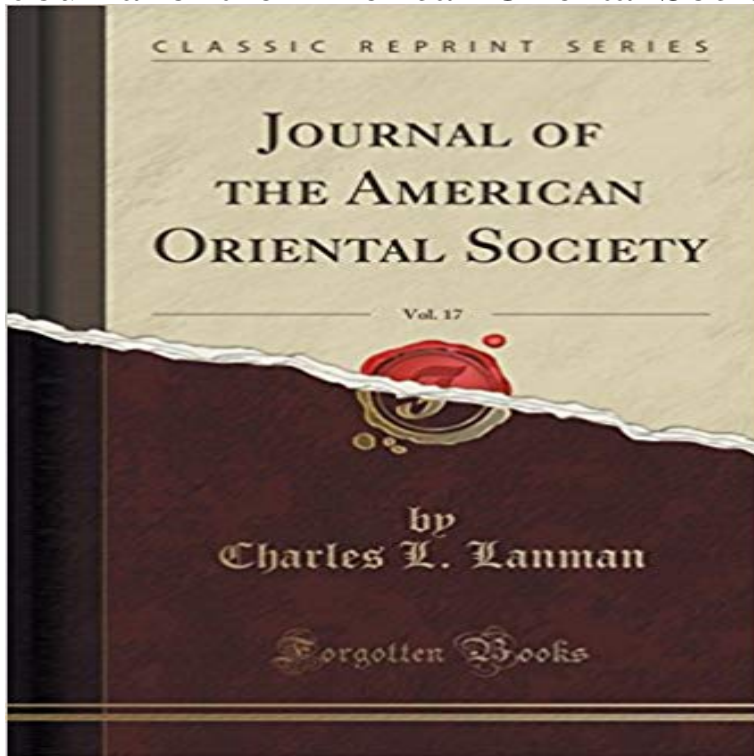


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Excerpt from Journal of the American Oriental Society, Vol. 17 Great men are the children of their age. Heirs to the heritage of the past, they are charged with the stewardship of the possessions to be handed down to the future. Summing up within themselves the influences of the times that call them forth, stamped with the impress of their day, their spirit in turn shows its reflex upon the age that gives them birth. We read them in their age; we read their age in them. So it is of the prophets and sages, religious teachers and interpreters, which have been since the world began. The teaching of a prophet is the voice of the age in which he lives; his preaching is the echo of the heart of the people of his day. The era of a prophet is therefore not without its historic significance; it is an event that marks an epoch in the life of mankind. The age of most of the great religious teachers of antiquity is comparatively well known; but wide diversity prevails with regard to the date at which Irans ancient prophet Zoroaster lived and taught; yet his appearance must have had its national significance in the land between the Indus and the Tigris; and the great religious movement which he set on foot must have wrought changes and helped to shape the course of events in the early history of Iran. The treatment of this question forms the subject of the present paper. The Avesta itself gives us no direct information in answer to the inquiry as to the date of Zoroaster. It presents, indeed, a picture of the life and times; we read accounts of King Vishtaspa, the Constantine of the faith; but the fragments that remain of the sacred texts present no absolutely clear allusions to contemporary events that might decisively fix the era. The existing diversity of opinion with reference to Zoroasters date is largely due to this fact and to certain incongruities in other ancient statements on the subject. About the

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