Denkard Book 8
Contents of the Nasks
(Ancient canon of Zoroastrianism)

Translated by E. W. West
DENKARD
Book 8

CONTENTS OF THE NASKS
(ANCIENT CANON OF ZOROASTRIANISM)
Translated by Edward William West,
Foreword

The Denkard is a ninth century encyclopedia of the Zoroastrian religion, but with extensive quotes from materials thousands of years older, including (otherwise) lost Avestan texts. It is the single most valuable source of information on this religion aside from the Avesta.

This volume contains detailed accounts of the ancient cannon of the Avesta, much of which has been since lost.

I have added some comments in {} and [], mainly to facilitate searches. Spelling of technical terms have also been normalized to conform with other texts in this series. Wherever possible I have used the spellings of F.M. Kotwal and J. Boyd, A Guide to the Zoroastrian Religion, Scholars Press, 1982. The original S.B.E. volumes used a system of transliteration which was misleading to the casual reader, and no longer adopted. As an example “chinwad” (bridge) (Kotwal and Boyd) was transliterated in S.B.E. as “Kînvad.”

-J.H. Peterson
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Introduction: Classification, names, and divisions of the Nasks (1)

1. Praise for Ohrmazd, and obeisance to the Mazda-worshipping religion which is the ordinance of Ohrmazd opposed to the demons.

2. The eighth book is the present (latamman) memorandum about a summary of what is in the Nasks of the Mazda-worshipping religion, each separately. 3. That which is within the compass (shad-aurvan) of this book, about the account of the good religion, is a writing for the information of the many, and an announcement from the commentary (Zand) – that which is in explanation of revelation (deno) – which, for this simple (padram) high-priest, is in itself the writing of the voice of revelation.¹

4. But, before that, is a writing of the usage about the divisions (banjishno) of the reckoning of the Mazda-worshipping revelation, also the parts (bahar) of its divisions, and the sections (burinako) of the parts; and the exposition of the account – which, though very condensed, is in its division – is also condensed in the parts of its division, and more diffuse in the sections of the parts. 5. The divisions of the reckoning of the Mazda-worshipping revelation are three: Gathas which are the higher spiritual knowledge and spiritual duty; Law which is lower worldly knowledge and worldly duty; and the Hadha-manthric which are mostly information and matters about what is between these two.

6. And the reason of the triple division of the reckoning of revelation is the exposition of all knowledge and duty, and the kinds of knowledge and action in the same revelation are these three that have been written. 7. Also in the Ahunwar, which is the basis of the reckoning of revelation, are three metrical lines (gas); the first chiefly indicates the Gathic lore, the second the Hadha-manthric lore, and the third the Law.

8. And there have been twenty-one parts of its divisions, which are called Nasks: --- (9) Seven are Gathic, because they are composed for the Gathas, and their names are that of the ritual of the Gothic worship, which is the Stud-yasn, with the Sudgar, Warsht-mansr, Bag, Washtag, Hadokht, and that which has made them Gothic, the Spand. 10. And the names of the seven Hadha-manthric are Damdad, Nadar, Pazag,

¹ Tr S. Shaked, *Esot. Trends* p. 192: “The Eighth [book]; a summary of that which occurs in the nasks of the Mazdean religion. A memory of each one separately is [found] here. That which is found within the binding of this book concerning the categories of the Good Religion, was written for the knowledge of the many and was communicated from the Zand, which is the religion. It was written as an authority for teaching knowledge to this mass of people, by the word of religion itself.”
Ratushaiti, Barish, Kishkisrub, and Wishtasp-sast. 11. And seven are Legal, because they are composed for the lawyer (dadik), and their names are those of the legal, and those are the Nigadum, Ganaba-sar-nijad [Duwasrud], Husparum, Sagadum, and Vendidad [Jed-dew-dad], and those which are composed for the law with separate dedications, the Chihrdad and Bagan-ysn. 12. And the sequence is Sudgar, Warsht-mansr, Bag, Damdad, Nadar, Pazag, Ratushtaiti, Barish, Kishkisrub, Wishtasp-sast, Washtag, Chihrdad, Spand, Bagan-ysn, Nigadum, Ganaba-sar-nijad [Duwasrud], Husparum, Sagadum, Vendidad [Jud-dew-dad], Hadokht, and Stud-ysn.

13. In all three divisions all three are found; in the Gathic are the Hadha-manthric and Legal, in the Hadha-manthric are the Gathic and Legal, and in the Legal are the Gathic and Hadha-manthric.

14. In each separately that which is essentially and specially itself is included, and that which is partly another and introduced is included; and the reason of it is that in spiritual and worldly existences, and in worldly and spiritual existences, and in that which is between the two, there are both existences.

15. The occurrence of the joining of the Washtag part of the Gathas on to the last of the Hadha-manthric is because it is written in connection with the Wishtasp-sast, the last of the Hadha-mathric. 16. The reason of the Hadokht and Yasht being in succession to the Vendidad, the last of the Law, and 'the production of the worldly creation' being between the Hadha-manthric and those spiritual Gathas, is because the spiritual existence likewise, which is spiritual life (ahvo), is the beginning; and the worldly existence is purposed and caused, and a part is preserved (noshiaito), important for the purpose and intended for the spiritual life, the part at the beginning. 17. And the rejoining of the end of the Law, which is about the haoma, to the Gathas, which are the beginning, is a symbol of the existence of the pure influence of the Gathic lore upon the first spiritual state – that which exists likewise at last – and of the rejunction of the worldly existence to the spiritual, because it came down from the spiritual to exist at present.

18. And the reason of the twenty-one-fold partition of the three divisions of the reckoning of revelation is in the distinction which is evident from their composition; also in the three metrical lines of the Ahunwar, which is the basis of the reckoning of revelation, there are twenty-one words (marik). 19. As the three metrical lines of the Ahunwar, which is the basis of the reckoning of revelation, are an emblem of the triple division of the reckoning of revelation; so the twenty-one words of the three lines indicate the twenty-one-fold partition of these three divisions; as it is declared that 'He who is the omniscient creator produced a discourse from every single word.'
20. As to the sections of the parts, such as the Has and Fargards in the Nasks, it is known there were one thousand, from the testimony and knowledge of the religion owing to the teaching of Zartosht – whose guardian spirit is reverenced – in the country of Iran. 21. And after the devastation occurred, owing to the evil-destined and raging villain Alexander, there was not so much of them recovered as would be possible for a high-priest to preserve. 22. And that which the saintly (hu-fravardo) Adarbad Mahraspandan, achieved through their composition and preservation, is known so far as the decrees (chako) in the treatises (madigan) of the country of Iran are preserved as teaching and admonition (pandano).

23. After writing of each separate Nask, that is, as to what it speaks about more particularly, each Nask is accounted for separately, and what is in its various Has and Fargards comes to be realized; for in these particulars (madigan) any ruggedness of the auspicious and desirable collection is explained. 24. But, first, the class of writing of the various Nasks – that is, about what they speak – is here written; the extent of attainment not being adapted to their peculiarity of wonderfulness.

**Nask 1: Sudgar (gathic/religious) (2)**

1. Homage to the glory of the good religion of Mazda-worship!

2. The Sudgar contains particulars about the power of the pure glorifying of the first utterance of Ohrmazd, through thinking, speaking, and acting and about abstaining from the law of very evil and very disturbing people. 3. Glorifying the observances (hunarano) and good works of the good religion and of a like nature, as well as their effectualness; and condemning the faults and sin of him of very evil religion, when all kinds of neglect of the spiritual ceremony and of care for the archangel of the worldly existence are owing to him; also much information about spiritual matters. 4. It has become old (kahunik), and is a witness whose statement extends even unto the renovation of the universe. 5. Righteousness is perfect excellence.

**Nask 2: Warsht-mansr (gathic/religious) (3)**

1. The Warsht-mansr contains particulars about the birth of Zartosht, his attaining the religion, and whatever is on the same subject. 2. A notice (numad) of the priestliness, discipleship, spiritual lordship, priestly authority, and steadfastness which are in his original more concise words of the Gathas. 3. The explanation (Zand) of the statements about everything and also the good arrangement (khush-
radako) are such as that which one speaks of thus: – 'It is the Warsht-mansr which has given forth an exposition upon everything.' 4. So that, in the Warsht-mansr, something is said about everything that is mentioned in the Gathas.

5. Of righteousness the excellence is perfect.

**Nask 3: Bag (gathic/religious) (4)**

1. The Bag contains particulars about the division of the recital of the first saying of revelation, the first creature in that saying, the first occurrence of it, the adaptation of the creature, and the greatness of that saying which is incorporating the creature, owing thereto; also, especially, the intermingling of thought (med) with it. 2. Very comprehensive knowledge about everything, each separately its own offspring, and many an appendage as much connected with it as that which is said concerning the Bag Nask, that 'the Bag of the community (dahman) is heard where it is spoken for the community,' that is, whoever shall do this good work, for him this good work will be done.

3. Righteousness is perfect excellence.

**Nask 4: Damdad (Hadha-manthric/scientific) (5)**

1. Amid the Damdad are particulars about the maintenance of action and the production of the beneficial creatures. 2. First, as to the spiritual existence, and how much and how is the maintenance in the spiritual existence; and the production of the worldly existence therefrom, qualified and constructed for descending (fitodano) into the combat with the destroyer, and accomplishing the associated necessity for the end and circumvention (garang) of destructiveness.

3. The manner and species of the creation of the creatures; also their material existence, and the character and use of the races and species; and whatever is on the same subject. 4. The reason for their creation, and for their perfection at last. 5. About the adversity, injury, and misery of those creatures, and their secret (nihono) resources and means of attacking and annihilating them; with the preservation or disablement (apicarinidano) of the creatures thereby.

6. Of righteousness the excellence is perfect excellence.
Nask 5: Nadar (Hadha-manthric/scientific): Only the Avesta extant (6)

1. On account of the Zand of the Nadar not reaching us, the Avesta is retained, for teaching, recital, and ceremony, because it has come unto us with authority.

2. Of righteousness the excellence is perfect excellence.

Nask 6: Pazag (Hadha-manthric/scientific): Meat-offering, preparations, and priests for season-festivals (Gahambars); (§10) periods of day and year, Frawardigan days; gathering herbs, chastisement of sinners, 33 chieftainships, apostasy; (§20) almsgiving, summer and winter, calamity of a century, months. (7)

1. The Pazag contains particulars about lawfully slaughtering a sheep, for the ceremonial of fires, waters, and holy-water, in aid of a season festival [gahambar] of the Mazda-worshippers; besides this, namely, in what are the skill, and the means for selection, of a man for such work, and the formula (nirang) of the ceremony. 2. And this namely, from which limb of the sheep species is the share of the fires and waters to be taken, and how is the preparation which is to be carried on, and with what Avesta. 3. And whatever is about a season festival [gahambar]; where the appointed place is, when one celebrates it, and when it has fully elapsed; the assembly of the season festival, and the donation for the feast; where and when the celebration is possible, in what proportion the provisions are to be given out, and when to be prepared and divided; where its advantage is, and what benefit there is from it to the good creations both spiritually and materially.

4. And this, namely, what skill is more suitable for the sacerdotal (rad-pishag) leadership and other priestly authority (radih) each separately. 5. About the business of the sacerdotal leadership, where it is owing to having appointed the place and having gone forth to the assembly of the Mazda-worshippers, and when they are to be made aware that that assembly is more particularly for the arrangement of renunciation of vice and retribution for sin; the needful supply of things for the feast; the selection of the men for the Zot duty and Raspi duty before the day; the Zotics, Raspis, and others who put in action the work
for the preparation and giving of the portions; and the cleansing of the body-clothing. 6. As to the selection of the president (pesh-gas) of the feast there is this, namely, what ability is requisite for that presidency. 7. The allotment of the portions, and giving them sooner to those who are sooner in need of them. 8. Scoffing before priestly authorities, who are great and good, and when they do not give a portion to the authorities are cases when the season festivals [Gahambars] are not to be considered as celebrated. 9. This, too, that the Zotis and Raspis are for the Zot duty and Raspi duty, and the other priestly authorities for the control of sin and computation (avar) of the portions; and more on the same subject.

10. About the rotation of the day-watches (gahs), days, months, and seasons of the year – which are when it is summer and winter – and the appearances (sahishno) therein which are owing to the motion of the constellations. 11. Where the coming of the righteous guardian spirits (farohar) into the worldly existence occurs, in those ten days which are the end of the winter and termination of the year, because the five Gathic days, among them, are for that purpose; the cessation of that same, as well as its continuance. 12. The great needfulness of the guardian spirits of the righteous in the ceremonial and obeisance of those ten days, and their abundant gratification therefrom; their vexation from want of welcome and want of obeisance; and their ascent from the worldly existences. 13. The extreme importance (frevoanikh) of liberality and bounty at that season; and the proper duty of the priestly authority of a district (shatro) in assisting and interceding for the poor, for the sake of teaching, from the days devoted to the guardian spirits, proper actions among those having guardian spirits.

14. About the period for taking medicinal plants, and whatever is on the same subject. 15. About where there is a household, village, communal, or provincial petitioning for the royal chastisement of sins affecting the soul, each separately; and for whom is the atonement. 16. About the advantage owing to disposal of sin and infliction of chastisement, and the harm owing to not disposing of sin and neglecting the chastisement inflicted.

17. About the first thirty-three chieftainships (radih), around and concealed; that is, which and how many are spiritual, and how many worldly; and which is the second, and which the third, of the spiritual and worldly existences. 18. About the admirableness and great meritoriousness of public observances, and the awfulness and grievous sinfulness of apostasy. 19. And also this, that is, when any one is doubtful, through apostasy, which is the law from the sacred beings in elucidation, and which of the sacred beings is to be entreated for assistance. 20. About this, namely, for which of the women the bringing
of a handful of anything, from the property of her husband, to be given away is allowable in what proportion, and how, and for whom; and for whom, when she gives it away, it is allowable for the husband to bring it back.

21. About this, namely, when summer comes on, where does winter run to; and when winter comes on, where does summer go to? 22. About the amount of disaster that has passed by in one century, and the duration of its passing; everything which is connected with the disaster, and whatever is on the same subject. 23. Where and how many months are of such a kind, and how many of such a kind; as well as the religious names of the twelve months, and the reason of the name of each one of them, that is, to which of the sacred beings, in the ceremonial, each one of these twelve months is predominantly appertaining; so also of the thirty days which are in every month, and so also of the five Gathas in every – year that is, the five Gathic days at the end of the year – all the sacred beings to whom they are appertaining, and when the righteous guardian spirits (asho farohars) are reverenced.

24. Righteousness is perfect excellence.

Nask 7: Ratushtaiti
(Hadha-manthric/scientific) (8)

1. The Ratushtaiti ['concerning the habits of a priestly master'] contains particulars about the religious and important customs and laws to be enforced [obligatory]. 2. The reason of the worthiness and superexcellence in a sacerdotal leader [Master of Ceremonies], and his possession of a portion of the other authority (patih) of a ruler also; that is, how worthiness is to be distinguished from unworthiness, and superexcellence from unworthiness, in him, namely, in the priestly chieftainship (radih) of Xwaniratha and the other regions, each separately, the first which stood aloof from the Mazda-worshippers.

3. About the demonstration and notification of the sitting together of the archangels, the ritual and appliances in the ceremonial of the sacred beings, the position and business of the Zotis and Raspis in a ceremonial, and also all the business of the leaders in their duty, each separately and originally. 4. The greatness of the helpfulness (vijidar-dahishnih) in good works, the kinds of helpfulness, and the proximity of Ohrmazd to the thoughts, words, and deeds of the embodied existence.

5. The excellence of righteousness is perfect.
Nask 8: Barish (Hadha-manthric/scientific): Good and evil; advantages and disadvantages of the period. (9)

1. The Barish contains particulars about the invigorating power, truth, and generosity of the many capabilities of instinctive and acquired wisdom. 2. And also the ill-advisedness of falsity, stinginess, and ignorance; and the many defects which are fraternizing with the opponent of capabilities. 3. The blessing and cursing, the good will and ill-will of the good ritual and evil ritual, the good statements and evil statements of Vohuman, Spandarmad, Srosh, Ashishwang [Ard], and many other sacred beings, and of evil thought, lust, wrath, unrighteousness, and many other demons; and whatever is on the same subject.

4. The destiny, nature, desire, religion, habit, learning, business, and diligence of the period, and whatever is on the same subject, as regards sovereignty, government, priestly authority, justice, and mediation. 5. The union, peace, and promise keeping, and whatever is on the same subject. 6. The law and custom, good works and sin, good repute and evil repute, righteousness and wickedness and whatever is on the same subject. 7. The modesty and pomp, glory and penance (sroshikih), and whatever is on the same subject. 8. The connection through ownership, subordination, service, and religion, and whatever is on the same subject. 9. The suitability and unsuitability, friendship and enmity, and whatever is on the same subject. 10. The handsomeness and ugliness, youth and decrepitude, opulence and destitution, happiness and misery, and whatever is on the same subject. 11. The strength in races and species of things, and whatever is on the same subject. 12. The learning, solving of questions, complete virtue, and whatever is on the same subject. 13. The hunger and thirst, and their remedy, and whatever is on the same subject. 14. The delirium and death, and their expediency. and whatever is on the same subject. 15. The primitive state and tendency of things, precedence and sequence, and whatever is on the same subject. 16. The acceptableness and unacceptableness, gratification and afflictiveness, and whatever is on the same subject. 17. The mightiness (takikih), loquacity, sociality, and whatever is on the same subject. 18. The understanding and mind; the body and soul, the heaven, hell, and future existence; and whatever is on the same subject. 19. The omniscience of the creator Ohrmazd, and all goodness of like motive, the life and glory of a righteous man, and whatever is on the same subject.

20. And many other arrangements of the creator, through propagation of statements, preparation of sovereignty, maintenance of
the body, and preservation of the soul; a statement adapted to that which one mentions thus 'Truly spoken statements are the Barish, Kishkisrub, and Wishtasp-sast.'

21. The excellence of righteousness is perfect.

**Nask 9: Kishkisrub (Hadha-manthric/-scientific) (10)**

1. The Kishkisrub contains particulars about the explanation of the ceremonial and ritual of the sacred beings, through what arises its conversion into demon-worship, and information as to cleanness and uncleanness. 2. The preparations and precautions for the Yashts; the tokens and signs of the overflowing and evil owing to the demons at various times, and the cause of their exhaustion and the final victory of the sacred beings. 3. Then the exalting chants of every kind, which Ohrmazd taught to Zartosht, are called the teaching (sasto) of the spirits.

4. Excellence that is perfect is righteousness.

**Nask 10: Wishtasp-sast (Hadha-manthric/scientific): Particulars about Kay Vishtasp, visit of the archangels to him, and his war with Arjasp. (11)**

1. The Wishtasp-sast is about particulars of every kind relating to Kay Vishtasp; the temper, character, demeanor, knowledge, learning, and law for sovereignty; the government of the creatures, and the advancement of the will of the sacred beings requisite for it.

2. The creator Ohrmazd sends the archangels on to Kay Vishtasp as evidence about Ohrmazd, and a reminder of Spitaman Zartosht, of the pure goodness of the Mazda-worshipping religion, and of the command for the ruler Vishtasp, as to its triumph, on accepting the religion from Zartosht. 3. The visible coming of the archangels to the metropolis, and, secondly, their domestication (handemanih) at the residence of Vishtasp and his companions; the envoys' explanation of Ohrmazd's message to Vishtasp, and the accepting of the Mazda-worshipping religion by the obedient king Vishtasp.

4. The outpouring (sarinidano) of Arjasp the Khyon, by the demon of wrath, for war with Vishtasp and disturbance of Zartosht; the arrangements and movements of king Vishtasp for that war, and whatever is on the same subject.

16
5. Excellence that is perfect is righteousness.

**Nask 11: Washtag (gathic/religious): Not extant (12)**

1. The Avesta and commentary of the Washtag have not reached us through any high-priest.
2. Excellence that is perfect is righteousness.

**Nask 12: Chihrdad (legal): Races and monarchs from Gayomard to Zartosht; (§17) the Sasanians and some leaders of religion. (13)**

1. The Chihrdad contains particulars about the race of mankind; how the formation of the first man, Gayomard, by Ohrmazd was for the manifestation of the bodily form (kerpih); and in what manner the first couple, Mashye and Mashyane arose.
2. About their progeny and lineage during the entire progress of mankind in the central region of Xwaniratha, and the distribution from them into the six regions which are around Xwaniratha.
3. The various races, which are specially enumerated, were ordered to disperse by the attracting or banishing command of the creator, to each separate race, as to the place where it went to; and whose life and soul (nisman) are appointed from yonder world.
4. Also the original description of their descent into the various regions, of those, too, who are on the frontiers of Xwaniratha, and those who also made their habitation in the intermediate places; and the customs of each one of the species of mankind which was produced among the original races.
5. The original establishment of law and custom; that of village superintendence (dihankanih), for the cultivation and nourishment of the world, based upon the traditional early law (vasarid peshdado); and that of monarchy, for the protection and government of the creatures, upon Hooshang the Peshdadian.
6. A report of the lineage of Hooshang, who was the first, and Tahmurasp who was the second ruler of the seven regions; and an enumeration of reports of lineage from the original creation even unto Yim [Jamshed].
7. A report of the lineage of Yim, the third ruler of the seven regions; information as to his period, and the progress (sachishno) of time from the original creation till the end of the reign of Yim.
8. A report of the ill-informed evil ruler of the seven regions, Zohak; his lineage back to Taz, the brother of Hooshang and father of the Taziks (Arabs); information as to him and his period, the progress of time from the end of the good reign of Yim [Jamshed] till the end of the evil reign of Zohak, and the lineage from Yim as far as Faridoon.

9. A report of Faridoon, the ruler of Xwaniratha; as to the smiting of Zohak, the conquering of the country of Mazendaran, and the allotment of Xwaniratha among his three sons, Salm, Tuj, and Airik; their union with the daughters of Pat-srobo, king of the Arabs and descendant of Tuz, and the lineage and report of them, each separately. 10. The reign of Manuschihar of Iran, descendant (napo) of Airik. 11. The expiating monarch Frasiyav the Turanian, and Auzobo the Tumaspian, monarch of Iran.

12. The descendant of Manuschihar, Kay Kobad, who was progenitor of the Kayanian and ruler of Iran; and the expiating ruler Kersasp. 13. Kay Us, grandson of Kobad, ruler and maintainer of royalty (kai-dano) in the seven regions. 14. Kay Khosraw who was son of Siyavakhsh and ruler of Xwaniratha. 15. And a special report of many particulars of the races of Iran, Tura, and Salman, even unto the ruler Kay Loharasp and the monarch Kay Vishtasp. 16. The prophet (vakhshvar) of the Mazda-worshipping religion, Zartosht the Spitaman, and the progress of time from the beginning of the reign of Faridoon till the coming of Zartosht to conference with Ohrmazd.

17. And many races and statements, onwards from that time, are enumerated in the same Nask as having existed, and are characterized by it for existence, such as the Sasanians whom it reckons as the well-created – and their sovereignty. 18. In the race of Manuschihar, Nodar, Yavist i Friyan, and Namun, son of Spend-shed, is included the father of Avarethrbau, Adarbad Mahraspandan; and its existence, even then, remains for the future. 19. Also about the many qualities of capability and glory of the selfsame sovereignty, which are promoting the renovation of the universe destined for the races; and its fortune and splendor which are shed upon the race, and are not severed from it till the renovation.

20. About the original knowledge of the professions, care, and industry of the period; the great acquaintance of mankind with the putting aside of injury from the adversary, the preservation of the body, and the deliverance of the soul; the government necessary for the world, even before the coming of Zartosht by order of the creator; the bringing of the word from the sacred beings, and all occurrences to the leaders of religion at various times; and whatever is on the same subjects.

21. Perfect righteousness is excellence.
Nask 13: Spend (gathic/religious) Birth and life of Zartosht, his vision of the past, future, and other world; (§12) his posthumous sons, the future apostles. (14)

1. The Spend contains particulars about the origin and combination of the material existence, guardian spirit [farohar], and soul (nisman) of Zartosht; how the creation of each one occurred in the spiritual existence, and in what mode it was produced for the worldly existence, how their connection with the parents arose, the coming of the parents together, the combination in the mother, and the birth from the mother; and whatever is on the same subject. 2. Also about the arrival of both spirits, the good one for developing, and the evil one for destroying; the victory of the good spirit, and the rearing of Zartosht.

3. His attainment on maturity, at thirty years of age, to a conference with Ohrmazd; and the occurrence of seven conferences in ten years. 4. Many marvels, owing to him, are published therein, just as there are some which, collected and selected, are noticed by the Denkard manuscript [Book 7].

