

## The millennium of Zaratustra

The Avesta Books, *Stūdgār* and *Spend*, had related the legendary history of the millennium of Zaratustra from the coming of the *daēnā* (Religion) to the end of the *xšaθra* (royal power, kingdom) of the Aryans. Summary accounts of the “history” occur in the seventh book of the Dēnkird, chapters 7 and 8, in the ninth book of the Dēnkird, chapter 8, and at the beginning of the Zand ī Vahman Yasn. These accounts have been abridged from the (last) versions of the Avesta texts, and some historical events, from the invasion of Persia by Alexander till the onslaught of the Muslims have been incorporated into them. Our study consists of not only the correct reading of the materials, but also the exact distinguishing between the text and its exegesis. First, we try to establish, to some degree of certainty, what actually existed in the now lost Avesta originals, as distinct from the commentaries.

### The term<sup>1</sup> of centuries<sup>2</sup>

*abar brīnag ī dah sadōzim<sup>3</sup> ī andar ēk hazangrōzim<sup>4</sup> ī zarduštān, āgāhīh ī ušīdar ī zardušt pus, ēn-z gōbed kū: ka hān sadōzim bē sazed ī fradum, ped hān ī mazdesnān az zardušt ō hampursagīh mad frāz, cē fradum sadōzim brīn ast?*

*u-š guft ohrmazd kū: x<sup>v</sup> aršēd bē nihumbed.*

*cē pas didīgar ud sidīgar ud cahārum <ud panzum> ud šašum ud haftum ud aštum ud nōhum ud dahum sadōzim brīn ast?*

*u-š guft kū: xvaršēd bē nihumbed.*

‘About the term of the ten centuries in the one millennium of Zaratustra, and the tidings of Uxšyaṭ.ərəta son of Zaratustra this is also said: When the first century of the daēnā māzdayasni, from the coming of Zaratustra to the conference, elapses, what is the term of the first century?’

Ahura Mazdā said: The sun goes into eclipse.

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<sup>1</sup> . Pers. *brīn(ag)* ≈ Av. *θbarəsah-* m. ‘cut, term, end’. Cf. N 1, 22.3 *θbarəsāscā: brīn [sar]*.

<sup>2</sup> . Dk vii M 666.

<sup>3</sup> . Av. *\*satō.zim/ zyam-* ‘a hundred winters’, Pers. *sadō(g)zim*, cf. Dk vii M 650.

<sup>4</sup> . Av. *hazagrō.zim/ zyam-* ‘a thousand winters’, cf. Vd 2.19Z ≈ Pers. *hazārag*, cf. CHP 54, Pers. *hazangrō(g)zim*, cf. Dk ix M 792.

Then, what about the term of the second, third, fourth, fifth, sixth, seventh, eighth, ninth, and tenth century?

And He said: The sun goes into eclipse.’

### The symbolism of metals

The symbolic code of metals is to be compared with the class division of the Aryan society. According to the Magi, the Daēnā of omniscience is like a tree with four stems which represent the four classes of the Daēnā by which the human world is well-ordered.<sup>5</sup> A commentary on the (lost) Stūdegar narrates how Zaratuštra saw, through the omniscient wisdom<sup>6</sup>, the four epochs of the millennium of the Religion which were like the four branches of a tree.<sup>7</sup> The good religion (*vah̄ hī daēnā māzdayasni*) became manifest in these three forms: Avesta, the sacred Fire, and a cypress Tree.<sup>8</sup>

The metallic series are:

- 1) Pers. *zarrēn*/ Av. *zarənaēna*- ‘golden’ (*zarənaēnī*- f.). Pers. *zarr*/ Av. *zarańya*- nt. ‘gold’, OPers. *daraniya*- ‘id.’, Skt. *hírańya*- nt. ‘id.’.
- 2) Pers. *asēmēn* ‘of silver’, OPers. *siyamam*, Bactr. *σμμνο* ‘id.’ from Gr. *ἄσημος*. Pers. *asēmēn* renders Av. *ərəzataēna*- ‘of silver’.<sup>9</sup> Av. *ərəzata*- adj. ‘whitish, silvery’, nt. ‘silver’, OPers. *ardata*- ‘silver’, Skt. *rajatá*- adj., nt., *rajatám hírańyam* ‘whitish gold’, i.e. silver ≈ Av. *ərəzatəm zaranim*.
- 3) Pers. *pōlāvadēn*/ *pōlāvadīg* ‘of steel’. The third and fourth drinking or libation bowls (*tašta ań̄ harəna*) in the Vd vii. 75 are: *ayańhaēna* (rendered by Pers. *āhunēn* ‘of iron’) and *haosafnaēna* (rendered by *pōlāvadēn* ‘of steel’). It is possible that the metal of the third age, in the Avesta, was *ayah*- nt. ‘pure copper’ or ‘pure metal’, perhaps also ‘steel’. It may be derived from IE *\*h<sub>2</sub>éios* (Skt. *áyas*-, Lat. *aes*, Goth. *aiz*) which was the word for ‘copper’, probably also ‘bronze’, and much later ‘iron’: Av. *ayō.ayra*- adj. rendered by Pers. *āhunēn-sar* ≈ Skt. *áyo-agra*- ‘iron-pointed’.

<sup>5</sup>. Cf. ŠGV 1.11-17.

<sup>6</sup>. Pers. *xrad ī harvisp-āgāh* ≈ Av. *xratūm vīspō.vīdōvāńhəm*.

<sup>7</sup>. Cf. ZVY 1.

<sup>8</sup>. Df. VD 43 *zardušt ... si tis abāg x̄<sup>v</sup>ad dāšt cōn kurāsag <ī> abestāg, ud ātaš ī burzēnmīhr, ud draxt ī sarvān*. Cf. also Šāhnāma M 15: 118-120:

یکی سرو فرمود کشتن به دست به دیناوری راه پیشین به بست.

یکی مجمر آتش، یکی نامه را نموده مر آن شاه خودکامه را

به گوید که این زند و استا بود بدین آتش تیز وستا بود.

<sup>9</sup>. Cf. Vd 7.74.

However, if we follow the Zand to the letter<sup>10</sup>, Pers. *pōlā(va)d* ‘steel’ (Armen. *polovat/ polopat* ‘id.’, Syr. ܩܠܥܘܬܐ) may correspond to Av. *haosafna*-\* nt. ‘(pure) iron’.

- 4) Pers. *āhan-abar-gumixt* lit. ‘iron-mixed’. Pers. *gumēz*-: *gumixt* ‘to mix, mingle’ renders Av. *riθ*: *irista*- ‘to intersperse (with), mix (intr.), be joined (with)’. The Avesta verb *riθ* is often used for the contamination: *paiti-riθ* for the contamination by indirect contact with a corpse or carrion<sup>11</sup>; *upa-riθ* for the contamination or pollution carried by a corpse or carrion itself to outer things and persons.<sup>12</sup> Both are translated by *abar-gumēz*-: *abar-gumixt*. In the Vidēvdād<sup>13</sup> *paiti.irista*- (verbal adj.) is used to denote a contaminated person by the dead. In the Dēnkird vii M 659 the Avesta word translated by *āhin-abar-gumixt* is glossed: *kū az hamāg kustag nigerend āhinēn* ‘i.e., wherever one looks it is of iron’. The gloss may give the impression that the Avesta word would be: *ayah*- \**upairi.irista*- (or, *upa.irista*-). The third metal is polished or glowing, while the fourth is dark and or rusted. One resembles the sky, while the other the earth. In describing the sky Avesta seers used the word *x<sup>v</sup>aēna*- *ayah*- ‘shining metal’<sup>14</sup>, which was understood by the Persian commentators to mean *almās* < Gr. ἄδάμας ‘steel’.<sup>15</sup> As for *āhun abar-gumixt*, it seems possible that the word would well describe a dark-coloured metal, a metal which has been corrupted, i.e. its “earthly element” has appeared.<sup>16</sup>

### The four periods

The millennium of Zaratuštra is divided into four periods of the “history” of the Mazdayasnian Religion and Aryan Kingdom.

