the abode of wolves, a place where the wolves harboured, that there they might seize and destroy their young, and then place there the infant Zartusht, and see if their cause of anxiety would thus be removed, that when the savage wolves descended from the mountains, they would find their young ones slain and be seized with fury; then certainly, they would tear Zartusht in pieces, and when hungry would devour his body. They carried out Zartusht as the evil Shah directed. They slew the young wolves, and cast them there, and hastened back from the place. See now the providence of God, and always select the path of righteousness. When the old wolves came to the spot, they saw a painful sight — all their young slain. They beheld a single infant weeping there; and at once they rushed upon him, they prepared to tear him in pieces, and satiate their fury for the loss of their young. The holy Zartusht by the will of God, in that danger moved nor head nor foot. He placed not his hand on the foremost wolf, yet in that instant its mouth was closed. And the life of Zartusht was uninjured. The other wolves became tame, the fury of the savage wolves was calmed. Behold when the leader's heart waxes faint, the army trembles with fear. It was the will of God that the pack of wolves should become friendly, and injure not the child; they sat down besides his pillow, and forgot their resentment for the loss of their young. Such is the power of God, that he makes the savage wolf feel pity; therefore it is right that at all times, you should cause your lips to utter his name. When the jaws of the wolf were closed, and it had taken its watch near the child's pillow, two cows descended from the mountain and come to that wonder of the age; they placed their teats filled with milk without deceit or evil purpose in his mouth. Who till that moment had seen the cow and the wolf together, and the jaws of the wolf closed from doing harm? The breath of the wolf will be with that of the cow, if it be the merciful will of God. God was merciful to that holy child; his body sustained no hurt from the wolves.

By turns the cows gave him milk, until eventide was passed. When the bright sun lit up its crown of light, and the tree of ivory rose up from the

wave,⁹ the mother of Zartusht was weeping for her child, and was hastening through the deserts and mountains; she was crying out and making search, and endeavouring to find the road to her child; she knew not herself where her beloved one was, nor did any one shew her the right path. When she saw that wolf on the summit of the mountain, fearless she hastened towards it. She imagined the wolf had torn her child and had rent his limbs. When she found her child, that chaste mother threw herself before God on her knees. She said, "O God, giver of mercies, thou gavest me this dear son, thou savedst him from the wild beasts and evil men. I testify that thou art one; neither in this world, nor in the next, is any like thee; it behoveth all things to praise thee, both the visible and invisible world.

She then took up her child. She wondered at the circumstance of the cow and wolf which she had seen near her child. The news became known to the magicians, that the lamb had escaped from the wolves, that Zartusht was brought back in safety and gladness from that peril. Again they assembled together and prepared every art and contrivance. They said, "This our danger is lengthened out, we see no remedy for this; it is better for us to look into this matter, and obtain some fruit of our labour." There was a chief of the magicians, whose name was Bartarush; he was a powerful wizard, and he said to the magicians, "Why raise you this outcry? I know respecting Zartusht, since I have examined regarding him with diligence, that he will not be destroyed by our counsels, since God protects him from every evil. The glory of God has been revealed in him; we shall not find a key to this closed door. Bahman took him before God, and acquainted him with the secrets of the two worlds, of the prophets of the God of the world. He alone is the guide of the world: — the world shall receive its laws from him; his faith shall be established among men; there shall be a righteous king who shall render him good assistance; — he shall break every enchantment, and shall destroy every work of the Dews." Then the father of Zartusht asked him to tell him that which he knew. "What good, or ill, see you in his destiny? What have his stars in store for him? What meant that laughter at his birth? Tell it, whether betokening evil or good." Bartarush gave him this answer:— "Be thou wary of heart and discerning; your child shall be the leader of the world, since his equal has never appeared. All the propitious powers of heaven watch over him; all goodness is present with him; he shall guide all people in righteousness according to the will of God the cherisher. He shall make known the Zand-Avesta; he shall spread his name through the wide world; he shall drive out the wicked from the world; enchantment shall not remain, nor the doers thereof. The Shah Gushtasp shall receive the faith from him, ho

9 We must confess our inability to follow the poet through these heights and depths. The words in the original are — "when the splendent sun lifted up his crown, and there appeared the ivory from the fountain of ebony." Query. Does not Zartusht Behram here improve upon the Muhammadan idea of the sun rising from a fountain of black mud? —W.

shall bless him in the joy of his heart.”

When the father heard these things of him he rejoiced thereat in his heart. There was an old man in those days, wise, pure, and intelligent; his name was Barzinkarus. He came in the early morn to the house of Pourushasp, and said to him, “O holy man, I must bring up Zartusht with affection, like the sun in heaven. I shall esteem him as a beloved son, I shall keep him from evil as a flower. Take me to that dear son, and entrust his valued person to me.” The father accordingly gave him to his care, and rested for a while from conversing with him. Zartusht attained his seventh year; the glorious God protected him; no hot wind breathed on him from the devices of the Dewes, working magic.

12. Miracle VII. In the seventh year of Zartusht.

When his seventh year was fulfilled, God arranged all his affairs. Bartarush and Duransarun at that time went to him together, to work magic arts upon him and afflict and disgrace his soul. They made many magic rites there, but none of them succeeded. They increased fear and caused dread; the hearts of people were rent in twain, the heart of Zartusht quailed not, and he was not moved thereat; from that house men fled away, and became like dead men from fear. His clear soul in his body knew that he was protected from that magic. The great God was his protection, from the terrible devices of the magicians. When the evil enchanters saw, that their arts availed them not, they left the house disappointed, and their hearts were filled with blood from that woe.

13. Miracle VIII. During the sickness of Zartusht.

After this Zartusht became sick; the hearts of his friends were filled with grief; the filthy magicians heard thereof that sickness had fallen upon him. Bartarush, the chief of enchanters, secretly contrived a device:— He collected drugs from all quarters, and mixed therewith the vilest abomination. He brought thereof to the Shah and desired to kill Zartusht therewith; he told him to take that medicine, that he might be freed from pain and sickness. By the command of the glorious God the holy Zartusht knew the fraud — that it was a drug destructive of life, which should not be given to God’s creatures. He took the medicine from that infidel wizard, and poured it instantly on the pound. He said to him, — “Vile demon!¹⁰ thy drugs are not efficacious with me; this medicine thou hast brought, thou hast mixed with filthy water. Practise all thy magic arts, they are of no force with me. If you should put on other apparel, what will it avail before one who knows the heart? And should you clothe yourself differently, I should know thee, O thou full of deceit! God

¹⁰ E: sorcerer.

has shewn me how to recognize thee — that God who rules the universe, who gives subsistence and life and takes them back at his will.” Again, when the evil magicians were grieved on account of Zartusht, although they contrived many things they returned disappointed in all.

[14. Dispute of Zartusht with the magicians.]

Every thing was magic in those days, and nothing was done without the magic art. The fiends impure consorted with the magicians. They walked and sat with them on the earth. They gained all their magic from the fiends, and knew not God, the King of kings. They worshipped the unclean devil, as the pure God is now worshipped. Even Pourushasp, in those days, walked in the way that was known to all. One day several of those magicians who were the chief in that assembly, — Burantarush and Duransarun, — whoever was chief in stratagem and deceit, all he took to his own house and made a splendid banquet. He had collected stores of dainties, and expended much labour on that feast. After they had finished eating, Pourushasp made an assembly at that entertainment. He then said to Burantarush, “You are of all most skilled in magic; make you a good and becoming device, that we may be delighted and exalted. You know magic best this day, since you are chief of the sorcerers of the world.” When Zartusht heard what his father said, he said, “Speak not improperly, have you nothing to do with magic or sorcery! How long will you wander in the evil way? If you follow any way but that of righteousness, in the end you will convey yourself to hell; and if your heart is turned to any but God, certainly your place shall be in hell. Follow in that way which God your creator has made manifest to all people. From the deceits of magic you remain in ignorance, and are neglectful of your duty to the God of the world. The end of magic is hell, and all that is gained by it is lamentation.”

Then Bartarush said to Zartusht,— “Why speak you vain words, and why are you not silent? What are you before me, or your father, that you always speak in this manner? And know you not my power, that you thus reveal my secrets to all the mighty on the face of the earth. No one should venture to speak thus in my presence. This is what you require, that in this city I should bring your name to disgrace, and make you abased before all people, and spread falsehoods regarding you among all. You have taken away all the lustre of my power and have brought ruin into my affairs. May your name be forgotten among all people, and may your end be disappointed of every hope.”

Zartusht said to him,— “You vile one! your falsehoods will not injure me; if you speak falsely of me, your estimation among men will be lessened, but in every thing I say to you, I will use nothing but truth. By my arguments, I will break your head and hands, and will overthrow you with this hand of

mine. I will place you on the ass of impotency, and, however much you contend, you shall be compelled to fly by the order of God, the giver of all things. I will overthrow your power by my arguments, I will cause your destruction, I will break and humble your body.” All the magicians were awestruck at him, at his manner, and his words. When Burantarush heard his words, you would say his reason and senses had left him. He went to his own house. That night through grief he was sick with fever, he lay afflicted with that illness, and also his children and wife; when the holy Zartusht was fifteen years old, he rested not a moment from fear and dread.

15. The doings of Zartusht in his youth.

Day and night before the giver of justice, he bowed down his head to the ground; his heart was not in this world; his body from fear of God was in pain and affliction; he did much good in the world, both in the sight of all and secretly. Every where that there was any poor man who obtruded not his wants, till he was called for, he sent for him and treated him kindly and gave him every thing. Whenever there was any person afflicted, he sympathized with that affliction; he gave him clothes, and cared for him and arranged all his affairs. He held the world in no estimation, neither regarded silver or gold, except in the worship and mention of God. His body was not employed at any time; he spread a good name through the world among both great and small. He whose habits and customs are such as these, be assured that he is pure and truly religious. Every one whose heart is in the fear of God, will be saved from hell. When Zartusht attained his thirtieth year, he was relieved from danger and his works bare fruit.

16. Departure of Zartusht to Iran.

His heart was directed to Iran. He left his place in company with some others. Of those, some who were his relations, accompanied him in this journey. When with his companions he reached the sea, no ship was to be found. Then Zartusht, desirous of a vessel, remained there like one in grief. He wished to return back from thence. He could not take the women by that road, for he was jealous of the men. Inasmuch as it behoved not to take women into the water, it was not right for women to be naked especially in sight of a strange company. He wept to the Almighty God, and prayed for a passage across that sea. Since he prayed with truth and devotion, he was accepted by the holy God.

17. Passage of Zartusht across the Sea.

Zartusht arose and entered the water, and ordered the people to make haste. They all hastened to enter that sea, and removed not their clothes from their limbs. As a vessel moves with the stream, so moved they in the water of

the sea; you would say a bridge had been formed there and that Zartusht crossed quickly thereon. The whole month of Spandarmad, they went on till the day which is called Aniran.¹¹ On that day the holy Zartusht reached the confines of Iran. There was a feast there in those days; the mighty of that clime in countless numbers, had come to that festal place, and were met together in joy and mirth. Zartusht desired to join that feast. Night came and extinguished the lights of the world; he slept alone that dark night by the way side, but understanding was the companion of his soul.