5. In seven sections (burino), such as are called Spend, are the seven inquiries, in each instance a single inquiry; and the bestowal of the other Nasks, in these seven inquiries, was through speaking out in each one of the places of conference. 6. About the various inquiries, the period of the sitting and rising on each occasion, the nature of the sitting of the archangels, the coming forward of Zartosht to that domestic conclave (handemanih), his position in that place, what there was to say to him, and what there was to exhibit to him.

7. The conferring of the wisdom of omniscience upon Zartosht, and what was seen by Zartosht of the past and future, and the perpetual amount of duration therein, through that wisdom. 8. The existence of that wisdom, and what that is which, after having subsisted in it, is again well recognized; such as, owing to it, are the highest and best of places, heaven and the various grades of position and reward of the righteous, according to their worthiness through the practice of good works; the most downward and worst of places, hell and the place of punishment of the wicked, according to their sin; and, between the two, the place of the ever-stationary, [hamistagan] those having equal good works and sin; the Chinwad bridge, at which is the account as to good works and sin; and the future existence, in which is the consummation of every one, righteous and wicked, and the preservation of all good creations from every evil occurs.
9. Information also as to many other things which are marvelous, and as to a summary of the statements of these seven inquiries, which is derived from knowledge of every kind. 10. Likewise, about the communication of Zartosht’s knowledge of the Mazda-worshipping religion to the world, his attracting mankind to the religion, and the ages, after Zartosht, until the renovation of the universe. 11. And about the nature of the advancement of the people of the period, the separation of centuries and millenniums, and the signs, wonders, and perplexity which are manifested in the world at the end of each millennium in the world.

12. Also as to the birth and arrival of Ushedar, son of Zartosht at the end of the first millennium, and a report of him and his time, and of the many destroyers of the organizers of the period between Zartosht’s millennium and the coming of Ushedar. 13. The arrival of Ushedarmah, son of Zartosht, at the end of the second millennium; information about him and his time, and the destroyers of the organizers who were within the millennium of Ushedarmah. 14. The coming and arrival of Soshyant, son of Zartosht, at the end of the third millennium, the destroyers of the organizers who were within the millennium of Ushedarmah, the arrival of Soshyant, and information about Soshyant and his time. 15. Also, as to the renovation of the universe and the future existence, it is declared that they arise in his time.

16. Perfect is the excellence of righteousness.

Nask 14: Bagan-yasn (legal) Worship of the sacred beings and duties of the worshippers. (15)

1. The Bagan-yasn contains particulars, first, about the worship of Ohrmazd, the highest of divinities (Bagan), and, secondly, of the worship of the angels of other invisible and visible worldly existences, out of whom are likewise the names of the days; also their glory, power, triumph, and marvelousness. 2. Besides, also, many angels who are invoked by name in their worship, and the attention and obeisance due to them.

3. The worthiness and dispensation of favor for worshippers, and the duty of their many separate recitations unto the angels. 4. The duty of unlimited acquaintance with knowledge about the possessions and arrangements of the period, over which the creator Ohrmazd has appointed them, and they remain to cause industry.

5. Perfect is the excellence of righteousness.
Nask 15: Nigadum (legal)

Section 1: Patkar-radistan: misery from sin and assault, kinds of assault and magisterial inquiry, (§13) punishment without inquiry, counter-assault (16)

1. The beginning of the law is the Nigadum of thirty fargards. 2. The section Patkar-radistan (‘magistrate code’) is about this, that the ruin and misery (ayoyakih) from the destroyer, for mankind and animals, occurring really apart from the spiritual existence have arisen through the sinfulness even of mankind; and the progress of ruin and misery in the world is owing to unauthorisedly assaulting one another. 3. Advice to mankind about abstaining therefrom, with an estimate of an authorized assault, and, again, for a slight assault and no assault. 4. To stand magisterially, even opposed to the un-magisterial, with freedom from hurt and loss to oneself; and to abstain altogether, likewise, from the most innocuous (anakhrugunotum) assault even upon an unmagisterial person.

5. In all magisterial investigation (patkar-radih) – of which, when the custom that: exists is established judicially, the substance is two statements, which are verbal and demonstrable, that subsist in different combinations – there are four species: the verbal and demonstrable, the verbal which is not demonstrable, the demonstrable which is not verbal, and that which is neither verbal nor yet demonstrable. 6. In the arguments (saman) which are allotted as verbal are four species, the dispute having different arguments and different assertions which are for unmagisterial investigation, for one’s own priestly authority (rado), for another good man – three of such- being requisite – and also for other evidence. 7. And in those which are allotted as demonstrable are...
six species, and for an unmagisterial person the assertions, like the previous species which are on the same subject, are twelve.\textsuperscript{7} 8. Of all unmagisterial proceedings – which, though it be a custom, is to proceed unauthorisedly – the species are five,\textsuperscript{8} which consist in having demonstrated, getting upon, striking,\textsuperscript{9} having caused a wound, and having slain.

9. Of those subject to the magistrate (patkar-rado-homond) the twelve species are divided into four sections of three each. 10. One section are the hearing who are seeing, they to whom a dispute which is verbal [is demonstrable; the hearing who are not seeing, they to whom a dispute which is verbal]\textsuperscript{10} is not demonstrable; and the seeing who are not hearing, they to whom even a dispute which is demonstrable is not verbal. 11. And with these three, who are in one section, there is magisterial investigation; and the magistrate, unless (bara hat)\textsuperscript{11} risk for the body be certain, is then irresistible: which is as though it be said that to restrain by wounding (resh) is not justifiable, but the decision therein is this, that, when they do not change through lawful litigation, and they cannot hold back without wounding, it is justifiable to keep them back even by wounding. 12. One section are the not hearing who are also not seeing, the women, and the children; and with these three, who are in one section, there is no magisterial investigation; and the decision as to the bodies thereof is this, that, unless risk for the body be certain from their complete change, they are then to be completely changed (bara vardishno). 13. One section are the foreigner and him worthy of death, certain of thereby producing a sentence for being executed from the judges; also the highwayman, when he stays on the highway and his destruction is proclaimed, but it is not possible to effect

\begin{itemize}
\item \textsuperscript{7} So the MS., but 'four' would suit the context better, and the two Pahlavi ciphers do not differ much in shape.
\item \textsuperscript{8} These five grades of unauthorised retribution are analogous to the five grades of personal outrage mentioned in Vd. 4.17.
\item \textsuperscript{9} Pahl. zatam, 'a blow, assault, striking,' is used throughout, instead of zakham (Pers. za’km), which latter word does not occur in these two books of the Denkard, except in the form zakhamihastano in Bk. 9, Chap. 8.6. The Farhang-i Oim-aevak also uses zatam in the same sense, in its oldest MSS.; and Dd. 5.1 has zatam. Darmesteter suggests that zatam and zakham are both traceable to an original zathma, or zathema.
\item \textsuperscript{10} The words in brackets are omitted by mistake in the MS.
\item \textsuperscript{11} The ambiguity, mentioned in the latter clause of this section, appears to lie in these words, which mean either 'but if' or 'only if.' Such ambiguity must have existed in the original Pahlavi text of the Nask, and probably indicates that the earlier part of this section is a summary of the Pahlavi version of the original text, while the latter part is a summary of the Pahlavi commentary upon that version. As the same ambiguity occurs, without comment, in § 12, where the meaning seems tolerably certain, it is doubtful if the commentator’s opinion can be adopted.
\end{itemize}
14. With these three, likewise, who are in one section, there is no magisterial investigation, but the decision about them is even this, that when one is utterly destroying their life, one is thereby possessing merit.

15. One section are they who are walking, or coming upon one, unseasonably, or retreating confused into a rugged place, and, when people ask them to speak, they are giving no answer, and they are not suspicious as foreigners. 16. With these three, likewise, who are in one section, there is no magisterial investigation, and the decision about them is this, that when one kills them outright, one does not become sinful thereby.

17. As to whatever is on the same subject it introduces many opinions, and also this, that a counter-assault (avaz-zatam) is that which becomes a blow and wound, and is to be so committed when it is possible to produce them again exactly in every single particular.

Section 2: Zatamistan: assault and its consequences, begging and beneficence, perversion, using weapons; conflict through assault, tumult, false-teaching, starving, spells, and threats, by men, women, and children; ill-treatment of slaves, compensation the only atonement, responsibility of fathers for crimes of children (17)

1. The second section is the Zatamistan ('assault code'), particulars about assault (zatam) and the annoyances (veshigano) from assault, such as pain, blood, and unconsciousness; also the sin\(^\text{12}\) that a man may commit in a state of unconsciousness. 2 About the seven kinds of symptoms of unconsciousness, and separate decisions about assaults that adults may commit among those who are children; also as regards an assault which proceeds to pain and blood, and as regards that in which the duration of the disposition of wrath abates the pain and blood.

3. About begging (khvahishno) and beneficence (hu-dahishno),\(^\text{13}\) such as those of which one says in particular there are four species: when stinginess (pushih) benefits pride (piko) when pride benefits stinginess when stinginess benefits stinginess, and when pride benefits pride; and there are three other species that originate from these last two, in consultation together, when stinginess and pride benefit stinginess and pride, when stinginess and pride benefit stinginess, and

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\(^{12}\) Involuntary violations of the ceremonial law.

\(^{13}\) The terms used in this section are not quite certain.
when stinginess and pride benefit pride, all which, *together*, constitute the seven primary species; many others, too, are traced back to these. 4. Also about seeing the depravity (khang didanô) of a perverting member of the community (kastar dahm) and of the perverter of a member of the community, and whatever is on the same subject.

5. About a weapon seizable, and a weapon *one* brings, *there* is this, namely, what is the thing which is imperfect (anasporik) as a weapon, what is that which is not, and what is that which is welcome as a weapon; what is that which, when any one forces it back at any one as a weapon, is itself something annoying to him; what is his natural annoyance and what his imparted; and the penalty in property and difference of sentence on a man who is carrying a weapon, due to any weapon *he has* to carry away.

6. About the six modes of engaging in conflict: through assault, tumult (khvashishnô), 14 false teaching (mitok-sastô), 15 giving no food (atapdadô), 16 speaking with wizard’s spells, 17 and speaking with threats of danger, 18 and, where *there* is an engaging in conflict, it then occurs when one has stood up for beginning it and the assault is committed, on one by the other, and not before. 7. And this, too, that engaging in conflict occurs as regards adult with adult, childless women with childless women, pregnant women with pregnant women, and children of seven years with children of seven years – but, as regards children of seven years in sight of their fathers, it becomes an engaging in conflict of the fathers – and the decision about it is this, that the atonement for every sin which may be committed through engaging in conflict goes to the priestly authorities.

8. About the affliction of a pure lord who sees any one who has been useless (abûn) unto his slave, though the slave is beseeching, and does not contend for his ownership. 9. About sin affecting accusers 19 not being atoned for by any other good work, except unto the accuser.

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14 Pers. ‘hashish. Farh. Oim, p. 34, ll. 6-8, has ‘Av. váïti = Pahl. khvashishnô is that when one runs behind any one for offensiveness.

15 Farh. Oim, p. 35, ll. 1-4, has ‘Av. mithôsâst and its explanation “false teaching” are that when one teaches a false way to any one; even when he unaccustomedly shows it rightly to any one, it is a committal of Mithôsâst by him.’

16 Compare Pers. tabah, tô, tôî. Farh. Oim, p. 38, ll. 2-4, has ‘Ataftdâd is that when one keeps back food and drink, whereby there is hunger and thirst.’ It is worthy of death (see Chap. 20.97).

17 Farh. Oim, p. 34, ll. 3-5, has ‘Av. yâtukhta, through wizard’s spells (yâtûk-göbishnihâ), is that when one shall speak thus: “I will destroy thee through witchcraft;” when one says “through the spirits’ lack of good religion’ it is of the same kind.’

18 Farh. Oim, p. 34, ll. 5, 6, has ‘Av. dudhuwi buzda, threats of danger (sahamnumâyishnih), is that when one speaks thus: "I will strike with worldly weapons."
himself; also about the slaying of a servant together with his lord, and whatever is on the same subject.

10. About slaying by unaught children of seven years, or even of eight years in sight of their fathers; and the criminality of the fathers therein, when it is possible for them to hinder it and they do not hinder it and when it is not possible for them to hinder it.

Section 3: Reshistan: kinds of wounds, scourging, 76 members of the body, effects of assaults, modes of assaulting, description of a wound and the weapon, curing wounds (18)

1. The third section is the Reshistan ('wound code'), particulars about cutting, tearing, cleaving, disemboweling, stabbing, gnawing, rupturing, hacking, mutilating, and withering; such as are all called wounds. 2. The upheaving circular movement of a certain serpent-scourge, the throwing down of the person, and the flow of blood from the bodies of the people.

3. How the various members are divided into seventy-six that are more particularly called principal, which are comprised in two classes; two of these, which are clothed and different, one from the other, are female, and some out of the surrounding parts (girvôgânih), which are apart from eight of the principal, that are comprised in the members of the two classes and among those seventy-six – and which, in like manner, are different one from the other – are female, and are of different purpose and different design, one from the other.

4. These, too, namely, when any one, through an assault, produces, for any other, stupefaction, swelling, or leanness, blackness, or paleness, shortness, or tallness, want of intelligence, much eating, little eating, or moderate eating, indolence, or diligence, or dullness of hearing; or he wishes to speak some words, and they strike him in return; or one altogether diminishes any one’s speech, sight, or hearing, wisdom, strength, or semen, milk, or pregnancy; or when one destroys...
the spleen (spur) or milk of females, or, in revenge (gifar), kills his son outright; or when they would inflict a wound upon a wound, and one’s blood goes streaming forth.

5. Also about an assault with one, two, or three weapons, or more, in conjunction; or they may commit it on the spot, or in confederacy, or as a first offense. 6. About the measure of a wound when a two-edged sword (dōbarakô) plunges down, the area (sarâî), walls, and surroundings, and the shape which is plunged; that which is hacked, or cleft, or mutilated, or a torrent of blood streaming; the affliction (vamang) of the furious serpent-scourge (mârvanô), and the length, glitter, and weight of the weapon.

7. The ritual for the departure of a wound and the departure of pain, watching over it for the duration of three nights or a year, its greater wretchedness or less wretchedness, its cure (sporîkîh) or incurableness, and whatever is on the same subject.

8. Trivial enumerations, and decisions upon each separately.

Section 4: Hamemalistan: accuser’s code (19)

1. The fourth section, which is also called the law of the Hamêmâlîstân (‘accuser’s code’), contains particulars about accusation, and about the false accusation by any one, regarding any other, as to witchcraft, destroying a righteous man, theft, plunder, injuring the existence, minor injury as regards several particular things, taking up

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24 These three modes are expressed by Paz. ithrih, hidhih, and apavarâvarshtih, which stand evidently for the original Avesta words ithra, hadha, and apaurvavarshta (see Chap. 21.6).

25 See § 2.

26 Pahl. aharûbôkîh (= Av. ashavagha) must not be confounded with aharûbôîh, 'righteousness' for which aharâyîh is more commonly used.

27 These two kinds of injury, usually written bâîôdôk-zêdô and kâîtyôk-jadô in the Denkard; are mentioned in Farh. Oim, pp. 32, l. 8-34, l. 2, as follows: 'Av. baodhajad = Pahl. bôdô-zêd and Av. baodhô-varshtahê = Pahl. bôdôk-varsht are, as it were "observantly assaulted," and one mentions them most about the assault and injury of anything which is noticeable. Through falsehood other noticeable sin is small, and is subdued through being devoid of an injurer, as the assault and injury of anything through wear is a small sin. Kâîtyô-jed is a sin for mankind, which is a degree of Bôdôk-zed, but less; so also the decree (dastînak) is different from Bôdôk-varsht The principal Bôdôk-zêd, that of animals with observance, the Bôdôk-zêd through wear, and the Kâîtyô-k-zêd sin towards people are sins which are hamêmâlân ("affecting accusers"). The dissipating weapon for sin dissipates the sinfulness of the other sin, which is called rûbânîk ("affecting the soul").'
a *weapon*, threatening with it,\textsuperscript{28} assault, tumult,\textsuperscript{29} incarcerating,\textsuperscript{30} false teaching, fettering, making dejected (nigûnô), giving no food, falsehood, speaking with wizard’s spells, or with threats of danger, abstracting the increase of laborers’ wages, wishing to cut (vurîdanô) and squeeze (pashkhâdanô) anything from anyone, and seizing (majîdanô) it for fire and water, and whatever is on the same subject, 2. Also about the limitation of the accusation of sin therein, the retribution for it, and the dust, or ashes, or flour, for the eyes and the rest of the bodies of human beings, it now\textsuperscript{31} speaks henceforth for thirty successive heads.\textsuperscript{32}

3. About the sin of making people eat bodily refuse,\textsuperscript{33} and bringing it unlawfully to their persons or clothes; *and of* going to a menstruous woman, or a wizard. 4. About a juvenile and well-behaved woman who comes out from a house of those of the good religion, and is considered as well taught. 5. About falsehood and slander, small and great, and whatever is on the same subject. 6. About the care of a pregnant woman in lawful reclining (khapâk), feasting (jashnô), and work.

7. About a householder who does not teach his own household, in order to teach the household of another; and whatever is on the same subject. 8. About a quiet and an unquiet person with equal opinionativeness, and the opinion which they have to form before beginning. 9. About the expediency or inexpediency of the opinion which is announced, and the reason of both. 10. About the man who, for fear of a counter-assault, runs away.

11. Also about not renouncing sin, neglecting complaints, and whatever is on the same subject.

12. The difference of sin in priests from that in any one else, as regards its renunciation. 13. About the expediency of retribution, and the measure of the expediency. 14. About and to what extent is the authority of one’s own priestly master, for allowing the sin which any

\textsuperscript{28} These two terms are âgêreptô and avôîrishtô (Av. âgereptem and avaoîrishtem) which are thus described in Farh. Oim, p. 36, ll. 4-6: ‘âgerept, “seized,” is that when they shall take up a weapon for smiting an innocent person; avoîrisht, “turning,” is that when one turns the weapon upon an innocent person.’

\textsuperscript{29} See Chap. 17.6, for some of these terms.

\textsuperscript{30} Pahl. handerêtô which is thus described in Farh. Oim, pp. 34, l. 8-35, l.1: ‘Av. handereiti, *Pahl.* handeretô, is that when, owing to negligence, one keeps any one exhausted; when one would make him fallen who is of the ruined, or him who is a master of arms, and has imprisoned him, the causing of much anguish thereby is the committal of incarceration.’ see also § 44.

\textsuperscript{31} Paz. knîn (= knûn).

\textsuperscript{32} Of which the details are not mentioned.

\textsuperscript{33} Pahl. hîkhar (Av. hikhra) is any refuse or dirt from the living body, or any liquid exudation from a corpse.
other person may commit as regards a disciple of that same, and that, too, of his disciple affecting the soul.

15. About the chastisement of a judge who is releasing sinners, and whatever is on the same subject. 16. About the justifiableness of a plaintiff in committing illegality. 17. About seizing the purity produced for foreigners, and whatever is on the same subject. 18. About one worthy of death making supplication (lāvakō), cooperation with one worthy of death, and whatever is on the same subject. 19. About confession as regards anything, the object of confession, and whatever is on the same subject. 20. About exhibiting a liking for sin worthy of death.

21. About a blow with a weapon, which is incomplete or not complete, when adults or children shall inflict it, or when children with mutual assistance. 22. About a wounded person whose anguish was allayed by medicine, the arising of the anguish again from disease, when he died, and whatever is on the same subject.

23. About taking security (garôbô) from the defendant after the decree of the judges. 24. About the legal proceedings as to an offense when, owing to the incapability of the plaintiff, adjournment has always occurred, and a man would occasion an acceleration of the statement of law (dādō vâch) and of the procedure of the plaintiff. 25. About appointing a mediator (dâdak-gôbô), and the object of mediation.

26. About an assault (zatam) which is altogether of furious (pûr-tâk) origin. 27. And about a harmless (âzad) assault and striking back fairly to test a weapon, and, when it is not possible fairly, turning it into execution of duty, or giving of scars (pishanj-das), or punishment; a statement of the change, and whatever is on the same subject. 28. About the limit of the punishment of a child for the sin it may commit. 29. About seeking an interpretation (pâdô-khân), the limit of interpreting, and whatever is on the same subject. 30. As regards a signal of approving the words of any one, on passing away, are these – About giving up anything, making a will about it, and renunciation of sin.

31. About committing an assault upon an unknown person at an indefinite time, and whatever is on the same subject. 32. About giving a weapon and telling someone to kill a foreigner who is taken for judicial investigation, and whatever is on the same subject. 33. About the great hinderers who are slain by a righteous man, who the great hinderers are, and unto whom it occurs; when one has to command it as assistance for one or many, or they shall commit the assault in advance or afterwards, and whatever is on the same subject. 34. About the

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34 Doubtful: the word can be read freh-gasîgân on its first occurrence, and freh-gashîgânô on its last; but both reading and meaning are very uncertain.
weapon they shall seize it is stated thus: 'I see a man and a sheep, I strike upon this and upon that, and it is gone.' and whatever is upon the same subject.

35. About petitioning, and the going of a frontier governor (mar'zhpân) to the feet of tyrants (sâstârânô) to speak of regulations, and whatever is on the same subject. 36. Where and when one strikes a living person he vexes him, and the living person he strikes vexes him when dead; but he who strikes a dead person is vexed alive, and the dead person he strikes vexes him when dead; and whatever is on the same subject.

37. As to wood and useless pith (dîl), that which is for keeping is as far as a dimension that is mentioned, and one, therefore, passes it by not to burn concerning also that wood which is only for the blast of a furnace (gûrîh zîgâ) as firewood, the burning and dimensions and blast of the furnace are stated, and whatever is on the same subject. 38. About the sin through which a man attains from atonement to the sacred-twig [barsom] ordeal (baresmôk-varîh), and from the sacred-twig ordeal to the heat ordeal (garemôk-varîh) which has maintained the worthiness of an assault that is an actual inexcusability (achârîh) to reasoning thought; and whatever is on the same subject.

39. About the excellence of physicians, their merit from doing good, and sin from not doing good; the quality that exists as regards medicines, seeking a physician for animals also, and whatever is on the same subject. 40. About a horse, which is new to the saddle (kôfak), being made tailless (kapeh) and not feeding (akhavânô), how it is done, the sin owing to doing it unlawfully and heedlessly, the wound and damage that arise from it, and whatever is on the same subject.

41. About several persons, when anything that is imperfect, or even not imperfect, as a weapon is convenient to them, and a wound occurs, and it is not evident which, or who, threw the weapon, it is not necessary to know its imperfection or lack of imperfection; and whatever is on the same subject. 42. About the three modes for thrusting a weapon are these details, that is, so much of it when one thrusts it on ground that is hard, or soft, or full of ruggednesses (âchârîgânakô); when one shall bear it up aloft, and the amount of the height; and when one impels it again with a sweep, or has to draw up its center at the time of a sweep; and whatever is on the same subject. 43. About an assault and the most hurtful occasion when, for the same

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35 It might be 'inevitability,' but this would render the ordeal unnecessary.

36 The fact of the wound being sufficient to prove the unlawfulness of using the weapon.
reason, they would celebrate a religious rite; the retribution on the spot, and the sentence upon the fourth occasion.\(^\text{37}\)

44. About incarcerating (handerêtô) in a frightful and inaccessible (avidarg) place, and among noxious creatures; the quantity of noxious creatures, and whatever is on the same subject. 45. About grasping the tail of an ox, or a horse, on which another sits, to hold it back, and whatever is on the same subject. 46. About threatening danger, wizard’s spells,\(^\text{38}\) and whatever is on the same subject.

47. About plaints as to the value of a lamb,\(^\text{39}\) or a sheep,\(^\text{40}\) or a beast of burden (stôr), or a human being (vîrôk);\(^\text{41}\) either when the plaintiffs are one, or two, or three, or four, or many; how one has to summon the defendant, and how much time there is. 48. About when the controversy (han-bêšinîh) is as to theft (dûjô), and the confession as to plunder (avor); or the controversy is as to plunder, and the confession as to theft; and when the controversy is as to injuring the existence,\(^\text{42}\) and the confession as to minor injury; or the controversy is as to minor injury, and the confession as to injuring the existence; and when the controversy is as to theft and plunder, and the confession as to injuring the existence and minor injury; or the controversy is as to injuring the existence and minor injury, and the confession as to theft and plunder.

49. And when the controversy is about so much, and the confession about so much of a different kind; when the controversy is about so much, and the confession about more of a different kind; when the controversy is about so much, and the confession about less of a different kind; when the controversy is about so much, and the confession as to more of the same kind; and whatever is on the same subject.