<sup>10</sup> . Cf. ZVY 1.3 *azg/ āvām ... pōlāvadēn*, Dk ix M 79 *āvām ... pōlāvadēn*, Dk vii M 653 *āvām ... pōlāvadīg*, ZVY 3.22-28 *azg/ āvām ... rōyēn ... brinjēn ... arzīz āvām n ... pōlāvadēn*, Dk v M 437 *āvāmīhā cōn pōlāvadēn/īg*.

<sup>11</sup> . opp. *ham-riθ* ‘to contaminate by direct contact’. Cf. Vd 5.33 *cvaṭ aēšō spā yō urupiš spəntahe mainyēuš dāmanəm ḥəm.raēθβyeiti cvaṭ paiti.raēθβyeiti: cand hān sag ī rabōg, spennāg mēnōg, dāmān ō ham-gumixed [ped ham-rid], cand abar-gumixed [ped ped-rid]*.

<sup>12</sup> . Cf. Vd 10.1 *kuθa aētaṭ nasuṣ pərənāne yā haca irista upa jvaṇtəm upa.raēθβaiti: cōn ped ōy nasuṣ pehikārēm [kū: stōb bē kunam] kē az ōy rist ō ōy zīndag abar-gumixed*.

<sup>13</sup> . e.g. Vd 9.1.

<sup>14</sup> . Cf. Yt 13.2 *asmanəm ... ayaṇhō kəhrpa x<sup>v</sup>aēnahe*.

<sup>15</sup> . Cf. Bd 18 *nazdist asmān dād rōšn, <frāz-><sup>+</sup>pēdāg, abēr-dūr ud<sup>+</sup>xāyag-dēs<sup>+</sup>x<sup>v</sup>ēn-āhun ī ast almās, ud nar, MX 9.7 asmān az gōhr ī xvēn-āhun kird ēsted cōn almās-iz x<sup>v</sup>ānend*. Pers. *xvēn-āhun* has been translated by Skt. *tikṣṇa-loha* ‘steel’.

<sup>16</sup> . Cf. Aog. 84 *pəsnuṣ ərəzatəm zaranim: xāk bahōṭ sīm zara*.

### First period: 1-300

Zaraθuštra was thirty years old when he came forth, with the power of good thought to his first Conference with Ahura Mazdā.<sup>17</sup>

*az hampursagīh fradum frāz dā abdum hampursagīh sar ī būd andar drahnāy ī dah sāl; vābarīgānīh ī-š ped vaxšvarīh andar gēhān pedīriftan ī burzāvand kay vištāsp dēn cōn pas az dah sāl ī andar hampursagīh ped do sāl.*<sup>18</sup>

‘[The period] from the first Conference to the end of the last Conference lasted ten years. The acknowledgement<sup>19</sup> of (Zaraθuštra) as one who brought the Word in the world and the acceptance of the Religion by Kavi Vištāspa with-sublime-insight (Av. *bərəzaidī-*) which took place two years after the ten years in Conference’.

The first year of the religion (A.R.)<sup>20</sup>, i.e. the beginning of the millennium, coincides with the thirty-first year of the accession of Vištāspa. He is at last converted twelve years after the acceptance of the Religion by Zaraθuštra.

### Second period: 301-600

As it is said in the Daēnā: « I reveal to you the signs that will appear when this Mazdayasnian Religion becomes three hundred years old: in this [time], with the appearance of the bad man, the day becomes night, and the osseous existence (/ people) can see planets and stars. Those who are ready to think of me, in this century, for 30 winters (/ years), they are the truthful men *Ērəzu* and those three others. They are the most truthful of those who exist, in that time, the best model [the most authoritative]. »<sup>21</sup> The three other authorities are: *Srūtō.spāda*, *Zrayaṅha*, and *Spəntō.xratu*.

