

## The Millennium of Yima

According to the Avesta *Drvāspā Yašt*, Yima reigned « for a thousand years »<sup>1</sup>. The Four periods of the millennium of Yima are:

### First period: 1-300

These three hundred years passed under the royal command of Yima<sup>2</sup>. In this period, Yima was *grosso modo* a fifteen-year-old man. “This is the age in which for the first time man has the right to gird the belt.”<sup>3</sup> It was Yima who is said to have introduced the wearing of the (sacred) belt on the waist.<sup>4</sup> Ahura Mazda asked him to be the reciter and messenger of the *Daēnā*<sup>5</sup>, which Yima refused. But he accepted to be the protector, guardian, and supervisor of (the promotion of) the world.<sup>6</sup> Then Ahura Mazda offered him two implements: a *suβrā*, and an *aštrā* adorned with gold.<sup>7</sup> Av. *aštrā* is cognate with Skt. *áṣṭrā* ‘a prick or goad for driving cattle’<sup>8</sup>, and Pers. *aštar* ‘whip; a term used as a symbol of penance’.<sup>9</sup> Av. *suβrā* was translated by Pers. *sūrāgumand* lit. ‘having holes’, and was interpreted as a *gā<sub>v</sub>dumab* ‘horn, trumpet’.<sup>10</sup> Aži Dahāka also possessed a golden *suβrā* by which he could attract women or property.<sup>11</sup> In a parable about the marvellous effects produced by the application of the bull’s urine, Yima, following Sraoša’s advice, called Aṅra Mainyu to his presence by singing (*srōd*) –in the original story, he would had played on the wind instrument.<sup>12</sup>

### Second period: 301-600

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<sup>1</sup>. Cf. Yt 9.10 *hazaṅrəm aiβī.gāmanəm*, Yt 17.30.

<sup>2</sup>. Cf. Vd 2.8 *āaṭyimāi xšaθrāi θrisatō.zima hanjasəṅta*.

<sup>3</sup>. Yt 8.14.

<sup>4</sup>. Cf. DD 38.21.

<sup>5</sup>. Vd 2.3 *mərətō bərətaca daēnayāi : ušmurišn barišn o dēn [kū : hērbēdīh ud hāvištīh kuned]*.

<sup>6</sup>. Vd 2.5 *gaēθanəm θrātāca harātāca aiβyāxštaca : gēhān rāy srāyišn [parvarišn], sālārīh [framān dādan] ped nighāh-dārišnīh [pānagīh kirdan]*.

<sup>7</sup>. Vd 2.6 *suβrəm* (variant *sufrəm*) *zaranaēnīm aštrəmca zaranyō.paēsīm*. Cf. the two implements of Miθra (Yt 10.1/2) *ərazatō.frašnəm zaranyō.vārəθmanəm*.

<sup>8</sup>. Cf. RV VI. 53, 9 *yá te áṣṭrā gópaśághrṇe paśusádhanī*.

<sup>9</sup>. Pers. *aštar bar-* ‘to endure the whip, i.e. undergo penance’. Cf. VAM 40 *māndag o radān garzīdan, ud aštar ud +srōšōcaranəm burden*.

<sup>10</sup>. Cf. VZ 35.25 *jim ka-š ped sūrāgumand ī+zarrēn hān <ī> gādumb bē vardēnīd*.

<sup>11</sup>. Cf. Dk ix M 812 *ka-š zan ud x<sup>v</sup>āstag ī-š abāyišnīg sahist dāštan āgāhīh mad, ēgiš ped sūrāgumand ī zarrēn andar* 𐬨𐬀𐬎𐬎𐬎𐬎 (hāxtan, or possibly āhaxtan).

<sup>12</sup>. Cf. Dārāb Hormazyār’s Rivāyāt, I, 313.

میان بیابان به کنجی نشست	همان گاه جمشید شد سوی دشت
سرودش چو به شنید اهریمن	به خواندش سرود و گجسته گنا
جم آن گه سرودش به خوانده زیاد	بیامد به نزدیک جم ایستاد
نشسته به نزدیک جم شادمان.	بسی گشت خوشحال ابلیس زان

At the beginning of this period, Yima, by *suβrā* and *aštrā*, made the earth expand by one-third in size from what it was before.<sup>13</sup>

### Third period: 601-900

At the beginning of this period, Yima made again the earth expand by two-thirds in size from what it was before.<sup>14</sup> The tradition holds this: In these two periods, Yima withheld from the world cold and heat, hunger and thirst, old age and destruction.<sup>15</sup>

### Fourth: 901-1000

For the third time, Yima made the earth expand by three-thirds in size.