18. What Zartusht saw in a dream.

He dreamed he saw, that from the east a countless army was collected; and they enme upon him in the way he was going, and drew near him with hostile purpose. They encompassed him on every side, and stopped his passage in all directions. When Zartusht looked that way another army became visible. They came up from the direction of the south, all warlike and fierce men; they joined swords together, the eastern army fled. Since God shewed him this dream, attend to the interpretation thereof.

19. Interpretation of the dream of Zartusht.

The exposition of the dream is on this wise, — for so the interpreter expounded it, — that Zartusht should go before God, and should hear all secrets from him. His heart should be informed of the faith, and should learn the mysteries of the true religion; and on his return from God, from that bright place to this dark world, he should make manifest the true faith and clear the rose-tree of truth from thorns. When the Dews and magicians should hear thereof, they would gird up their loins to do him battle, and would draw near him, preparing light, seeking the battle like lions, and Mediomah having heard thereof would be converted to the true faith, (though grief be ordained in this world) with willing soul and cheerfulness, and would receive from him the true faith, and learn the ordinances of religion. And after that he would read the Zand-Avesta with a loud voice to those fiends and magicians. The fierce fiends would fly and all the accursed magicians. When he had heard the exposition of his dream and had come to that banquet, his heart was glad at that festivity, and joy returned as to its source. After some time, pleased and joyous, he departed from that feast which resembled paradise.

20. The Passage of Zartusht by the water of Daeti.¹²

When he had returned from that feast, he came near waters, when half the month of Ardebehisht had passed, and the earth become like paradise. On the

11 The last day of the month. —W.

12 Compare Dk VII.8.51; Zs 21.4-6.

day you call Day-pa-Mihr, when the sun showed his face, on that day he reached the waters, a deep sea without bottom. The name of it in the Avesta is Daeti, and never has its depth been fathomed. It in a tradition among men, that the waters of this sea are divided in four. The holy Zartusht entered the waters, and his heart was not afraid. The first stream reached the middle of his leg, the second flowed above his knee, the third reached his waist, and the fourth came up to his neck. Be not astonished at whatever I tell you as having been done by God the cherisher.

21. Explanation of the above.

There are nine thousand proofs of the above, that the true faith will be four times renewed. First Zartusht Asfantaman without doubt introduced the true faith; next Hushidar accepts the faith; and then the prophet Mah Hushidar; the fourth the good Sasanish, I shall purify the earth, like paradise. The glorious God shewed him a passage over the waters, as I have said. His body was cleansed by that water, and was not afflicted or fatigued by it. Like gold cleansed by the fire, so value is increased by purifying. His head and his body he washed, and his head was clean, for his loins were girded to obey the will of God.

22. The coming to Zartusht of the Amshaspand Bahman, who conveys him to God.¹³

Then came to the holy Zartusht on that same day Bahman, by the order of God. Refulgent from afar, like the sun and clothed in raiment of light, he said to Zartusht; "Name the thing which you desire in this world? What is your wish?" Zartusht said to him, "O good spirit, I seek nothing but God's pleasure; all wishes are directed to his will, since both worlds are his. My heart seeks nought but truth; my soul follows not after vanity. If I fulfil the commands of God, I accomplish all the desires of my heart. But I think, O holy spirit, that you are my guide in the right way." When the angel Bahman heard his words, he spoke to him suitably, and said, "Arise and appear before God, and hear from him all you desire." Immediately Zartusht stood on his feet. When Bahman shewed him the path, he said to Zartusht, "Close thine eyes an instant, and proceed swiftly." You would say a bird bore him from that place, and took him before God. When Zartusht opened his eyes, he found himself in heaven. First he looked on an assembly, so bright that he saw his shadow in their light. Between him and that assembly was a space of twenty-four steps. Hear and attend! There was another body of pure light and heavenly spirits attended it. Many angels in that instant came to him and one by one were joyed to see him. Each asked of Zartusht, and pointed with his fingers. He went into the presence of the holy God, with glad heart, but

¹³ Dk VII, 8. 51 sq. ZSp. XXI, 8—11. Dab. I, 232 sq. Comp. Y. 63.7-9, 11, 18, 15. -R.

trembling body. When he came into the divine presence, he performed the fitting worship. And after he had glorified God, he began to inquire certain things.

23. Zartusht inquires of God.¹⁴

He asked first; — “Who of God’s creatures on earth is best?” God gave him this answer; — that God who was and is, — “He of all men is best who is true of heart, also he who is really generous — by whose charity the hearts of all are made glad — who inclines not save to the way of truth, and turns not his eyes upon vanity; also he who is merciful on all things in the world, on fire, water,¹⁵ and animals, whether sheep, cows, or asses. Whose heart obtains a portion of their gratitude, he shall escape from hell forever. Whatever thing is useful to you, if you afflict it, you displease God. And every one who in the world inflicts pain and vexes God’s creatures, such a one has transgressed his statutes. Tell these words to that people. Hell shall be his perpetual abode who steps aside from this law.”

24. The second question asked of God.

Again, Zartusht inquired of God, the supporter of the just. “Of the angels, who is most devout and most approved by God?” He asked to know their names and appearance, and that he might hear their discourses — also to know of the wicked Ahriman,¹⁶ who would never consent to goodness, also regarding the good and bad deeds done in the world, what is ordained regarding them at the end, and other things of a fleeting nature that always appear under a new shape, and other secret things he had stored up:— All these he laid before God.

God’s answer to Zartusht.

Thus he found answer from his God, the answer of the questions he had put; — “My desire is to exhibit goodness, the seeking of evil is the act of Ahriman; I am not pleased with any worker of evil; I have no foreknowledge of evil acts; I desire not grief, nor trouble, nor pain, nor injury, that it should happen to the inhabitants of earth. Think not that evil arises except from Ahriman and from the accursed and impure fiends. The same evil beings are the tribe of Ahriman, their recompense is hell. Behold the folly of those who speak falsely of me and testify that I work evil; I will give up their souls and bodies to hell who ascribe evil unto me.” Then in all the sublime sciences, both from the beginning and from the end, in all these severally, God made

14 Zs. 22.2, Dk. VIII, 14. 3, 6, 9. -R

15 Here, it will be observed, the elements are represented as sentient. —W

16 Here Ahriman is represented as the active Principle of evil. —W.

Zartusht wise, from Gayomard¹⁷ to the last resurrection, from the first creation of the world to the destruction of all things at the end. He acquainted him with the revolution of the heavens, and with the good and bad influence of the stars, with the Hauris also of paradise whose spirits are formed of pure light, also with the forms and stature of the Angels, adorned like lofty cypress trees, also with the Hauris of light, created by God, of whom he has given us hope. All of them are exactly alike, for so God the Creator made them, walking gracefully like cypress trees in the beautiful paradise of the Jins. He shewed him also the face of Ahriman the evil one, revealed to him in the dark and narrow pit of hell, and also the recompense awarded to each person according to their deeds. When Ahriman beheld him from his abode he raised it cry from the pit of hell and said to Zartusht, “from this pure faith be separated, and cast it away from thee — that in this world you may gain your desire; therefore consider in this your own interest.”

25. The signs shown to Zartusht.

When Zartusht the wise and pure in faith was made thus informed of the things which pertain to God, returning from thence, as he cast down his eyes, he saw a mountain burning with fire. The order was given that the wise Zartusht should pass through that flaming fire. Through that heap of fire, lofty as a mountain, he passed and his body felt no harm, and after that, by the order of God, behold what happened to him and give ear. Again they melted down vast quantities of brass, and with the lava made his breast like silver. A hair of his body was not lost, nor was his delicate body injured. Again they opened his belly, and dragged forth the inside. Again they returned it to its place and it became as before, by the order of God. Whoso is protected by God, iron in his hand is like wax. Why should he fear fire or water, if his guardian is the holy God?

[26. Explanation of the preceding.]

Then God said to Zartusht, — “With regard to that mountain of fire you passed, and the belly you saw torn, from which flowed a stream of blood, with reference to that, tell all men, that you are their shepherd and they are your flock. Say, that whoever comes not to the true faith, but seeks the way of error, by the order of the evil Ahriman, his blood shall be thus poured forth. His body shall burn, and shall not enter paradise, his soul shall not rejoice therein. When his heart is turned from the pure faith, his body shall be destroyed. And that brass which was three times melted and which poured on thy breast became like ice, no injury came on thee therefrom, not a hair was lost on thy body. One tribe shall turn from the faith, by the order of the deceitful Ahriman. Afterwards when the true faith throughout the world shall

17 The Zoroastrian proto-human, analogous to Adam. Translator reads Adam. —JHP

be diffused and the Dews dispersed, then to fight against them, a high priest shall gird up his loins. Men's hearts shall be in doubt, then this molten brass shall be a miracle to point out their leader. Azarbad Marasfand shall come, and shall overthrow all their devices; he shall pour over himself that molten brass, yet no harm shall reach his body. When men shall behold his deeds, doubt and hesitation shall be removed from their hearts. They shall draw back from crooked paths, and all shall learn the right way.

27. Another interrogation regarding the praise of God [=Niyayesh].

Again Zartusht inquired from the Creator, the knower of mysteries, regarding those who worship and priests and Mobeds of wakeful hearts. "Whoever worships before thee, what shall he say, and wherewithal shall he praise thee? When any desire to celebrate thy praise what form of worship shall they observe? To what Kiblah is it right to turn? Answer once more thus thy servant."

28. Answer of God to Zartusht.

God, the giver of subsistence who alone is without wants, thus answered Zartusht:—"Inform the people of the world, that so they may see things, both hidden and revealed. *Whatever is bright and full of light, let them know that that is the brightness of my glory.* They will not err in their worship of me, if they turn their faces to that which is bright. If they observe my commandments, Ahriman shall fly from them; nothing in the world is better than light, both among small and great. Of light we created angels and paradise, afterwards hell was formed from darkness. Wherever you may be in the two worlds you will find no place void of my light.

Then God taught the *Zand-Avesta* to Zartusht — a sublime work. Wherever pure light is produced there it is not proper to bring darkness. God said to Zartusht, "Go and before Shah Gushtasp read this book, that he may come into the faith. Exhort him to goodness, that he may know me, and that none may impute injustice to me. Day and night, I am bountiful and gracious. From God is whatever you behold in creation. Keep all my counsel and repeat it word by word to Shah Gushtasp. Inform all the Mobeds regarding me, that they may cast aside the way of Ahriman. Inform also, all the people of the world, that Dews and magicians may fly from them." When all this converge with God was ended, the good Zartusht remained astonished. He multiplied the praises of God, and magnified his bounties.