The first period ends with an eclipse of the sun. The second period begins with the counter-action of the Bad Man (Av. *mairya-*); the Aryan power (*xšaθra*) falls, and the Mazdayasnian religion (*daēnā*) is disturbed.<sup>22</sup>

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<sup>17</sup> . Y 33.6 *darštōišcā hēm.parštōišcā* ‘sight and consultation’, Z *vēnišn ud hampursagīh*.

<sup>18</sup> . Dk vii M 626.

<sup>19</sup> . Pers. *vābarīgānīh pedīriftan* ‘to acknowledge the faith’ ≈ Parth. *vābarīft padīrftan*. Cf. M 48 (an account of Mani’s conversion of the king of Tūrān who was before he embraced Manichaeism): *paš, kaδ tūrān šāh ud āzādān im saxvan ešnūd, šād būd ahēnd, vābarīft padīrīft, ud ō frēstag ud dēn šīrgāmag būd ahēnd*. ‘Then when the king of Tūrān and the noblemen heard this word, they became happy, acknowledged the faith, and became friend toward the apostle (Mani) and the religion.’

<sup>20</sup> . AR: *anno religionis*.

<sup>21</sup> . Cf. Dk vii M 650.

<sup>22</sup> . Cf. VZ 25.12 *ped si-sad sālag andar rōz šabīh baved. pas dēn āšōbīhed, ud x<sup>v</sup>adāyīh cannīhed*. See also AVN 1.2-4, علمای اسلام, Mas‘ūdī:

« In that winter Wrath (Av. *aēšma-*) will produce secretly, among the creatures of Greed (Av. *āzi-*), a bad man. »<sup>23</sup>

The Aryan word for a young man or warrior is *\*marijá-*. The *ma-ri-ia-an-nu* (*marya-* + the Hurranean plural suffix *-nnu*) who were conducting two-wheeled war-chariots (*rakib narkabti* ≈ Av. *raθaēštā*), were forming a privileged group of the Mitannian combatants. In India, *márya-* refers to a young gallant, lover, suitor. OPers. *m-r-i-k /marīka-* is translated by Akk. *qallu* (<sup>lu</sup>qal-la) ‘servant’, Elam. *ma-ul-la* ‘son’. Pers. *mērag/k* continues non-daēvic meaning ‘young man; bridegroom; master (of the house)’<sup>24</sup>; also Bactr. *μαρηγο* ‘servant’, Ormurī *mrīg/k* ‘slave’, Paštō *mrayai* ‘slave’. Av. *mairya-* is a daēvic noun which corresponds to *nar-* ahuric ‘man’. Av. *mairya* means ‘bad man’, and is paralleled to the *jahikā-* ‘bad woman’. *Mairya* is a chief of an armed band, promoted to commander (*sāstar-*), who breaks the contract (*miθrō.druj-*), and devastates the whole country.<sup>25</sup> Among the bad men mentioned by name in the Avesta are the Tūrian bad man *Fraṇrasyan*<sup>26</sup>, and the Xiyonian bad man *Arəjaṭ.aspa*<sup>27</sup>. In Pārsīg the word *mer/ mērag* (from OPers.) and *mer/mērak* (from Av.) have diverged: the second continues with the same meaning as in Avesta, viz. ‘villain, rogue, knave’<sup>28</sup>, and is opposed to the ahuric word *mardōm* ‘man’.

The Avesta announces the arrival of a little bad man (Av. *\*mairya-ka-*) with the bloody club (Av. *xrvi.dru-* epithet of Wrath), of Evil Fortune (Av. *duš.x<sup>v</sup>arənah-*), done by Wrath (Av. *aēšmō.karšta-*).<sup>29</sup> In this second period appears also an apostate, who makes useless the Truth (Av. *ašmaoγa-*), *Rašnaoš*<sup>30</sup> about whom it is said: « All who are creatures of the Increasing Spirit (Av. *spəṇta- mainyu-*) are distressed by his torment. »<sup>31</sup>

### Third period: 601-900

The Avesta presaged the coming of the restorer of the Aryan kingdom, Karsna, and the restorer of the Mazdayasnian religion, *Avarəθrabah*.

