

Zand-i Vohuman Yasht

Translated by E. W. West

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CHAPTER 1

0.

May the gratification of the creator Ohrmazd, the beneficent, the developer, the splendid, and glorious, and the benediction of the archangels, which constitute the pure, good religion of the Mazdayasnians, be vigor of body, long life, and prosperous wealth for him whose writing I am.

1.

As it is declared by the Sudgar Nask (of the Ancient Avesta) that Zartosht asked for immortality from Ohrmazd, then Ohrmazd displayed the omniscient wisdom to Zartosht, and through it he beheld the root of a tree, on which were four branches, one golden, one of silver, one of steel, and one was mixed up with iron. 2. Thereupon he reflected in this way, that this was seen in a dream, and when he arose from sleep Zartosht spoke thus: 'Lord of the spirits and earthly existences! it appears that I saw the root of a tree, on which were four branches.'

3.

Ohrmazd spoke to Zartosht the Spitaman thus: 'That root of a tree which thou sawest, and those four branches, are the four periods which will come. 4. That of gold is when I and thou converse, and King Vishtasp shall accept the religion, and shall demolish the figures of the demons, but they themselves remain for . . . concealed proceedings. 5. And that of silver is the reign of Ardashir the Kayanian king (Kai shah), and that of steel is the reign of the glorified (anoshak-ruban) Khosraw son of Kobad, and that which was mixed with iron is the evil sovereignty of the demons with disheveled hair of the race of Wrath, and when it is the end of the tenth hundredth winter (sato zim) of thy millennium, O Zartosht the Spitaman!'

6.

It is declared in the commentary (zand) of the Vohuman Yasht, Hordad Yasht, and Ashtad Yasht that, during this time, the accursed Mazdak son of Bamdad, who is opposed to the religion, comes into notice, and is to cause disturbance among those in the religion of God (yazdan). 7. And he, the glorified one, summoned Khosraw son of Mah-dad and Dad-Ohrmazd of Nishapur, who were high-priests of Ataro-patakan, and Ataro-frobag the undeceitful (akadba), Ataro-pad, Ataro-Mitra, and Bakht-afrid to his presence, and he demanded of them a promise, thus: 'Do not keep these Yashts in concealment, and do not teach the commentary except among your

relations.' 8. And they made the promise unto Khosraw.

CHAPTER 2

1.

In the Vohuman Yasht commentary (zand) it is declared that Zartosht asked for immortality from Ohrmazd a second time, and spoke thus: 'I am Zartosht, more righteous and more efficient among these thy creatures, O creator! when thou shalt make me immortal, as the tree opposed to harm, and Gopatshah, Yavisht-i Friyan, and Chitrok-miyan son of Vishtasp, who is Peshotan, were made. 2. When thou shalt make me immortal they in thy good religion will believe that the upholder of religion, who receives from Ohrmazd his pure and good religion of the Mazdayasnians, will become immortal; then those men will believe in thy good religion.'

3.

Ohrmazd spoke thus: 'When I shall make thee immortal, O Zartosht the Spitaman! then Tur-i Bradrok-resh the Karb will become immortal, and when Tur-i Bradrok-resh the Karb shall become immortal the resurrection and future existence are not possible.'

4.

Zartosht seemed uneasy about it in his mind; and Ohrmazd, through the wisdom of omniscience, knew what was thought by Zartosht the Spitaman with the righteous spirit, and he took hold of Zartosht's hand. 5. And he, Ohrmazd the propitious spirit, creator of the material world, the righteous one, even he put the omniscient wisdom, in the shape of water, on the hand of Zartosht, and said to him thus: 'Devour it.'

6.

And Zartosht devoured some of it; thereby the omniscient wisdom was intermingled with Zartosht, and seven days and nights Zartosht was in the wisdom of Ohrmazd. 7. And Zartosht beheld the men and cattle in the seven regions of the earth, where the many fibers of hair of every one are, and whereunto the end of each fiber holds on the back. 8. And he beheld whatever trees and shrubs there were, and how many roots of plants were in the earth of Spandarmad, where and how they had grown, and where they were mingled.

9.

And the seventh day and night he (Ohrmazd) took back the omniscient wisdom from Zartosht and Zartosht reflected in this way, that I have seen it in a pleasant dream produced by Ohrmazd, and I am not surfeited with the dream. 10. And he took both hands, rubbed his body (kerp) again, and spoke thus: 'I have slept a long time, and am not surfeited with this pleasant dream produced by Ohrmazd.'

11.

Ohrmazd said to the righteous Zartosht thus: 'What was seen in the pleasant dream produced by Ohrmazd?'