29. Return of Zartusht from Yazdan and the coming of the Amshaspand to him, and the trust committed to Zartusht, and the words spoken to him by the Amshaspand Bahman.

When Zartusht had returned from before Yazdan the God, with the wish of his heart accomplished, the Angel Bahman came to his dwelling, that angel namely who presides over sheep. He said to him,— “Behold all these sheep I commit to your care, wherever the flocks may be. Tell all the Mobeds and learned priests (*Rads*) to acquaint every man of understanding to take great care of sheep, that they may be useful in the world. Let no one kill a calf, or a sheep which is a lamb, nor any sheep that is young; for it will be useful in the world. He will not be acceptable to God who shall thus kill any animal, nor is it right to kill them idly. Tell this commandment, which is a strict one, aright. You must take good care of animals, and thence reap benefit. You have heard from me these words of advice, for I am the guardian of sheep. All the sheep that are in the world, I have received from God the merciful. As I have spoken, do you receive, and tell these words to old and young. Take care you give them not over to the evil, and think not this commandment a small matter. I have told you all my desire, now do you know therest.” Then Zartusht received these words from the angel who exerts himself in favor of sheep.

30. Coming of the Angel Ardebihisht and his discourse regarding fire-temples.

The noble angel Ardebihisht came forward, as the former angel withdrew. He said to Zartusht;— “O holy one, accepted of God the beneficent! take my message to the Shah Gushtasp; say, ‘O king of earth and majesty, I have committed to thy care every fire-temple, that you may gain renown on earth. Command that they be carefully preserved, and proper support be granted for them, that none venture to extinguish their fires with light water or heavy earth. Command that the Mobeds and priests and the Herbeds, pure and clean of heart, gird up their loins and be diligent and worship at every fire-temple. That they build fire-temples in every city, and increase the rites of the Sadah.¹⁸ When they have erected the abodes of fire-worship, let them bequeath vast possessions for their support. And until their acts bear fruit abundantly, let them not consider this my injunction fulfilled, since that *light is from the light of God, which makes it so resplendent in your view*. What see you in the world better than this, which is ready to fulfil the desires of all. Whoever has uncontrolable want, is in want of its aid — both old and young.

18 This is a festival in honor of the killing of a Dragon by king Hoshang. It is celebrated by the kindling of many fires. —E.

All it asks of men is wood, it asks neither more nor less. Its body is powerful like wood. Every moment it becomes younger. Its body fears neither death nor old age, if you place wood around it. If you pour perfumes on it which are really sweet, it will instantly give forth a pleasing odour. If you give it bad smelling things, it gives forth a bad smell; you will at once discover the difference. It removes from you the pain of cold. It lights up your darkness. Therefore, since its merits are so great, it is right that you should know its value. As God has committed it to my care, so I commit it to you, O chief of men! Whoever despises in his heart this my counsel, his body shall be seized in hell. Whoever fulfils my ordinance, shall find acceptance with God. When the holy Zartusht received from Ardebihisht these words, the angel departed from him.

31. Coming of the Angel Shahriwar and what he says regarding the weapons of war.

He saw the Angel Shahriwar come forward with his mind full of counsel. He said, "O wise and holy one! you who spend day and night in praising, since you have descended to earth from high heaven, bear a message from me to men. Tell every one who possesses arms, swords, javelin, mace, or spear, to keep its edge keen and always free from stain, that when his enemy is before him he may tear his flesh therewith, causing pain. His object will be attained by his weapons, and in battle they will resemble the sun. Let him keep them at his own abode, let him not entrust them to his enemy, nor give them to his foe, for they will effect many things. Tell the people of earth this message — the whole of it from beginning to end."

32. Coming of the Angel Asfandarmad and her⁺ instruction regarding the Earth.

When the former angel had finished his discourse, Asfandarmad came forward. When she had surveyed Zartusht well, she blessed him and his family. She said to him;— "O holy man; hear a message from me. Such is the command of God,— that the face of the earth be kept clean from blood and filth and carrion. It is not right that the earth be defiled with these. Wherever there is no cultivation, do not direct flowing water thereon. Let filth and that which is impure, be conveyed to a place by which men do not pass. When the earth is brought under cultivation, men derive countless benefits therefrom. He is the best of kings who encourages the cultivation of the soil." When he heard this advice of good meaning, he found it wholesome and advantageous.

33. Coming of the Angel Khurdad and his directions regarding the care of Water.

When Zartusht had turned his face, the Angel Khurdad advanced before him. He said to Zartusht, "O holy one; I commit to your care streams of water, both the water of canals and that of rivers, which descend from above and spring from below, and the rivulet which flows in the plain; also the canals and waters, which irrigate fields and gardens. Say to the people of earth that their bodies are strengthened and nourished by water. Animal life exists thereby, and earth and fruits are freshened therefrom. Keep carrion apart therefrom. Do not trifle in this business; pollute not water with blood or filthiness, that God may be pleased with thee. If your reason is willingly polluted by yourself, your pain in both worlds shall be increased. Every eatable thing which is defiled, pleasure and wholesomeness is removed therefrom, every one cooks his food with water, and when thirsty, drinks thereof. When the way thereof is clean, there is no danger in the passage. Keep pure such an incomparable blessing above all, since such is the command of God."

34. Coming of the Angel Amardad and his direction regarding Vegetation.

When Khordad had finished his discourse, instantly Amardad advanced. He [**she*]¹⁹ spoke regarding vegetable existence to Zartusht. "The holy and undefiled, it is not right to destroy it uselessly, or to remove it without a purpose, for men and animals are gladdened thereby. God is its protector." He then gave every sort of advice to Zartusht, regarding religion and justice. "Order," he said, "the Mobeds, that they travel in the world. They will thus diffuse the faith among men, in doing which they will reveal truth. Let them exert subtlety in every way that they may be able to give an answer to all men. When religion and justice become known, no injustice will be left in the world. Let them know the Avesta and praise God and extol the God of creation. Let them keep fast their girdle [=kusti. -jhp] in holiness, that your good name may remain on earth. Let every one bind his waist with the sacred girdle, since the Kusti is the sign of the pure faith. Let them be diligent, that the four elements be kept pure and free from blemish, the light air and flowing water, bright fire, and heavy earth, the animal body of these four elements was composed by the will of God. It is good that they be kept pure and be considered as the blessings of God." When Zartusht had heard all the mysteries of God he returned back, glad of heart.

19 This Amshapand is a female.

35. Return of Zartusht to this earth and his battle with the Dews.

Having obtained his desire from the bounty of God, he returned to earth rejoicing. All the magicians heard thereof, they hastened to fight with Zartusht. With them were all the impure fiends — an army dreadful and without number. When they beheld the wise Zartusht, they bit the finger of astonishment. Then the leaders of the accursed magicians and the princes of the impure fiends said to Zartusht,— “O noble Sir, keep concealed the *Zand-Avesta*, for we approve not of your device, nor the dazzling show of your contrivance. If you know and are acquainted with us, you will not strive to practise magic on magicians.” When from those wicked ones, the holy Zartusht heard these words, his heart was filled with laughter. Then he recited one passage of the *Zand-Avesta* and raised his voice aloud. When the Dews heard his words they all fled from the battle; they all hid themselves under the earth; all the magicians were afraid and dispirited. A part of them died on that very spot, and a part were dejected and cast down by the power of God the Protector. He vanquished those Dews and magicians. He whom Yazdan protects and aids will be fortunate all his days. In every thing put your trust in God, for you will find no better guide than Him. If you place your reliance on God you may break your own neck without harm.

36. Zartusht visits Balkh and the court of the Shah Gushtasp.

When the holy and pure Zartusht had won the victory over the army of Ahriman — had overthrown all the magicians and cast down the impure fiends, he took his way towards Balkh to the court of Shah Gushtasp. He arrived there in a fortunate moment, and reposed for a while at his own dwelling. First, however, he praised God exceedingly and then took his way to the Shah. He came with stately step to the palace, and cast his eyes on the king of earth. First he beheld two rows of Princes, standing on their feet, with girded loins, the great men of Iran and of every clime — every where that there was a chief or leader. You would say, that in that palace appeared the splendor of Venus and the moon and sun; and that from their brightness, two ranks were formed; all the wise men dignified with honor and rank. There were two ranks of men in that palace surrounding the throne of Shah Gushtasp. The rank of each was marked according to the degree of his wisdom. All were humbled before him — the king of kings — of noble attributes — but those who excelled in wisdom, were ranked nearest the Shah. The Shah was seated on a throne of ivory. On his head was a brilliant crown. The holy Zartusht came forward and called down a blessing on the Shah. When Gushtasp heard his words, he was in some degree aware of his

dignity; he asked him of his health and received him honorably, and desired to place him with the wise men. They first brought forward a chair and placed it before him between the two ranks, and said to Zartusht,— “Sit thereon, and bring forth the minute wisdom, you possess.” When Zartusht took his seat before those two ranks, he brought forth the rich pearl from its shell. Successfully none could argue with him. Each was cast down when he questioned him. They began to contend with each other, but Zartusht won the victory and succeeded.

37. The Contest of Zartusht with the wise men of Shah Gushtasp. — The first day.

One man from the right band of the Shah contended with Zartusht and sought to vanquish him. He and the one who first contended threw away their shield, and were compelled to yield the victory to Zartusht. Then another succeeded them, and unfolded the secrets of ancient learning. He said much, but found not success. At last he was defeated. Zartusht followed the order of their sitting, and called on each for a display of their learning. Every one who exalted his neck was disappointed and cast away his shield. Three others and a fourth retired. From the fifth he carried off, as you might say, his senses. When all the assembly were reduced to silence, they gave precedence to Zartusht. Gushtasp cast his eyes upon him and was astonished at his discourse. In this manner, from thirty persons who sat on the right, he carried off the palm, and succeeded. In the same way from thirty on the left he bore off the palm and left them silent. All the wise men were astonished and their hearts were secretly cast down. Each devoured his own grief. When they were ashamed in the contest, the king of kings called forward Zartusht and seated him beside him. He asked him many questions relative to ancient learning and former history. He found all his answers right. The king of kings was mightily delighted. The monarch gave him a house of strength near his own palace. All the philosophers were cut to the heart and were ashamed before the king of kings. They went away until the morning, when they would return to the king of kings. They said to each other,— “If thou art a faithful man, thou will contend and disgrace Zartusht. They knew not regarding him, that God supported him in all things. They went home and slept not at all that night but were each engaged in preparation. Zartusht the pure of heart and holy, went to his house from the assembly. Much thanksgiving he made to God that he had enabled him to vanquish his foes.