50. About the sin of unfriendliness of a master towards a disciple, and whatever is on the same subject 51. About taking a thief of any one’s goods (aîshîgânô), conducting him to the judges, and what ever is on the same subject. 52. This, too, that when affliction has come upon a good man, the effort of every one, for removing that affliction, should

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\(^\text{37}\) According to Vd. 4.35, if a man wounds another so that the blood comes, and does this for the fourth time, he becomes an outcast and receives the maximum punishment. Also, when a person walks without the sacred girdle or shirt [sudra or kusti] (Vd. 18.59), it is at the fourth step that the demons possess him.

\(^\text{38}\) See Chap. 17.6.

\(^\text{39}\) Pahl. Av. asperenô (= Pahl. anaspôrîk) ’imperfect, immature;’ an epithet for a lamb or kid.

\(^\text{40}\) Pahl. anûmôyê (Av. anumaya), probably ’bleater,’ an epithet for a sheep or goat.

\(^\text{41}\) These four grades of value are mentioned in Vd. 4.48.

\(^\text{42}\) See § 1.
continue just as though it happened to himself. 53. And when a good man is beaten through malice, the effort of every one, in demanding compensation for him from the smiter, should continue just as though it happened to himself. 54. And this, too, that, when there is no danger for one, the power of affording assistance is thus assistance of the innocent; and, as to the property which may be carried away from him, and of which they shall make no restitution, after as much as a Hasar the carrier off becomes guilty and liable to penalty.

55. About the distinction of indigenous and foreign (āîr va anāîr) thieves as to cold and the clothing given, and as to sickness and undergoing remedies. 56. About the hands of a foreigner being unfettered for no other reason but care of water and fire, to preserve them from blood, filth, and injury (āsipô). 57. About the sin of not restraining him who is the first assailant of two combatants, as soon as his attack is seen. 58. About teaching the peace of renunciation of sin, the bond of worthiness of him of great power even when proffering union in renunciation with him of little power, and whatever is on the same subject.

59. On the nature of responding about the keeping away from one worthy of death which arises through great judiciousness, the reason of keeping, how to keep, and whatever is on the same subject. 60. And on the nature of responding when they ask in malice about a righteous man, when one knows his whereabouts, and when one does not know. 61. About how one is to give a weapon to generals (hên-gô-padânô) and august frontier governors.

62. About authorizedly shooting an arrow at one worthy of death, which is given again for killing him to any one unto whom the person worthy of death is consigned and becomes supplicating (lânakô) and goes to the middle of the distance, and they shall afford him assistance and enervate him for it, when, through the three words which he utters, they do not deliver him up again. 63. About one worthy of death who is preserved with great judiciousness when the evidence, which they give before that about him, is through another one worthy of death,

43 A Hasar (Av. hathra) is a measure of distance, as well as of time. This is stated in Farh. Oim, pp. 41, l. 11-42, l. 3, thus: 'Of the Hasar there are also several kinds that express measurement. A medium Hasar on the ground, which they call also a Parasang, is a thousand steps of two feet which have to walk. With the lapse of time of a medium Hasar the day and night are computed.' Again, p 43, ll. 1-3 state that 'of twelve Hasars is the longest day; that day and night in which is the longest day are twelve of the longest Hasars, eighteen of the medium, and twenty-four of the least.' From this it appears that an average Hasar of distance is a thousand paces, or Roman mile; and an average Hasar of time is one hour and twenty minutes.

44 Possibly humat, hukht, huvarst, 'good thoughts, good words, and good deeds,' which would be accepted as a sign of repentance.
and whatever is on the same subject. 64. About evidence as to witchcraft and destroying a righteous man, that is, in what proportion it is certain or doubtful. 65. About causing the execution of one worthy of death for entertaining fondness for witchcraft and laughing at witchcraft, and whatever is on the same subject.

Section 5: (20)

1. In the fifth section are twenty-four particulars about the standing up and going forth of a man with a weapon and angry thoughts towards another man; and also when he takes a beast of burden, saddles it, and sits upon it, takes the rein (ayôkham) in hand and walks away; this, too, that, when he arrives there, he smites that man, or some one else and whatever is on the same subject. 2. About what one has to do when the conversation of two men is of the destruction of a righteous man, of high way robbery, and of the cursing owing thereto; and whatever is on the same subject. 3. About what one has to do when, of two men who are on the same road, one slays a righteous man; and about the other when he is fearless, and when he is fearful. 4. About preserving one worthy of death when it requisite for medical purposes (bezhashkîh), though the plaintiff is of a different opinion; and whatever is on the same subject.

5. About the needlessness of plaintiffs and defendants speaking as to the substance (min tanû) of the law, when the witness and judge is the supreme priest; the confidence which they may place in the decision of the supreme priest, due to his own knowledge and evidence, when, moreover, they have not to atone in the body; and the want of confidence in another judge when, moreover, they have to atone in the body, and the needfulness of plaintiffs and defendants speaking on the substance (val tanû) of the law, even when the judge is aware of the law. 6. About unauthorized combatants, become mutually sinful, when, to dissipate (sîkhtanô) a wound of the one, he would make the other one worthy of death. 7. About supplies (pishôn) in traveling together, and their renewal; and whatever is on the same subject.

8. About inflicting penalties by magistrates, the assistance of the unmagisterial given to magistrates, the assistance of the magistrates, and the exemption of these latter from atonement to those former;

45 It is not clear whether these twenty-four particulars are to be sought in the details of § 1, or in the whole chapter, or some portion of it.

46 Merely a guess.

47 Compare Pers. bishinj, Av. fshaoni. In some cases it might perhaps be read pîkhvô, and be traced to Av. pithwa. The word often occurs, as in § 11, Chap 23.3, 15, 26.10, 27.4, 6, 31.25, 36, 37.5, 7, 32, 41.19, 23, 43.19, and its meaning, 'provision, or nourishment' is well ascertained.
likewise about conversation as to an assault, and whatever is on the same subject. 9. About the evasion of penalty by men at the time when a sin may be committed, and the arrest of their nearest relations being important, in whatever measure implicated therein and impossible to consider innocent; how to confine and make them really coerced to seek a remedy, and whatever is on the same subject. 10. About the powerfulness which comforts in sin where there is any special worthiness, and the reason of any worthiness; the want of power where there is special unworthiness, and the reason of any unworthiness; the production of the good works of one towards another of the powerful, and of the sin of one of those lacking power; and whatever is on the same subject.

11. About the plaint which one has to argue, and for the defendant to dispute; the time for making the statement (gôbô) when the defendant does not come, or comes not to conduct the business; the several peculiarities of plaintiff and defendant, the time for conducting being on the day before yesterday, the firm one and the powerless, the incrimination therein, the death-blow on the exhaustion of the possessions of the plaintiff, and provisions for conducting the legal proceedings; a privileged wife\textsuperscript{48} shall be capable of making a plaint for her husband, and of informing the husband of the plaint; when her property is anything whatever, and nothing is manifest as to that wealth, she is to be admitted for evidence; and whatever is on the same subject.

12. About the ordeal of those who have atoned, of those undergoing the sacred-twig ordeal, and of those undergoing the heat ordeal, who are pure; the freedom from falsehood of which, each separately, which they, every one of them, request when the ordeal is not that for their own station, but that for the station of others; and whatever is on the same subject. 13. About the object of any evidence, and, on account of the reason of its propriety, the impropriety of any one being without evidence; and whatever is on the same subject. 14. About the reality of a statement due to an ordeal, and so many having gone to the ordeal place for the sake of watching the first-comer and after-comer; the time of performance, the statement, the ceremonial and the invulnerability due to it; the kinds of incrimination, how to protect the limbs by which the ordeal is accomplished, and each one of the formulas (nirang) of protection; the superintendence for observing the ceremonial, and the decision about the acquitted or convicted one. 15. This, too, that is, whose going to the ordeal place is first, second, third, fourth, fifth, sixth, seventh, eighth, ninth, and tenth; and by whom is the command to be

\textsuperscript{48} One married to her husband with the parents' consent, and never betrothed to another, so that she and her children belong to him in both worlds (See Bd.32.6 n).
given. 16. About the business of the ordeal attendants (var aûstîgânô).
17. About incrimination through confession, or some other reason, the
reliance restored thereby, and whatever is on the same subject. 18.
About a thief destroying life and escaping, the suspicion owing thereto,
about any one, as to assisting the thief, and whatever is on the same
subject. 19. About there being no ordeal for those confessing, and so
also as regards those of good repute; accusation as to the existence of a
limit to the good repute, even that which is for the extent of a Yujyast, a
Dashmest, an Agoyôst, a Tachar, and a Hasar at the least.

20. About litigation as to a costly article, when a witness of its
possession by the one party is combined with non-possession by the
other one with no witness, or with its possession by the other one with a
single witness; or the witness of one is with the sacred beings, and its
possession by the other one is likewise not manifest; when both parties
are related (khidyahîk), or both are unrelated (anazdîhîk); and what
kind of possession they say is most real. 21. About annulling the
decision of a judge, and the time it is done at the court of a chief judge,
and also owing to an ordeal for certainty; and whatever is on the same
subject. 22. About the litigation of three persons as to property it is
declared, so much is given to one on the day Ohrmazd to the day
Vohuman, to another one on the day Ardwahisht, and possession is
not made over to the third one at all.

23. About selling property which is not one’s own, and whatever is
on the same subject. 24. About controversy as to anything which ought
not to occur. 25. About any essential dispute that any one has, when
agreeing thus: ‘I do not have it as my own, but owing to the other
person;’ and whatever is on the same subject. 26. About the litigation of
an Iranian with a foreigner, or with foreigners, of a foreigner with an
Iranian, or a slave with a man of the country, as to a costly article; and
whatever is on the same subject. 27. About a much-clamoring plaintiff
having summoned defendants to the judges regarding a decision, and

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49 The relative lengths of these five measures of distance are stated in Farh. Oim, p. 41,
ll. 9-11, as follows: ‘So much as two Dashmest (Av. dakhshmaîti) is as much as a
Yujyast (Av. yujyasti); so much as two Agoyohast is as much as a so much as two
Tachar is as much as an Agoyohast; and so much as two Hasar (Av. hathra) is as
much as a Tachar (Av. tachara).’ As the average Hasar is a Roman mile (see chap.
19.54 n), the Tachar (‘run?’) is two, the Agoyost or Agoyohast (‘cattle-run?’ Av.
gaoyaïti?) is four, the Dashmest (‘distance-mark?’) is eight, and the Yujyast
(‘stage?’) is sixteen miles. This series of distances is analogous to the Sanskrit series,
but more elaborate; the Hasar is best compared with the Krosha as the commonest
unit of moderate distance, though less than half its usual length; the Agoyost is
nearly the same as the Gavyuta; and the Yujyast is analogous to the Yojana, though
nearly double its length.

50 That is, on the first or second day of the Parsi month; and to the other on the third
day.
about the perverted wordiness and mixed verbiage in the legal proceedings; and whatever is on the same subject.

28. About the time for a high-priest of property and possessions, what is the specific necessity for a high-priest, and whatever is on the same subject. 29. About the fitness of a woman for evidence and judgeship when guardian over herself, and the unfitness of a privileged wife who is a foreigner and worthy of death for only a single offense, even with the authority of her husband; and whatever is on the same subject. 30. About the owner of a pledge not depositing the pledge beforehand, and whatever is on the same subject. 31. About giving up the property of partners, and whatever is on the same subject. 32. About the property that any one possesses, and is without any witness as to his ownership and possession of it. 33. About the ordeal of excessive eating (pâûrû-khûrânô) for escaping distress (mûst-karzhîh) by plaintiffs and defendants before driving each other into legal proceedings, and whatever is on the same subject.

34. About the legal proceedings as to a female they steal from some one, and she becomes a supplant of a thief; some one takes her by sequestration (hachîdakîh), and they steal her also from him; the original possessor sees his own, not knowing she is back alive, when they become disputing about her; and whatever is on the same subject. 35. About property which is in the possession of any one, when someone gives it up to some one else in his sight, and he does not dispute it. 36. About a master teaching a disciple not to go back to legal proceedings, and whatever is on the same subject. 37. About controversy, with any one, as to special property in righteous gifts, and whatever is on the same subject.

38. About legal proceedings in which one accomplishes an ordeal three times, and it comes off in one way; and whatever is on the same subject. 39. About the existence of the many kinds of speaking with wizard’s spells, and those with threats of danger; and about the usage in witchcraft as to the moderate and justifiable production of mutual afflictiveness thereby. 40. About which is the ordeal for one worthy of death, the greatness and littleness of an ordeal, and also this, that is, which are the blessed among twenty of those undergoing ordeals. 41. About the proportion of firewood, and from which tree it ought to be good; and again, too, the several appliances and formulas that are necessary in accomplishing the ordeal. 42. And this, too, that when the

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51 See § 11 n.
52 A slave no doubt.
53 This is the technical term for legal seizure, or sequestration (see Chap. 39).
54 See Chap. 17.6.
man is aware of his own truth, even though he be aware of it, the fire speaks in the words of men thus: 'Walk not on to me! for I chastise during one’s progress. 43. About one still mediating in legal proceedings as to a thief who has acted faithfully about quitting confinement and fetters to cause a ceremonial, and whatever is on the same subject.

44. About the wealth of a priest who is not keeping his property in edifices (âtêzâstîkîh) or domains (matâ), but goes on with his occupation; and when he passes away, to whom and how it has to come. 45. About litigation as to property from the residuary wealth of fathers, about keeping it together (vâham-dâr), and whatever is on the same subject.

46. About the amount of retribution, in confinement, fettering, and punishment, for a lamb, a sheep, or a beast of burden, which is stolen; and whatever is on the same subject. 47. About a defendant regarding whom three plaintiffs complain, all three as comrades, one as to a lamb, one as to a sheep, and one as to a beast of burden; and whose answer is first given. 48. About the litigation of three persons as to a costly article which remains apart from then a, he who deposited it being a strong person, and the ownership of not even one of them being certain. 49. About the coming of retribution to three persons who, all three as comrades, have stolen a lamb from one, a sheep from another one, and a beast of burden from a third one.

50. About the reason of the justifiability, and that also of the unjustifiability, of confining a fellow-countryman for his own theft, and whatever is on the same subject. 51. About the extent of continuance in hearing a defendant, and this, too, as to a plaintiff; also about the time appointed for speaking, and its extent. 52. And about this, namely, when any one has made an accusation about any other, and goes back at the time appointed, and, before a reply is given, he shall make out another accusation about the same man, to which of the two accusations a reply is to be first given. 53. About the reason of the hardship of legal proceedings; about what man it is whose statement is second, third, fourth, and last in conducting legal proceedings; and about the twenty-two stratagems in conducting legal proceedings.

54. About the canceling (pâtêdârânîh) of an ordeal, even that which is accomplished with three selected witnesses. 55. About the season of the hot ordeal, and also that of the cold; and whatever is on the same subject. 56. About one, in a procedure, demanding an ordeal, the other one having appointed the time for the supreme priest, and whatever is on the same subject. 57. About the benediction of the supreme priest on

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55 Or it may be 'to provide supplies.'
56 See Chap. 19.47.
making, or changing, a decision; also this, namely, which are the blessings for changing, through their nature, a decision which is made.

58. About evidence of walking upon a water-skin (khîk) and putting something inside it, of assault and wounds, of wealth which they squander (nikizend) and a righteous gift, of a damaged and sequestrated thing; and of rubbing up (pâdô-mâlisnô) and buying it strengthened, and at a price. 59. On litigation about the ownership of a wife, cattle, trees, and land; and whatever is on the same subject. 60. About the certainty of the statement of several leaders of an affair, as to that on which their affair depends, and of the supreme priest, or three witnesses, in every legal proceeding. 61. About incrimination (aîrikhtakîh) of several kinds as to statements in legal proceedings, and whatever is on the same subject. 62. About the modes of action for eradicating the deceptions (frêvôânô-fitâr) of apostates, and whatever is on the same subject.

63. About cases where the virtuousness of the thoughts, words, and deeds of mankind is all derived from the virtuousness of the beneficent spirit, and mankind themselves shall render it their own, and, in that way, its reward reaches them; and their viciousness is all derived from the viciousness of the evil spirit, and mankind themselves shall render it their own, and, in that way, its bridge penalty reaches them.

64. About the injuriousness due to unrenounced sinfulness, that is, what is injured by the first, second, third, fourth, or fifth unrenounced Aredush sin. 65. About where and which is the speaking with threats of danger, and which is the taking up of a weapon (âgêreptô), not the turning it down, that becomes a tanapuhr sin; also the sin which is owing to such sin.

66. About the case where one has to atone, and who does it; he who undergoes the sacred-twig [barsom] ordeal has atoned best; and which is the least heat ordeal. 67. About two men having seized property together, and having together, at the time, demanded a judge and ordeal about it; and when one seizes the property some time earlier, and

57 Paz. aôganghen for Av. aoganghem = aojanghem (see also Chap. 41.17, 18).
58 The decision announced at the Chinwad bridge (see Chap. 14.8), as to the fate of the soul until the renovation of the universe, after the account of its good works and sins has been accurately balanced.
59 Farh. Oim, p. 36, ll. 6, 7, has when through sinfulness one lays a weapon upon a sinner, the name is Aredush.'
60 See Chaps. 17.6, 19.1.
61 Whereby a person becomes an outcast and worthy of death. According to Vend. 4.67-72, 75-78, 81-84, this occurs on the eighth committal of an Agerepto, on the seventh of an Avoirishto, and on the sixth of an Aredush; or on the first committal of any of the three, if the criminal refuses to atone for it.
the other one demands the judge and ordeal earlier; and whatever is on the same subject. 68. About some one carrying off the property of a person from the custody of another person in sight of the same, and he who kept it before is, within a Hasar, a witness before the judge as to its custody or possession; and also when the witness of it has not come within the Hasar; and whatever is on the same subject.

69. About cases where the decision of the judge is to be made from the Avesta and Zand, or from the common consent of the good, and whatever is on the same subject. 70. About the justifiable selling of a man, a sheep, or a beast of burden, as free from defect when its defect is not obvious; also about the symptoms of their defects. 71. About the case where and how far a decision, about which one is in dispute, is a solitary statement, or more.

72. About the object of the appointment of a judge, the eminence of an appointed judge, and whatever is on the same subject. 73. About the reasonableness of the severity and want of severity of judges. 74. And this, too, that the judgeship is to be given to him who is acquainted with the law (âkâs-dâd); and the object of acquaintance with the law. 75. About the case where there are a supreme judge of the law, a plaint, a defense, an arrangement of legal proceedings, and an award; through what sin it becomes injustice. 76. And this, too, that the justice of him who may therein commit falsehood, as regards so many essential decisions, is injustice.

77. About the many who may seize wealth, which is the property of some one, with their own hands; and, when they litigate about it, he says it is his own property, whereby they are convicted. 78. About incrimination of five kinds as to whatever property is on the spot, or at a distance (pavan hasar); and whatever is on the same subject. 79. About putting apart, keeping apart, and two apart before being put away;

62 Eighty minutes on the average (see Chap. 19.54 n), but varying from one hour to two, according to the duration of daylight.
63 That is, from the scriptural law and its commentary.
64 That is, according to precedents recorded by the priesthood.
65 This term is explained in an extract from some Nask (compare Chap. 43.9) quoted in Farh. Oîm, pp. 17, l. 9-18, l. 5, as follows: 'Av. kô asti tkêshô vivishdâtô, which is the judge who is acquainted with the law? Av. yô aêta pairi arethra frazânaiti, he who thoroughly understands the adjudication from the statements [even though he does not easily understand many of the statements, and though it be not easy as regards the statements which are not numerous, is an official who is acquainted with the law (kardâr-i âkâs-dâd); and he who does not thoroughly understand the adjudication from the statements, even though the statements are not numerous, and if be not easy for him as regards them, is to be still considered as unacquainted with the law (anâkâs-dâd)].' Compare § 115.
also about litigation as to keeping apart, and whatever is on the same subject. 80. And when some one has to deliver property which is a person’s own to some one else, in the sight of him whose own it is, and he who is seizing upon it disputes about it as his own property; and whatever is on the same subject.

81. About disputing the debts of fathers when one of their associates is confessing them, and the rest have come, and it is possible for them to dispute them, but they do not dispute. 82. And about the progress of a dispute of one of the associates as to the whole debt of one’s fathers. 83. About the possibility of children being worthy of death, for wizard’s spells, when with their guardian; and a woman being so when guardian of herself. 84. About a case where the amount of a lamb (mîdat-i asperenô) is the lowest, and the amount of a human being (vîrôk mozd) is the highest. 85. About theft and plunder as regards one’s own property, when one brings it away from the possession of some one without dispute. 86. About the triumph of him who, falsely investigating, may act judicially by illegally-issued incentives, when he institutes legal proceedings for the sake of appearances; as distinguished from him who is truly seeking and truly investigating.

87. About the statements of a litigation of man and wife, which is justifiably brought on. 88. And also this, namely, when she sees herself injured, or defense is possible by means of that which is discharged by two fingers, it is justifiable when they shall institute no litigation but seizing. 89. About the sin as regards property in this action, either produced where the action for this purpose is really devoid of illiberality (adahishnîh), or to commit in order that they shall give me a wife even when they do not give her on that account. 90. About the sin of making a damsel (kanîk) weary of her husband. 91. About the sin as regards the person of my wife, too, which is owing to that sin. 92. About one obtaining back the value which he gives away for a girl, when the girl is not that value in wedlock. 93. And the sin as regards the person of my wife, too, which is owing to that sin. 94. About one obtaining back the value which he gives away for a girl, when the girl is not that value in wedlock. 95. About a girl who, after fifteen years

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67 The minimum and maximum grades of value mentioned in Chap. 19.47. Here it is evident that mîdat and mozd are synonyms, the former being, no doubt, the Zvarish, or Semitic, equivalent of the latter, compare Chald.
68 Pahl. khâkûnîhâ, literally ‘through making a dust.’
69 Or it may be ‘of a man and a woman who is domineeringly plundered.’
70 That is, in some very easy way. The intention was probably to discourage petty disputes between man and wife, by not interfering with the stronger party when aggrieved.
of age, is not given to a husband; and her father, to satisfy her menstrual excitement (dashtân-méyah vijârdanô), and to sustain it, becomes sinful and harbors a paramour; and whatever is on the same subject.

96. About having given food, and anything except a wife, to any one who praises the Mazda-worshippers' religion of another, even though it be through fear; also this, that it is only he, when he has thereby become quite of the same tenets with the religion of the Mazda-worshippers, to whom the gift of a wife worthy of a man (vîr masâî) is then to be presented.

97. About committing the sin of giving no food,\(^\text{71}\) which is one of those worthy of death. 98. About the duty imposed of chastising a wizard for the Tanapuhr sin\(^\text{72}\) of assisting a demon,\(^\text{73}\) so that one's duty is manifold, and to be accomplished during several years.

99. About the day and night which are longest, medium, and shortest; that is, how many Hasars\(^\text{74}\) they are, each separately; and, as to their occurrence, in what control is the appointed time which is really theirs, each one, as to period. 100. About the Parasang\(^\text{75}\) which is the longest, medium, and shortest; and whatever is owing to their subdivision.

101. About the work and fodder (vâsân)\(^\text{76}\) of an injured beast of burden, by day and night. 102. About a sheep which kills a person, and whether its owner be innocent, or sinful, through not putting a tether (band) upon it; and the reason of the sinfulness and innocence therein. 103. About the period that extends from certainty to dubiousness, even though it be for the supreme priest, or one provides three witnesses; and how long it is. 104. About the multitude of witnesses who give no evidence, together with the judge who is unjustly deciding.

105. About the injuriousness (âzgârikîh), for the priestly authorities, of anything that is given to the unworthy. 106. About what kind of gift, that is given, was accepted; that is, how, when given by one when another claims it, it returns to him; how, and in what proportion, when the other does not claim it, its expediency does not arise; and whatever

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\(^{71}\) See Chap. 17.6.

\(^{72}\) See § 65.

\(^{73}\) Reading dêv-vijîn which is miswritten ...

\(^{74}\) See Chap. 19.54 n.

\(^{75}\) A distance of four Hasars (Bd. 16.7), or as far as a far-seeing man can distinguish a black ox from a white one (Bd. 26.2). It is usually from \(3\frac{1}{2}\) to 4 English miles, but in Pahlavi texts it often stands for a Hasar, or Roman mile, both being measures for long distances.

\(^{76}\) Or 'rations' (vâyagân).
is on the same subject. 107. About a case where there is property of several kinds which a man has given away as a righteous gift, and it is allowable. 108. About the case where whatever is given and reaches some one, when he gives it and does not say how it was given, it becomes a righteous gift. 109. And about its not having become a gift, through fear of whatever is its danger.