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وهو أن زرادشت بن پورشسب بن اسپیجان ذکر فی الاستبا وهو الكتاب المنزل علیه عندهم من ملكهم يضطرب بعد ثلاثمائة سنة و يبقى دينهم. (كتاب التنبيه والاشراف، لندن، ۱۸۹۳، ۹۷-۸)

<sup>23</sup> . Cf. Dk vii M 650.

<sup>24</sup> . Cf. SS 15 *āfrīn ped im mērag ī mīzdbān kunād!* ‘May (He) grant blessings upon this master (of the house), the host!’

<sup>25</sup> . Cf. Yt 10.2.

<sup>26</sup> . Cf. Yt 5.41, 9.18, 19.56, Y 11.7.

<sup>27</sup> . Cf. Yt 9.30.

<sup>28</sup> . For example, MJF 2.3 *mar ī durvand ī sāstār* ‘the villain Deceitful commander’ (about Axtya).

<sup>29</sup> . Cf. Dk viii M 679 *marak dušfarrah xēšmkird*.

<sup>30</sup> . *راشناوش* <sup>+</sup> *rašnaoš* ‘of Rašnu’.

<sup>31</sup> . Dk vii M 651.

« [Zaraθuštra asked:] Which is that powerful Kavi, brave (Av. *taxma-*) who personifies the Formula (*tanu.mqθra-*), who has a redoubtable weapon (*darši.dru-* ‘with a “defiant” club’), king (*āhūiri-* ‘Ahuric, worthy of a ruler’), in whose house good (*vaj’hī-*), beautiful (*srīra-*), radiant (*xšōiθnī-*) Aši used to walk about in the form of a beautiful, very strong (*aš.ama-*), well-shaped (*huraoda-*), high-girdled (*uskāt̄yāstā-* or *bərəzi.yāstā-*), upright (*ərəzvaitī-*) maiden (*kainikā-* or *kainīn-*), of rich lineage (*raēvaṭ ciθrəm*), of noble birth (*āzāta-*), who (i.e., that Kavi), at the time of battle (*azgatō arəzyayā*) will be the best at seeking free space for his own arms (*havaēibya bāzubyā tanuye ravō aēšišō*), who, at the time of battle will be the best at fighting against the opponent with his own arms (*havaēibya bāzubyā hamərəθəm paiti yūidištō*)? »<sup>32</sup>

« Zaraθuštra asked again thus: Who is the most healing (*baēšayō.tāma-*) of the country of which the things according to the norms (*raθβya-*) are entrusted to the Daēva, over which the false-teaching (*\*miθah-caša-*) Deceitful (*drvaṇt-*) have brought their authority? »<sup>33</sup>

« Ahura Mazdā answered: A commander (*sāstar-*), who heal the country, who has no (crime) in his account (*\*a-irixta-*), who has good counsels (*humāya-*), who is of noble birth (and) race (*\*āzātō ciθrəm*); and likewise a priest (*āθravan-*) who is acquainted with dispute (*\*vīduš.rāna-*), who is famous (*srūta-*) in the country, who is truthful (*ašavan-*). These (two, i.e. the commander and the priest) are the most healing for the country. I tell you this: The heresy (*ašəmaoya-*) should be smashed –like the four-legged wolf<sup>34</sup>– (because) it delivers the world (of living beings) to slavery, makes the weak (*anaēša-*) ill (*bq̄naya-*), and leads the inhabitants (*aiβi.šōiθna-*) and herds (*gaēθā-*) into servitude. Upon that country will fall discords (*anāxšti-*) not according to the norms (*araθβya-*), wailing (*\*snaodah-*) not according to the norms, calumny (*spazga-*) not according to the norms. From that country will not be dissipated the discords which are not according to the norms, nor the wailing that is not according to the norms, nor the calumny that is not according to the norms, until they give acceptance to him, the priest, spiritual leader (*\*mainyava harətar*), possessing many speeches (*\*pouru.vacah-*), whose speeches are straight (*arš.vacah-*), who is truthful. When they give acceptance to the spiritual leader, possessing numerous speeches, speaking straight words, truthful, they –who wish the healing of the country – will find

<sup>32</sup> . Dk vii M 651. Cf. Yt 13.106-7 about Karsna zbaurvaitina.