38. The Contest of Zartusht with the wise men of Shah Gushtasp. — The second day.

The next day, when the azure vault drew forth its sharp sword from the scabbard, the wise men came to the throne of the Shah and formed their ranks

according to custom. The holy Zartusht came forth, sent from God as a guide. They contended with one another, but at the last Zartusht was victorious. When the contest of the wise was over, they were cut to the heart. Through grief and regret every one said;— “What voice is this!” Each was certain that this was the power of God. Zartusht was like a lion of the forest that leaps from ambush on the herd. The wise men, like the herd, were filled with fear. Zartusht was like the male lion, he drew forth his tongue like a sharp sword, and raised commotion in that assembly; and to the wisdom which that man of God expounded, he brought forward a hundred proofs. The king of kings exalted the rank of Zartusht and brought him near himself. He asked him regarding his name and race — of his city, and family, and descent. Zartusht told him his name and family — the city of his birth, and his family, and parentage. He told the Shah, that, “on the morrow, which was the day of Hormazd, as soon as the lamp of day was kindled, — he should order the captains of his host to assemble together at his palace; also, that the wise men should be collected and should learn to abandon their hopes of exaltation. In the same way as the others contended with me, and strove with me for the mastery in learning, in like manner will I answer them all in every kind of wisdom. I will reply to them aright. After that I will speak of my own pretensions, and will convey to you the message entrusted to me.” When Gushtasp Shah heard these words, he surveyed Zartusht well. He ordered that at the dawn of morning, every one should be present at the palace. On that condition the holy Zartusht departed, and came forth to his own dwelling. Much thanksgiving he made to God before whom mysteries are revealed. All night he placed not his head on his pillow, but remained stedfastly praising God. And in another direction, the wise men of Shah Gushtasp went away dispirited and downcast. Their tongues were full of murmuring and strife. Their souls full of fire and contention, that a strange man had come among them and had in such-wise overthrown them. Their honour before the Shah was lost, and such a reproach was cast upon them. It was not right that Zartusht should thus impair their credit and cast their reputation in the dust. Two divisions of them were refuted and confused, and had at once fallen from their dignity. “Tomorrow,” they said, “when Zartusht arrives, his place will be near our own. Therefore it behoves us, with one tongue and one mind, to seat ourselves before the Shah of the world. We will refute all his words and will break down his prosperity.” With this agreement, each sought his home, and from anxiety remained sleepless.

39. Contest of Zartusht with the wise men of Gushtasp Shah. — The third day.

The third day, as soon as the sun appeared, that king of the lights of heaven, Gushtasp Shah came forth from his palace; and every one who

possessed place or learning, the wise men, came to the palace, all of one mind and full of envy. The captains of the host drew nigh and formed their ranks before the Shah. The blessed Zartusht came forward in the palace of the king of kings. He gave an answer to the wise men of the Shah. In the hour of contest he gave them full measure. Though for a short time they struggled, at last, disappointed they yielded their position. Again, they buckled on their armour; again Zartusht broke it in pieces, and its fastenings. Again, they framed various devices; but they were compelled to abandon their post.

40. Zartusht claims the office of Prophet.

What avails injustice, for when right is not on one's side, he, who possesses right, will overcome his enemies. When not one of the wise men remained who could utter a word before Zartusht, he took his seat next the Shah, above all the rest in dignity and rank. He said to Gushtasp, "O master of the world! I am a prophet sent from God to thee — that God before whom the seven skies and earth are held in perfect obedience. He crested the heavenly bodies in the manner you see, and as men behold. The God who gave life and gives our daily support and who confers benefits on his creatures. The God who has given thee the lands — the throne and crown of the whole world. Who brought thee forth from non-existence and by whose command you have reached this dignity, that your sway is over all people, and the princes of the earth obey thee."

41. Zartusht recites the Zand-Avesta before Shah Gushtasp.

Thus he spoke and drew forth from his robe the Zand-Avesta in the presence of the noble king, and said to him,— "God has given thee this and has sent me to his creatures. Know that according to this should be your acts, for it is the commandment of God the cherisher. Its name is the Avesta and Zand. Learn its statutes and walk therein. If your desire is towards its laws, your abode shall be in the paradise of heaven. But if you turn away from its commandments, you shall bring down your crowned head to the dust. Your God will be displeased with you, and will overthrow your prosperous condition. At the last you shall descend into hell, if you hear not the counsel of the Almighty. Act in nothing by the instigation of the Dews, but hereafter lend attention to my words." To him replied Gushtasp, king of the world, "What proof have you of this? At once produce it. If your proof appears conclusive, it will be right for me to act accordingly. We will acquaint the world with your ordinances, and will keep back the hand of oppression from you." Zartusht replied, "My proof is sufficient, it is the commandment I have brought. God said to me, O free from necessity! This shall be thy warrant to the proud king. After the manifestation of this book, you shall not see one

accursed fiend on the face of the earth. By means of this book which I have brought all fiends and magicians shall be banished from the earth. If you learn well the Zand-Avesta, you will require no argument and advice from me. This book is sufficient argument and advice, which I have brought thee thus openly. By this learn the secrets of the two worlds. Behold in it the revolution of the stars. Discover by it the door of truth and turn not your head to wrong. You know that, like this, in the world no one has spoken things concealed and known." That holy Shah said to Zartusht,— "Read some of this Zand-Avesta to me." Zartusht read to him one entire chapter, and explained to him its meaning. When Gushtasp heard the Zand-Avesta he was not at first pleased therewith. He approved it not, and he was excusable therein, since he was far from that holiness. See ye not the child without understanding? Jewels are valueless before him. When he grows up and becomes wise he learns that which before he despised. In the same way, the ignorant man values not the wisdom which is delivered by learned men. One day when the Shah had become acquainted with that knowledge, and was desirous of those words, the affair of Zartusht was then esteemed by the Shah, that he did not value him in his court, the Shah praised him — the Shah of the world and of majesty! He said to Zartusht, "The claim you have advanced is right; but it cannot be decided hastily nor until I examine it well, and revolve every thing connected with it. I will read the Zand for some days. I will know of its contents whether they be good. First of all, I will read what you advance, and see whether it agrees with reason. I will not take up this affair inconsiderately. I will accept it when I have seen well into it. You, according to your custom, each morning attend my palace and be content of heart. You are at liberty to come, whenever you please. Whatever you desire make it known." Zartusht said, "The king is right, let him do what his heart desires. If you wish to consider the proof for a while, I consent until you accept my message." He spoke and rose from his place and retired to the house appointed by the Shah. The wise men of Gushtasp went forth. Their hearts were filled with grief and dismay. They remained astonished at the success of Zartusht; they bit their lips and fingers with their teeth; they yielded not to his endeavours or to those of the Shah presiding over the world. When they saw the proof of his prophethood, they gave up in despair the arts of magic.

42. The devices of the wise men against Zartusht.

When they heard the words of Zartusht, they hastened to plot his death. They formed every sort of contrivance and consulted variously thereon. When they had agreed with each other in the stratagem to be employed, and had fixed on a contrivance, they resolved to convey secretly to his house things which should involve his life in danger. And by which they might disgrace him, and that would give them a reason for clamour. The holy

Zartusht was ignorant of the arts of that wicked and impure tribe. When he left his house and came to Shah Gushtasp, he gave the key of his apartment to the porter of the Shah. The wise men learnt thereof and went to the porter of the Shah; they gave a bribe to that traitor, who delivered the key to them secretly. The wise men made secret search for all that is most impure in the world, such as blood and filth and things impure, and the divided heads of a cat and a dog, also the bones of carrion, and much they were, at that moment, able to find. They carried these things to the house of Zartusht. When they had thus arranged a plot against him, they placed them on his pillow and in his robes, and executed this fraud against him. Again they made fast the door, and gave back the key to the porter. They returned it and charged him straitly never to reveal this matter.

43. The clamour raised by the wise men against Zartusht, who is cast into prison.

Thence they went to the Shah; they drew near to his throne. Zartusht was sitting with the Shah Gushtasp, and they were examining the Zand-Avesta. The Shah was amazed at the writing thereof; in reality he approved not thereof. The wise men said, "O prince, vex not thy delicate body, for this Zand-Avesta is nought but magic. You know not, O king, who this man is. This magician intends in any way he can, to bring thee under his power. He has softened you by his magic art, and has inflamed your soul with his words. All night he practises sorcery, and endeavours to destroy your fame. When he shall succeed in bringing you under his power, he will spread wickedness in the earth. You are the Shah, and we are your servants, we are the foremost of your subjects. Be not proud of the words of this man, and display not the power of magic through the world. Be not, as far as you are able, his supporter, for you are not acquainted with his secret, tomorrow you will repent thereof. Pain and grief will increase in your heart. The world is governed by your justice, and from thy endeavours has received peace. At the word of this impure person, cost not the world into trouble and disorder. We have said what we know to be true; as to the rest, you are the Shah and t'is thine to command." When Gushtasp heard their words, he bethought him of the affair. He ordered that search should be made in the house of Zartusht for whatever might be discovered there, — that they should bring it before the Shah and that it should be well examined. Zartusht knew not of his danger, and therefore felt no anxiety. He said his key was with the porter. They went and brought that which they found in his apartment, whatever there was found of food, or whatever apparel, or carpet, there was. The robes and books and apparel, they brought before the king of the world.

44. The false speaking of the wise men before the Shah and the casting of Zartusht into prison.

When they had turned those things over, the heads of the cat and dog were found. The nails, and the hair, and the bones, which had dropped from the bodies of the dead. They placed them together before the Shah, and Gushtasp examined them. The king of kings was wroth thereat, he called forward his wise men. He shewed them those things, and his regard for them was mightily increased. He bit his finger with his teeth, and he uttered abuse against Zartusht. He said, "O sorcerer! O wicked magician, evil in act and thought, and vile in purpose! what is this vile carrion of thine? This thy action is not void of magic. These are clearly the instruments of sorcery. Thou hast not the pure fear of God." Zartusht was amazed at the circumstance; his two eyes were blinded at the carrion. He said to Gushtasp, "O great king! I know nothing of this affair. I brought it not, nor ordered it, and I have not engaged in it at all." He sent for the porter of the king, that perhaps he might inform the Shah of the matter. Gushtasp sent and inquired of him saying,— "Tell me truly of this matter. Who has gone into his house?" The keeper of the gate gave him this answer,— "Who could go into the house of Zartusht? The wind could not pass by that way!" When the keeper of the gate spoke thus, the anger of the Shah increased mightily. He said to Zartusht, "Vile dog! You are worthy of the javelin and of impalement. Do you behold the doom which is before you? You are now among the disgraced. No one will have brought such things from heaven, and concealed them in his bed and garments." That instant he cast from him the Zand-Avesta and ordered Zartusht into confinement. He commanded that they should bear him to prison and should no more listen to his words, since he was none but a chief of sorcerers, who desired to overturn the world. At once, at the order of the Shah, they carried forth Zartusht to prison. They gave order that the keeper of the prison should carry him his daily pittance. A keeper was appointed over him, lest he should suddenly escape. Three days and nights, that holy man abode there and the keeper brought him his food. One loaf and one vessel of water the keeper brought him for his ablutions. Zartusht remained seven days in that doleful state in prison, but he abode in holiness.