110. About the theft and extortion of him who does not maintain the wives and children of persons in his control, to preserve and nourish them, through fear. 111. About the allotment of punishment for the limbs of sinners, and upon which limbs is the allotment. 112. About the atonement for sin where it is most irksome. 113. About the amount of retribution for an assault (zatam) which may be committed upon one worthy of death who is preserved through great judiciousness.

114. About Ohrmazd having given all prosperity to Zartosht and the disciples of Zartosht; the theft and extortion which have arisen in a man when he has not given to a worthy person any of the prosperity that has befallen him; and whatever is on the same subject. 115. About how an animate being is situated who is in a place apart (aham), and when he dies in innocence and keeping apart, his wound being also through duty; and whatever is on the same subject. 116. About the advantage and pleasure of keeping a promise (mitro-dârîh), and the gravity, harm, and vexation owing to various degrees of promise breaking (mitrôk-drujih); also how a promise is kept. 117. About the grievous sinfulness of strife, insincerity (avâkhîh), and slander, and the harm that proceeds therefrom; also the frost (pazd) and punishment provided for them, and whatever is on the same subject.

118. About having given frontier people as hostages (garôbô) to foreigners who have demanded a ransom (navishnô). 119. About taking up (lâlâ gêrefstanô) anything whatever that is precious to a foreigner, and has become of exceeding value, when they give it up as a ransom to Iran; the extreme value of a youth (tigil) when they shall carry him off as a hostage from the foreigners, in place of ransom; and how they are to keep both. 120. About the grievous sinfulness of a man stealing back his ransom from foreigners, though it be his own son. 121. About the sinfulness of the governor (sardâr) of a province through any harm that occurs in the province owing to his elevation and evil commands.

77 Compare § 79.
78 In hell (compare AV. 40.7).
79 Pahl. nrar’zânân, which might be supposed to be a defective writing of margar’jânân, ‘those worthy of death’ (the two letters equivalent to rga being omitted), but see Chap. 21.13.
80 The MS. pâk is evidently a defective writing for navâk, which is written correctly in the next clause of this section.
122. About the existence of so many thieves assisting a thief with special ransom, and what kind of reward (navishnô) one is to use with thieves, to deceive with great judiciousness. 123. About attaching to the neck of a thief the thing which was stolen by him, for his personal identification, and conducting him to the judges. 124. About the non-atonement of thieves, by any amount of anything whatever, without confession as regards their own sin. 125. About the assistance to possession which is claimed by any one from the authorities (padân), when his property is stolen or extorted.

126. About the grievous sinfulness and deceitfulness of many kinds which occur when a woman who is given away with her concurrence, and her acceptance is announced, is given to another man; and whatever is on the same subject. 127. About the unjustifiability of the wisdom of a man, through which he took away property in dispute, from him who was ignorant, before there was certainty about it. 128. About making intercession in a dispute, for him who is ignorant, with the judge and other authorities and chiefs, even including the king of kings, when there is no intercessor for him. 129. About the reason of the fitness of a man for sovereignty, and the lodgment of Ohrmazd upon the limited (tang) person of him who is a good ruler.

130. About the five special ordinances (dâdistân) that are certain; these are without ordeal, because they are to be considered as certain, and the penalties thereof are to be fully inflicted. 131. About investigation after confession. 132. About squandering (nikizand) wealth of which the custom (dastôbar) of maintaining is begging for it. 133. About the progress (sachishnô) of legal proceedings not having occurred, which is not demanded on account of the existence of want of power, and the number of kinds of that want of power. 134. About a woman without a guardian, when she takes a paramour, and whatever is on the same subject.

135. About bringing a written statement into judicial proceedings, and whatever is on the same subject. 136. About the sin of frightening any one from his place, when he shall move on account of that fright, and the amount of movement and harm which will come upon him therefrom. 137. The delivery back of that which is extorted from one’s hands or keeping; that is, how it is to be considered as delivered.

138. About the obviousness of a minor adjudication from that which is greater. 139. About the extreme benefit and peace, even in this world, through a wife and children and grandchildren, and also the prosperity, as regards produce and even wealth thereby, taking away the disputes that arise. 140. About the grievous sinfulness of wealth acquired

81 The Persian monarch.
through unnatural intercourse, the annihilation of the spiritual faculties (mainəgânə). About a decree in which the decision is of three descriptions, about three persons. About a tree which, when stolen away, is the death-blow (mât) of a hundred pure birds (vâê), and a thousand birds arise.

143. About a sin which, owing to deceiving previously, has to increase (frâzh mastanô) its extent, and to fully taste the most extreme crime of a dagger (dahrakô) of several of the smallest finger breadths.

144. About the sin of defiling four-footed females. About keeping back one of the combatants from fighting, and whatever is on the same subject. About counter-assaults of eight kinds, assault when an infidel shall commit it upon one of the good religion, and whatever is on the same subject. About a counter-assault of a heretic (dûsh-dênô) when an arch-heretic (sarîtar-dênô) is slain.

148. About not leaving any property in the keeping of one worthy of death. About such numbers of abettors of sin being with the sinner, and whatever is on the same subjects. About the injury of a plaint and defense, and the dwelling, property, and feast of the good, by that person who extols the presidency which is given him, but who is not fit for the presidency. About the sinfulness of a judge when he shall make a decision for any one according to his origin. About the grievous sinfulness of delivering the person of an Iranian to a foreigner, and whatever is on the same subject.

153. About the greatness of the gift of a righteous man, as compared with (min) the gift of another, for Rashn, the just, to proclaim among the creatures and to accept. This, too, that, when they encounter an apostate and it is necessary to hold a controversy, though there be danger for the hands or feet, or though even for the head, there is to be no refraining from asserting that which is true.

155. This, too, that he who does not assert, on account of fondness for wealth, or dislike for his own people, vexes water and fire and the righteous man, and disturbs even the reposing archangels from their thrones.

156. About the grievous sinfulness of making the righteous dissevered (aûshkâftakô). About the bad properties produced by the evil spirit, adjudication attentive to lying evidence and false, in opposition to Rashn, the just, and through discontent at the advantage due to Rashn, owing to the impossibility of the occurrence of those

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82 Vâmkûnîh, compare Pers. bâmûn. It cannot be 'making loans, or money-lending,' because that would be spelt âvâm-kûnîh.

83 The angel of justice who weighs the good works of the departed soul against its sins, in order to decide its fate till the end of time.
mischiefs being produced at Rashn’s *judgment* seat, there where they do not give decisions for the wretched for the sake of the aristocratic multitude (ázâd hâvandîh râî). 158. And about the aristocratic multitude which comes to Rashn owing to taking bribes, and went with a complaint to Ohrmazd, and whatever is on the same subject. 159. About a just judge who is appointed *one* of an assembly for the opposition of thieves, oppressors, *and* destroyers of the righteous.

160. About the possibility of the coming of every one, through diligence, to the best existence. 161. About the superiority (masîh) of true justice over (min) other good works, and the grievous sinfulness owing to false justice, and when they shall not deliver a sentence *with* a full understanding of the true from the false.

162. About solemnizing and learning by heart (narm kardanô) the Gathas, the Hadokht, 84 and the Washtag, 85 through knowing the foundations (pâyakân) thereof; the sin owing to not knowing them, *and* whatever proceeds therefrom. 163. About the greatness of the law through decrees and judgments from other discourses (srôbân).

164. About property of seven kinds, of which *one* says that it is not allowable to take it as security for other property. 165. About ten friends with different assertions on the same subject.

166. And about the apportionment of this discourse *there are* complete decisions of several other kinds, and into those, too, it advances *and* thereby introduces much adjudication which takes heed, in every one, of words and deeds of many kinds, *and* is specifically *and* also intelligibly apportioned.

167. Perfect excellence is righteousness.

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84 Here written Hâdôîtô; the name of the twentieth Nask (see Chap. 45).
85 The name of the eleventh Nask (see Chap. 12).
Nask 16: Duwasrud Nask (legal)

First section (21).

1. The first of eighteen sections of the Ganabâ-sar-nijad contains particulars about the thief, with his arrest as the special thief of that which is seized (tereftô) by him; the premeditated sin, the imprisonment and fettering, the punishment appointed for atonement of the sin, the execution of the duty, and the amount of the reward (navishn); the amount of speciality in the ransom (navâk) of every one, each separately the act and place of punishment, what is the person who is strangling and the mode, how those who are therein strangling are drawn forth (nazhî-aîtô) successively, and which is set to work first.

2. About a person whose offending limbs are bound, the degree of tightness of the binding and fettering, and the formula (nirang) of being bound for the sin of theft. 3. About imprisonment, and the imprisonment which accusers have to provide, at their own expense, if they are those who are privileged; and whatever is on the same subject. 4. The number of places for fetters, and those which the thief, whoever he is, possesses, each separately. 5. How far, how, and for what putting on of fetters (garov-dahishnih) those accusers have to provide a thief’s fetters, too, at their own expense, if they are those who are privileged; the place for the requisite privileged putting on of fetters, the sin owing to putting on more fetters of a different kind, and that which is owing to neglecting the putting on of the fetters which they have to provide; the limit as regards the deserving of more fettering, the number of grades of theft beyond the limit of deserving fettering, and those which are below the limit of deserving fettering.

6. About the kinds of theft, and the excessive sinfulness of a thief through cutting and wounding the body; the undiscoverableness which is specially as regards a thief at a distance (pavan hasar), he who is on the spot being he who is within one step; theft, with plunder, injuring the existence, minor injury, and other sins, may be in confederacy beforehand or afterwards. 7. About the thievish design of

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86 Corresponding to the sixteenth word, ahurai, in the Ahunwar, according to B. P. Riv.; but it is the eighteenth Nask in other Rivayats. Ganabâ-sar-nijad means ‘the thief’s head downstricken;’ but it is misread Dwâsrûjad, Dwâsrûnjad, Dwâsrûjîd, or Dvâsrôb, in the Rivayats, which also state that it contained sixty-five kardah, or subdivisions, which agree with the numbers of sections mentioned in Chaps. 21, 23, 24. This Nask is evidently named from the contents of its first section, and possibly from its initial words.

87 Assuming that gûdanô stands for khûdanô.

88 See Chap. 19.1.
a theft which is not abetted (lā ham), a theft with equal shares, and a theft with different shares.

8. About the sin of assisting a thief (dûj aīyyârak), of making investigation and releasing, of a sentence of acquittal, and of a listener to a thief; he who is a giver of assistance to a thief is carried off for theft; also decisions about theft by a child, by a childless woman, and by her who is pregnant; likewise their maintenance and earnings (vindîshnô) in retributive work, and the work of a pregnant thief.

9. About the accumulated property of the innumerable which they would keep away from thieves, both the thief by means of his hands, and him who is a thief not by means of his hands. 10. About the testimony of a thief, that is, for what it is admissible when he advances as a thief; how at the time when it is necessary to seize and bind him, and how at the time when it is necessary to flatter (nivâkhtanô) and deceive. him until one attains to absolute power (kâm-kârîh) thereby. 11. About rewards (navishnô) with thieves. 12. About the difference of theft from plunder.

13. About property which any one, carrying it off, has to bring back to its owners; such as that which the frontier people may take away from foreigners, that which the judge may take away from thieves, and the share which he may take away from any one not interfering with thieves. 14. And about protectors and defenders of a thief, and also many other legal decisions as regards theft.

Second section (22).

1. The second section is miscellaneous (ham-dâdakô): about the authority for the inquiry (khvâst-radakîh) of a father into the sin of a grown-up son, when unaware of the sin of his son at the time it is committed; that of a son into that of a father, and of others grown-up, as to one another, when they are not abettors of the sin; and that of a husband into the sin of a wife, when not and when cooperating and unrestraining. 2. About arrival at the period for the teaching of children by a guardian or father, and the mode of his teaching; the period at which the sin of a child has reached a beginning, the extent of the sin of

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89 Paz. hidhih, probably for a Pahl. adjective hadak from Av. hadha, and referring to accomplices before and after the fact (see Chap. 18.5).
90 Assuming that mûn stands for amat, their Iranian equivalents being nearly alike, and the latter word being used in the succeeding clauses.
91 Av. asterethwân. The share being a bribe for purchasing non-interference. In each case the property into be restored to its original owner who had been robbed by the foreigners or thieves.
92 Perhaps the repetition of the word amat, 'and when' is a blunder of the copyist.
childhood, the retribution in childhood, and that also at maturity; the
sin due to not teaching a child who is to be taught, and whatever is on
the same subject.

3. About the freedom from slaughter which is to keep away the
destruction of the world; and what is the mode of distributing the
property of a man of the valiant after his slaughter. 4. About the sin of
having given implements of slaughter to a woman, a child, or a
foreigner. 5. About a woman who, as regards two men worthy of death,
demands the head of the one, and is seeking a son in the other one.

6. About a warrior, without provisions (atûshakô) who, on the
march, has come upon pasture, corn, and sheep whose shepherd is a
stranger to him, and whatever is on the same subject. 7. About
considering property inexpedient, and the decision thereon.

8. About the amount of delay of a judge on becoming aware that the
plaintiff is falsely petitioning and the defendant is falsely confessing. 9.
About the amount of delay of the judge, and in the court of justice (dâd
gâs); and whatever is on the same subject. 10. About a decision
regarding a judge who explained a doubtful opinion as a certainty, and
that which is certain as a doubtful decision, and would make an
undecided matter decided. 11. About the opinion as to certainty and
that as to doubtfulness, making a decision, and whatever is on the same
subject.

12. About the business of commissioned judges, from him who is
lowest to him who is highest, one above the other one. 13. Decisions
about adjudication; that which is legal when two judges are together,
that which is legal with either one judge or two judges together, and
whatever is on the same subject. 14. About the statements of a decision
regarding interpretations (pâdô-khânânô), and whatever is on the
same subject. 15. About the proportion of the time of judges for
decision, that for summoning witnesses to the judges, and that for the

93 The Pahlavi word is written ... twenty-four times, and ... once, in this Book, but its
reading is not quite certain. It means 'shepherd' throughout Chaps. 23, 39, and in
31.17, 31, 40.3; but is used for 'herdsman' in 39.3, and for 'follower' in 31.2. This last
meaning is strongly in favor of the reading pasîg, for pasîk, 'following,' an adjectival
form derived from pas, 'after,' which, when used as a noun, would imply 'one who
follows,' as drovers and shepherds are accustomed to do, with a few local
exceptions. The Pahlavi spelling of the word is uniformly inconsistent with the
reading pâs, 'guard, protector;' and it seems hazardous to trace it to a possible
Avesta adjective pasvya, from pasu, 'a sheep,' because the latter word becomes pâh
in Pahlavi. The word also occurs in Pahl. Vend. 15.116; it is a transcript of Av.
fshenghi and fshenghyô in Yas 31.10 b, 49.9 a, and of fshê in Vend. 13.10, 11; so that
it may perhaps be read fsheg, or fshê as a mere transcript from the Avesta.

94 Pahl. pâdô-khân = Pers. pâî`hvân.
proceedings (sachishnô). 16. About the judge who is doubly satisfied, and him who is not doubly satisfied; also the time from a judge’s not being doubly satisfied till his being doubly satisfied. 17. About a judge of four customs, and his decision thereon; one who knows the decree and would act to effect it, and one who knows it and would not act. 18. About the supremacy of a judge as to adjudication so far as there is a false decision therein; how it is when he is at a distance (pavan hasar), and how it is when he is on the spot; he who is at a distance becomes a superior therein, when he comes back to the place of justice before the end of a Hasar. 19. About other false teaching of a judge which is manifest therefrom, and the retribution for the false teaching; the false summoning, false investigation, and false evidence of the complainant (mûst-hômônd) having been his own, and a separate atonement unto the afflicted one has to atone for the affair; it having been mitigated by no good work. 20. About the trouble of adjudication to the priestly authorities (radân). 21. About the proficiency of a woman or child who is acquainted with the law, for a judgeship, being above that of a full-grown man unacquainted with the law.

22. About assisting the want of one’s own disciple for a master for the recited law, and the sin due to not assisting, such as that when, wanting assistance, it is allowable for the afflicted one to beg an assistant from foreigners, and according to his petition is the bringing of a foreigner for assistance; and whatever is on the same subject. 23. About the supremacy of Rashn the righteous.

24. About several persons who are engaged in legal proceedings about the keeping and non-division of property not their own, and the decision as regards for whom one has in keeping that property which is not his own. 25. About actions which are not in-consistent and those which are inconsistent. 26. About the decision of a judge of congregational actions.

27. About the offense which accusers would commit, as regards the law, by means of the law, it being not allowable to commit it with their own hands; also as regards any one’s property, about which there is a dispute, even though with a certainty as to its ownership.

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95 Paz. vayôzusht, Av. vayôzushtô = dvayôzushtô. Farh. Oim, p. 43, ll. 10-12, has 'the Vayôzushtô, who is a judge, explains this, so that the petitioner who is doubtful is a hearer of certainty; it is, as one says, deliberately weighed.'

96 See Chap. 20.68.

97 See Chap. 20.74.

98 See Chap. 20.153.
Pasush-haurvastan section (23).

1. One section of the next twelve is the Pasush-haurvastan (‘shepherd’s-dog code’), about the shepherd who is selecting a shepherd’s dog for the sheep, and the shepherd with various shepherd’s dogs; about the shepherd’s comprehension of their serviceability, one with the other, and whatever is on the same subject. 2. The extent of authorized efficiency (shalît-gârîkîh) accomplished by the shepherd’s-dog nature of a shepherd’s dog, after his being appointed by the shepherd.

3. About the shepherd’s preparing the means of bedding\(^99\) for the shepherd’s dog, giving the amount of the price of the daily food of a shepherd’s dog, provisions for the dog in the winter, and the preparation of a fire beforehand which it is necessary to make in the sheepfold (pâh-hastô). 4. About the mode of preparing the appointed fireplace of the sheepfold, the position of the shepherd’s dog and the dog’s fire, the means of lodging and provisioning the shepherd’s dog in the sheepfold, the sin owing to the occasions when one proceeds to provide another mode, and whatever is on the same subject.

5. About the diligence of the shepherd’s dog, and about his being guardian of the sheep asleep at night in flocks\(^100\) dreading distress; the dog, their protection, is not provided with bedding, nor with pillow, and they are happy; every night he has to come out,, through the whole flock, three times, besides when one of the guards (padânô), who is apprehensive, counts them, who, every day at dawn, has to walk out among the sheep, with good words, to inspect them, to apply remedies properly to the sheep that are sick, wounded, bruised,, Or defective, and to be their guardian; also the sin owing to worrying them, and whatever is on the same subject. 6. About that which is to be done by him as regards the breeding of the sheep, and likewise for the sake of the young ones; and the sin when he does not do it, or shall act otherwise. 7. About his fully understanding where and which is the sheep for each young one. 8. About his habit and means of keeping away the thief and the wolf from the sheep, and the preservation of the sheep thereby when an awful cloud and wind and rain arise, or when the position of those distressed ones, at the fords of rivers, comes opposite a locality (nisishno) of bad footing; when it is not possible for him to save all, he has to save the greater in value, or the more in number.

9. About his having guarded a sheep from the pasture of others and the retribution for the sin of not having guarded as to the eating and damaging of the corn and pasture of others by the sheep. 10. About the

\(^{99}\) Or 'covering,' jâmakô.

\(^{100}\) Paz. pasîvân for pasûvân (pl of pasu).
extent of preservation by the shepherd’s dog’s driving the sheep from
the corn and pasture of others of various species, such as that which one
calls the very stupid (gôltar) pig; there is, moreover, the specified
pasture as regards those sheep, but the pig, which feeds upon its own
predecessors, is also that which may commit another sin, for it feeds
upon even its progeny at birth.

11. About the indication of an assembly place (garang) for the sheep,
in a warm or cool locality, by the shepherd’s dog. 12. About the
characteristics of sheep from one to four years of age. 13. About the
village (vis) of the shepherd, where the shepherd’s dog is known when
he arrives; how it is when a sheep has to be kept out of the sheepfold by
the shepherd’s dog, and how it is when it has to be driven by him to the
village of the heedful shepherd. 14. About the coming of the shepherd
unto a sheep, and the path from the village which the shepherd has
provided for the flock.

15. About a shepherd when he withholds the daily food of a
shepherd’s dog, and the exhaustion of life thereby; after the fourth
deprival of food (atapak-dâdô) it is allowable for the shepherd’s dog to
kill a sheep for nourishment. 16. About a sheep, which comes astray into
the flock to be slaughtered, being the perquisite of the butcher (bâhar-i
kûshtâr), and that of the shepherd’s dog being its dog and the
appointed number of one sheep. 17. About their extent of movement,
and their pregnancy and growing old (bâr va-khasân). 13. About the sin
of the shepherd, as regards the shepherd’s dog, through injustice as to
work, reward, and chastisement; and of the shepherd’s dog, as regards
the shepherd, through improperly tending a sheep, or worrying it by
exertion; also his chastisement, and the payment that occurs for the
incompetence and unworthiness therein; besides adjudications between
the shepherd and the shepherd’s dog.

19. About the instruction which the shepherd gives to the shepherd’s
dog, through reminders (pavan ayâdîhâ), to control a sheep, when, the
shepherd’s dog having heard some musical notes (srûdô gâsânô), the
instruction took place in the form of words; and, when the notes were
not heard, even by a blow (zatam), the means of that instructor being a
blow. 20. About the peculiarity of the shepherd’s dog as regards its
employment (rôjkâr) at the periods of satisfying menstrual excitement,
solemnizing the season-festivals {Gahambars}, and other important
good works.

101 Assuming that valman stands for val.
102 See Chap. 17.6.
103 The dog who allowed the sheep to stray being thus punished, by becoming the prey
of the dog into whose flock the sheep strayed, also receives a sheep as his share of
the butchering.
Storistan section (24).

1. The first section of the last thirty-five is the Storistan ('beast-of-burden code'), particulars about the sin, affecting the soul, due to unlawfully striking and wounding as regards beasts of burden and cattle; and the retribution and compensation for it to one’s own cattle, that in case of a beast of burden and that in case of a sheep (anûmâê), during life. 2. That which arises when one smites them with a brand (dakhshak); that when smites them on the flank, and that when it is in front of them; that when their flanks are so smitten is complete smiting. 3. Of the smiting, too, of other members, the smiting in front, though the smiting be such as when one so smites for smiting on the flank, is not complete smiting. 4. And that which amounts to as much as a complete smiting, when one so smites as for smiting on the flank, is such as that when one casts off the skin, and that when one casts off the flesh, thereby, that when one is cutting it, or that when wounds (khîmân) or serpent-scourging (mârvanô)104 are upon it.

5. It is also about making the dog which drives the sheep (pasûsh-haûrvô) dumb. 6. About bruising the limbs and plucking the feathers of birds, such as the case when it is complete smiting, and such as that when it is not complete smiting. 7. And unlawfully destroying as regards fish, such as when it would make their flesh inedible. 8. An account as to noticeably and worryingly beating cattle, about decrees of whatever kinds as to each separate beating worryingly that is to be considered as noticeable beating, and many decrees as to whatever is on the same subject. 9. About the retribution for making clothing of skins and woven wool (tadakô), and the sin of any one owing to kindling a fire therewith, or roasting flesh which is stolen or plundered.

10. About the good work of all that is wise activity, and the reward of the happy place;105 the sin of everything that is ignorant activity, and the bridge penalty of the evil place;106 connected there-with, to make him who is righteous develops in wisdom, and to make him who is wicked diminish in ignorance, is the world.

Ar'jistan section (25).

1. The second section is the Ar'jistan ('value code'), particulars about the value of small consumption of animate, and also that of inanimate property; with the desirability of information thereon, each separately.

104 See Chap. 18.2, 6; or it may be muharvanô, 'cauterizing.'
105 Heaven.
106 Falling into hell owing to the narrowness of the Chinwad bridge to the other world, occasioned by an excess of sin over good works (see Dd. 21.5-7).
2. The value of not destroying a righteous man even for a decree and justice, and of atonement for injuring the existence\(^{107}\) of the fire of Warharan.\(^ {108}\)

**Arateshtaristan section (26).**

1. The third section is the Arateshtaristan (‘warrior code’), particulars about the worthiness of destroying a wolf; and, among wolves, the greater need of destroying (zanishhtarîh) those with two legs than those with four legs.

2. About selecting the daily *supplies* of warriors, the beasts of *burden*, clothing, and equipment of warriors, and other appurtenances (avârigânakîh) which are to be given to them; also selecting a horse and accouterments (zênô-afzâr) for each one. 3. About having a man’s horse trained before one sends him to smite enemies. 4. About the efficacy of the resources and care of a warrior in the destruction which enemies occasion; also the army and the slaughter of war. 5. About the sin of the village and abode of the warriors on the occurrence of a battle, and what is the retribution for wounds and damage; what is that which is disfiguring (apîrâyak) therein, and what is that which is worthy of death therein.