12.

Zartosht spoke thus: 'O Ohrmazd, propitious spirit! creator of the material world, righteous creator! I have seen a celebrity (khunid) with much wealth, whose soul, infamous in the body, was hungry (gurs) and jaundiced and in hell, and he did not seem to me exalted; and I saw a beggar with no wealth and helpless, and his soul was thriving

(farpih) in paradise, and he seemed to me exalted. 13. [And I saw a wealthy man without children, and he did not seem to me exalted;] and I saw a pauper with many children, and he seemed to me exalted. 14. And I saw a tree on which were seven branches, one golden, one of silver, one brazen, one of copper, [one of tin], one of steel, and one was mixed up with iron.'

15.

Ohrmazd spoke thus: 'O Zartosht the Spitaman! this is what I say beforehand, the one tree which thou sawest is the world which I, Ohrmazd, created; and those seven branches thou sawest are the seven periods which will come. 16. And that which was golden is the reign of King Vishtasp, when I and thou converse about religion, and Vishtasp shall accept that religion and shall demolish the figures of the demons, and the demons desist from demonstration into concealed proceedings; Ahriman and the demons rush back to darkness, and care for water, fire, plants, and the earth of Spandarmad becomes apparent. 17. And that which was of silver is the reign of Ardashir the Kayanian (Kai), whom they call Vohuman son of Spend-dad, who is he who separates the demons from men, scatters them about, and makes the religion current in the whole world. 18. And that which was brazen is the reign of Ardashir, the arranger and restorer of the world, and that of King Shahpur, when he arranges the world which I, Ohrmazd, created; he makes happiness (bukhtakih) prevalent in the boundaries of the world, and goodness shall become manifest; and Adarbad of triumphant destiny, the restorer of the true religion, with the prepared brass, brings this religion, together with the transgressors, back to the truth. 19. And that which was of copper is the reign of the Ashkanian king, who removes from the world the heterodoxy (javid-rastakih) which existed, and the wicked Akandgar-i Kilisyakih is utterly destroyed by this religion, and goes unseen and unknown from the world. 20. And that which was of tin is the reign of King Vahram Gor, when he makes the sight of the spirit of pleasure manifest, and Ahriman with the wizards rushes back to darkness and gloom. 21. And that which was of steel is the reign of King Khosraw son of Kobad, when he keeps away from this religion the accursed Mazdak, son of Bamdad, who remains opposed to the religion along with the heterodox. 22. And that which was mixed with iron [is the reign of the demons with disheveled hair of the race of Wrath, when it is the end of the tenth hundredth winter of thy millennium], O Zartosht the Spitaman!'

23.

Zartosht said thus: 'Creator of the material world! O propitious spirit! what token would you give of the tenth-hundredth winter?'

24.

Ohrmazd spoke thus: 'Righteous Zartosht! I will make it clear: the token that it is the end of thy millennium, and the most evil period is coming, is that a hundred kinds, a thousand kinds, a myriad of kinds of demons with disheveled hair, of the race of Wrath, rush into the country of Iran (Airan shatro) from the direction of the east, which has an inferior race and race of Wrath. 25. They have uplifted banners, they slay those living in the world, they have their hair disheveled on the back, and they are mostly a small and inferior (nitum) race, forward in destroying the strong doer; O Zartosht the Spitaman! the race of Wrath is miscreated (vishud) and its origin is not manifest. 26. Through witchcraft they rush into these countries of Iran which I, Ohrmazd, created, since they burn and damage many things; and the house of the house owner, the land of the land-digger, prosperity, nobility, sovereignty, religion, truth, agreement, security, enjoyment, and every characteristic which I, Ohrmazd, created, this pure religion of the Mazdayasnians, and the fire of Warharan, which is set in the appointed place, encounter annihilation, and the direst destruction and trouble will come into notice. 27. And that which is a great district will become a town; that which is a great town, a village; that which is a great village, a family; and that which is a [great] family, a single threshold. 28. O Zartosht the Spitaman! they will lead these Iranian countries of Ohrmazd into a desire for evil, into tyranny and misgovernment, those demons with disheveled hair who are deceivers, so that what they say they do not do, and they are of a vile religion, so that what they do not say they do. 29. And their assistance and promise have no sincerity, there is no law, they preserve no security, and on the support they

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provide no one relies; with deceit, rapacity, and misgovernment they will devastate these my Iranian countries, who am Ohrmazd.

30.