45. History of the black Horse.

I have heard of the relater of traditions, that Gushtasp, the just Shah, possessed among his steeds one that was called the Black Horse. He prized that steed above all. When he sat thereon, his heart was lifted up. In the plain, that used was like a moving mountain. In speed, it equalled the breeze. I la elephant-like body beneath the saddle resembled a bride in its graceful motion. It raised its crest like a lion when it rushes forward on its prey. When it leaped forth to the race, you would have thought it moved like the wind.

When Shah Gushtasp went out to battle, he always mounted his black steed. Moon and sun, when they beheld that steed, shed good fortune on the Shah. Whoever went forth to battle on its back, returned back prosperous. It happened that one day in the morning, when the bright sun breathed forth light, when the master of the horse surveyed the steeds, he examined the feet of the black horse. At last he became full of grief and became motionless with sorrow, for the four feet of the horse entered his belly. The master of the horse was filled with fear; he came running to the throne of the Shah and told him what had befallen the black steed. The king of earth was displeased thereat, he said this is a wondrous thing!

The Miracle shewn by Zartusht.

The Shah sent for his wise men, and seated them beside him, in order that they might seek a remedy for the horse, and examine into the mystery, and say whence arose this matter, and what would be the result of these wonders. All of them assembled together and discussed the good end had appearance of the case,— “This thing has never befallen any one, that we should derive counsel in it from experience. Each of them argued differently, and repealed many magic spells. They devised every kind of counsel, but could not discover a remedy. When the Shah saw they were impotent in this matter, although they were wise and crafty from affliction, he ate nothing that day, but continually bethought him of his steed. All his host, from the grief of their prince, remained lamenting on the ground. From the crowds of men that pressed to the palace, you could not have inserted there the point of a needle. The city was in commotion the whole day. At last, night come, and the sun veiled his face. In the prison, the innocent Zartusht remained the entire day, until evening, he ate nothing and knew not the calamity which had befallen Shah Gushtasp; he knew not, that, from the grief of the king, every one was bereft of his senses. In the evening, the keeper came to him, and brought his food. Zartusht said, “What has happened that you have this day forgotten me?” He told him the tale of the black horse and the manner in which it was lying in the stable. All its limbs had entered its belly, and the Shah remained grieving thereat. The whole day we have been afflicted, nor has any drunk water, or eaten bread. When Zartusht heard his story, he was pleased at heart and glad of countenance. He said “O keeper! if you are desirous of honor, tomorrow approach the Shah and say, that if Zartusht is brought out of his dungeon, he will bring out the limbs of the steed. He will remove this grief from your mind, and will restore to its former state the steed. When you leave this (said Zartusht to the keeper) at early morn, repeat all I have told you to the Shah.” The next day when the glittering sun put on his crown of twisted rubies, and adorned with light the face of earth, so that door and terrace was clad in gold, the noble keeper came in haste, and told what he had heard, to

the king, that “Zartusht speaks in this wise and will wash the Shah’s heart from grief. He says, let me behold the horse, I will bring forth its limbs.” The Shah instantly ordered the keeper to bring him from his place of confinement. The keeper returned to Zartusht with the tidings that the king of the world had removed his bonds. Zartusht went from the prison to a bath, and washed his head, and beard and body and feet; and thence he came to the king. They were two roses in a garden of cucumbers. He knew not what reception he should meet with from the king, and marvelled much thereat in his heart. You would have said, his reception was honorable; for the Shah called a blessing on him with an affable countenance. Then Zartusht, in favor of the king, invoked countless blessings. The king of kings seated him there, and told him the story of the steed. He asked him his opinion thereof. “How will the limbs of the horse be freed? Before me you have raised a high claim, but have not established the truth of it. If you are in truth a prophet, bring back the steed to health. Zartusht said, “O fortunate Shah! I think not this a contemptible thing. Whenever you shall perform four things according to compact with successful endeavour, — having made the compact without subterfuge and having fulfilled it without duplicity, — then shall be displayed to you the steed’s two fore-feet and two hind-feet, all four of them.” The Shah said to Zartusht, “Tell me what are the four things? For I will make a compact with you and n promise which I will never break.” Zartusht said, — “I will tell the Shah each of the four things beside the horse.” They went to the stable and all the army followed them.

46. The reception of the four promises and the confirmation of what Zartusht had said.

When Zartusht saw the horse, he was astonished, and bit his lip with his teeth. He said to Gushtasp, “O wise king! hear one of the four conditions.” At the command of the Shah he spake, “Believe really in your heart the truth, that I certainly am a prophet sent from our Creator, — that God who formed your body and placed your soul therein. The moment that your heart is right, instantly your desire will be accomplished. And if your tongue and heart are at variance, all my labor will be unprofitable.” The king of kings accepted the word, and promised that he would never draw back from religion and justice. “I am content to accept this condition from thee. As you direct, so will I obey.”

47. The first Prayer and Miracle of the Prophet Zarhusht.

Then Zartusht prayed unto God, and wept before him mightily, when he heard the words of the Shah and saw the whole world spectators of the scene. After lamentation to God, he praised him and placed his hand on the horse. The right fore-leg of the horse came out, since the word of the Shah was true.

The king of kings rejoiced thereat, and his heart was filled with gratitude. All the host of the Shah were glad, and that grief was at once removed from them. They heaped praises on the man of God. And every one joined in extolling him. The situation of Zartusht became prosperous. Such was the commotion, that you would have said it was the day of the resurrection.

48. The second condition and coming down of the second leg.

When one of the four conditions was fulfilled, Zartusht said, "O famous king, give the injunction to Asfandiar, the glorious hero and patron of the age, that he conclude an agreement with me in your presence, to the effect that he will support the true religion. That he will gird up his loins for the faith of heaven, and will not turn back therefrom. Whoever shews himself the enemy of God, he will destroy his life and body." The hero Asfandiar came before his sire, and accepted from Zartusht the labour imposed on him. He gave him his hand in assurance and swore to him on oath, — to be the friend and support of Zartusht with heart and hand, with sword and speech. Whoever should disobey him, he would remove his soul from his body. When in the presence of the Shah, the hero Asfandiar and Zartusht had thus concluded a compact, Zartusht prayed again and besought God. The right hind-leg of the steed came out by the commandment of God. All the religious men who feared God, repeated the praises of Zartusht. When one fore-leg and one hind-leg had come out, they congratulated the Shah much.

49. The third condition and descent of the third leg.

Again Zartusht said, "O incomparable Shah, worthy of dominion and the throne! It is necessary that you direct some one to accompany me to your palace, — that your royal consort may hear my words and become acquainted with the faith." The king of kings commanded an attendant who conveyed him into the retired apartments, and thence conveyed him to the women's room which were opened to him in the name of God. Zartusht said to the mother of Asfandiar, "O ornament of the crown and throne! God has preferred you before all women, and has given you every blessing since you were found deserving. He gave you a husband such as is the king, and such a son as Asfandiar. In this world all thy wishes have been fulfilled, and thy condition in the next world will be blessed. God the Creator has sent me to the Shah, and has pointed out every path to me. Know that I will purify the world of wickedness by the command of God. I will make manifest the true faith; I will display the statutes of holiness. Now that the king of kings and Asfandiar have embraced the faith with their whole hearts, they have accepted fully my arguments, my commandments have been received. It now behoves you, O queen of women! to believe implicitly on me. Let your clear

heart accept the true faith, since good morals follow the faith.” The chaste queen returned him answer, “Your word I have accepted. I will not turn back from the command of God. And I will hereafter walk only in the way of righteousness. I have heard of all your actions, and have not received your words lightly.” When Zartusht heard this answer, he praised the princess exceedingly. He then rose and left the apartment and returned to the black horse. Again he prayed, and lamented vehemently, before the Almighty Creator of the world. Out came the left leg; and the king of kings was turned from his trouble and sorrow.

50. The fourth condition and descent of the fourth leg, and disgrace of the wise men.

Again the holy Zartusht said to Gushtasp, “O sovereign Shah! It is now necessary that the keeper of your gate should come before me. By your order, you must inflict punishment on him, that he disclose who entered my apartment, and who conveyed this calumny to your ear, by which I fell into disgrace. If he will speak the truth, all will be well; but, if he lies, your steed is remediless.” Then came forward the keeper of the gate of the Shah in that assembly, by order of the Shah. He said, “Tell me the truth, and what was that deceitful fraud? Who went into the apartment of the man of God? Who was it who brought this affliction on him? Who has ventured to do such things? Who conveyed the carrion into his chamber? If you speak the truth you escape pain, if you adhere scrupulously to what is true. Otherwise this instant thy head from its trunk I will strike off, before this assembly.” The Shah gave him such a fright that he trembled like a willow trembling in the wind. When the keeper of the gate heard the words of the Shah, he saw no remedy but to speak the truth. He fell on his face, and cried for mercy. When it was granted, he stood up. He said, “The affair was on this wise. The thing was done by the pitiless wise men. They corrupted me and gave me a bribe, and engaged me in their undertaking. I have not extenuated their case, although they were high in your confidence. For now that I have received a pardon from the Shah, what should I fear, even if I am in bad repute with them.” When the king of kings heard his words, he believed in the faith of Zartusht. He ordered that the wise men should be carried forth and impaled alive. Zartusht returned thanks to God publicly and in his own heart.

[51. Appearance of the fourth leg of the black horse.]

Again he repeated another prayer which he had learned from God. The horse drew forth its fourth leg, and leaped up like a lion! When the four legs of the horse were restored, and the Shah was freed from that grief, the wise king stood on his feet, near Zartusht the high priest. He kissed often his eyebrows and head. So did also the hero of the age, Asfandiar. All praised

Zartusht thereat, and offered him congratulation. After this the Shah exalted Zartusht. He led him to his throne and seated him by himself. He begged pardon for the pain he had caused. He accepted Zartusht, whose fortunes thus prospered. He restored to him his property. The heart of Zartusht rejoiced thereat; he knew that God had done this, — who was his guide of infinite power. Truth alone is pleasing to him; falsehood is not acceptable to him. He does as he will, for He is king. No one can ask him the reason of his actions. He raises one from below the ground to the starry host of heaven. Him who possesses an infinite army and has reached the seventh heaven — him he casts down from thence; his head and neck and back he casts down. Then no one is able to deliver him, since he is King and we are his slaves. Whatever he does is just and right; you ought to rejoice therein.