6. About the characteristics of the wearing of armor (zênâvandîh) and not wearing of armor by warriors. 7. About the rank of the general (sipâh-padô), and other officers (padân) over the troops, as to daily supplies, pay, and dignity; also their subordinates (azhîrag), and the number of troopers (gûrd) to each one of the officers. 8. About the anxieties of a trooper for the protection of person and family. 9. About the number of troopers when the king of kings goes to battle. 10. About the proportion of daily provision for two warriors, the meat and milk and bread thereof, which are for the sake of providing guidance and causing contests of the warriors in that good eating; also the reason of certifying (gôvâîk) its distribution and weighing, the beast of *burden* of the original village (bûn kôkîh),\(^{109}\) and its means of *being* sent unto the troops. 11. About cutting the herbs for the veterinary surgeon (stôr bezhashkô), the store of accouterments, and other things which are necessary with an army. 12. About the feeding of warriors on the day of battle, the meat and whatsoever are their eatables; even so the food of the horses.

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\(^{107}\) See Chap. 19.1.

\(^{108}\) The sacred Warharan fire.

\(^{109}\) Whence the supplies come.
13. About the wealth which foreigners bring away, and this which is declared thereof, that is, 'I, too, *am* assisting even the wolf.' 14. About the display of esteem by warriors together, the union of friendship one with the other, obedient unto their commander of the troops, and mindfully resigning themselves to death, *there* being seen a spiritual reward, without doubt, in the future existence.

15. About the choice of a commander over the troops; also as to *his* coming *and* understanding the habits of his troops, each separately, through the capability of skill which is theirs. 16. About estimating the strength *and* resources of the troops, with those of *their* enemies; that is, how the battle is to be engaged in, or how the *case* is when it is to be avoided. 7. About the provision of anything requisite \(^{110}\) which warriors shall leave for safety when *there is* danger in the neighborhood from a distant stronghold, or danger to a neighboring stronghold from afar. 18. About the *case* where, when it is necessary to engage in battle, the horse of a warrior has not arrived, *and* it is allowable to seize upon several horses from a herd of horses. 19. About the watchful sentinel (nigâhakô pâspânô), and of what kind is the information from which this is manifest, to the army and commander of the troops, that the enemy is well dead, or fled.

20. About a demonstration whereby they produce terror *and* apprehension in the enemy. 21. About an altercation of the commander of the troops with foreigners before a battle; altercation also through an envoy, and calling them into subjection to the king of kings and the religion of the sacred beings {Yazads}. 22. About admonition to the troops, and declaring the share and arrangement of special duty of each one in the fight; announcing to the troops the recompense of the active, telling *and* informing the troops *of* the reason of being worthy of death, *of* the worthiness of destroying foreigners, *of* the command of the sacred beings as to their destruction when they shall not accept the Iranian nationality (Aîrîh), and the equally great reward *and* recompense for their destruction announced by revelation, the legal code (dâdistânîkîh) of Iran.

23. About not uttering words of irritation on the day of battle, *and* not mentioning, among the troops, any intelligence which gives the troops apprehension, but only that which is agreeable and pleasing, through giving heartiness and increasing the strength. 24. About the *sacred* ceremonial on the day of battle *and* evil deeds of war; – a twig of the sacred twigs {barsom} of that ceremonial, and the Avesta as regards fighting, *being* the first arrow well delivered into the mark shot at; – the consecration of the water which is nearest to the place of battle, even by bringing holy water; and the sequence of the fight, that is, with which

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\(^{110}\) Or ‘*of value*;’ khvâstakô having both meanings.
arms and appliances it is first to be fought, and successively unto those which are the last.

25. About the proportion of those who keep the arms (zâê) for the combatants, and, after a victory over foreigners, are taking away the hostages and captives, out of the foreigners, from the combatants; also their return from them. 26. At what degree of distance from them they have to carry the arms and appliances and the restoratives for the unfatigued and the fatigued; and, the accouterments being deposited, a warm bath prepared, and relaxation of the body effected, the reward of merit is given. 27. One has to search offenders, to bring restoratives for the unfatigued and the fatigued, to deliver the accouterments back to the arsenal (ganjô), to allot the share of the hostage brought back to his own people, and also much else on the same subject.

Fourth section: miscellaneous (27).

1. The fourth section is miscellaneous: about a warm bath being in a house of what kind, the position of security of the fireplace, the watchfulness to be upheld there, and whatever is on the same subject. 2. About the strength that a horse has to exert for the sake of the earth, and that which is to be exerted in that mode for the sake of fire. 3. About food and other matters which may be prepared with fire, and the security of the fire in like manner. 4. About fire which, even on the road, is free from throwing away, bodily refuse and dead matter, and from the injury and harm owing thereto; the various safeguards of fire from being given to an infidel (ag-dênô) or a child; the distance of the fire from a rivulet; the penalty for throwing it away, or other sin as regards it; and the proportion of nourishment and preparation for the fire in summer, and also in winter.

5. About picketing (barâ nishâstanô) a horse, that is, how it is justifiable when it is in water and dust, how it is so when really in very distressing bodily refuse, and how it is so when even in bodily refuse that is tolerable. 6. About the proportion of nourishment for mankind, fire, and cattle. 7. About receiving a guest, the praise of liberality, and the grandeur of the liberal, the contempt for stinginess, and the want of the wanderer.

8. About the mode of wearing garments in a dwelling of Mazda-worshippers, even so far as a bandage of four rags for protection; the care of them each separately, the wages of the makers and ornamenters

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111 See Chap. 19.3.
112 Any solid portion of a corpse, or carcass, of a human being, dog, or other animal.
113 Which might extinguish it and, thereby, render the person who had charge of the fire grievously sinful.
of each one, and whatever is on the same subject. 9. About having procured a street-keeper (kûgpânô) for the Mazda-worshippers, the business of the street-keeper thereof, and whatever is on the same subject.

10. About preparing in the summer a store for the winter. 11. About reaping a field of corn, the Avesta\textsuperscript{115} for the first reaping, and having consecrated the first sheaf with the dedication (shnûman) to Ohrmazd the lord. 12. About the union of those of the good religion together, both in removing want and in union even with infidels in that which is not detrimental to the religion, and whatever is on the same subject. 13. About duty as regards the produce of plants and animals; first, suitable eating; and secondly, moderate eating and avoidance of profusion.

14. About possessions which belong to the nobles, and those which belong to the multitude; in what manner that which belongs to the multitude has to come into the possession of the nobles; and whatever is on the same subject. 15. About the enviousness (zigûrîh) of the beast of burden, ox, and sheep, and also of people; that is, in how many of the multitudes, each separately, it is produced; and whatever is on the same subject. 16. And also much other adjudication and information on similar intelligence.

17. Perfect is the excellence of righteousness.

**Nask 17: Husparum Nask (legal)**

**Aerpatistan: 'priest code' (28).**

1. One section of the first thirty of the Husparum\textsuperscript{116} is the Aerpatistan\textsuperscript{117} (‘priest code’), particulars about a case where one has to

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\textsuperscript{114} Reading vad-ich vand-i-î 4 lô tô-i pânakîh, and taking lôtô as equivalent to Pers. latah. We might suppose that the phrase meant ‘a belt of the four strings (rûdô) of protection,’ but the number would not correspond to the three times the sacred thread-girdle (kustî) passes round the waist, nor would the material of rûdô ‘catgut,’ be appropriate for the girdle.

\textsuperscript{115} The scriptural formula to be recited in its original language.

\textsuperscript{116} Corresponding to the seventeenth word, â, in the Ahunwar, according to B. P. Riv.; and it is the seventeenth Nask in an Rivayats. This name should probably be Avispakharam, meaning ‘free from all defect,’ but it is called Hûspârâm, Aspâram, or Aspârûm in the Rivayats, which also state that it contained sixty-four, or sixty, kardah or subdivisions. The former number agrees with the total of the sections mentioned in Chap. 28, 32, 36.

\textsuperscript{117} A considerable portion of this section is still extant, combined with a larger portion of the next section the Nirangistan, whose name is applied to the whole text.
provide for a priestly assembly (aerpatistan), which is a birth; how the case is when it is important to go, how it is when one stays at his own house, and how it is when it is not allowable to go; also deciding about the chief priest (aerpatô), and the proportion of priests (âsrûkô) who are superior, of those who are intermediate, and of those who are inferior in the estimation of the wisdom of the righteous. 2. About the priest whom one is sending, and the wayfaring garments and appliances which are to be given to him.

3. About the disciple, as reverent towards the chief priest; the labor in receiving the sacred words and teaching them to the disciple; the advice of the chief priest to the priests; and the muttered phrases at the time of contamination by dead matter. 4. About what priest – on the arrival of a priest back at the district from which one sends him – is to be appointed, as priest for the district from which he came, by the district governor and those of the district, for teaching and instruction in the district.

5. About which are those reckoned as the five dispositions of a priest that are the glorification of the priest’s statements of the law, from the first of his statements in succession unto the last, and whatever is on the same subject.

6. About the subjects regarding which a priest of concealed parentage is to be asked, with the prelude and sequel of the same subject. 7. About the bridge penalty of a priest through sinfulness, in a separate fargard. 8. About a priest they may carry away from a district, owing to anxiety for forming a priestly assembly, who becomes worried in forming it.

9. About the superiority of priests in means of knowledge, one as regards another; the extent of superiority through which the greater suitability for authority, of one as regards another, arises; and whatever is on the same subject.

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118 See Bd. 19.36 n.
119 See chap. 20.63.
120 See Chap. 1.20.
121 Reading sajâktarih-i aêvakô min tanê pavan patîh, but there are only faint traces of the third, fourth, and fifth words, as the decayed folio of the manuscript has been patched, and the repairer forgot to record the missing words at the time he did missing work. His marginal note refers to a defect in the next line of the manuscript.
Nirangistan: 'ritual code' (29).

1. One section is the Nirangistân ('ritual code'), particulars about the ritual of the ceremonial of the sacred beings, that which is important and goes to the bridge of judgment\textsuperscript{122} the exceeding meritoriousness owing to an ample number of Raspis\textsuperscript{123} in the ceremonial; and, as to the Avesta, the Zot and Raspi are both for various phrases, those which are for the speaking of the one are for the hearing of the other. 2. About the sacred cake,\textsuperscript{124} and whatever is on the same subject. 3. About abstaining from the drinking of wines at the same time as the ceremonial. 4. About the quality (sâmân) of the voice in reciting the Avesta in a ceremonial, and the Avesta which is twice recited and thrice or four times recited. 5. About the ceremonial, and the conducting of that ceremonial whose zot, or raspi, is a tanapuhr sinner.\textsuperscript{125} 6. About the zot duty of a woman or child. 7. About a decision as regards him who is cursed by the Mazda-worshipping religion.

8. About the sin of him who does not solemnize a season-festival,\textsuperscript{126} and how the case is when it is solemnized by him. 9. About the limits of the five periods [gahs]\textsuperscript{128} of the day and night, and the ceremonies of the same periods. 10. About the kinds of peculiarity of the things for the season-festivals and other good works produced authorizedly.

11. About the quantity of holy-water which is due to one sheep,\textsuperscript{129} the inspection and consideration in providing the sheep, the freedom from sickness due to contamination and other defects even in a lawful place,

\textsuperscript{122} The Chinwad bridge, at which the departed soul is believed to give a full account of its actions during life (see Chap. 14.8).

\textsuperscript{123} See Chap. 7.5.

\textsuperscript{124} The dron, or sacred cake, is a small pancake which is consecrated in the ceremonies, and dedicated to some particular spirit by means of a shnuman, or propitiatory dedication (see Sls. 3.32). It is tasted by the priests and by the participators in certain ceremonies (see Haug’s Essays, pp. 396, 404, 408).

\textsuperscript{125} See Chap. 20.65.

\textsuperscript{126} See Sls 10.35.

\textsuperscript{127} See Chap. 7.1. [gahambar]

\textsuperscript{128} The periods, or watches, are from dawn till noon, noon till 3 P.M., 3 P.M. till dusk, dusk till midnight, and midnight till dawn.

\textsuperscript{129} When slaughtered to provide the necessary meat-offerings (See Sls. 11.4-6).
and the exemption from the appliances and attacks of noxious creatures; the ritual for making it,\textsuperscript{130} and deciding about the maker, producer, and carrier. the taster and the giver to him. 12. The reason of the slaughter, and whatever is on the same subject.

13. About the position and duty of the zot and raspis in the ceremonial. 14. About the perfect ceremonial, the gift to a righteous man who has become a teacher and examiner of the wisdom of the righteous, and whatever is on the same subjects.

15. About the sacred shirt [sudre] and thread-girdle [kusti], that is, from what it is proper to make them, and whatever is on the same subjects. 16. About gathering and tying the sacred twigs, and on the same subject. 17. About the proportion of firewood in various parts of the ceremonial, and the mode of bringing it forward; that for the household fire, and the priestly fire of Bahiram (Warharan).

18. About a ceremonial amid great opulence, that which is amid medium opulence, that which is amid little opulence, and a decision as regards want of opulence. 19. About always celebrating the ceremonies of the sacred beings for that which has occurred, and not neglecting them in any way. 20. About the cases where mankind observantly, and also unobservantly, celebrate the ceremonies of the sacred beings; that is, which is he who observantly and he who unobservantly does so; with advice about observantly celebrating the ceremonies of the sacred beings.

21. About the cleanliness of the body and clothing of the celebrator of the ceremony, the assurance of his mind from sin, the ablution of the apparatus of the place of the exalted (vulandânîh), the cleanliness of the place of the ceremonial) the distance therefrom for any degree of manifest pollution and stench, and whatever is on the same subject.

22. About the ceremonial of the waters and their creatures, the vigor\textsuperscript{131} of healthfulness, the possession of the brilliancy of heaven, the bountifulness of the spirit of the waters, and whatever is on the same subject. 23. About the celebration of a ceremonial, which is an ordinance of duties for the sake of a happy state of gladness (khûp parkânîh) and happy consequences; and also many other statements on

\textsuperscript{130} The holy-water apparently.

\textsuperscript{131} Or it may be “holy-water.”
the same subject. 24. About the ceremonial as proper and improper, beneficial and not beneficial.

25. About the families of Zartosht, Hvov, and Vishtasp, as regards the account (avashmurishnô) and ceremonial of the religion and their nature.

Goharikistan: 'quality code' (30).

1. One section is the Göharistân ('quality code'), particulars about natural superiority; not the modified (gashtakô), but the lawful, approved, and specific state of superiority; not acquired by the slender power of the world, but by seeking virtuous living through causing the prosperity of every person; also the authorization of superiority, and the proportion of advantage therein. 2. About a superiority unimpoverished (anyûruzd), with one unimpoverished with a nature unspent (an-aûrûzd), with one unspent with an impoverished (nyûruzd), and one impoverished with an impoverished; also the extent of impoverishment and non-impoverishment, that is, with whom it is not customarily of much consequence (pavan freh-ar'jô), with whom it is so customarily, and with whom, owing to an exception, it is not customarily of much consequence on account of its much consequence for an uninformed person, that is, with whom it is as it were proper with a servant of sin. 3. And superiority is a furtherance of living beings, and pervades the natural extent thereof.

4. About him who would sell property not his own, and him who would buy it. 5. About selling a sheep frequenting the house, and one not frequenting the house. 6. About various precautions as to samples of various things. 7. About selling beasts of burden, cattle, slaves, servants, and other property, of the nature of whose species one is aware through speaking about the nature of different species; and the retribution for the sin of whatever is on the same subject. 8. That which is an obvious

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132 An ancestor of several persons mentioned in the Avesta, including the two brothers, Jamasp the prime minister of king Vishtasp, and Frashostar the father-in-law of Zartosht.

133 Assuming that pashandak stands for pasandak; otherwise, we may read pishonîk, "provided."

134 Reading tang-kayîh, but it may be tund-karîh, "the severe labor."
agreement for selling with defects,\textsuperscript{135} when it is declared of beasts of burden; and that which is ever defective on selling.

9. About a house in which a person, or dog, has passed away through contagious sickness, and the clothing which the man wore owing to that sickness; that is, how it is when spoiled for selling for three years, how it is when it is \textit{so for} two years, and how it is when it is \textit{so for} one year. 10. About a house in which a person, or dog, has reposed in a contagious sickness, and not passed away after his descent therefrom; and the clothing which the man wore in that sickness; that is, how it is when spoiled for selling for two years, how it is when it is \textit{so for} one year, and how it is when it is \textit{so for} thirty nights; and whatever is on the same subject.

11. About forming a family (gôharîk kardanô) with foreigners, that is, how it is when allowable. 12. About a sheep of good breed for the three nights,\textsuperscript{136} and its slaughter after the three nights; likewise many other decisions as regards superiority and sheep of a good breed.

\textbf{Fourth section: miscellaneous (31).}

1. A miscellaneous section is about taking anything which is not one’s own at the lime when he does not think that they see him and they do see him, at the time when he thinks that they see him and they do not see him, \textit{and} at the time when he thinks that they see him and they do see him. 2. About giving righteous instruction, that is, what happens, and how, at the time when the follower\textsuperscript{137} asks again. 3. About the sin of imprisoning the needy, exalting falsehood, and approving deceit.

4. About the action and command which diminish, or alter, a liberal gift to any one. 5. About the limit of the open-handedness of a wife who should be privileged, and who is reverent towards her husband, out of anything that has not reached the husband; how it is when the husband is foolish, how it is when it is legally, how \textit{when} derived from \textit{what} is legally property, and how \textit{about} that which is unspent savings

\textsuperscript{135} That is, without a warranty.

\textsuperscript{136} The three nights after death; the sheep is to be slaughtered on the fourth day, including the day of death (see Sls. 17.2-5).

\textsuperscript{137} See Chap. 22.6 n.
(anyûrûzd chabun); also the limit of the reverence of a wife for a husband, and whatever is the same subject.

6. About causing the conveyance of a maiden from the house of her fathers, or guardians, to the village of her husband, to hold the position of house-mistress of the husband; of the wife when she becomes reverent and propitiatory towards him, and admonishing her when she speaks thus: 'I am thy wife, but I will not perform a wife's duties for thee;' also the quarreling of a husband with his wife, and carrying it on to the bridge of judgment.

7. About the blood on a woman who wants washing, and the bridge penalty upon him who has sexual intercourse with a woman who wants washing, with her who is a foreigner, or any other of those not authorizedly for intercourse; the confusion of germs by the woman who grants intercourse to foreigners, and other sin which they may commit about like matters. 8. About a wife claimed from foreigners; that is, how it is when allowable,

9. About the preparation of a wife for the control of a son, the period for it and for suckling, and the wish for a son which is present with a husband. 10. About the sin of a man owing to rejecting the controlling of his son by a sister or grown-up daughter. 11. About three things through which mankind become sinful and injuring their own property, and the possession of them is not to be taken away. 12. About those who may not inflict lawful chastisement with oppressive demeanor.

13. About that which a man is to be made to provide in feasting and gifts, for his store of good works, on his wife bringing forth. 14. How it is when he is a man of wisdom, and how it is when he is a disciple; how it is when it is a male birth, and how it is when it is a female. 15. The advantage and benefit therefrom; the religious announcement of a name for the newborn, should it be a male, or should it be a female; the good work owing to the decision of a religious appointment of a name for the progeny, [and the sin] owing to giving again to it a name of the idolaters (dēviyastân).

16. About the ritual and usage in admitting the male to a sheep, owing to which the male is a gratifier of the impregnated female nature,

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138 Here, again, the repairer of the manuscript has forgotten to note the words in brackets which he had cut out of the folio before patching it.
and a protection of the female nature; and the want of training and freedom from defect of the progeny; a proper condition of the flock, too, arises likewise through worshipping the sacred beings and providing the sacred feast; also about the shepherd’s dog and the blessing for him.

17. About the regard of the shepherd for the breeding of the sheep. 18. About the work of the ceremonial and of providing the sacred feast, and the advantage for the sheep from the same cause. 19. About the Mazda-worshipping district-breeding of the does in a district, through providing careful nurture for the dogs, which is a good work owing to the same cause.

20. About the object of payment for teaching the Zot duty, for the guardianship of the fire, for the publication and watching of worship, and for other labor, and whatever is on the same subject.

21. About the lawful guardianship of a child, the child who is lamp-light and the father who is the fire, and whatever is on the same subject.

22. About sickness owing to the look of an evil eye, or the vicinity of a menstruous woman, because those with an evil eye, or menstruous, are thereby harmful. 23. About what is the kind of watching for the admitters of fear; the fearful and whatever is on the same subject. 24. And that in case of descending from a house on the outside.

25. About lawful arrangements for supplies, in union and assistance one towards the other; about payment for the labor in the lawful arrangement; and whatever is on the same subject. 26. About the produce of property for the multitude, and that also for one’s own association; that is, how it is when taking it authorizedly, and how it is when not doing so; and whatever is on the same subject.

27. The special generosity of judges in conveying property back to its owners; the advantage from just judges, and the harm from unjust sentencing and false decisions. 28. So, also, the advantage from truly demanding, truly answering, and assisting the just; the enmity and harm from falsely demanding, falsely investigating, and assisting a false demander and false investigation; but not the enmity and secret harm of a complaint of the wretched. 29. Advice to judges about just decision and abstinence from false decision; and, secondly, the reward of their just decision, and the awful bridge judgment of false decision; the accountability in the spiritual existence in the case of judges, the praise
of truth are contempt of falsity, the gratification of the sacred beings and vexation of the demons from just judgment and turning away from false decision, and whatever is on the same subject.

30. About what place the appointment by Ohrmazd in the original creation brought the corn to,\(^\text{139}\) which arrived for use in the nourishment and assistance of mankind and animals; the sowing of corn from the bodies of Mashye and Mashyane;\(^\text{140}\) and whatever is on the same subject. 31. About the labor in sowing and cultivating corn, and whatever is in the business of agriculturists; perseverance in agriculture, and the limit of its allotment, owing to suitable participation and inevitable participation in agriculture; whatever is about the shepherd and whatever is about the agriculturist, and the adjudication between them. 32. About the corn which is sown, that which is reaped, that which is for an increase (pavan nad-aê), and that which is for other things.

33. About the excitement of anyone, owing to his blood. 34. About those kinds of ownership of land and other things that are best. 35. About him who sees some one conducting water for cultivation, when the person unauthorizedly sows the land of the observer who does not dispute about it with fearlessness and effectual resistance. 36. About the selling of supplies granted, which may be done in hunger, nakedness, and fear; and whatever is on the same subject.

37. About the supremacy of sin, both that which arises on the spot, and that at a distance (pavan hasar); and whatever is on the same subject. 38. About the atonability of every sin, and the bridge judgment for destroying a righteous man, for witchcraft, and for carrying evil (agîh) to fire and water. 39. About atonement for the sin of Yat, Bazai, Khor, Aredush, Avoirisht, Agerept,\(^\text{141}\) and giving no food, through giving

\(^{139}\) According to Bd. 10.1, 14.1, 27.2, fifty-five species of grain sprang up originally where the primeval ox passed away; a statement which does not agree with that hinted at in this section.

\(^{140}\) See Chap. 13.1.

\(^{141}\) These six names are applied to the various grades of assault and wounding, for which a special scale of punishment is appointed (see Sls. 1.1, 2, 11.1, 2, 16.1, 5). Here the list begins at the most heinous end of the scale, and the last three names, which refer to the lightest offenses, have been already explained in Chaps. 19.1 n, 20.64 n. The first three names are explained in Farh. Oim, pp. 36, l. 7-37, l. 2, as follows: ' For whatever reaches the source of life the name is Khor; one explains Bazai as "smiting," and Yat as "going to," though it be possible for the soul of man to
of scars (pisanj-das),\textsuperscript{142} labor, and punishment; the kinds of horsewhip and scourge, and how the penitential effect of both arises. 40. When a sinner dies outright on account of the penalty of giving of scars, or the performance of the labor, or the exertion of effecting the penance of punishment, and when a man has died penitent, but incapable of a desire\textsuperscript{143} for the retribution of sin, and has not atoned in the worldly existence, what the nature of his soul’s helplessness is, owing to sin. 41. About those for whom there is no retribution for sin.

42. About what is the kind of contest of a poor man, plundered of his property; first, as regards the oppressor who was the plunderer. and, afterwards, having petitioned for criminal proceedings, through the judges, as regards his oppressor, until their repayment of the property. 43. About being delivered into distress and disaster,\textsuperscript{144} and the decision thereon. 44. About the oppressiveness of the much pollution of greediness (âzô) which is owing to all its fiendishness, and the arrangement of the creator about it for restraining the same fiend\textsuperscript{145} from destroying the whole worldly creation. 45. About the great judiciousness of a man in want of power being good, for preserving his own life and making it nurturable.