<sup>33</sup> . Dk vii M 651.

<sup>34</sup> . Cf. Y 9.18 *mairyanəmca +bizəṅgranəm ašəmaoyanəmca +bizəṅgranəm vəhrkanəmca +caθbarə.zəṅgranəm* ‘of two-legged bad men, two-legged heretics and four-legged wolves’.

healing, and there will be no one deviated from the Religion of  
Zaraθuštra. »<sup>35</sup>

It is said this too about the director of the Religion in this period:  
«It is the steel age in which will be born that man, Avarəθrabah, the  
arranger of the increase (\**spānō.rāza-* ‘who directs the study’), the  
arranger of righteousness (\**aša.rāza-* ‘who regulates Truth/ Order’),  
who belongs to the assembly (*vyāxana-* ‘challenging, skilful in verbal  
contest’). »<sup>36</sup> This also: « We worship the Fravaši of truthful  
Avarəθrabah (descendant) of Rāštarə.vayənti. »<sup>37</sup> This also: « From  
him (Rāštarə.vayənti) comes Avarəθrabah. »<sup>38</sup>

The directors of the period, the commanders of the Aryan land, are  
called the “Blessed ones”: Pers. *hvāfrīdān* < Av. *hvāfritanqm*.<sup>39</sup> The  
term *hvāfrita-* ‘well-blessed; well-invited as a friend’ appears in the  
*Ābān Yašt* 130 *āaṭ vaṇ<sup>v</sup>hi iḍa savište arədvī sūre anāhite avaṭ āyaptəm*  
*yāsāmi yaθa azəm hvāfritō masa xšaθra nivānāni* ‘Then here I ask for  
that boon, O you most opulent, O good, Arədvī Sūrā Anāhitā, that,  
*hvāfrita*, with large power, I may be successful.’ The dynasty of the  
“blessed” kings, with large power, will defeat the descendants of the  
Mairya, and will restore the Aryan kingdom.

It is said this, too, about the adversaries of the religion in the steel  
age: « Look (into) this Religion of mine through Ψυχή (*aṇ<sup>v</sup>hā-*), O  
Zaraθuštra, when many are the heretics who claim to know the  
righteousness (*vīduš.aša-* ‘knowing-Truth’), performance of rites, and  
priesthood, but few are the sinless practising frankly (*haiθyāvarəz-*  
‘who works real, fulfilling one’s duty’, an epithet of the truthful). »<sup>40</sup>

« They divide the Mazdayasnian Religion according to the races.  
They claim the performance of rites for their own, and give the share  
to their own. They consider the food (as) an agreement, and they claim  
motherhood, and beget like wolves. They make (child) according to  
their desires, as the wolf’s progeny is following the mother, they also  
form their lineage through the mothers. They buy women (as) sheep,  
and (these women) bear the son or child of the other.<sup>41</sup> [They say:]  
“We have given them (i.e., these women) to be shared by you; (then)  
you are not allowed but remain communally.” They do not believe

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<sup>35</sup> . Dk vii M 651-52.

<sup>36</sup> . Dk vii M 653.

<sup>37</sup> . Dk vii M 653. Cf. Yt 13.106 *avarəθrabaṇhō rāštarə.vayəntōiš ašaonō*  
*fravašīm yazamaide*.

<sup>38</sup> . Dk vii M 653.