52. King Gushtasp accepts the Law from Zartusht.²⁰

When Zartusht had thus gained the Shah, his dignity and rank were exalted. The Shah received all his statutes and transgressed not the promise he had made; he gave ear to the counsel of Zartusht; he heard with attention all his words. One day when the sun arose and heaven and earth were bright therewith, Zartusht went forth in the morning, and the countenances of the envious grew pale. He asked the Shah after various matters and considered divers expedients. When one hour of the day was passed he engaged in various consultations. The king of the earth, Gushtasp, said to him “O Prophet of the world, observer of truth! I have four wishes to prefer to God, and the demonstration of your power lies therein. Ask thou of God the bountiful, that he may give me herein the victory by your intercession; the difficult will become easy and there will be seen a proof of the true faith.” Zartusht said, “Tell them all four that I may know them openly. These four desires of thine are easy. I will ask them of God.” The Shah said to him, “O man of power, listen to my words. Of these four requests which I make to you, and of these four wishes which I seek, one is that I should know what will be my final doom; the second, that my body should become such that I shall not have cause to fear my enemies, and no weapon shall be able to injure it in the hour of battle, since when I make known the faith, I shall be compelled to many battles; the third is, that I should know every thing good and evil, concealed and manifest, that I should be informed of all that will happen, every thing that will befall in the world; the fourth, that to the day of resurrection my soul shall not leave my body.” When Zartusht heard the word of the Shah, he said, “O sovereign king, I will make these four requests from Him to whom all is easy. Out it is necessary that, of those four requests you should seek one for yourself, and leave the other three for other people, that I may ask them of God. He will however grant them all, since He alone is

20 E: Calling for additional proof. (Per MS AH. -JHP)

God.” The king of kings said, “I consent hereto and desire to see paradise that I may know my place therein, and what shall be my condition.” Zartusht accepted this request, and consented to ask of God to shew him paradise. When the sun was relieved by the stars and the earth changed its colour, Zartusht went thence to his house and commenced the praise of God. He desired of God the giver of wishes, the petition which the Shah had made. He praised God and retired to sleep, when God showed him all his desire.

53. Story of the coming of Azar Khurdad and Azar Kashasp, and the Amshaspands Bahman and Ardebihisht, to the Shah Gushtasp.

When the lamp which lights up the world was kindled, and the face of day was disclosed from the east, the king of kings took his seat on a throne of gold, a crown being on his head of gold and jewels. Zartusht came before the Shah; he offered praise and went into the court. When the tribunal of the Shah had eat a short time, the keeper of the gate came in with haste. He said, “At the door, are four horsemen, armed as from the battle. Each resembles a moving mountain clothed in mail, and their horses buckled with steel. Horsemen like these, saw I never — with the glory of God and the weapons of war. Through fear of them, I fled; with difficulty I escaped into the palace.” The king of kings said, “What may this be!” He said to Zartusht, “What means this! He had scarcely finished the word, when four horsemen came in, clothed in green, and in full armour, raising their spears before the king. Terrible and dreadful were they in pomp and majesty — like four mountains they advanced to the throne. One was Bahman and another Ardebihisht, sent by God from paradise. And with them Azar Khurdad and Azar Kashasp, each of them mounted on a steed. They said to Gushtasp, “O Prince, we four are messengers to you. God says, ‘Have you care of Zartusht; support and do not desert him. Since you have received from him the true faith and, from his commandment, the law of the statutes. Remember all his words, and keep your soul from the breath of hell. Never afflict Zartusht, and cast not your own body in peril. Since you have received from Zartusht the wish of your heart, turn not the rein from his government. Since it is I who I have sent Zartusht, and have given the world to be subject to him.” When the Shah observed their words, from dread he fell down from his throne. His understanding left his body, and his senses deserted his heart. He became dumb, and his eyes and ears became void. When his senses returned to him a little, he cried, “Have mercy, O God of mercies! I am the least of all thy servants; my loins are girded to observe thy commandments.” When they heard his answer, in one moment the horsemen departed like an arrow from a bow. All the host of the Shah collected, and formed ranks round his bed; his body shook with fear like a willow; he wondered at that matter and remained

astonished. When Gushtasp rose from his seat, he went before Zartusht to beg his intercession. He said, "Your commandment is on my life; thy life is to me like the command of God. My body, life, and possessions are thy sacrifice, by the command of God, the Lord of Majesty." Zartusht said, "Fear not, since your affairs are prosperous. I have asked your desire of God, you shall see presently how I have managed it."

54. Zartusht performs the Darun and shews four more Miracles, and the Shah Gushtasp sees his place in Paradise.

Zartusht prepared to perform the Darun. Since he was about to prove the faith by miracles, they placed four things within — wine, and perfumes, and milk, and a pomegranate. Then he read prayers to them from the *Zand-Avesta*, — the noble Prophet Zartusht. After that prayer he told the Shah to drink wine. After drinking, the Shah suddenly slept. In the sleep, he saw the heaven of God; his soul saw all these blessings obviously. He saw his own place in paradise; he saw the mansions of the good and blessed; he saw therein the rank of every one. Moreover, he saw many wonders. He gave Bashutan the milk for his share; he ate and forgot death. He gave the perfumes of that feast to Jamasp; immediately he knew nil knowledge. He knew every thing that was in the future — all that would happen till the day of the resurrection. After that he gave to Aafandiar of that feast one grain of a pomegranate. He ate and his body waxed like stone; no wound could be inflicted upon him. From this learn the meaning of the saying that Asfandiar was brazen-bodied. After that the king of kings awoke and recovered his senses from that dream of forgetfulness; he rubbed his face on the earth and paid thanksgivings to God. He said, "O God, guide of my path, hear those my prayers in this world and the next; thou art worthy to be king, since thou art without equal, and thy sovereignty never declines." The king of kings called Zartusht forward, and told him all that he had seen. He told all people to receive from him the true faith, and the statutes of righteousness.

When Zartusht was seated on a lofty throne, the Shah desired of him the *Zand-Avesta*. He said to him, "Repeat to me the whole of it, since it is free of doubt or of error." Zartusht was pleased thereat, and he instantly opened the volume; after he had commenced in the name of God, he read the beginning of the Zand. To Gushtasp, the noble Zartusht read some chapters of that volume. When the Dews beheld his actions, they remained astonished thereat. They fled from the rehearsal of the Zand; they all concealed themselves under the earth. He then ordered that the Mobads and the Herbads, pure of heart, should advance. He spoke regarding the fire-temples in the presence of the Shah of the mighty;— that they should see that their works brought fourth fruit every where without hinderance; that they should erect towers in all places, and that to each a Herbad should be appointed;— that they should

kindle a fire in each tower and erect a lofty seat therein. He gave them much silver and gold that they should bequeath much property for its support, and should regard the fire-temples with reverence. The man who worships God will rejoice at the escape from dangers from the Dews.

55. Zartusht admonishes the Shah regarding all holiness.

First regarding the name of the great God and the chief guide, he commenced to speak. That God who created the world and makes the end of the wicked destruction, the creator of the lofty heavens, the kindler of the stars which give light, — his eternal reign finds no decay, since he is king and the giver of benefits. Thus spoke Zartusht from the volume to Gushtasp the king of the earth, “If you believe truly in the existence of God, your abode will be in the paradise of heaven.” He told him that “the wicked Ahriman is the enemy of God the Creator. He turns back the hearts of men from the right way, and thus continually seduces them aside, that he may convey them down to hell, whereat he rejoices greatly. When he beholds the bodies of men in torment, he openly rejoices in hell. He scoffs at them and says,— O void of understanding, why did you foolishly commit evil actions. Now that you have turned from the holy God you have bought for yourself the terrors of hell. God had compassion on his creatures and said to me,— ‘Zartusht hear thou my message, and since thou goest to them as a prophet, take care that thou dost not treat this office lightly. Tell the people of the world strictly, that they turn back from the way of crookedness. Whoever turns his heart from evil, his place will always be in Paradise.’ Every one who is iniquitous, in spite of his wickedness, desires thee O God! He approves not his own iniquity; he guides others to the right way. The Lord of the world sent me to thee, O lion-like Shah! He said to me, ‘Go and tell my servants, let them not turn away their faces from my commandments. Let them receive my faith and the right way, then the paradise of heaven will be their reward. Whoever disobeys my statutes shall be a companion of Ahriman in hell. And to the orders also of Zartusht the holy, give ear and listen submissively. He alone has not valued, or esteemed, the world, since he knew that the world passes away. He has neither son nor relation, but has embraced the way of salvation. What is the Shah or servant before him? He regards not their circumstances in any wise. Thirdly, he never declared to men that in the resurrection he would intercede for them. I do not desire your crimes but I lessen your grief and pain. He said, — “Your hopes must rest on your actions; reap the harvest you have sown. Whoever has sown righteousness in this world, his reward also shall be paradise. And if you have acted iniquitously, Ahriman shall receive you in hell.” Zartusht told every one near him the same, saying neither more nor less — that whosoever commits crime, his rewards shall be in hell. In the fifth place, he said to the wise and to the Mobeds of enlightened hearts,— “Who in

the world has spoken words like these, both regarding things concealed and known? You would say he resembled pure water truly, for in him was neither excess nor defect. If you can bring any parallel to this, then my words are entirely vain. But if no parallel to this can be brought, then let them look on these words with humility; let them know certainly that this is the word of God and not the word of impure Dews, since the Dews would not speak thus or themselves, nor would they utter the praises of God. Sixthly, Whoever has come as a prophet to bring mankind to the faith, has never told what was within the earth or what will occur hereafter. Zartusht alone has acquired this glory, since, in the *Zand-Avesta*, he has narrated these things; he has told whatever will take place in the world, good or evil, concealed or known, from the time that God created the world till the day of the resurrection. Zartusht has declared all things; he has told every thing in the *Zand-Avesta*, and the time and manner of its occurrence — of the king's remarkable propriety or justice he has recited the history, as you could wish — all their names have been mentioned by him — their words and actions, just or unjust, he has marked the signs of them good or bad, so that on understanding man will recognize them. Seventhly, Be assured that the prophet never flattered the powerful or warlike; whoever was, in his heart and faith, truly with him, his end never failed in affection for him. Such was the holy Zartusht who was permitted to offer his praise near God. He was wont to say to pious men — O ye faithful, whoever acts righteously shall reap good reward. Eighthly, thus said Zartusht,— O people of earth, ye who commit sin shall abide perpetually in Hell. The soul of each shall be recompensed in the proportion of the sin he has committed; they shall confess that they are sinners and acknowledge themselves to be the creatures of God. Zartusht also said, “Whatever ye desire not yourselves, do it not to another. Whoever has committed sin in the world, is subject to the retribution thereof.” Since I consider his words a proof of the truth of his mission, I have recited them to you from the beginning: I have repeated one chapter, attend well thereto and consider carefully what has been said.