**Fifth section: ordeal (32).**

1. One section of the next twenty contains particulars about the rite of an ordeal accomplished, also the modes of one’s preservation or incrimination therein, and whatever is on the same subject.

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\textsuperscript{142} By scourging, as prescribed in the Vendidad.
\textsuperscript{143} Owing to sickness, or any other disabling cause.
\textsuperscript{144} Paz. vôighn.
\textsuperscript{145} The fiend of greediness, Az.
Sixth section: mad animals and their care (33).

1. One section is about the mode and object of confinement as regards a beast of burden, sheep, and dog that are mad (dēvānakô), and the operation of the affliction (vakhsishnô); also to what extent is their restoration; and when not restored, but come for slaughter, the care of them even in confinement, and whatever is on the same subject. 2. About the harm (vinâs) which the beast of burden, sheep, and dog shall commit. 3. About the sin which killed one who is no offender.146 4. About the care and remedy for a sick dog, and whatever is on the same subject.

Seventh section: miscellaneous (34).

1. One section is miscellaneous: about the object of amassing property lawfully produced, or derived from (frôdô mm) what is legally property; the production authorizedly of what is derived from that which is legally property, and the production unauthorizedly of that which is legally property thereby become one, at first, as regards the very virtuous or vicious legal proceedings therein.

2. About the lawful time for giving up a maiden to her husband, the completion of her possessions, and whatever is on the same subject. 3. About the impoverishment owing to the completion of the possessions given, and whatever is on the same subject. 4. About a father who has sons, and for which of them a wife is to be earlier sought. 5. Also about which of his daughters is to be given away to a husband, and whatever is on the same subject.

6. About the progressive meritoriousness of a righteous gift for a woman, and the grievous sinfulness owing to its being dissipated. 7. About wealth through a righteous gift. the announcement of its manifest acceptance, and the acknowledgment of its acceptance in words, as a completed act that is so far exhausted.

8. About a foreigner when an Iranian asks him for a reward for assistance in battle with his fellow-tribesmen, and the foreigner does

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146 Whether the sick animal, or a man attacked by it, is uncertain.
not become generous, though the recompense is for the generosity of the Iranians.

9. About the offering up (madam dahishnô) of water; that which is an appointed indicator (numûdâr), and that which is no indicator; that which is an indicator of complete presentation, and that of partial presentation; that water which is continually producing the offering up (ûzhdahînâk), in like manner, of something of the things of a righteous gift, through the moistened peculiarity and distinction\(^{147}\) of an offering-producing gift of a male from that of a female; and that which is an indicator both male and female, and a voice producing offerings, is animate, or inanimate, or derived from the inanimate; that which is an indicator is a germ (tôkhmakô-1), that which is in a germ is of one species, that which is in a species is of one form, and the proportion that is appointed is completed, though the purpose for which it is appointed has not arisen; and whatever is on the same subject.

10. About the five best and five worst actions, the seven\(^{148}\) heinous sins, and the three sins that are very ill-atoned for. 11. About the sin of staining with bodily refuse, injuring the existence,\(^{149}\) and of a death-producing formation as to clothing. 12. About the sin owing to idleness when, moreover, that which they might do is good. 13. About a decision as to the justifiability of clothing, arms, equipments, and other things being given to foreigners, besides promoting their service and business, and giving them any assistance whatever, or listening to that which relates to assistance; likewise listening to drunkards. 14. About unlawfully destroying and cutting plants, truth a decision about it.

15. About the sin of digging a grave\(^{150}\) for burying a corpse, whether of the idolaters (dêvîyastân) or non-idolaters, and of supplying clothing for the corpse of a dead one of the idolaters. 16. About him who threw bodily refuse\(^{151}\) on to fire or water, or any place or garment on which it

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\(^{147}\) The Pahl. text is pavan mamanîh va-kadâmih-i namîdô. Possibly namîdô, “moistened,” may stand for numûdô, “indicated;” but the whole sentence is more or less obscure.

\(^{148}\) Written 4 + 2 (= six) in the MS., but this is a most unusual way of writing 'six'; it is more probable that we ought to read 4 + 3, the usual mode of writing 'seven.' Seven evil-doers of sin of a heinous kind are detailed in Dd. 72.2-9.

\(^{149}\) Pahl. bâîôdôk-zêdô, see Chap. 19.1 n.

\(^{150}\) Assuming that gôbar khechîrûntanô stands for gôbar (Pers. gôr) khefrûntanô.

\(^{151}\) See Chap. 19.3.
is not authorizedly cast, to make Mazda-worshippers polluted; and whatever is on the same subject.

17. An account of water as regards the description and extent of moisture of the land. 18. About the sin owing to rendering anything useless through water or fire. 19. About carrying off two-thirds of the misery from the world, by eradicating it from the creatures through all the illumination of fires; and carrying off all adversity from the period of the creatures, through the freedom from malice of mankind, one as regards the other, and through their perfect sympathy together.

Eighth section: sex (35).

1. One section contains particulars about the science (dânishnô) of seeking a son, advice about it from revelation (dênô), the advantage of offspring for the admonitory explanation of revelation within one's self, and the harm owing to neglecting the advice of the same.

2. About what happens in the begetting of a son; the first sexual excitement it should produce for the female, the second, third, fourth, and fifth; the arising of a son in the world, and also the milk, owing to her impregnation. 3. And, when it is so that it amounts to a son, which of the two, male or female, is sooner emitting the germs at the time of occurrence; and how and how long both have remained, at the time, in semination, how long in connection, and how long in bleeding. 4. When and wherefrom various expectations are produced to contend about, and when and by what signs the male sex, or female sex, of the offspring has become manifest.

5. When the localization regarding it is arranged; and, as to the members, which is the first member therein, and their being produced, each consecutively, till the bodily form is complete; which, and in what position, is the localization of the members after the complete production of the form of the body, and the purpose as regards the position and localization of the members after the complete production of the form of the body. 6. The effect upon the offspring which is

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152 Assuming that gêshî-hastanô stands for gâsî-hastanô in all three occurrences of the word. This is rather doubtful, because the noun gâs, 'position,' occurs twice in close connection with the uncertain word, and is correctly spelt.
furnished with subjection to the male, so far as the complete effecting of it is within the limit for its authorization; the time (vidanâânag) of the offspring with the female, the period of its turning downwards for birth, and the occurrence of birth at the same time.

7. About the growth of life, too, with the bodily organs (tanûgân); and which is the first bone become possessed of marrow, apart from the other bones; as it is reported. 8. About the admissibility of the elaboration of the male sex, or female sex, within it, by the guardian spirit of the righteous, at the fifth month; and the ceremony for the guardian spirit of the righteous for the sake of the arrival of a male child.

9. About the act of childbirth by a pregnant woman before recourse to midwifery (dâigânîh), except that relating to the navel string of the child; also its first and second food, and when the midwifery is that of her mother; what is the kind of milk, and the care of the child at the time, its bandaging, sleeping, nourishment, and protection; and the sin owing to acting unlawfully in such matters. 10. About how many months is the bearing of the offspring in the womb of the camel, horse, ass, cow, and woman; and whatever is on the same subject. 11. About the spiritual perception of a newborn child, and its coming into the boundaries of worldly comprehension on the same subjects.

12. About the habits through which multitudes of mankind attain to the acme of beautiful form: that of desire for women, that of swiftness which is owing to the strength of the leg, and that of powerfulness which is owing to the vigor of the body, that of desire for wealth, that of speaking in an assembly, and that of speaking at a distance, that through which any one uncontrolled comes to a downfall, that through which there is more knowledge of obedience, and that through which a counteraction of the affliction of the race arises.

153 The Pahl. text is as follows: 'Kâr-i madam zâkô levatman dên kushn spar, vad spôr kârhîh zyash dên sâmân padash radakîh.'

154 This unusual hybrid word is evidently intended as a Zvârish equivalent of the Iranian zamânâh, and is composed of vidanâ (= Ch. ..., which is the usual Zvârish for zamân) + ânag (= ânah, the final syllables of zamânâh). The central syllable of zamânâh is, therefore, twice represented in the Zvârish vidanâânag. The hybrid occurs again, in Bk. 9, Chap. 17:3, in a phrase where it can only mean 'time, period.' If it were not for this after-occurrence, the word here might be read va-dô-ahûg, 'and the dual existence,' with some degree of probability.
13. About the vicious desire of the performer and permitter of unnatural intercourse; also their violent lustfulness, heinous practice, and corrupt, polluted bodies, blighted in destiny; great through their destruction of life in the things which they see, and every greatness inevitably provides them a merited death; as great in sinfulness as Az-i Dahâk[^155] [[Zohak]] in oppression, as the serpent Srôbar[^156] in witchcraft, as Tur-i Bradrok-resh[^157], the karb[^158] in destroying the righteous, and as a deceiving apostate in falsehood. 14. About the grievous sinfulness of a woman, just delivered and giving milk, whose progeny is the offspring from intercourse with divers males, and whatever is on the same subject.

15. About the increasing vigor of the female from the mounting of the male, and the diminished vigor of the male from mounting on to the female.

**Ninth section: (36).**

1. Six[^159] fargards of one section of the last fourteen contains particulars about the enumeration of species of ownership, their precedence one over the other, and their good report in conducting legal proceedings. 2. About property that is brought up to the judges,

[^155]: See Chap. 13.8 n, and compare the account of the seven special evil-doers in Dd. 72.3-9.

[^156]: The Av. azi syvara of Y. 9.11 (W), Yt. 19.40; a terrible serpent slain by Kersasp the Saman, as mentioned again in Bk. 9, Chap. 15.2.

[^157]: Also written Brâdrôk-rêsh; he was one of the Turanian priesthood who persecuted Zartosht in his youth, and probably the same as Pers. Bartarush (the Bradar-vakhsh of Sd. 9.5) who is said to have killed Zartosht in the end. But, as he was one of five brothers, three of whose names were much alike (see Byt. 2.3 n), his identification is rather uncertain.

[^158]: Av. karapan. In Dk. Book 7 the karbs are often mentioned as enemies of Zartosht, both before and after his birth. Some are named, such as Durasrob, Bradrok-resh, Vaedvoisht, and Jeshmak. The Karap of the district where the mother of Zartosht was born banishes her for witchcraft, and must, therefore, have been the official head of the district. Durasrob, the karb, travels sometimes with a disciple (havisht), so his title was probably a priestly one. The karb is also often mentioned with the Kay, or Kik (Av. kavan or kavi), the title of an equally obnoxious class; both Kiks and karbs being termed 'demon worshippers,' or idolaters; and the Pahlavi translators of the Avesta speak of them, metaphorically, as 'blind and deaf' to the sacred beings.

[^159]: These are called 'five fargards' in Dd. 61.3 which appears to refer to §§ 7, 13. Or it may be 'seven,' if we consider the 'seven' of the next chapter as completing the last fourteen sections of this Nask.
which, owing to an accuser, becomes a source of litigation for a judge. 3. About a decree as to restoring possession, or as to keeping possession, of whatever is among such matters. 4. About property which is, or is brought, out of the possession of a defendant, and property which is extorted from a man by worrying, or by a noticeable crime upon him; with a statement about it.

5. About the earnings (vindishnô) of fellow-combatants and fellow-subordinates, with a statement about them. 6. About the coming of land, property, or anything, held by foreigners, into the princely possession of one from Iran.

7. About the guardianship of a family (dûdakô); likewise the varieties of it, and the fitness of a man for it. 8. About one’s own family, and whatever is on the same subject. 9. About the income (vindishnô) of wife and child.

10. About the trouble of the business of obtaining (vindishnô) a wife, and also her marriage, owing to the urgency of the husband, after the trouble. 11. About her guardian and paramour, and whatever is on the same subject 12. About the proportion who have to keep a wife to seek for offspring, and the proportion who have to satisfy menstrual excitement.

13. About adoption; likewise the varieties of it, and fitness for it; the violation of adoption, the sin of the son who is accepted, and whatever is on the same subject. 14. About the partnership of brothers that has existed, is formed, or is designed; its abandonment (a-bûkhtîkîh), the surplus property, the wealth that becomes quite sacrificed (zadakô), and whatever is on the same subject. 15. About property that comes to next of kin through relationship, and that through adoption. 16. About the residue that lapses into ways of righteousness.

17. About where and in whom, after the father, is the prerogative as to a daughter being given away to a husband.
Tenth section: (37).

1. One section of the seven\textsuperscript{160} at the end contains particulars about the daily food of a grown-up man, a pregnant woman, her who is childless, and a child, as provided by law; also that of a shepherd’s dog, a village dog, and a blood-hound; and the characteristics of these three kinds of dog.

2. About the sign of a person’s conversion to the religion. 3. About association of several kinds, and one of them is that of the keepers (padân) with the flocks (ramân), and the flocks in connection with the keepers; and of what kind is the meritoriousness of the keepers of those flocks, as to guardianship of every description; the happy effects of the flock, and those of the keeper, of every description; the advantage from this association, and whatever is on the same subject. 4. One is the association of priestly instructor (radô) and pupil,\textsuperscript{161} and their meritoriousness together; the fame of the priestly instructor for priestly instruction, and that of the disciple (hâvishtô) for every kind of learning derived from the priestly instructor, and every kind that the priestly instructor imparts to the pupil; and the happy effects of the priestly instructor, of every kind, in similar matters. 5. One is the association of ceremonial priests (rad-pîshakânô), the worthiness of a man for the sacerdotal leadership, supplies for the whole of the ceremonial priests, and whatever is on the same subject. 6. About the highest of all associations,\textsuperscript{162} and about the lawful and virtuous existence of this same association, when there are two men in a case where he who is opulent is always necessary for him who is in innocence, and has given him the wealth that he asks for; or where, when the one shall commit sin, wealth is an affliction to the other; or the ownership, as to that which the one obtains, is as much even that of the other; or, on the passing away of the one, it is mingled with the wealth of the other; and whatever is on the same subject.

7. About the punishment of the sin of him for whom one lies\textsuperscript{163} to him by whom provision is made, by thought or by word, and given to

\textsuperscript{160} It is doubtful whether seven sections are meant, or whether we should read 'the seven fargards at the end of one section.' See, however, Chap. 36.1 n.

\textsuperscript{161} Pahl. radûnê (Av. ratunaya).

\textsuperscript{162} That of disinterested and devoted friendship, as appears from the examples given.

\textsuperscript{163} By falsely recommending him as a worthy object of charity.
him who is worthy. 8. About a father’s making a child aware of the sin at
the time of the sin. 9. About the sin of taking the course of a false guide
and exalting falsehood, and whatever is on the same subject. 10. The sin
of extorting supplies for a beast of burden from a lonely laboring
person.

11. About important gifts to the worthy, atonement for deprival of
food (atapdâdô-vijârishnîh), and disbursements (aûrûzdân) of that
which is legally, and also of that which is derived from what is legally,
property among impoverished (nyûrûzd) supplcants. 12. The depriver
of food is he who is for early atonement, and they who severally exist,
through grazing and bringing forth, are they who severally are also in
loss of vitality, through deprival of the food of strength and intellect;
**even** a powerful man is prostrated thereby; the food which is suitable as
atonement for deprival of food, **and** that which is not suitable.

13. About that through which the indispensable creation of a debt
arises, **and** whatever is on the same subject. 14. Where it is the healing
of the sick, the spiritual debt is unto the archangel Ardwahisht, and
that which is worldly unto the physician’s anteroom (dâlânakô).

15. About the worthiness of a good physician for every benefit, **and**
the unworthiness of a bad physician for any benefit. 16. About each one
of the plants being produced by Ohrmazd for the subjugation of one
disease at least. 17. About the protectiveness and preciousness of the
profession of medicine; the advantage and reasoning thought of a
physician due to the carrying on of his medical practice; the pleasant
food, the handsome clothing and the swift steed for a physician; and his
wealth **being** as much as that of an average man in a house, village,
community, **or** province. 18. About the diligently remedial hand of the
physician for the sick opportunely mindful yet without chastisement.

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164 See Book 17.6 n.

165 Reading charishnô, but part of the first letter has been cut off by the repairer of the
MS. The semi-starvation of cattle is being referred to.

166 The personification of ‘perfect righteousness’ (Av. Asha Vahishta) whose special
duty is stated to be the care of fire (see SLS. 15.5, 12, 13), and whose name, often
written Ardvahisht or Ardvahist in Pahlavi, is applied to the second month and
third day of the month in the Parsi year (see Chap. 20.22). He is here connected
with the healing of the sick, because of his association with Airyaman, the smiter of
diseases (see Vend. 22, Yt. 3, S. 1.3, 2.3).
19. About the sin of a physician through handling (sûdakîh) and having spread a disease by walking up to the sick because that is when he would have been innocent through not having gone. 20. About a great pestilence (sêjô), and that which is trivial.

21. About the fee of a physician for curing a sick person of disease of the whole body, and of each one of the members; even of him who has cured chieftains, both those of the lower grades and him who is the supreme king of kings, and so also various destitute people. 22. About the mode and extent of delivering up fees to a physician, after the declaration of the sick person being well; that is, from whom comes the physician’s fee which is announced for the cure, and also that which is not announced; from whom that only which is announced for it, from whom a meal (pishôn-l), and from whom nothing whatever of worldly reward comes.

23. About the physician whom one hears and asks for medical treatment. 24. About a test as to the competency of a physician; that is, how it is to be made, how it is when it is possible to test it, and how it is when it is not possible to test it. 25. About the sin of a physician who is not tested, and also of him whom it is not possible to test, when he shall undertake the medical treatment of others, and, as regards a limb of any one, there is not anything which is another’s test of him, nor even that which is not another’s test of him, nor that which is a trial of him.

26. About how long is the duration of having sought a physician in Iran whereafter it is allowable, through not obtaining one, to seek him even from foreigners. 27. The sin of having sought one from foreigners, when one can obtain a physician in Iran. 28. About the fee for a foreign physician, and much else on the same subject. 29. The medical treatment of mankind, and also about the medical treatment of beasts of burden and cattle.

167 In Vd. 7.36-44 (W.) we have some of the old Avesta laws regarding medical men and their fees. How far the Avesta text of this section of the Husparum Nask corresponded with that of the Vendidad on the same subject it is impossible to determine, because we have always to recollect that this summary of the contents of the Nasks was compiled from their Pahlavi versions (see Chap. 1.3) which included extensive commentaries, adapting the original Avesta statements to the altered circumstances of Sasanian times.

168 Or ‘satisfies’ (shnâyêdô).
30. About the sin owing to entrusting him who is unfit for a duty. 31. About the greater suitability of a priest than of a disciple for duty and position; a trusty person is also obtaining the important rather than obtaining a desire for the important, and even so far as being a potter rather than an astrologer, and being careful rather than a potter; and the reason of it.

32. About preparing an unauthorized (a-dastôbar) dwelling in the locality of other persons, and whatever is on the same subject. 33. About boundaries where there is a place of residence for people, and whatever is on the same subject. 34. About what description of testimony of one of the good religion is received as evidence regarding an infidel, and of an infidel as regards one of the good religion.

35. About the greatness of eminence of the abode of priestly authorities (radânô), both for procedure and for petitions: the openness of the doors of a priestly authority; the want of eminence of any one through every kind of offense to others, which is owing to his closed doors and evil eminence in every mode; and whatever is on the same subject. 36. About the extent of splendor (liyânô) and pomp-diffusing (vafsh-afgânô) tokens from the abode of fires, and the arrangement as regards him who casts the allotted twigs and charcoal (khâr akhgar) into them. 37. About conveying prosperity (padîkhûîh) to the abode of fires appropriately to the capability of everyone.

38. About the quality (sâmân) of water oozing out (aîrîdô) and that which is flowing in a channel (nâêv-tâk). 39. About the characteristics of specified works which are contiguous in a place between two frontiers (mar'zô).

40. About a decision as to a sheep free from unlawful influence – and so also as to one under unlawful influence – which goes to the pasture of others with thievish intention, neglecting its own; and as to that which does so not with thievish intention. 41. About the quantity which one has to provide, in the duration of a day and night, on admitting to pasture and corn, in the case of an ox without defect (anâgânô); or of another kind, or a horse, or a sheep, or a goat, or a pig, or an animal of any other kind.

169 These six words should, perhaps, be appended to the next clause of the sentence.
170 By providing fuel and other necessaries.
42. About the distance of a residence of mankind from a river flowing in a channel. 43. About the period for letting a sheep graze at pleasure in a pasture, and that for restraining it; the time for not cutting trees, and that for little slaughter of sheep. 44. About an article of clothing which is associated with defense, for fear of enemies, and becomes quite a good omen (sukûn) among mankind, being imperceptible and appropriate. 45. About a tree with stem uprooted, where and how it is allowable.

46. About a leader’s causing a march of whatever kind, the people being in motion through fear, and they drive the sheep which are with the army on account of molestation; also making the sheep decide as to the pasture near to the road within reach, the pasturing of the first of the species of sheep, and letting them forth to pasture in succession unto the last, and the reason of it.

47. About a person who is of note on account of wealth, and whatever is on the same subject. 48. About this intermixture of with-the-stream and against-the-stream, with banks and without banks, and waters running and down-pouring (nîyâpân), on the road; that is, which of the waters, running or down-pouring, is to be earlier reverenced by him who is returning from the road, and the reason of it. 49. About the subordination of the disciple unto the priest, as to eating, drinking, and plenty, goodness and preciousness; and whatever is on the same subject.

50. About that which occurs when foreigners come to the frontier of Iran, and shall do damage to Iran; and the frontier governors and fellow-champions have to repel the foreigners by fighting, to save the Iranian people and property which were to be made foreign; and whatever is on the same subject.

51. About the advantage of punishing a violent thief by the members of the assembly, that owing to reliance upon the actions and convictions of the ancients, that owing to forming many priestly assemblies, that owing to providing a disciple for a priest, that through passing away after being high-priest, that through doing so without being high-priest,

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171 Reading mûn sakhûnag. Another guess would be min nîshôn-î (for nîshân-î), in which case the translation would be “a person free from indications relating to wealth.”
and that of much information on similar statements prior to any other resources.

52. Perfect is the excellence of righteousness.

Nask 18: Sagadum Nask (legal)

First section (38).

1. One section of the first thirty of the Sagadum contains particulars about reward by command of the religion, the bridge judgment of the destroyers of the well-commanding, and the provision for their destruction. 2. About the importance of a man, after fifteen years of age and when he has heard that there is a law which is good, having sought that law by having inquired about it. 3. About a man’s scrutinizing an action before doing it, when he does not know whether it be a sin or a good work, and when it is possible for him to set it aside and not to do it.

4. About advice as to having entered into a house in the night by the light of a fire, or when one has noticed it in this place, though he goes elsewhere; also the watchful destruction of an injured person, or animal, or garment, and the retribution for the injury. 5. about the extent of any glitter of the sparks (zakhsh-1-î parkân), and the width and height of the doors. of the constructed work of that appointed place of the fire.

6. About a newborn child, as to how one has to provide its place, connected lawfully with illumination, more particularly for the first three nights. 7. About bringing a fire to drive away the over-powering

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172 Corresponding to the eighteenth word, yim, in the Ahunwar, according to B. P. Riv.; but it is the nineteenth Nask in other Rivayats. This name, which is here written like Zâkî-hat-min, should probably be Zîk-aît-tûm, meaning 'the most intimate concerns,' as the Nask refers chiefly to personal and family law; but it is called Askâram, or Sakadâm, in the Rivayats, which also state that it contained fifty-two kardah, fargards, or vechast; thus agreeing with the total of the sections mentioned in Chaps. 38, 41.

173 It is possible to read yêdatô, 'sacred being,' instead of dâdô, 'law.'

174 To protect it from the demons who are supposed to be specially dangerous during the first three nights.
fiend, and making the child taste first the hom-juice, so far as collected within its precincts (varân), and, secondly, the butter of Maidyozarem which is to be brought forward for it; also the watchfulness of the father and mother over the child, and the extent of their retiring (navistanô) from the two sides of the newborn. 8. About lawfully-made places of several kinds for the child, the limits and manner of the mother’s giving milk to the child, and whatever is on the same subject.

9. About carrying forth holy-water, or even a cooking pot, to a fire, where the hands are purified and thoroughly washed; and the sin owing to an unpurified hand, not thoroughly washed, carrying them forth. 10. About the preservation of the cooking-pot, and the rest of one’s operations with the fire, from defilement; but when, through want of care, defilement occurs, by the inexperience of any one bringing it to the fire, he who is careless is thereby contaminated, and the cooking-pot is properly placed in its position.