<sup>39</sup> . The term *hvāfrīdān* occurs in the Zand of Cihrdād. See Dk viii M 689. See  
also Dk iii M 256.

<sup>40</sup> . Dk vii M 653.

<sup>41</sup> . Cf. Yt 17.58 *haca avaṭhāi jahikayāi yā aom puθrəm baraiti <yim>*  
*anyahmāi aršānāi varštəm paiθye upa.baraiti*. ‘About that bad woman who bears the  
begotten son of another male, (and) presents it to (her) husband.’

ordeals, nor (even) when (by the ordeal) you make (a case) clear.<sup>42</sup>  
They deceive their children and even themselves. »<sup>43</sup>

And, about the director of the religion who will defeat them, it is said thus: « For resisting (*paiti-štātāe*) them, He creates a righteous man (*nar- ašavan-*), whose tongue does not speak (evil words), who is wise; in his assembly (the present ones) listen to his words (*\*sax<sup>v</sup> a-guš-*); sometimes he gives out disciplinary measures (*sraošyā-*), at times he repels the *kayaḍa*; man has fear as regards that assembly. When he throws away (the crime) by throwing (*°spāiti-*), those who smash the truthful ones (*ašavajan-*) will retreat (*sīždya-* ‘to move away’) from Him, the Creator (*dātar-*), as now, when the shy one (*siždra-* ‘shy’ of animals) whose intellect is stunned (*xrafstra-* ‘evil beast’) retreats from you<sup>44</sup>, O (*Zaraθuštra*) *Spitāma*. »<sup>45</sup>

#### Fourth period: 901-1000

The state of affairs in the fourth period is indicative of how the Aryan kingdom will come to an end in the Aryan land, of the destruction of law, custom, and (right) way, of the mixing together of all four (classes, of the being trusted and attaining the more elevated rank with them of the inferior, the petty, the transient and the undistinguished men of the age, and the destruction and downfall of excellent and notable men in their time, and finally, of the end of the millennium of *Zaraθuštra* and the coming of *Uxšyaṭ.ərəta*.<sup>46</sup>

*ēn-z nihang-ē aziš, dēn gōbed kū: hān āvām āhin abar-gumixt [kū: az hamāg kustag nigerend āhinēn] kē andar hān ī sturg-ahlemōg a-š andar zād hend.*<sup>47</sup>

‘This (passage) also is a few from (many things) the *Daēnā* (/ *Avesta*) says: That epoch is the corrupted iron. In that most harsh [epoch] the heretics are born.’

This most harsh epoch which is the last period of the millennium of *Zaraθuštra* corresponds to the “harsh (and) horrible winter”<sup>49</sup> of the last period of *Yima*’s life.

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<sup>42</sup> . Cf. Y 51.9 *ayanhā aibī ahvāhū daxštəm dāvōi* ‘In order to make that clear (by the ordeal) with molten metal upon the chest.’ *Z āhun vidāxt abar harv do oxān<sup>+</sup> dazišn dayed [hān ī pesāxt ped tan ī pasēn]*.

<sup>43</sup> . Dk vii M 654.

<sup>44</sup> . Cf. Y 34.9 *aēibyō maš ašā syazdaṭ yavaṭ ahmaṭ aurunā xrafstrā: az avēšān vas ahlāyīh sižd ( cand az hān ī xrad-stard.*

<sup>45</sup> . Cf. Dk vii M 654.

<sup>46</sup> . Cf. Dk vii M 657-58. The chapter viii is about what is revealed in the *Avesta* concerning the 9<sup>th</sup> and 10<sup>th</sup> centuries (*nōhum ud dahum sadōzim az abestāg pēdāg*).

<sup>47</sup> . Dk vii M 659.

<sup>48</sup> . Av. *\*staxrišta* is translated (erroneously) *sturg-x<sup>v</sup>āstār*. For Av. *staxra-* is rendered by Pers. *sturg*, cf. F 12.

<sup>49</sup> . Cf. Vd 2.22 *staxrō mrūrō zyā*.

Raham Asha