And at that time, O Zartosht the Spitaman! all men will become deceivers, great friends will become of different parties, and respect, affection, hope, and regard for the soul will depart from the world; the affection of the father will depart from the son; and that of the brother from his brother; the son-in-law will become a beggar (kidyak or kasik) from his father-in-law, and the mother will be parted and estranged from the daughter.

31.

'When it is the end of thy tenth hundredth winter, O Zartosht the Spitaman! the sun is more unseen and more spotted (vasangtar); the year, month, and day are shorter; and the earth of Spandarmad is more barren, and fuller of highwaymen; and the crop will not yield the seed, so that of the crop of the corn-fields in ten cases seven will diminish and three will increase, and that which increases does not become ripe; and vegetation, trees, and shrubs will diminish; when one shall take a hundred, ninety will diminish and ten will increase, and that which increases gives no pleasure and flavor. 32. And men are born smaller, and their skill and strength are less; they become more deceitful and more given to vile practices; they have no gratitude and respect for bread and salt, and they have no affection for their country (desak).

33.

'And in that most evil time a boundary has most disrespect where it is the property of a suffering man of religion; gifts are few among their deeds, and duties and good works proceed but little from their hands; and sectarians of all kinds are seeking mischief for them. 34. And all the world will be burying and clothing the dead, and burying the dead and washing the dead will be by law; the burning, bringing to water and fire, and eating of dead matter they practice by law and do not abstain from. 35. They recount largely about duties and good works, and pursue wickedness and the road to hell; and through the iniquity, cajolery, and craving of wrath and avarice they rush to hell.

36.

'And in that perplexing time, O Zartosht the Spitaman! -- the reign of Wrath with infuriate spear and the demon with disheveled hair, of the race of Wrath, --- the meanest slaves walk forth with the authority of nobles of the land; and the religious, who wear sacred thread-girdles on the waist, are then not able to perform their ablution (padiyavih), for in those last times dead matter and bodily refuse become so abundant, that one who shall set step to step walks upon dead matter; or when he washes in the Barashnom ceremony, and puts down a foot from the stone seat (magh), he walks on dead matter; or when he arranges the sacred twigs (Barsom) and consecrates the sacred cakes (Dron) in their corpse-chamber (nasai katak) it is allowable. 37. Or, in those last times, it becomes allowable to perform a ceremonial (yazishn) with two men, so that this religion may not come to nothing and collapse; there will be only one in a hundred, in a thousand, in a myriad, who believes in this religion, and even he does nothing of it though it be a duty; and the fire of Warharan, which will come to nothing and collapse, falls off from a thousand to one care-taker, and even he does not supply it properly with firewood and incense; or when a man, who has performed worship and does not know the Nirangistan ('code of religious formulas'), shall kindle it with good intentions, it is allowable.

38.

'Honorable wealth will all proceed to those of perverted faith (kevid-keshan); it comes to the transgressors, and virtuous doers of good works, from the families of noblemen even unto the priests (mog-mardan), remain running

about uncovered; the lower orders take in marriage the daughters of nobles, grandees, and priests; and the nobles, grandees, and priests come to destitution and bondage. 39. The misfortunes of the ignoble will overtake greatness and authority, and the helpless and ignoble will come to the foremost place and advancement; the words of the upholders of religion, and the seal and decision of a just judge will become the words of random speakers (andezo-gokan) among the just and even the righteous; and the words of the ignoble and slanderers, of the disreputable and mockers, and of those of divers opinions they consider true and credible, about which they take an oath, although with falsehood, and thereby give false evidence, and speak falsely and irreverently about me, Ohrmazd. 40. They who bear the title of priest and disciples wish evil concerning one another; he speaks vice and they look upon vice; and the antagonism of Ahriman and the demons is much brought on by them; of the sin which men commit, out of five sins the priests and disciples commit three sins, and they become enemies of the good, so that they may thereby speak of bad faults relating to one another; the ceremonies they undertake they do not perform, and they have no fear of hell.

41.

'And in that tenth hundredth winter, which is the end of thy millennium, O righteous Zartosht! all mankind will bind torn hair, disregarding revelation, so that a willingly-disposed cloud and a righteous wind are not able to produce rain in its proper time and season. 42. And a dark cloud makes the whole sky night, and the hot wind and the cold wind arrive, and bring along fruit and seed of corn, even the rain in its proper time; and it does not rain, and that which rains also rains more noxious creatures than water; and the water of rivers and springs will diminish, and there will be no increase. 43. And the beast of burden and ox and sheep bring forth more painfully and awkwardly, and acquire less fruitfulness; and their hair is coarser and skin thinner; the milk does not increase and has less cream (charbisht); the strength of the laboring ox is less, and the agility of the swift horse is less, and it carries less in a race.