11. Arranging about properly-made bed-places (gâsvârakô) in a house, those for children and those for adults; also a decision about a case when a carpenter (dûrgar) shall make a bed-place properly which one’s own judgment considers improperly made, and when both consider it improperly, or when both consider it properly made; and more of whatever is on the same subject.

12. About what is the mode of producing seeing properly; and, when not seeing properly, the oculist (dîdpân) to entrust with it is he who informs people, who wish for it, how to extract the defect of sight; if not, the people go on and hurt, also the penalty for hurting, and whatever is on the same subject.

13. About the insubordination of those accustomed to work (kârkhûgarân) to women and children; also that of a grown-up man who has been giving no food three times in succession; he, too, it is who advanced the fourth time, because, owing to giving no food a fourth

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175 Equivalent to 'mid-spring butter,' the Av. maidhyo-zaremaya, 'mid-verdure,' being the season corresponding to the middle of the second Parsi month, which was early in May when the year commenced at the vernal equinox (see Bd. 25.6, 21).

176 See Chap. 17.6.

177 This passage appears to refer to that quoted in Farh. Oim, p. 38, ll. 8, 9; though the latter part of Chap. 41.19 is more applicable to ll. 4-8 of the same page.
time, the man is he who has to accomplish work unrestrictedly; and whatever is on the same subject.

14. About the care of a pointed thing, that is, how it is to be carried to a dwelling in the world, how it is to be deposited, and the sin owing to keeping and depositing it otherwise. 15. And about every garment and utensil, even including such as a scum-pot, an hour-glass, and a dining-tray; that is, how they are to be deposited in the dwelling, and the sin owing to variously placing and taking care of them. 16. About a door which is properly made; how it is when it falls down, and a wound arises from it, the carpenter being innocent regarding it; and how it is when he is guilty.

17. About washing the head, the care of the water and the religious ritual therein, and whatever is on the same subject. 18. About the period for arranging the hair, in which they shave the hair. 19. About the shaving of a child the first time, and the ritual which is taught for it; the performance of shaving by an instructed barber and with a sharp razor, which is the appointed practice as regards the razor of adults, and that also for children with the children’s razor, because it is settled healthfulness; his whetstone (shôn), and also the care of the razor. 20. About the number of the positions of a man, in which a barber can perform shaving, and that of the positions of the barber; and whatever is on the same subject.

21. About each one of those who are custodians (kîrûk-kârânô), and the rules of the market; also their abstaining from wounding each other with a pike (têkh), or other implement, with which they shall perform their duty; likewise the sin owing to heedlessness. 22. About giving forth a pointed thing lawfully, and a wound owing to not giving it forth lawfully; lawfully taking and giving away a plate of broken victuals (padkhûr), and a wound owing to doing it unlawfully; and whatever is on the same subject. 23. About the appointed place (dâd-gâh) of a horse-course and its distance from the middle of a town, the nature of the horse-course, the training (farhang) and masters of maneuvers (padân-i farhângânô) when in it, the shooting of arrows on the horse-course, and the wound which occurs to man or animal, how it is when culpable, and how it is when not culpable. 24. About admitting a

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178 Or jâmak may mean ‘a cup.’
179 Reading min gûnagiha.
listener; where, why, and how he is to be admitted and the guilt or innocence as regards a wound owing to him.

25. About the mode of making a sacred thread-girdle [[kusti]],\textsuperscript{180} and the harm from an unusual formation of it. 26. About lawfully tying it. without the culpability (vazhagîh) of unauthorized action; also when they do not tie it lawfully, but the girdling is knotted (viragi-aitô) and twisted owing to culpability (vazhagânîh); and whatever is on the same subject.

27. About lawfully scratching with the nails, and the harm from unlawfully scratching. 28. About lawfully attending to a fire on the road: and, when one arrives at a ford through water, the sin which arises, as to fire, from not lawfully caring about the fire.

29. About warriors who mingle together in panic (mazangîh) and darkness; injury happens to one from the other, and the statement of the account published is that there was a state of terror; also whatever is on the same subject. 30. About the march of an army which is in fear, and that which is in a state of fearlessness which is the distinction of the army of Iran from those of foreigners. 31. About lawfully and habitually requiring a share, and the harm from unlawfully and unhabitually requiring it.

32. About carrying firewood, brought away from the hills, into the house; depositing it at first by the tongs (dast-pânakô); watching, turning, and inspecting it, and carrying it away to the fire; that is, how to do it lawfully, the sin owing to unlawfully performing it, and whatever is on the same subject. 33. About lawfully warming bull’s urine [[gomez]]\textsuperscript{181} by the fire, and the sin when it is not lawfully done.

34. About selecting a pasture, one ranked above the others; that is, how to do it lawfully, the sin when one shall do it otherwise, and, owing to that, he is really injured, or occasions injury. 35. About what is the mode of construction of a lawfully-formed farm-house (dasht-kadakô), the dwelling of the people, and the place of the beasts of burden and cattle; also the sin when one shall construct it otherwise, and, owing to that, he is really injured, or occasions injury.

\textsuperscript{180} See Dd. 39.1 n.

\textsuperscript{181} Intended for ceremonial purification.
36. A decision about a case when one person has lawfully to force away a beast of burden from a control unlawfully exercised, and another person intrudes unauthorizedly, and vexes the district authorities (pad-dihânân). 37. Also when being done unlawfully, and the beast being away from its control unlawfully exercised, the other person intrudes lawfully; and when both persons act unlawfully, or when both act lawfully. 38 About lawfully tying, whereby things are hung up; and the sin when, through an unlawfully-tied fastening, anything is injured, or occasions injury. 39. About unlawfully keeping horses in a stable (âkhûr), and the sin owing to the unlawfulness. 40. And, as regards the cutting of trees and shrubs, where and how it is lawfully done, and the harm and sin owing to not lawfully cutting. 41. About the mode of washing clothing, and the sin owing to different modes. 42. About the mode of walking in, and the sin owing to unusual walking in. 43. About the custom of a man of the sagacious (dânâkvarân) on passing through water, and the harm and sin owing to acting otherwise.

44. About the kinds of canals (nâî)\(^{182}\) and fords, from those for two men passing, up to those for many; the dimensions of those which are large, and how much they are each separately sunk into the ground, without collecting water, when the ground is hard, and how much when it is soft. 45. The extent of their outer\(^{183}\) banks, and the inspection as to the banks when the water is brackish, warm, and flowing; how far when outside of the water, and how far when in the water. 46. When it is brackish, cold, and flowing; or brackish, warm, and stagnant; or sweet, warm, and flowing; how far when in the water, and how far when outside. 47. And, when brackish, cold, and stagnant; or sweet, cold, and flowing; or sweet, warm, and stagnant; how far when in the water, and how far when outside of the water. 48. What is the customary operation as regards the inspection of the banks; how is the stagnation (astintdanô) within a pool dammed up (zarêh-stânô-aê), and the stone-work inside, from the canal which is for ten men passing, up to that for many; and how is the damming up inside of the canal, the stagnation within the pool dammed up, or the reedy jungle (vêshakô) when distributed and it becomes tall.

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182 For irrigation.
183 Reading vîrûnag, but the word is miswritten nîrang-î.
49. What are the mode and means of maintaining the supervision of a canal; which is that which one should maintain over the water of the canal when half is distributed, or, when not, one-third; and which is that when one-third is distributed, or, when not, one-fourth; a supervision which is animate or inanimate, and after those which are inanimate means are provided; the former animate ones are then at rest; and the harm and sin when they shall act otherwise. 50. And, as regards the same, what is the mode of passage of animals of various species, by swimming across the water; and the sin, owing to acting otherwise, when harm occurs. 51. About the trampling down at a ford through water, when one is newly completing it, and when the water is brackish and flowing, when it is brackish and stagnant, when it is sweet and flowing, and when it is sweet and stagnant; the reason of passing through on it, and such and such ways for proceeding at will thereon; so, also, observation as to the water which has remained behind for flowing, and the harm and sin when one does not properly observe it, but walks on.

52. About two of the warriors who meet together on the road, which of them was busy about the protection of his horse, and which about the preparation of food; also the usage and other things in similar matters. 53. The sin of having eaten food for refreshment on the road, that is, how the custom is a sin when they can act otherwise.

54 About the remedies for sheep and beasts of burden which reinfuse fresh life; and the extent of keeping the sheep, goat, cow, mare, ass, pig, and woman with the male. 55. About beasts of burden, sheep (anûmâânô), and women, for whom, on account of contraction of orifice, there is a use of means for making it not painful (atûtakô). 56. About the extent of the distance of a male beast from the female when it is necessary to be watchful. 57. About the distance that a man has to remove an ox that has destroyed some concealed hay (barkasag giyah) which is the hay of others, when they quarrel with him; how it is when it is allowable to bring the ox back to his home; and whatever is on the same subject.

58. About the security of a man from the death (aôsh) of his fathers, and danger having arisen for him from a mouth of bad omen. 59. About

184 In the shape of sluices for regulating the supply of water for irrigation.
185 Instead of khar va-khazûrâ, the MS. has khôr va-zak-î ras.
the sin of a father owing to a child, when, being given by him to an ill-behaved person\textsuperscript{186} he calls it and, when it comes, there may occur the sin of unlawfully terrifying sheep, and the beast of burden is beaten; and whatever is on the same subject.

60. About bringing\textsuperscript{187} a plant which is a medicinal herb, and whatever is on the same subject.

61. About a sociable feast (ham-myâzdîh) with idolaters, that is, how it is when held authoritatively, and how it is when it is not; and, when one gives the sociable feast, how it is when they are to be considered unhonored, and how it is when they are to be considered more honored even than the Iranians. 62. And about the broken victuals which the idolaters have eaten and drunk therein.

63. About the proportion of meat with the bread in atonement for deprival of food.\textsuperscript{188} 64. About an ordeal which is severe, and one which is not severe; and the evidence of acquittal from the achievement thereof. 65. About the secrets of the religion, and the sin owing to their being disposed (gushûftô).

66. About the sin of speaking evil words to the wives of others. 67. About the extent of the most inferior house, village, community, and province; and that of the most superior. 68. And about what was the mode of residence of Frashostar and Jamasp\textsuperscript{189} in a plundering (lâîshkar) army, and their habits.

\textbf{Hachidakanistan: code of sequestrations (39).}

1. One section is the Hachidakânistân (‘code of sequestrations’), particulars about a statement of seized property, the retention thereof, and how was the confinement of that which was animate; how it is when one keeps it in a shepherd’s dog’s care, and how it is when in the

\textsuperscript{186} Assuming that minênamakô-l stands for apênamakô-l; the copyist having mistaken ap for az, and substituted the Zvarish equivalent min for the latter which he supposed was a separate word.

\textsuperscript{187} Or ‘abstracting.’

\textsuperscript{188} See Chaps. 17.6, 37.11.

\textsuperscript{189} Two brothers who were contemporaries of Zartosht. Frashostar was his father-in-law, and Jamasp was prime minister of king Vishtasp.
sequestrator’s care (hachidakô-dârîh). 2. And when it is a seized horse of the warriors, how to keep it when it is not possible to retain it in confinement of any kind, and the damage which has arisen therefrom; what is the danger to occasion by it, how it is when the shelter (srâyishnô)\(^{190}\) is on all sides, and how it is when on one side; while the trust, when there is shelter, is in the extent of the shelter, how much and of what kind is the shelter. 3. When it is a seized beast of burden, after its coming into the possession of the sequestrator (hachîdak-dâr), for how long he has to order work for the reasoning thought of the herdsman, and how is that of the sequestrator, in like manner, before he quite attains to his share; even through his own reasoning thought the work is authorizedly ordered, and how and in what manner is the ordering of his work. 4. and when the seized animal has offspring, in what mode he has to milk it, as well as the nourishment of young, and whatever is on the same subject; also the sin owing to doing it unlawfully.

5. About the sequestrator when the beast of burden seized comes into his possession, how it is when its special reputation is altered, and how it is when it comes with utility and advantage for him. 6. About the seizer’s keeping a sheep, which is seized, in his flock; that is, how the custom is produced, owing to its milk being for the sacred feast, and the notification of the feasts is owing to the seized\(^{191}\) sheep; when, too, it is not possible to keep it in the flock, what is the mode of confining it; and when it is not possible to keep it in confinement, what he has to do with it. 7. About the wool of a sheep which is seized; that is, how it is when the shearing, is even before the various times specified, and the sin of shearing when it is before the time specified, or one shears when there is no reason for shearing. 8. About the lambing (gurûshîdô) of the sheep seized, and the sin owing to its not lambing.

9. About sheltering (srudanô)\(^{192}\) the seized animal in the most public place in a house, village, community, or province. 10. About the sin of the shepherd when, without saving it for the sequestrator, and through the guilelessness of the sequestrator, he shall carry away a female; and

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190 Av. thrâ.
191 Instead of hachîdakô, ‘seized,’ the MS. has the very similarly written word avêzakô, ‘pure.’
192 Compare srâyishnô in § 2, and srûdan in § 11.
the sin which is owing to the offense as regards unlawfully beating and wounding it, before it is seized for the buyers of meat (khûr-kharânô), and other offenses regarding it. 11. About the time appointed, between the shepherd and the sequestrator, for leading and bringing the female, belonging to the sequestrator, to the place for which the time is appointed; in the case when the shepherd arrives and the sequestrator does not, how that which belongs to the sequestrator is to come into the possession of the sequestrator, and when; when it is the sheep or beast of burden of a sequestrator, how it is to come into the possession of that sequestrator; when the sheep or beast of burden which is seized dies in the possession of the sequestrator, how and how long he has to shelter (srûdan) the young ones (gurûsh) and wool of the same several sheep; and the sin when he does not shelter them, or does it otherwise.

12. About a sheep which is mingled among the flock of any one that is in sequestration, how it is when the shepherd, and how it is when the shepherd’s dog, is its own; and when it is mingled among any flock owing to sequestration, how it is when the shepherd, and how it is when the shepherd’s dog, [who is its own] goes to another flock; how it is when the first flock-owner, and how it is when the second, is its own. 13. About the killing of a seized sheep by a shepherd’s dog for necessary provisions; that is, how it is allowable, and in what mode it is to be done.

14. About him unto whom the sheep or beast of burden which is seized is delivered when it comes into a district; and the sequestrator’s informing the governor of the district, in whose herd the sheep or beast of burden which is seized remains, as to the species, color, and form of it. 15. Watching over a man with sheep, who is in a disabled state of illness owing to a wound received in his duty as regards slaughtering; the case when he is concealed from a passer-by (amat nîhân min vidâr) and there is protection, when he is an eater and there is no protection, when he is not eating and there is protection, and when he is not eating and there is no protection.

193 Perhaps another sequestrator is meant.
194 The first case seems to be that of an unseized sheep in a seized flock, and the second that of a seized sheep in an unseized flock.
195 The words in brackets are supplied by guess, to fill up a blank space left by the repairer of the MS. on one of his patches.
196 Reading va-darand-i denman.
16. About the distraction\(^{197}\) of a sequestrator as regards a sheep or beast of burden which is seized, when it is one out of four varieties,\(^{198}\) and when one out of three; when he nourishes it for half a year, and when for the duration of a year; when that which he obtains is a young one, and when that which he obtains is large, where and what is a shelter for it, and, as to the care of it, how it is when in a grain vault (chigârakô-l), and when it is under a tree; how it is when in a damaged cellar (varkhô-l-i kûshtakô), and how it is when in a cage (panjar-l) which is not incomplete, but is broken, or is not incomplete and is sound, or is complete and sound.

17. About treasure which they find in the surroundings of a dwelling, and that which they find within the limits of the dwelling of any one. 18. About buried treasure when it is found by the side of a road, and the ground is hard, how it is when it is one finger-breadth below, and how it is when it is two finger-breadths; as well as (ham-gûn) when the ground is soft, how it is when it is two finger-breadths below, and how it is when it is three finger-breadths. 19. When it is found within the road, and the ground is hard, how it is when it is two finger-breadths below, and how it is when it is three finger-breadths; and when the ground is soft, how it is when it is three finger-breadths below, and how it is when it is four finger-breadths. 20. When it is in an ascent or descent, there where one turns out from the road, and the ground is hard, how it is when it is below up to the instep,\(^{199}\) and how it is when it is up to the middle of the leg (patîshtan);\(^{200}\) and if soft, how it is when it is below up to the middle of the leg, and how it is when it is up to the knee. 21. when it is in a stream of water, and the ground is hard, how it is when it is below up to the knee, and how it is when it is up to mid-thigh; and when the ground is soft, how it is when it is below up to mid-thigh, and how it is when it is up to the testicles. 22. When it is in a ford through the water, and the ground is hard, how it is when it is below up to the testicles, and how it is when it is up to the navel; and when the ground is

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197 Reading hâzhakô, but it is possibly a contracted form of ayâvakô, 'gain.'
198 If it were allowable to omit this word, âyûînakô, 'variety,' and to substitute 'gain' for 'distraction,' the sentence would stand as follows: 'About the gain of a sequestrator as regards a sheep or beast of burden which is seized, when he nourishes it for one-fourth, when for one-third, when for half a year, and when for the duration of a whole year.' This seems more intelligible than the text as it stands in the MS.
199 Supposing that Paz. âavad is intended for âfrapad.
200 That is, up to the shin.
soft, how it is when it is below up to the navel, and how it is when it is up to the mouth. 23. And when it is in a kitchen (āshkhânô), the middle of a garden (van), or a sheep-fold (pâh-hastô); that is, how it is when it is not a permanent residence (afrâz-mânishnô) of anybody, and how it is when it is a permanent residence. 201

24. About him who nourishes a sheep which is seized; that is, how it is when it is out of his store, and how it is when he nourishes it as it arrives. 25. About a dispute as regards a sheep that is seized, when one person says it was born of the color of the mother, and another one says it was of her form, 202 both being true; or one person mentions a single characteristic truly, and another one mentions many characteristics of it untruly; the cases when they mention its peculiarities otherwise, and in what manner; and whatever is on the same subject. 26. About a sheep 203 seized, which has to pass on through the loftiest places in which there is lawfully shelter; and how there are three years, three existences (ahvôn), three places, nine occasions, and also many other regulations on the same subject.

Ziyanakistan: code of the injured (40).

1. One section is the ziyanakistan (‘code of the injured’), about anything which is animate – and that which is inanimate – injured through lawfully living, giving, receiving, or delivering back; the duty of protection and care for both kinds; the nourishment, extension, sustentation, stimulation, establishment, consolation, and also gratification of an animate being; and the retribution for sin due to unlawfulness as regards the same matters.

2. About an example of a damaged gift, in the case when one gives the thing to a poor (gadâk) person at an appointed time, and when at one unappointed; and in the case when one gives him an increase, where and what is the increase. 3. A decision about a shepherd when

201 The utility of these minute details was probably to determine how long the treasure had been buried, and for what purpose, and whether there was any possibility of the rightful owner being still alive.

202 Reading darand-î denman.

203 Supposing that pês stands for pâh.
they shall bring him back an animal,\textsuperscript{204} when damaged, before its subdivision; what he obtains for the damaged animal when not delivered back at the time of subdivision; when the duty about it is dictated by a religious man, and when he keeps it in his own possession.

4. About property which is inanimate, whose subdivisions, each separately, when one keeps them in use,\textsuperscript{205} and when in reserve (armêstô), are greater and less in value; that is, through so much effecting of penance (avâkanjishnô) worthily, or through so much bringing of interest; and the capital is the same in value, the increase being the growth of dividends.

5. About the reason why the sin of an injured person becomes innocent through not delivering back a damaged article;\textsuperscript{206} and many opinions, on the same subject, are provided for our benefit.

**Vakhshistan: increase code (41).**

1. One section of the last twenty-two is the Vakhshistan ('increase code'), particulars about the progress of increase. 2. About atonement, surrender, and compensation for anything, through dispelling it by compensating, atoning, and surrendering to him whose own it is; the period thereof not being appointed. 3. When he, whose origination of compensation, atonement, and surrender is his own, has appointed the period thereof, the growing of the sin actively, after the appointed time, is increase.

4. About increase\textsuperscript{207} which is active (kardakô), and that which is existent (zîstakô); how it is when the existent becomes quite active, and how it is when both are suppressed (armêstî-aît). 5. About the extraction of increase upon increases which they may occasion up to an equality; where and which it is. 6. About a righteous gift; that is, how it is when overwhelmed by impoverishment, and how it is when its increase still proceeds.

\textsuperscript{204} Probably one sold by him to a butcher.

\textsuperscript{205} For trading, or pious purposes.

\textsuperscript{206} Suffering wrongs without complaint being meritorious.

\textsuperscript{207} As this word is written vakhş (= nás) it is doubtful whether vakhş, 'increase,' or vinâş, 'sin,' is intended; and the context is insufficient to solve the doubt.
7. About the progress of interest (vakhsh) upon effective wealth, when there is interest for it, and the interest thereon accumulates; also that which does not progress; how it is when the debtor (âvâm-hômônd), even on bringing back the wealth, is opulent, and the lender (âvâm nafshman) is opulent on asking for it; how it is when each is not opulent, and the debtor was not opulent on asking for it; and how it is when the lender (âvâm khvêsh) is opulent on asking for it and the debtor is not opulent through the wealth.

8. About where and when the life (zîstanô) of the lender has once passed away, how it is when the loan is to be issued anew at the end of the issue (zihîshnô), and how it is when it has existed in force, through the one issue by the deceased, and the interest accrues. 9. When the debtor passes away, how it is when he puts the interest into the property of anyone through adoption, and how it is when it is the interest of the possessor of the wealth in both worlds.

10. About the peculiarity of retribution, the self-retribution of one liable to retribution for others, and the limit of one’s own retribution. 11. About the penalty (tâvân) of him who, purchasing animals for impregnation, gives each a bad male; when they are not pregnant, and when they may produce; and whatever is on the same subject. 12. About the time of allowing the admission of the male to the beast of burden, sheep, and camel, and the time of consignment to each separate male for whom reception remains; the case when it is the time for admission of the male (gûshn-hilîh), and the case when it is such a consignment as when the period, which is really originating with the admission of the male, has continued. 13. When, on account of no consignment to the male at the proper time, the female goes on unimpregnated, and there is no pregnancy of the cow, mare, camel, sheep, goat, or pig, each separately, how much the penalty is; also the sin they commit.

14. About the camel, mare, cow, or sheep, unto whom there is damaged milk, void of butter (akarag), owing to the appointed time one postpones; also the average and least milk of the mare, cow, goat, and sheep, that is, the measure of their one milking, each separately. 15. About the camel, that is, how much is its production of hair in a year, and the extent that the camel is surpassing therein among cattle; of them is also the ass that they allow to be seized upon for as much value as that of the oxen, and the mode of beating them up. 16. Where and
how it is when the females of the camel and horse are a multiplying (afzûnô) tending to dissatisfaction; the increase even of increases of the ox, sheep, and goat progresses, and of them how much less is the multiplying of the female – which is an increase of in-creases tending to dissatisfaction, where it is extending over them – to be produced than that of the male.

17. The camel which is injured on the road, beyond the end of the appointed time, when they keep it at work unlawfully and the road is bad, when at work unlawfully and the road is good, and when comfortable at pasture, where seizing upon it becomes tending to dissatisfaction in several ways, and they are severally buying it when really invigorated, or at a price.

18. For how much increase of increases he stands up who is buying also an invigorated dog, or pig, at a price; and when it is that the increase and increase of increases remain undeveloped in them, as it does whenever property, an which the interest of the residue and income accumulates, is still for the children of the well-destined.

19. About him whose supplies some one is silently (agópô) buying up, and the seller and important holder is quite bereaved, so that the bereaver has plenty for one deprived of food on a summer’s day, and plenty for him who is so also on a winter’s day (dim-ichîk); also the supplying of mankind and fire lawfully, in the beginning, for a summer’s day and night and that for a winter’s one. 209 20. About clothing when it is that which one strips off for donation. 21. About the penalty for a first deprivation of food, and the sin of it; also the penalty of the second and third, up to the tenth.

22. About a plaint and defense as regards a debt and its interest, and the decision thereon; also how it is when, for keeping up the repayment, debts upon debts are canceled so far as the continuance of interest; and whatever is on the same subject. 23. About the uselessness of supplies which are not authorized by the religion. 24. About buying a slaughtered sheep when the seller is bereaved by the delivery; also to

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208 Paz. aôaanghen, both here and in § 18, no doubt for Av. aoganghem, as in Chap. 20.58, the Av. g and s being much alike.