Bad winters threatened the corporeal existence. They announced one harsh and horrible winter.<sup>16</sup> Yima decided to build a *vara*. According to an Avesta fragment, he made this *vara* at the end of the first millennium.<sup>17</sup>

These bad winters came over the corporeal world of life, on account of a particular sin committed by Yima. A Gāθic statement has inspired the later tradition to condemn Yima for having introduced the practice of eating the meat of the sacrificial animal.<sup>18</sup> According to the *Zamyād Yašt*, when Yima lied, the Fortune (*x<sup>v</sup>arənah-*) went away from him in the form of a bird of prey.<sup>19</sup> After that he fled, in company of his sister *Yimī*, from the assembly of *Dahāka* to a secret place in a lake.<sup>20</sup> *Dahāka* found their hideout. Yima was in flight for a hundred years.<sup>21</sup> At the end of this period, Yima hid himself in the trunk of a tree. *Dahāka* ordered to saw the tree and set fire to it. Yima died.<sup>22</sup>

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<sup>13</sup> . Cf. Vd 2.10-11.

<sup>14</sup> . Cf. Vd 2.14-15.

<sup>15</sup> . Cf. Vd 2.5, Yt 9.10.

Aog. 94-5 Pers. *jim ... <kē> 616 sāl ud 6 mäh ud 16 rōz ēn gēhān amarg ud azarmān ud asōyišn ud apedyārag (/ apuyišn) frāz dAšt*. Dk vii M 595 *jimšēd ī vivanghanān ... pediš frāxēnīd vālēnīd vaxšēnīd gēhān, ud vinārd, ped peymān ōz, dām amarg ud azarmān asōyišn apuyišn*. Dk ix M 819 *jim abāz dāšt estād az gēhān niyāz škōhīh ud suy ud garmāg ī apeymān, ud amēzišn ī dēv abāg mardōm*. MX 27. 24-6 *az huramag jimšēd ī vivanghanā sūd ēn būd kū-š 600 sāl amargīh ped hāmōyēn dām ud dahišn ī dādār ohrmazd bē vinārd, adard azarmān kird hend*. Mäh ī Fravardīn Rōz ī Hurdad 9 mäh ī fravardīn rōz ī hurdad *jim gēhān abēmarg abēzarmān kird*.

<sup>16</sup> . Cf. Vd 2.22.

<sup>17</sup> . Vd 2.19 *Z paoiryēhe pascaēta hazarō.zimahe +θbarəsō ašəm* (Barth. +as) *yimō <varəm> kərənaoŋ*.

<sup>18</sup> . Y 32.8 *yimascīŋ yō mašyōng cixšnušō ahmākōng gāuš bagā x<sup>v</sup>arəmnō: jim ... kē-š ō mardōmān cāšīd kū amāgān gōšt ped bazišn x<sup>v</sup>ared*. Cf. also Dk ix M 838.

<sup>19</sup> . Cf. Yt 19.30-36.

<sup>20</sup> . Cf. RP 8e1.

<sup>21</sup> . Cf. Bd 238.

<sup>22</sup> . Cf. Dārāb H. R. II, 208-10. Cf. also Bērōnī, Vestiges, VI. 40:

ثم تواری. ومکت متوارياً، حتى ظفر به الضحاک، فامتلیخ أمعاه، ونشره بالمنشار.

According to a different tradition preserved in the Zand, at the beginning of the fourth millennium (i.e., the first millennium in the Mixture), when Anra Mañyu rushed, existed Gaya Marətān and Gao (Primal Man and Primal Cow), and this millennium stretched to the end of the reign of Yima<sup>23</sup>:

Gaya Marətān	1-30
Till the “birth” of Maşya and Maşyānī	31-70
Till they married	71-120
Till their “death”	121-170
Or: Till Haoşyaᅇha came to full age <sup>24</sup>	121-213.5
Haoşyaᅇha	214.5-253.5
Taxma Urupi	254.5-283.5
Yima: till the time when the Fortune departed from him	284.5-900
from his flight till the time when the Daēva sawed him	901-1000

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<sup>23</sup> . Cf. Bd, ch. 33, ch. 36; Bērōnī, *Vestiges*, VI, 40-45.

<sup>24</sup> . Bd 105-6 *u-šān harv ēk ped 50 sālag frazend aziš bē būd, x<sup>v</sup>ad ped 100 sāl bē murd hend*. But, Bd 238-239 says that: *50 sāl hān baved ka-šān zanīh ud šōyīh nē būd; 93 sāl ud šaš māh āgenīn zan ud šōy būd hend, dā hān <ī ka> hōšang ō purnāyīh mad*.

Bērōnī, VI, 40:

۱۲۰	ن	والی ان تراوچھا (میشی و میشانہ)
۲۱۳	صح	والی اوشهنگ

VI, 45:

۱۳۰	ن	والی ان ماتا (میشی و میشانہ)
۲۲۴	صد	وقیت الارض من غیر تملک