56. A Recital of the Praise of God.

In the name of the God of the seven heavens, the powerful and the merciful towards his creatures, the God of beneficence and truth, who will not be pleaded with my iniquity. Who always was and is! To him alone the hearts of the wise are turned; to him belong empire and sovereignty; to him alone is it right to pay homage. Why gird up your loins to obey him, who in weakness resembles thyself? Fix your heart on God in both worlds and ask pardon of him, O ye wise! Whatsoever ye may say contrary to this, be assured that your words are without foundation; he is our God and we are his creatures, abject, weak, and helpless. How shall a God such as he is, be

praised by the words of such creatures as we are; know this in what ye undertake, and call on the name of God for help. Begin with the name of God, and then commence your history; see what manner of belief Zartusht obtained when he inquired of his Creator. Compare the manner of his relation with that of other narrators. If I obtain any strength at all, I shall obtain my desire from the composition of this story. My hope from the God of mercy is this, that he will have compassion on this weak body, that he will grant me my life by his grace, and will save my soul from Hell.²¹

57. Zartusht asks Immortality of God.

Hear attentively this noble story, from the relation of God the cherisher. I have written the story in the Persian language, that it might be easy for your perusal. Thus said Zartusht, the pure in heart, at the time of inquiring of God, at the season when with the angel Bahman he ascended towards high heaven, — “Close the door of death to me, and let the hearts of the wicked be bound, that the faithful may rejoice and may not remember the crooked path.” To him said God the cherisher, “O thou who hast embraced the faith, the skilful, I will close the door of death for thee, but you will a second time ask death of me.” Zartusht was silent in his request. Then he prayed to his God; God the Creator gave him something which resembled honey. He said to Zartusht, “Drink one drop of this, and tell me what you behold. When the man of holiness drank thereof he saw the world, and every thing in it. As one who slumbers and beholds in sleep, he saw good and evil without concealment; he saw the blood and brains of the bodies of men, and the good and evil thoughts of every one. The words and actions of all were beheld by that good and virtuous person. He saw the number of flocks of sheep — their fleece and every circumstance regarding them. The leaves and roots of trees and of grass were beheld by that undaunted and fortunate person. He saw them exactly as they were by the order of God, neither more nor less. Again he beheld paradise and also hell, dark and frightful. He who believed thus, thought that he beheld these things in a dream. When he recovered his senses by the order of the God of the two worlds, God said to him, “O faithful servant, tell me what you have beheld.” That man of holiness replied, “O thou who hast spread out the heavens and the earth. I have beheld many rich men their souls being in hell and torment, since they were not thankful for the blessings of God, and were supplicants of Ahriman. I beheld many persons rich in silver and gold, who were day and night in the service of God, and were pleased with all they received and never rested from the praises of God. Their souls were in the paradise of heaven. I saw them in the place of the blest. I saw many rich persons who were afflicted, as being childless. When I beheld their

21 It is difficult to see the connection of this paragraph with the story. It seems like the preface to some other book. — W.

abode in hell, my heart was sorry for them. I saw many persons of the common people who were happy in their children; when I beheld their souls in paradise, my heart was glad at their happiness. I saw a tree on which were seven branches whose shades extended every where. One branch was of gold and one of silver, the third was of costly pearl; the fourth was entirely of brass; the fifth of lead, the sixth branch was of hard steel, and the seventh was of mixed iron." God said to Zartusht, "O man of wisdom and understanding! The tree which you saw with seven branches and which overshadowed the world is this, there shall be seven times a stir in the world by the good and bad revolution of the heavens. That golden branch which you beheld is yourself my messenger. My faith and message you have received, which you will deliver to the people of the world.

That branch of silver is the Shah of the earth, who will receive from you the right faith. The skin of the impure Dews will be broken, and they will be compelled to hide under the earth. When they beheld their own bodies destitute of strength, they will conceal their evil actions. When Ahriman beholds the condition of his army, he shall utter cries of fury. According to the faith, men shall give due sanctity to (or take due care of) water, fire, earth and air.

The copper branch you saw is the king of the Ashkanians. Whoever at that time owns not the faith, that holy tribe will abhor him. They will not remain long after this, but will be dispersed in wretchedness throughout the world.

The branch which had the appearance of brass, represents the prosperous reign of that king whose name is Ardesher, the son of Sasan. Listen to my relation. He shall adorn the world and shall free the righteous from pain. He shall renovate the true faith, and shall renew its statutes. Everyone shall accept from him the right faith. Since by him the proof of the faith shall be established, all people shall behold his wonders. They shall pour on his breast melted brass, but no injury shall reach his body, since he shall derive strength from me.

The fifth branch you beheld of lead is the king named Bahram. His name shall be known as Bahram, and his people shall rejoice at his reign. He shall be prosperous and happy. The world shall be well governed by him. When the people of the earth shall rejoice, Ahriman shall be grieved thereat; he shall remain in hell in grief and pain, and shall weep in deep tones of sorrow.

The sixth branch of steel, O man of wisdom, which you saw ornamenting the tree, that is the time of Noshervan, by whose justice youth will be restored to the earth. In his reign the wicked Mazdak shall appear, but there shall be no danger from him. He shall be a heretic from the true faith, and shall be acquainted with every kind of deceit. But when he begins to oppress

the faithful, while they fly from him fate shall seize him. Leave the wicked to his evil doing, since the evil he does shall return upon him.

[58. The era of iron alloy.]

The seventh branch you saw is of mixed iron. During that time, fly from the world. Many shall be converted to you during the season, but the aspect of the world shall be changed. That man of malice will be a monarch, who shall cast down the true faith to the earth. The Darwishes shall wear black garments; the honor of the world shall be lost. Whoever lives in the time of that king, his end shall be evil. One virtue shall not be possessed by that generation, nought but malice and sedition and strife and evil. They shall be dealers in deceit and hypocrisy; and fraud and bitterness shall be in their hearts, but honey on their tongues. They shall not respect the bread and salt they have eaten, nor shall they honor their old men. And those whose hearts shall have accepted the faith, shall be afflicted by their enemies. Neither wisdom nor prudence shall be seen among them, nor shall reliance be placed on their words. Those who are faithful shall have no power or strength, nor shall the good be revered or respected. Whoever is pure in principle and faith, they shall cast down his name to the ground. Whoever is certainly wickedly disposed, whose tongue is filled with lying and deceit, all his affairs shall succeed and he shall prosper and the world shall be thrown into commotion. The face of the world shall be covered with impunity, nor shall they keep their food separate from it. All kinds of food shall they eat in common, and no one shall be aware of any distinction. They shall have no statutes or Herbad or instructors, nor shall these have any authority with them. Wherever they go, they shall fail of their object. You shall find nothing on earth, save covetousness and impotence and anger and strife; they shall choose the path to hell, and none shall answer according to the faith. Whoever is well affected to the faith, his affairs shall fall into indigence. They shall be shameless and without modesty, and day and night confusion shall prevail. Thus shall the faith become weak, and true believers wax few in number. The prayers of evil men shall be listened to since their condition shall be of indigence. The worship of the fire-temples shall be neglected. A hundred fires shall be reduced to one. Neither wood nor perfumes shall be supplied to them, and the enemies of the faith shall oppose. None shall sympathize or care for them, nor shall any leader for those dispersed persons be found. That sect of impure persons shall bring much riches from out of the earth. The high priests who dwell in Iran shall acknowledge their sway. This sect shall take in marriage many well-born daughters of the true faith. All the sons of the freemen and priests shall remain afflicted in the service of the wicked, day and night. They shall toil in their service — in the service of those unjust and evil persons.

Since they will be faithless and void of mercy — they will not fear to break their promises. In the country of Iran a king shall fall from the hands of the mighty into the power of the wicked. They shall at once work out iniquity and shall know nought save oppression. Whoever is guiltless and true of heart, they shall believe his words to be deceitful; then, whoever is worse than his fellows, his affairs shall prosper more and more. They shall bear witness falsely; that from that falsehood, advantage may accrue to them. They shall have no shame for such crimes, nor shall they have any honesty or faith. When the Hazarahs shall appear,²² the appearance of the world shall be changed. Many clouds shall appear in the sky but rain shall not descend. From the intense heat and bitter cold many a tree shall lose leaves and branches. The waters of the rivulets shall fail; all things shall become difficult; from the scarcity of rain on the earth, the channels of the rives shall be disclosed, flocks and herds shall decrease in number, and the stature of mankind shall dwindle; the strength of men shall wax weak and inferior, the speed of the horse and the strength of his rider shall grow less, the cow shall lose its valuable qualities. Whoever has bound on the Kusti shall be in fear and shall flee away. The pain and hardships which he will undergo, will make him desire death. They shall forget their prayers to God and their habits shall become opposed thereto. They shall neither recognize the *Nawruz*²³ nor the *Mihragan*²⁴ nor feast nor entertainment, nor the *Frawardigan*.²⁵ Whoever asks a question of the High Priest shall find no wisdom in the answer. Of what has been ordained for the departed soul, every one will be ashamed, and withdraw disappointed. Many a man of the true faith, and of holy mind, shall then go over to the opposite religion — many noble men and many honorable men shall wander destitute through the world! From poverty, and pain, and dishonor, the hearts of men shall be afflicted and their hands shortened.

From the men of that evil generation, you shall not see one in a hundred possessed of understanding. Spandarmad (the angel of the earth) shall open his [*her] mouth and shall cast forth secret treasures. The Turks of Baykand,²⁶ and of Khattan²⁷ and of Chin shall lead their armies into Persia. When the

22 This word hazarah is of doubtful meaning. The passage is very obscure. The word may allude to the thousands of believers. — E.

23 Literally the “new day,” the first day of the year, which, with the five which follow, is observed as a festival, now most regarded at its close. —W.

24 A festival in honour of Meher (Mithra) which commences on Mihr the 15th day of the month Mihr, and is observed for six days, the last as, in the former case, being the greatest. —W.

25 The five last days of the year, to be observed as holidays. —W.

26 Name of a city, built by Jamshid. -E.

27 Name of a district in Chinese Tartary. A Muhammadan pilgrim lately created a great sensation among the Parsis of Bombay by asserting that a colony of Gabars exists in this

princes shall lose throne and fortune, their slaves shall possess the crown and empire. They shall collect much wealth and riches, but they shall scatter it on the ground. They shall be guilty of evil actions, but they shall feel no shame for what they do. From hardships, and difficulty, and pain, and weakness, men shall be ready to meet death and pain. Then thus spake God to Zartusht the prophet of the age,— “Tell these things to Mobeds and Rads, and desire them to repeat the same to the wise. Let each know his own advantage and let them not take up iniquity. When they behold misery on the earth, then will be rejoicing and happiness in heaven. If your body is afflicted with pain, your soul from that pain shall find a rich reward. If you indulge your body in luxury, your soul shall therefrom fall into fire. In truth, know this mystery, that according to thy state of mind to will thou suffer or enjoy. From good, thou wilt find a good result, and none ever reaped honor from evil actions.”

[59. Zartusht asks about the end of the millennium.]