44.

'And on the men in that perplexing time, O Zartosht the Spitaman! who wear the sacred thread-girdle on the waist, the evil-seeking of mis-government and much of its false judgment have come as a wind in which their living is not possible, and they seek death as a boon; and youths and children will be apprehensive, and gossiping chitchat and gladness of heart do not arise among them. 45. And they practice the appointed feasts (gashno) of their ancestors, the propitiation (ausofrid) of angels, and the prayers and ceremonies of the season festivals and guardian spirits, in various places, yet that which they practice they do not believe in unhesitatingly; they do not give rewards lawfully, and bestow no gifts and alms, and even those [they bestow] they repent of again. 46. And even those men of the good religion, who have revered the good religion of the Mazdayasnians, proceed in conformity with (bar-hamako rubishn) those ways and customs, and do not believe their own religion. 47. And the noble, great, and charitable, who are the virtuous of their own country and locality, will depart from their own original place and family as idolatrous; through want they beg something from the ignoble and vile, and come to poverty and helplessness; through them nine in ten of these men will perish in the northern quarter.

48.

'Through their way of misrule everything comes to nothingness and destitution, levity and infirmity; and the earth of Spandarmad opens its mouth wide, and every jewel and metal becomes exposed, such as gold and silver, brass, tin, and lead. 49. And rule and sovereignty come to slaves, such as the Turk and non-Turanian (Atur) of the army, and are turbulent as among the mountaineers; and the Chini, the Kavuli, the Softi, the Ruman (Arumayak), and the white-clothed Karmak then attain sovereignty in my countries of Iran, and their will and pleasure will become current in the world. 50. The sovereignty will come from those leather-belted ones and Arabs (Tazhigan) and Rumans to them, and they will be so misgoverning that when they kill a righteous man who is virtuous and a fly, it is all one in their eyes. 51. And the security, fame, and prosperity, the country and families, the wealth and handiwork, the streams, rivers, and springs of Iran, and of those of the good religion, come to those non-Iranians;

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and the army and standards of the frontiers come to them, and a rule with a craving for wrath advances in the world. 52. And their eyes of avarice are not sated with wealth, and they form hoards of the world's wealth, and conceal them underground; and through wickedness they commit sodomy, hold much intercourse with menstruous women, and practice many unnatural lusts.

53.

'And in that perplexing time the night is brighter, and the year, month, and day will diminish one-third; the earth of Spandarmad arises, and suffering, death, and destitution become more severe in the world.'

54.

Ohrmazd said to Zartosht the Spitaman: 'This is what I foretell: that wicked evil spirit, when it shall be necessary for him to perish, becomes more oppressive and more tyrannical.'

55.

So Ohrmazd spoke to Zartosht the Spitaman thus: 'Inquire fully and learn by heart thoroughly! teach it by Zand, Pazand, and explanation! tell it to the priests and disciples who speak forth in the world, and those who are not aware of the hundred winters, tell it then to them! so that, for the hope of a future existence, and for the preservation of their own souls, they may remove the trouble, evil, and oppression which those of other religions cause in the ceremonies of religion (dino yesnan). 56. And, moreover, I tell thee this, O Zartosht the Spitaman! that whoever, in that time, appeals for the body is not able to save the soul, for he is as it were fat, and his soul is hungry and lean in hell; whoever appeals for the soul, his body is hungry and lean through the misery of the world, and destitute, and his soul is fat in heaven.'

57.

Zartosht inquired of Ohrmazd thus: 'O Ohrmazd, propitious spirit! creator of the material world who art righteous!' -- He is Ohrmazd through righteous invocation, and the rest through praise; some say 'righteous creator!' -- 'O creator! in that perplexing time are they righteous? and are there religious people who wear the sacred thread-girdle (kusti) on the waist, and celebrate religious rites (dino) with the sacred twigs (Barsom)? and does the religious practice of khwetodas continue in their families?'

58.

Ohrmazd said to Zartosht thus: 'Of the best men is he who, in that perplexing time, wears the sacred thread-girdle on the waist, and celebrates religious rites with the sacred twigs, though not as in the reign of King Vishtasp. 59. Whoever in that perplexing time recites Ita-ad-yazam (Av. itha ad yazamaide, Yas.5 and 37) and one Ashem-vohu, and has learned it by heart, is as though, in the reign of King Vishtasp, it were a Dvazdah-homast with holy-water (zohr). 60. And by whomever prayer is offered up, and the Gatha-hymns are chanted, it is as though the whole ritual had been recited, and the Gatha-hymns consecrated by him in the reign of King Vishtasp. 61. The most perfectly righteous of the righteous is he who remains in the good religion of the Mazdayasnians, and continues the religious practice of khwetodas in his family.'

62.

Ohrmazd said to the righteous Zartosht: 'In these nine thousand years which I, Ohrmazd, created, mankind become most perplexed in that perplexing time; for in the evil reigns of Az-i Dahak [Zohak] and Frasiyav of Tur mankind, in those perplexing times, were living better and living more numerously, and their disturbance by Ahriman and the demons was less. 63. For in their evil reigns, within the countries of Iran, there were not seven

towns which were desolate as they will be when it is the end of thy millennium, O Zartosht the Spitaman! for all the towns of Iran will be ploughed up by their horses' hoofs, and their banners will reach unto Padashkhvargar, and they will carry away the sovereignty of the seat of the religion I approve from there; and their destruction comes from that place, O Zartosht the Spitaman! this is what I foretell.'

64.

Whoever of those existing, thus, with reverence unto the good, performs much worship for Ohrmazd, Ohrmazd, aware of it through righteousness, gives him whatsoever Ohrmazd is aware of through righteousness, as remuneration and reward of duty and good works, and such members of the congregation, males and females, I reverence; and the archangels, who are also male and female, they are good.

CHAPTER 3

1.

Zartosht inquired of Ohrmazd thus: 'O Ohrmazd, propitious spirit! creator of the material world, righteous one! whence do they restore this good religion of the Mazdayasnians? and by what means will they destroy these demons with disheveled hair, of the race of Wrath? 2. O creator! grant me death! and grant my favored ones death! that they may not live in that perplexing time; grant them exemplary living! that they may not prepare wickedness and the way to hell.'

3.

Ohrmazd spoke thus: 'O Zartosht the Spitaman! after the ill-omened sovereignty of those of the race of Wrath there is a fiend, Shedaspah of the Kilisyakih, from the countries of Salman;' Mah-vand-dad said that these people are Ruman (Arumayak), and Roshan said that they have red weapons, red banners, and red hats (kulah). 4. 'It is when a symptom of them appears, as they advance, O Zartosht the Spitaman! the sun and the dark show signs, and the moon becomes manifest of various colors; earthquakes (bum-guzhand), too, become numerous, and the wind comes more violently; in the world want, distress, and discomfort come more into view; and Mercury and Jupiter advance the sovereignty for the vile, and they are in hundreds and thousands and myriads. 5. They have the red banner of the fiend Shedaspah of Kilisyakih, and they hasten much their progress to these countries of Iran which I, Ohrmazd, created, up to the bank of the Arvand,' some have said the Frat river, 'unto the Greeks (Yunan) dwelling in Asuristan;' they are Greeks by strict reckoning, and their Assyrian dwelling is this, that they slay the Assyrian people therein, and thus they will destroy their abode, some have said the lurking-holes (grestak) of the demons.

6.

'They turn back those of the race of Wrath in hundreds and thousands and myriads; and the banners, standards, and an innumerable army of those demons with disheveled hair will come to these countries of Iran which I, Ohrmazd, created. 7. And the army of the invader is an extending enemy of the Turk and even the Karm, be it with banners aloft when he shall set up a banner, be it through the excessive multitude which will remain -- like hairs in the mane of a horse -- in the countries of Iran which I, Ohrmazd, created.

8.

'The leather-belted Turk and the Ruman Shedaspah of Kilisyakih come forth with simultaneous movement, and in three places, with similar strife, there was and will be three times a great contest (ardih), O Zartosht the Spitaman! 9. One in the reign of Kay Kaus, when through the assistance of demons it was with the archangels, and the

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second when thou, O Zartosht the Spitaman! receivedst the religion and hadst thy conference, and King Vishtasp and Arjasp, miscreated by wrath, were, through the war of the religion, in the combat of Sped-razur ('the hoary forest'),' some have said it was in Pars; 'and the third when it is the end of thy millennium, O Zartosht the Spitaman! when all the three, Turk, Arab, and Ruman, come to this place,' some have said the plain of Nishanak. 10. 'And all those of the countries of Iran, which I, Ohrmazd, created, come from their own place unto Padashkhvargar, owing to those of the race of Wrath, O Zartosht the Spitaman! so that a report of something of the cave dwellings, mountain dwellings, and river dwellings of these people will remain at Padashkhvargar and Pars; some have said the fire Gushnasp, on the deep Lake Chechast which has medicinal water opposed to the demons, is there (in Padashkhvargar?) as it were conspicuous,' some have said 'originating,' 'so that they may use it anew, and the fire may become shining in these countries of Iran which I, Ohrmazd, created. 11. For when one shall be able to save his own life, he has then no recollection of wife, child, and wealth, that they may not live, in that perplexing time, O Zartosht! yet the day when the hundredth winter becomes the end of thy millennium, which is that of Zartosht, is so that nothing wicked may go from this millennium into that millennium.'