Again Zartusht inquired of God the holy and free from infirmity. “In that evil time — that season of danger — what calamity will befall the faith from evil men? Whoever has the Wasta [*Avesta?] in his mind, or the Kusti bound on his waist, how shall such a one mingle with the people of that generation, his soul being in misery and his body in torment? How shall they pray, privately as directed, or how shall they read the Zand-Avesta?” — Thus the Creator of the world gave answer to Zartusht the good and holy, — “Great affliction shall befall true believers in that evil and disturbed season. He who shall pray then aright, may be accounted twelve phoenixes. A man who prays shall then be as rare as one who observes the whole law at another time; for one word of the Avesta and Zand in that time, shall be equal to the Vendidad and Hadokht.²⁸ Again, when the Hazaraks make head, pain and grief shall be multiplied without end. From the hardships which the bodies of the faithful shall endure they shall resemble iron. Such affliction and pain has never been experienced, not even in the days of Zohak and Afrasiab, for even in those days the believers of the Zand were more numerous, and more abundant in wealth and blessings. Then, when the Hazaraks shall grow powerful, none of the faithful shall remain. From every side they shall press towards Iran and shall desolate it beneath the feet of their camels. And when they shall turn back to the mountains, they shall carry off both religion and empire. The affairs of those evil people shall grow desperate, and they shall wander, destitute of house and food. Thus will it be a mingled scene of good and bad, of prosperity and the reverse. The state of the world shall not remain one, like the wind which is now good and now injurious.”

region. —W.

28 The Vendidad and Hadokht: two of the Nasks of the Avesta. -E.

60. Zartusht inquires the third time of God, respecting the latter times.

Zartusht asked three things farther of Hormazd, the Creator and Lord. "After these troublous times, will there be any believers in the true faith? Shall these statutes and laws be restored? Will any one support the true faith? When will the wearers of dark garments be discomfited? And how will the impure fiend be cast down? When life is thus shortened, and toil increased, how will their affairs be conducted? How will their object be accomplished? And how will virtue succeed? O Creator and merciful God! inform thy creatures of this, for my soul is disquieted on account (of the people of those times), my heart is burnt up from pain and affliction." God the cherisher said to him, "O faithful man, be not sorrowful! For no one remains perpetually in woe, nor does any one suffer in both worlds; whoever has been afflicted in this world shall likewise be pardoned in paradise. And as to what you have inquired respecting those times, whether any one will seek the true faith, — When the mark of blackness comes upon the world, the restoration of the faith shall be prepared in another way. All the desire of the angry Dews shall be fulfilled by the merciless Turk of narrow sight. At that time an army shall come from Rum, of evil thoughts, and acts impure and ill-omened, with red garments and their horse trappings of red, their actions resembling those of impure Dews. When the season for their appearance in the world shall arrive, various signs shall be manifested. The land of Khurasan, from wet and heat, ahnll become dark and gloomy as the gloom of might. The world ahall grow dark with tempests, and the brightness of water shall be obscured. Many earthquakes shall happen, and ill-omened birds be seen. Every city and land shall be made desolate; desire and want shall wax strong upon people; trouble and pain and woe shall increase in that time. Hormazd gathers strength and casts down Nahid; the Turk and the men of Rum shall meet and shall join battle, like the wind Samum.

At the same time shall come the tribe of Arabs, raising strife and battle and violence. From each tribe men shall be slain in every land; the slain shall be in heaps. From the mingling tints of the blood shed, the world shall be red, yellow, and violet. The whole land of Iran shall be desolate from the armies of Turks, and Arabs, and Hindus. All the fire-temples shall be removed thence to the mountains in those troublous times. They shall remove them with difficulty from their places; but they shall bring them into the hill country. They shall bring Adar Gushnasp with care to the faithful, in the land of Karman. The spoiler shall fall on the land of Iran. Flight and dispersion to another country! They shall hide in caves and hollows of mountains, and no outlet to the mountains shall remain. The father shall have no thought for his son, from the pain and affliction which shall befall himself."

Then said Zartusht of enlightened heart, after he had wept before God,—
 “Since the life of this people is shortened, let them not finally fall into misery
 and torment — let them not, in the end, choose evil, nor fill up the catalogue
 of their crimes.” “From the shortness of their lives there is no fear, since
 death and life are but the same.”²⁹

Again Zartusht said,— “O holy God! how will their destruction ensue?
 When their period has elapsed, what sign of evil will they first discover?
 What will be the termination of their history and how will their prosperity be
 destroyed.”³⁰

God returned the following answer to Zartusht, the prophet of the age, “A
 black sign shall come forth from Khurasan when the period of empire shall
 arrive; when Hoshedar [Aushedar] is born, this is the period. I have told you
 when he is thirty years old and has wisdom, he shall choose the faith and way
 of the faithful. There shall be a Shah in Hindustan and Chin, of the seed of
 the Kayanian³¹ in that evil time. He shall have a son of becoming worth; the
 name of that son shall be Bahram. His title shall be Hamawand, by parentage
 and race of the kings of the world. They shall call his tribe Shahpur; he shall
 win much honor and delight in the world.

The sign of the period of his coming shall be the falling of stars from
 heaven. His father shall die of old age in the month of Aban and the day of
 Bad. And when twenty-one years shall have expired, he shall assemble a vast
 army. He shall invade every quarter of the globe, and shall win his desire of
 his enemies. He shall lead his armies to Balkh and Bokhara, and shall survey
 the world on every side. He shall lead a countless host from Hindustan and
 Chin, that noble king shall lead them against Iran. He shall lead them forth in
 glittering array. The faithful shall rejoice at the sight of him. And then, when
 Hormazd is in the ascendant and has brought beneath him Nahid, then you
 shall see a man of the true faith gird up his loins from the hill country. From
 the countries of Khurasan and Seistan, he shall lead a wondrous and countless
 army. It shall gleam with triple color; and shall go forth to the succour of
 Iran. The army of the impure leader shall many of them be cast down and
 slain in the battle from the ships of Dawal³² and from Rum and Farang, from
 the dark-clothed devils, the bicolor wolves. Then shall be three fierce battles
 in Iran, and many famous men shall be killed. All Fars of Shiraz shall be
 filled with woe. Grief and mourning shall take the place of joy. Then shall the
 noble Shah come thither and shall join battle with the foes of Iran; he shall

29 This appears to be the answer of God to the first question put by Zartusht. —E.

30 This second question of Zartusht seems to refer to the enemies of the faith, as the former did
 to the remnant of believers. — E.

31 The second Persian dynasty. -E.

32 I know not if this word be a proper name or merely the name signifying rich. —E.

read the heavens and shall draw out his enemy from the lowest depth. By the will of God the cherisher, he shall destroy those evil people.

Such shall be the events of those times, and thousands of women shall wander forth; they shall wander through the bazaars and streets. From the want of husbands, they shall seek men; wherever they behold a man, they shall remain gazing on him with wonder. From desire they shall approach him, and shall seek a remedy of their pain. When their period shall truly arrive it shall resemble a tree full of leaves, and fruit on which at night a cold wind blows. Its leaves and fruit shall fall down. I will send tidings to Kangadas. I will send a good angel to Bashutan.³³ He shall gird up his loins for the Shah, and the faith, and he shall come to the land of Iran. Bashutan shall come at my bidding and shall cleanse the world from those who speak against me. With him shall come thrice fifty heroes, and they shall perform the whole Yasht to God. Ahriman shall desire battle, and the strife-loving Dews. From Ahriman a countless host shall approach Bashutan, breathing fury. When they heard the Hadokht from the Zand-Avesta, from those Mobeds and Rads—the Dews shall fly from Iran, they shall be dispersed and afflicted.

Then shall come that Shah of fortunate name, called by all people, Bahram. He shall take the throne, and the imperial crown, and shall free the world from those aliens from God. The Mobed of Mobeds shall sit with him in presence of the wise, and the learned priests. He shall quickly restore the fire-temples and shall gather those which were long dispersed. They shall place him like a Shah on his throne, and the savage wolf shall resemble a cow. He shall remove the wicked from the earth, and shall aid down with the wise according to his desire. Bashutan shall heap countless praises on that country, people, and king. He shall go to his own principality and palace when he finds all things obedient to him. Such, O my son, is the history of the world; that, in the world no one has cause to fear. Neither good nor evil endure perpetually, nor remain fixed unchangeably.”

* * *

I have made this good relation according to the words of Mobeds, the chief of true believers. Who can relate good tales like milk and wine to you except Kaus Kai? When you see this writing, my story, give me the applause due to me. When you read the whole history of Zartusht in your heart repeat perfect praise. Every heart in which dwells love for him, the face of that man shall be bright as the sun. Praise be to God the cherisher, that I am acquainted with Zartusht and the faith. I am not a heretic or a demon, nor are my principles or habits such as these. What could I have done, O man of wisdom! had I been born of a wicked father, if I had been brought into the world as a

33 The brother of Asfandiar, who, as before mentioned, was gifted with immortality. —E.

heretic and had prostrated myself before I'blis; if I had abode in hell till the resurrection, and the juggling fiends had accomplished their wish through me. I am unable to utter the praises of God who made me acquainted with wisdom and the faith.

[61. Praise God. End of the book.]

Thanks to God the cherisher, that I was able to complete this memorial; he gave me aid and brought me success. I have written this history; from me be hundreds of blessings on that noble child of heaven, and may his holiness be perfected from the Creator, God the Almighty. Praise and prayer to Zartusht the prophet of the faithful — more numerous than the sands, or leaves of trees. May my blessings rest on that auspicious person.

I have written this admirable history, by the advice of the wise and prudent person, the excellent and faithful Kaus Kai, whose father was Kai-Khosrau and whose city is Rai. A thousand blessings on Zartusht from me, and on Anoshervan!

By the will and command of God, I have written this history of His people, in order that when the faithful read it they may pronounce blessings on me. Whoever blesses Anoshervan, (Zoroaster) may his fortune always prosper. A thousand blessings upon him whoever blesses our Anoshervan. Praise be upon that noble person who desires to intercede for me with God.

It was the six hundred, and forty-seventh year of Yazdegird, the month of Aban, *when the world cools, the day of Adar*,³⁴ I commenced the work on the day of A'zar. On the feast of Aban I was intoxicated; I finished it on the night of Khur, on this day I completed it. I ask praise and prayer from the reader, I also ask pardon of God. Heaven be the abode of the soul of Anoshervan, which Hoshah Rawan sends from his heart. If you should not know my name, if you will hear or read this story, you will find that my name is Zartosht Bahram bin Pazdawam, a history of both of them, since I have related this history of them. I have interpreted it aright. I have repeated many blessings and praise, so that no one will compose similar.

The end of the *Zartusht-namah*, [the copying of] which was completed on the day of Arshasang, in the month of A'zar, in the year of Izad, 1005 of the prince Yazdegird.

The writer of this history and I that am of God, and of the faith of Zartusht the Mazdayasnan, the son of a Herbad — the Herbad Barzu Bin Kawam-ud-Din, bin Kaikobad, bin Hormazdiar, bearing the title of Sanjanan, worshipper of fire and of Bahram. Whoever reads let him applaud!

34 E: "which is the month of (?)"