12.

Zartosht inquired of Ohrmazd thus: 'O Ohrmazd, propitious spirit! creator of the material world, righteous one! when they are so many in number, by what means will they be able to perish?'

13.

Ohrmazd spoke thus: 'O Zartosht the Spitaman! when the demon with disheveled hair of the race of Wrath comes into notice in the eastern quarter, first a black token becomes manifest, and Aushedar son of Zartosht is born on Lake Frazdan. 14. It is when he comes to his conference with, me, Ohrmazd, O Zartosht the Spitaman!' that in the direction of Chinistan, it is said --- some have said among the Hindus --- 'is born a prince (kai); it is his father, a prince of the Kayanian race, approaches the women, and a religious prince is born to him; he calls his name Warharan the Varjavand,' some have said Shahpur. 15. 'That a sign may come to the earth, the night when that prince is born, a star falls from the sky; when that prince is born the star shows a signal.' 16. It is Dad-Ohrmazd who said that the month Aban and day Vad is his father's end; 'they rear him with the damsels of the king, and a woman becomes ruler.

17.

'That prince when he is thirty years old' --- some have told the time --- 'comes with innumerable banners and divers armies, Hindu and Chini, having uplifted banners for they set up their banners --- having exalted banners, and having exalted weapons; they hasten up with speed as far as the Veh river' --- some have said the country of Bambo --- 'as far as Bukhar and the Bukharans within its bank, O Zartosht the Spitaman! 18. When the star Jupiter comes up to its culminating point (balist) and casts Venus down, the sovereignty comes to the prince. 19. Quite innumerable are the champions, furnished with arms and with banners displayed,' some have said from Sagastan, Pars, and Khurasan, some have said from the lake of Padashkhvargar, some have said from the Hiratis and Kohistan, some have said from Taparistan; and from those directions 'every supplicant for a child comes into view. 20. It is concerning the displayed banners and very numerous army, which were the armed men, champions, and soldiers from the countries of Iran at Padashkhvargar --- whom I told thee that they call both Kurd and Karman --- it is declared that they will slay an excessive number, in companionship and under the same banner, for these countries of Iran.

21.

'Those of the race of Wrath and the extensive army of Shedaspih, whose names are the two-legged wolf and the leather-belted demon on the bank of the Arvand, wage three battles, one in Sped-razhur and one in the plain of Nishanak;' some have said that it was on the lake of the three races, some have said that it was in Maruv the

brilliant, and some have said in Pars. 22. 'For the support of the countries of Iran is the innumerable army of the east; its having exalted banners is that they have a banner of tiger skin (bopar post), and their wind banner is white cotton; innumerable are the mounted troops, and they ride up to the lurking-holes of the demons; they will slay so that a thousand women can afterwards see and kiss but one man.

23.

'When it is the end of the time, O Zartosht the Spitaman those enemies will be as much destroyed as the root of a shrub when it is in the night on which a cold winter arrives, and in this night it sheds its leaves; and they will reinstate these countries of Iran which I, Ohrmazd, created.

24.

'And with speed rushes the evil spirit, with the vilest races of demons and Wrath with infuriate spear, and comes on to the support and assistance of those demon-worshippers and miscreations of wrath, O Zartosht the Spitaman! 25. And I, the creator Ohrmazd, send Neryosang the angel and Srosh the righteous unto Kangdezh, which the illustrious Siyavarshan formed, and to Chitro-miyan son of Vishtasp, the glory of the Kayanians, the just restorer of the religion, to speak thus: "Walk forth, O illustrious Peshotan! to these countries of Iran which I, Ohrmazd, created; consecrate the fire and waters for the Hadhokht and Dvazdah-homast! that is, celebrate them with the fire and waters, and such as is appointed about the fire and waters!"

26.

'And Neryosang proceeds, with Srosh the righteous, from the good Chakad-i-Daitik to Kangdez, which the illustrious Siyavarshan formed, and cries out from it thus: "Walk forth, O illustrious Peshotan! O Chitro-miyan son of Vishtasp, glory of the Kayanians, just restorer of the religion! walk forth to these countries of Iran which I, Ohrmazd, created! restore again the throne of sovereignty of the religion!"

27.

'Those spirits move on, and they propitiate them; with holy-water the illustrious Peshotan celebrates the Dvazdah-homast, with a hundred and fifty righteous who are disciples of Peshotan, in black marten fur, and they have garments as it were of the good spirit. 28. They walk up with the words: "Humat, hukht, huvarsht," and consecrate the fire of the waters; with the illustrious Hadokht they bless me, Ohrmazd, with the archangels; and after that it demolishes one-third of the opposition. 29. And the illustrious Peshotan walks forth, with the hundred and fifty men who wear black marten fur, and they celebrate the rituals (yasnan) of the Gadman-homand ("glorious") fire, which they call the Roshano-kerp ("luminous form"), which is established at the appointed place (dato-gas), the triumphant ritual of the Farnbag fire, Hordad, and Amurdad, and the ceremonial (yazishn) with his priestly cooperation; they arrange and pray over the sacred twigs; and the ritual of Hordad and Amurdad, in the chapter of the code of religious formulas (Nirangistan) demolishes three-thirds of the opposition. 30. Peshotan son of Vishtasp walks forth, with the assistance of the Farnbag fire, the fire Gushnasp, and the fire Burzhin-Mihr, to the great idol-temples, the abode of the demons; and the wicked evil spirit, Wrath with infuriate spear, and all demons and fiends, evil races and wizards, arrive at the deepest abyss of hell; and those idol-temples are extirpated by the exertions of the illustrious Peshotan.

31.

'And I, the creator Ohrmazd, come to Mount Hukairyra with the archangels, and I issue orders to the archangels that they should speak to the angels of the spiritual existences thus: "Proceed to the assistance of the illustrious Peshotan!" 32. Mihr of the vast cattle-pastures, Srosh the vigorous, Rashn the just, Warharan the mighty, Ashtad the victorious, and the glory of the religion of the Mazdayasnians, the stimulator of religious formulas (nirang),

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the arranger of the world, proceed to the assistance of the illustrious Peshotan, through the order of which I, the creator, have just written.

33.

'Out of the demons of gloomy race the evil spirit cries to Mihr of the vast cattle-pastures thus: "Stay above in truth, thou Mihr of the vast cattle-pastures!"

34.

'And then Mihr of the vast cattle-pastures cries thus: "Of these nine thousand years' support, which during its beginning produced Dahak [Zohak] of evil religion, Frasiyav of Tur, and Alexander the Ruman, the period of one thousand years of those leather-belted demons with disheveled hair is a more than moderate reign to produce."

35.

'The wicked evil spirit becomes confounded when he heard this; Mihr of the vast cattle-pastures will smite Wrath of the infuriate spear with stupefaction; and the wicked evil spirit flees, with the miscreations and evil progeny he flees back to the darkest recess of hell. 36, And Mihr of the vast cattle-pastures cries to the illustrious Peshotan thus: "Extirpate and utterly destroy the idol-temples, the abode of the demons! proceed to these countries of Iran which I, Ohrmazd, created! restore again the throne of sovereignty of the religion over the wicked! when they see thee they will be terrified."

37.

'And the illustrious Peshotan advances, and the fire Farnbag, the fire Gushnasp, and the triumphant fire Burzin-Mihr will smite the fiend of excessive strength; he will extirpate the idol-temples that are the abode of demons; and they celebrate the ceremonial (yazishn), arrange the sacred twigs, solemnize the Dvazdah-homast, and praise me, Ohrmazd, with the archangels; this is what I foretell. 38. The illustrious Peshotan walks forth to these countries of Iran which I, Ohrmazd, created, to the Arvand and Veh river; when the wicked see him they will be terrified, those of the progeny of gloom and those not worthy.

39.

'And regarding that Warharan the Varjavand it is declared that he comes forth in full glory, fixes upon Vandid-khim ("a curbed temper"), and having entrusted him with the seat of mobadship of the mobads, and the seat of true explanation of the religion, he restores again these countries of Iran which I, Ohrmazd, created; and he drives away from the world covetousness, want, hatred, wrath, lust, envy, and wickedness. 40. And the wolf period goes away, and the sheep period comes on; they establish the fire Farnbag, the fire Gushnasp, and the fire Burzin-Mihr again at their proper places, and they will properly supply the firewood and incense; and the wicked evil spirit becomes confounded and unconscious, with the demons and the progeny of gloom. 41. And so the illustrious Peshotan speaks thus: "Let the demon be destroyed, and the witch be destroyed! let the fiendishness and vileness of the demons be destroyed! and let the gloomy progeny of the demons be destroyed! The glory of the religion of the Mazdayasnians prospers, and let it prosper! let the family of the liberal and just, who are doers of good deeds, prosper! and let the throne of the religion and sovereignty have a good restorer!" 42. Forth comes the illustrious Peshotan, forth he comes with a hundred and fifty men of the disciples who wear black marten fur, and they take the throne of their own religion and sovereignty.'

43.

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Ohrmazd said to Zartosht the Spitaman: 'This is what I foretell, when it is the end of thy millennium it is the beginning of that of Aushedar. 44. Regarding Aushedar it is declared that he will be born in 1600, and at thirty years of age he comes to a conference with me, Ohrmazd, and receives the religion. 45. When he comes away from the conference he cries to the sun with the swift horse, thus: "Stand still!"

46.

'The sun with the swift horse stands still ten days and nights; and when this happens all the people of the world abide by the good religion of the Mazdayasnians. 47. Mihr of the vast cattle-pastures cries to Aushedar, son of Zartosht, thus: "O Aushedar, restorer of the true religion! cry to the sun with the swift horse thus: 'Move on!' for it is dark in the regions of Arezahi and Sawahi, Fradadhafshu and Widadhafshu, Wouru-bareshti and Wourujareshti, and the illustrious Xwaniratha."

48.

'Aushedar son of Zartosht cries, to the sun he cries, thus: "Move on!" 49. The sun with the swift horse moves on, and Varjavand and all mankind fully believe in the good religion of the Mazdayasnians.

50.

Ohrmazd spoke thus: 'O Zartosht the Spitaman! this is what I foretell, that this one brings the creatures back to their proper state. 51. When it is near the end of the millennium Peshotan son of Vishtasp comes into notice, who is a Kayanian that advances triumphantly; and those enemies who relied upon fiendishness, such as the Turk, Arab, and Ruman, and the vile ones who control the Iranian sovereign with insolence and oppression and enmity to the sovereignty, destroy the fire and make the religion weak; and they convey their power and success to him and every one who accepts the law and religion willingly; if he accept it unwillingly the law and religion ever destroy him till it is the end of the whole millennium.

52.

'And, afterwards, when the millennium of Aushedar-mah comes, through Aushedar-mah the creatures become more progressive, and he utterly destroys the fiend of serpent origin; and Peshotan son of Vishtasp becomes, in like manner, high. priest and primate (rad) of the world. 53. In that millennium of Aushedar-mah mankind become so versed in medicine, and keep and bring physic and remedies so much in use, that when they are confessedly at the point of death they do not thereupon die, nor when they smite and slay them with the sword and knife.

54.

'Afterwards, one begs a gift of any description out of the allowance of heretics, and owing to depravity and heresy they do not give it. 55. And Ahriman rises through that spite on to the mountain of Damawand, which is the direction of Bevarasp, and shouts thus: "Now it is nine thousand years, and Faridoon is not living; why do you not rise up, although these thy fetters are not removed, when this world is full of people, and they have brought them from the enclosure which Yim [Jamshed] formed?"

56.

'After that apostate shouts like this, and because of it, Az-i Dahak [Zohak] stands up before him, but, through fear of the likeness of Faridoon in the body of Faridoon, he does not first remove those fetters and stake from his trunk until Ahriman removes them. 57. And the vigor of Az-i Dahak [Zohak] increases, the fetters being removed from his trunk, and his impetuosity remains; he swallows down the apostate on the spot, and rushing into the world to

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perpetrate sin, he commits innumerable grievous sins; he swallows down one-third of mankind, cattle, sheep, and other creatures of Ohrmazd; he smites the water, fire, and vegetation, and commits grievous sin.

58.

'And, afterwards, the water, fire, and vegetation stand before Ohrmazd the lord in lamentation, and make this complaint: "Make Faridoon alive again! so that he may destroy Az-i Dahak [Zohak]; for if thou, O Ohrmazd! dost not do this, we cannot exist in the world; the fire says thus: I will not heat; and the water says thus: I will not flow."

59.

'And then I, Ohrmazd the creator, say to Srosh and Neryosang the angel: "Shake the body of Kersasp the Saman, till he rises up!"

60.

'Then Srosh and Neryosang the angel go to Kersasp; three times they utter a cry, and the fourth time Sam rises up with triumph, and goes to meet Az-i Dahak [Zohak]. 61. And Sam does not listen to his words, and the triumphant club strikes him on the head, and smites and kills him; afterwards, desolation and adversity depart from this world, while I make a beginning of the millennium. 62. Then Soshyant makes the creatures again pure, and the resurrection and future existence occur.'

63.

May the end be in peace, pleasure, and joy, by the will of God (yazdano)! so may it be! even more so may it be!