209 See Farh. Oim, p. 38, ll. 4-8, and compare Chap. 38.13.

210 Reading barâ-zegtalûntakô, which word has been corrupted by the repairer of the MS.
how many sheep, in the two previous years, the increase and increase of increases thereof had specially to attain. 25. About where and what is that which would not conduce to increase, and what is that which would. 26. About the special sin and offense, the use of the milk, heart, and wool, the spreading about which tends to dissatisfaction, the increase of increases, and the good figure of any one sheep, and the regulation of every one.

27. About how the debtor has to announce the nature of the loan, which the lender, through irritation, does not approve; and, when the debtor has provided for a triple issue, when for a double issue, and even when he has for a single issue, the first year is free from begging his own time. 28. About the debtor and what he repays, when each year is announced and he does not assent; and how it happens, as regards the debtor, through many repayments, and all the postponements of the lender.

29. About causing the confiscation (pâdirângarîh) of a human being (gerpîh), and its cessation owing to worldly work, where it is for one month, or, thence onwards, for a second, a third, a sixth, a ninth, or a year at worldly work, and where ii is regarding several human beings; the production of gain which accrues upon that single human being; and what-ever is on the same subject. 30. About the confiscation of a cloak (gudâd) in the winter, and of a skin-bag for holding water (mashkô-î âvdânô) in the summer; about whom they are appertaining to, on the passing by of the first ten nights, where it is after the bringing out of the cloak at the beginning of winter, and of the water-skin at the beginning of summer; or prior to the length of a month previous, severally, to the end of the winter as regards the cloak, and to the end of the summer as regards the water-skin; that is, for how much gain

211 Reading dîl, but the word can also be read sar, 'head.'
212 Supposing that madam stands for maman; the two words being sometimes confounded.
213 Who allows the debtor a longer time for repayment.
214 Literally 'bodily form.' The seizure of a slave of the debtor to work off the amount of the debt is evidently meant.
215 Reading va-sachishnô instead of the very similarly written nikêzhishnô, 'explanation,' of the MS.
upon that one cloak, or water-skin, is the retribution of the confiscator
to whom it is appertaining;\textsuperscript{216} and whatever is on the same subject.

31. About the increase of grains, and that of sheep \textit{with} the progeny,
milk, and wool that they may severally produce. 32. About the
confiscation of clothes and implements by delivering them back to \textit{him}
who specially reckons many \textit{as} his own;\textsuperscript{217} that is, how the produce
(vakhsh) increases when he orders \textit{their} use imperfectly, how it \textit{does}
when \textit{he} does \textit{so} not imperfectly, and how it \textit{does} when he keeps \textit{them}
in inactivity. 33. About the produce of land on which grain is \textit{cast}, and \textit{of}
that on which \textit{it} is \textit{not} cast (va-zak-\textit{i} an-madam ramituntô),\textsuperscript{218} when by
delivery thereof \textit{it} is self-exhausted. 34. And so also the produce of
ornaments of gold and silver, and of red-colored things, with many
regulations on the same subject \textit{and} what is connected therewith.

\textbf{Varistan: ordeal code (42).}

1. One section, the Varistan (\textit{‘ordeal code’}), \textit{contains} particulars of
that \textit{which}, when it becomes manifest in any one, is indicative as to
witchcraft; the bringing of remedies for the person who is rendered
sickly by a wizard; the execution of the wizard, what the religious rite is
in the legal proceedings, \textit{and} the case when \textit{there} is a religious rite in
the legal proceedings. 2. About the case when, for want of legal
proceedings, he is executed without the religious rite; and what it is
when\textsuperscript{219} he dies through his own destruction of someone.

3. About the accomplishment of an ordeal by which, through the
power of the spirit, \textit{there} arises a manifestation of acquittal \textit{or}
incrimination of those maintaining inconsistencies as to witchcraft,

\begin{itemize}
\item \textsuperscript{216} This seems the more probable meaning if we are to understand that the confiscation
\hspace{1em} has been actually carried out at an improper season; but, if we suppose that it is
\hspace{1em} avoided on account of the season, it would be better to translate as follows: 'For how
\hspace{1em} much gain upon that one cloak, or water-skin, is the confiscator, to whom it is
\hspace{1em} appertaining, to be compensated.'
\item \textsuperscript{217} Possibly referring to the seizure of articles sold by a dealer, but not paid for.
\item \textsuperscript{218} The form an of the negative prefix is here used because the Zvarish an-madam is
\hspace{1em} replaced by the Paz. an-avar in pronunciation.
\item \textsuperscript{219} We should probably read ‘and about the case when,’ supposing that maman stands
\hspace{1em} for madam, the reverse of what occurs in Chap. 41.28.
\end{itemize}
destroying a righteous man, or other concealed instigations of sin; the time of its performance, and the place of hurtfulness of its continuance. 4. About the place of accomplishment; in what manner is the selection (fragârdanô), limitation, and preparation of the abode in which the ordeal is performed; that which is to be carried forth to that abode, and that of which the carrying thereto is to be avoided; who is to be admitted to that abode, and who is not to be admitted; and that which, when it occurs there, is a disturbance of the work, they separate (vanjend) therefrom.

5. About those belonging to the place of ordeal (varistânîkân) and other officials there, the rites and customs therein, the ceremonial to be celebrated in the abode, and the invocation of the sacred beings for assistance. 6. What is the mode of performing the hot and cold ordeal; how is the leading forth of the accomplisher thereto, and of what Avesta is their uplifted recitation; how is the accomplishment of the hot and cold ordeal, and the manifestation of the acquitted and incriminated thereby; and many statements (gôkân) on the same subject.

Section six: miscellaneous (43).

1. One section is miscellaneous: about having sought an assistant who is brought, that is, in what mode it is proper; and the payment of an assistant who is a member of the community (dâhm), and also that of a foreigner (an-Aîr), in the same affair. 2. About how the coming of a man to confinement and fettering is through his own wealth, and whatever is on the same subject. 3. About confession through one, two, and three statements; and whatever is about it. 4. About the contempt of a disciple for a priestly master, which is an annoyance to him; the property belonging to the master, and the squandering that occurs in it.

5. The sin that is its own penalty through being liable to penalty, and the transgressor whose penalty is owing thereto; when they would

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220 That is, while there is no evidence of the crime beyond the suspicions, real or assumed, of the accusers.

221 The contradistinction here indicated between dâhm and an-Aîr is an important confirmation of Geldner’s definition of Av. dahma as 'Vollbürger oder Mitglieder (see Studien zum Avesta, 1882, p. 14).
unlawfully bring a penalty upon one liable to penalty, or one thereby inflicts a penalty upon him, of which one is aware that he is not capable (patûkô); and the time which one liable to penalty has for the payment of that penalty of his is until his attaining to opulence, when, after the appointment about the penalty, he becomes capable of an atonement. 6. About the accumulation (ganjîh) of sin through the expedients of the wrathful (garmakân), which are connected with much destruction of the righteous. 7. About the sin owing to which, among those that are wrathful, he who has drunk from a well on a road, or path, conceals the water for the sake of concealment.

8. About the sin of a judge who pronounces the sinner to be in innocence, and the innocent to be in some sinfulness. 9. About a judge acquainted with the law for ten years, him who is for eleven, him who is for twelve, him who is for thirteen, him who is for fourteen, and him who is for fifteen that is, their decisions, each separately, on several specially prominent objects of acquaintance with the law, as regards decision and judgment.

10. About a daughter whose religious control, during the life of her father, resides in her mother for the joint life of the mother, but for the authorized giving her away there is the father. 11. About a daughter who is unprovided with a husband, and who has no father and no mother, nor yet any of the brothers of the departed parents, and it is not even allowable to give herself away into guardianship by a husband.

12. About property which is bequeathed by will on passing away; that is, how it is when given and how it is when it does not exist. 13. About the privilege of a father; in giving property to his children according to his wish, and a son who is irreverent towards his father, so that some of the property of the father goes to the worthy mother; also when they would make irreverence towards the father the imputed characteristic (bâkht nîshânî), where a decree about the property of the father is decided upon; and whatever is on the same subject as regards the extent of irreverence of the son towards the father, and the sin of it.

222 See Chaps. 20.74, 22.21.
223 Reading râî instead of là, 'not.'
224 As aêgh also means 'where,' it is rather uncertain whether the irreverence is supposed to be the cause, or the effect, of the special provision for the mother which afterwards becomes a source of litigation.
14. About the sin of a son\textsuperscript{225} who is accepted, when he recoils from that acceptance; the accepter of a living, or even a departed, father is \textit{so} because it is the will of the people, and also \textit{for} the worldly fame of a soul of the departed; and the ceremonial \textit{and} obeisance are, moreover, for those of them within their own dwelling, owing to letting forth their generosity, and they shall provide them.

15. About the production and arising of even that property which a liberal person has not seen, if there be any one who\textsuperscript{226} has not lived liberally.

16. About the production \textit{and} arising of something of the property of a damsel, even when she gives it by design only to him who \textit{is} worthy.

17. About a damsel whom an idolater (deviyast) carries off from her own master, \textit{and} would give to a Mazda-worshipper; that is, how it \textit{is} justifiable for the Mazda-worshipper, \textit{having} had that damsel in \textit{his} possession, to seek a son, by \textit{her}, so long as the guardianship of the woman is with that man. 18. About a mother being guardian over a living father, owing to their \textit{having} a son. 19. About the proper completion of a provision – that was for the decision of the supreme judge, \textit{on} various statements, and was never otherwise – which is the provision \textit{of him} who is a high-priest of the religion.

20. About the sin of a father through not satisfying the menstrual excitement of a daughter who \textit{has} attained the capability of \textit{having} a son (berman radîh); what it is when, through not satisfying the menstrual excitement of the daughter, he \textit{is} sinful; and how it is when the daughter herself is sinful; also the symptoms of attaining the capability of \textit{having} a son.

21. About where \textit{and} which is that sin on the committal of which inadvertently \textit{one} attains to deliverance thus, when it comes to his knowledge it \textit{is} through a determined renunciation it goes away from \textit{its} source; \textit{also} which is that committal inadvertently which does not occur through him who is intelligent. 22. About the four more heinous forms of demon-service (shêdâ-yazhakîh), and the three worst sins wherein they shall perform them; the ten \textit{existences} that are furtherances, and the nine that are destroyers, \textit{of} the world.

\textsuperscript{225} An adopted son must be meant.

\textsuperscript{226} Supposing that \textit{min} stands for \textit{mûn}.
23. About a true statement through which, when one utters it he is wicked and worthy of death. 24. About driving the bestowable benefit of the spiritual existence away from the world, when he who is destroying a righteous man walks openly in the world; how one section of the spirit’s earth is that of a people\textsuperscript{227} destroying the righteous man, and the complaint of the spirits of fire, water, and plants, owing thereto: also how the bestowal of the allotment of a leading man is upon his inferiors. 25 About the three kinds of righteous men; one that is greater than water and earth, animals and plants, one that is equal to them, and one that is less; and what is the arrangement of – as it were – the conjoined formation of those who are somewhat outside of the three kinds.

26. About the grievous bridge-judgment for carrying forth dead matter to water, or to fire, with which there is evidence; and the heaviness of the spirit due to dead matter in the water. 27. The good work of him who brings the dead matter\textsuperscript{228} of man or dog, or that of the serpent or frog, out of the water. 28. About the destruction of the serpent and frog, and other aquatic noxious creatures, in the water when it is only thus possible, and carrying them out from it when it is possible. 29. About the gratification of the spirit of the world, and the vexation of the demons, owing to the destruction of them.

30. Where and what are the tokens of the good\textsuperscript{229} management and well-operating drinking-party (tôsh-tîh) of a neighbor not of the same district (ahamshatrô nazd). 31. About the sin of him who, after joining a drinking-party from sunset (hû-frâshmôk-dâdô), pulverizes the road (râh tekhnunêdô), keeps the door opened, and would unlawfully make an uproar.

\textsuperscript{227} Some neighboring nation of unbelievers is probably meant, such as the Byzantines; as we must always recollect that the compiler is summarizing the contents of the Pahlavi commentary written in Sasanian times (see Chap. 1.3).

\textsuperscript{228} See Chap 27.4. It appears from this section that the dead matter of an evil creature, such as a snake or frog, was considered to pollute the water as much as that of a good creature. § 28, however, admits the expediency of killing noxious creatures in the water when it is impossible to take them out beforehand; and this is in accordance with Vd. 5.35-38 (W.) which teaches that an apostate defiles no one when dead (any more than a dried-up frog that has been dead a year), because he defiles while living. This rule was evidently intended to remove all scruples as to killing such creatures, but it applies to them only when recently killed; hence the necessity of removing them, from any place liable to pollution, as soon as possible after death, common sense being preferable to logical consistency.

\textsuperscript{229} Supposing that vûp stands for khûp.
32. About Ohrmazd having produced the bodies and members of animals – through having created the body of the sole-created ox with satisfaction, as assistance for mankind – because they are repeated for protection, and also for the ceremonial for sacred beings specially declared 33. About the reason of making offerings (aûstôfrîdô) to the sacred beings, for the increase of power of the allotters of destiny in the allotment of destiny; the connection of that acknowledgment (padîrishnô) and of the benefit and advantage of the recompense thereof; the proper maintenance of that acknowledgment, through the means and efficacy of the spiritual bridge-judgment of sin, and the fear of worldly disaster and harm from not properly maintaining the perpetual acknowledgment in force (dên patûkîh), and from the setting up even of ruin thereby; the reasonable control of the offering to each one of the sacred beings therein is for the skillful member of the community (hûnarîk dâhm) of whatever kind, and is not produced by entrusting the consecration to the violent, more particularly to those whom one specially enumerates; the sin and retribution owing to having given it to those who are of that class; and more upon the same subject.

34. About the damage and injury of the world owing to greed (âzhô) and its fellow-miscreations, and him who is their supporter and abettor, the idolater (deviyastô), also the wolf of many kinds and noxious creatures of various species; because the occurrence of their fiendishness is due to the original fiend, and the means for strengthening their fiendishness are derived from the destruction of all mankind and the other primary worldly creations which are aiding mankind. 35. Advice to mankind about smiting and destroying the evil domination (dûsh-khshasarînîdanô) of the world by those injurers, and the merit manifest for themselves therein; the object and spiritual reward for smiting and killing each one of the wolves and noxious creatures, and, as regards the same reward, the perfection of that for destroying a two-legged wolf; and whatever is on the same subject.

36. About advice as to not reverencing the evil spirit and demons, whereby the observing (var'zhô) of the several ceremonies and gratifications of the sacred beings would be more particularly irregular in any manner whatever, and the damage and harm owing to those who

230 A term applied to an idolater.
are irregular and ill-observant, through being inclined for that irregularity and ill-observance, would become an oppressive presidency (padgâhih) of the demons over the creatures; also the vice of clamorous talking (drâyân gôgîh)\(^{231}\) and the damage owing thereto, and the pleasure of the demons due to the same and other things which are irregular. 37. Advice about the reason, habit, and primitive practice of not chattering, and other good customs, during eating and drinking; the gratification of the sacred beings owing to that primitive practice of good customs by mankind, and the unself-devoting (a-khvêsh-dâk) is he who is not maintaining it.

38. Through the ceremonial of which sacred being is the greater welcome (mâhmânôtarih) of a high-priest and of any good work of each one of the five periods [[gahs]] of the day and night; the reward and advantage owing to celebrating the ceremony of each of them separately in its own period, and also other means and regulations in the same statement.

39. It is righteousness that is perfect excellence.

**Nask 19: Vendidad [Jud-dew-dad] (legal) (44)**

*Corresponding with the contents of fargards 1-11, 13-22.*

1. The Vendidad\(^{232}\) contains particulars of Ohrmazd having produced the pleasure of mankind by that place where they specially made a residence, and the advantage from the same production.\(^{233}\) 2. About the

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\(^{231}\) Whereby the devotions are disturbed, or rendered ineffectual.

\(^{232}\) Corresponding to the nineteenth word drigubyô, in the Ahunwar, according to B.P. Riv.; but it is the twentieth Nask in other Rivâyats. In the Denkard its name is semi-Zvârish, either Gvît-shêda-dât or Vik-shêda-dat, the Av. dâta vidaêva, “law opposed to the demons.” In the Rivâyats it is called Jud-dêv-dâd, Vendîdâd, or Vîndâd, and is stated to consist of twenty-two kardah, or fargards, the number it still contains. It is generally considered that the Vendîdâd now extant is a collection of fragments, but it is evident, from the close correspondence between the author’s description and the present contents, that this fragmentary state of the text existed in his time; and there is every probability that any mutilation that exists in the text occurred before Sasanian times. The author, however, sometimes omits to mention subjects that are repeated, so it is just possible that some of these repetitions are of later date. He also makes no allusion to the twelfth fargard (see § 51 n).
formation of sixteen perfect places specially enumerated, and also the
adversity which has happened to each separately. 234

3. About Ohrmazd’s disclosing the religion first among mankind to
Yim [Jamshed]; its non-acceptance by Yim [Jamshed] owing to
attachment (asrunoîh) to the religion of the ancients; and the
acceptance of other things to develop, extend, and improve the world
thereby. 236

4. About the reason of the needfulness of making the
enclosure that Yim [Jamshed] made (var-i Yim kard), the command and
instruction by Ohrmazd to Yim [Jamshed], the making by Yim
[Jamshed] just as Ohrmazd commanded and instructed, and whatever
is on the same subject. 237

5. About what the comfort of the spirit of the earth is most owing to,
what its discomfort is more particularly owing to, and from what its
greatest gratification has arisen. 238

6. About the sin of pollution owing to carrying a corpse by a single
person, relating, however, to that which a dog has not seen. 239

7. About the food, clothing, and place of him who becomes polluted and
worthy of death through a corpse, on account of carrying it alone (aevako-barih
rai). 240

8. About how the several precautions of mankind and other pure
creatures are taken, as regards a corpse which has become polluted by
another corpse. 242

9. About the pleasure of the spirit of the earth owing to sowing and
tilling, and its vexation owing to not sowing and not tilling; the blessing
upon the sowers, and the advantage and merit owing to sowing, on
account of particulars about the nourishment and protection of the

233 Vd. 1:1, 2 (W.).
234 Vd. 1:3-20.
236 Vd. 2:1-19.
237 Vd. 2:22-43.
239 Vd. 3:14; the latter clause referring to the commentary on Pahl. Vd. 3:48 (Sp.).
240 Vd. 3:15-19.
241 The person polluted in this manner being considered as unclean as the corpse itself.
242 Vd. 3:20, 21 and perhaps some commentary on Pahl. Vd. 3:71 (Sp.) now lost.
religion thereby.\textsuperscript{243} 10. About the destruction of the demons which arises from the sprouting, growing, and ripening of corn; and the good success of mankind from the eating of it.\textsuperscript{244}

11. About the sin of burying a corpse through sinfulness, and for how much time is the uselessness of the ground in which the burial may be performed.\textsuperscript{245} 12. About the power of the good religion for wiping away sin from human beings.\textsuperscript{246}

13. About the sin of deceiving by an avaricious person (pashtō) as regards what he has consumed and given, and the grievousness of other breaches of promise; the danger, even in the worldly existence, from maintaining him, and the retribution it is important for him to make.\textsuperscript{247}

14. About where there is steadfastness in the religion there is also a manifestation of this: when one becomes liberal – as to every benefit that exists for him – towards those of the same religion who come forward with a request.\textsuperscript{248} 15. About the extent of sleeping in the day and night, and other matters as to occupation which occurs daily.\textsuperscript{249}

16. About the grievous sinfulness of having taken a false oath, so that, apart even from the testifying retribution of the property, the oath taken thereon has also an efficacy very much for the accusers, which, on account of Mihr,\textsuperscript{250} Srosh, and Rashn, is an awful destroyer and adversary for one’s own person, wife, child, and property; also the grievous bridge-judgment which is an appendage to one’s own soul.\textsuperscript{251}

\textsuperscript{243} Vd. 3:23-31.
\textsuperscript{244} Vd. 3:32, 33.
\textsuperscript{245} Vd. 3:36-40.
\textsuperscript{246} Vd. 3:41, 42.
\textsuperscript{247} Vd. 4:1-16.
\textsuperscript{248} Vd. 4:44.
\textsuperscript{249} Vd. 4:45.
\textsuperscript{250} Av. Mithrō, the angel of the sun’s light, friendly to man, and, hence, insisting upon the fulfilment of every promise (mithrō). He is supposed to keep an account of all breaches of promise (see Dd 14:3), and to mediate between the departed soul and its accusers (see MX 2:118), in doing which he co-operates with the angels of obedience (Srōsh, see Chap 9 3 n) and justice (Rashnū, see Chap 20, 153 n) who estimate and weigh its good works and sins, and decide upon its fate at the bridge of judgment.
\textsuperscript{251} Vd. 4:46, 50-55.
17. About the sin of bringing firewood, with which dead matter\textsuperscript{252} is mingled, to a fire; and this too, that is, how and when one is innocent therein.\textsuperscript{253} 18. About a ditch (joj), which is not always a stream (navo), when the water has to pass through it, and also that which is always a stream, when one wants to increase the water therein, how often and how one has to inspect them for fear of dead matter having been there.\textsuperscript{254}

19. About death which is by reason of water or fire, and does not occur through the supremacy of water or fire, but is owing to the demons.\textsuperscript{255} 20. About the great advantage owing to rain, and connected with raining on dead matter and the bodily refuse\textsuperscript{256} of depositories for the dead.\textsuperscript{257} 21. About the greatness and goodness of 'the law opposed to the demons'\textsuperscript{258} for cleansing, as compared with other utterances.\textsuperscript{259}

22. About pollution owing to bodily contact (ham-kerpakih) with a corpse, and to bodily contact with him who is in bodily contact with a corpse.\textsuperscript{260} 23. About the wicked villain who is an unrighteous apostate alive, and abstaining from association (avakih) \textit{with him.}\textsuperscript{261} 24. About how long is the time of pollution of a house in which a dog or human being passes away, the carrying away theretofore of anything going thereto, and the avoidance of it; the place into which any one goes out, the feeding, and other things in that house within three steps, and whatever is on the same subject.\textsuperscript{262} 25. About a woman whose child dies in the womb, and which becomes dead matter; and whatever is on the same subject.\textsuperscript{263}

\textsuperscript{252} See Chap. 27:4 n.
\textsuperscript{253} Vd. 5:1-4.
\textsuperscript{254} Vd. 5:5-7; but the last clause refers to a Pahlavi commentary found only in the manuscripts.
\textsuperscript{255} Vd. 5:8, 9.
\textsuperscript{256} See Chap. 19:3.
\textsuperscript{257} Vd. 5:15-20.
\textsuperscript{258} The Vendidad itself, see § 1 n.
\textsuperscript{259} Vd. 5:22-25.
\textsuperscript{260} Vd. 5:27-34.
\textsuperscript{261} Vd. 5:35-38.
\textsuperscript{262} Vd. 5:39-44 (W.), and commentary on Pahl. Vd. 5:134 (Sp.).
\textsuperscript{263} Vd. 5:45-56.
26. About useless and polluted clothing, that which is cleansed for six months.\textsuperscript{264} 27. About the grievous sinfulness of irregularly letting forth clothing, as much as a single double hem,\textsuperscript{265} upon a corpse.\textsuperscript{266}

28. About how long is the time of the uncultivated state of the land – free from admitting water and being sown – on which a human being or a dog passes away; the inspection of the whole land on account of the risk of dead matter having been there, and afterwards admitting water upon it; the sin when, through not exploring, dead matter is in that place, and the water comes on to it, and whatever is on the same subject.\textsuperscript{267}

29. About how to bring a corpse out of the water, the extent of the pollution of the water around the corpse, the purity after bringing away the corpse from it, and whatever is on the same subject.\textsuperscript{268} 30. About where the bodies and bones of the departed are deposited, and whatever is on the same subject.\textsuperscript{269}

31. About how soon is the rushing of the fiend of corruption (druj i nasush) upon a human being or dog that has passed away at the appointed time, and upon one who has done so before the appointed time through the defectiveness (ahugagih) of the worldly existence; where the clothing of this one is which is useless, and which and how is the washing of that which is for washing.\textsuperscript{270} 32. About the heinous pollution and grievous sinfulness of devouring dead matter, or of bringing it to fire or water through sinfulness.\textsuperscript{271}

\textsuperscript{264} Av khshvash maunghô; Vd. 5:57-59 (W.), and commentary on Pahl. Vd. 5:167 (Sp.).
\textsuperscript{265} Pâz dhôvana which is here assumed to be equivalent to Pers. dô bun. It is probably a reading of the Pahlavi word \textsuperscript{272} or \textsuperscript{273} in Pahl. Vd. 5:169, 172, which has been variously read as jûjan, “a dirham,” dûkô, “a spindle,” or yûkô, “a rag;” the last of which would best suit the context here.
\textsuperscript{266} Vd. 5:60-62.
\textsuperscript{267} Vd. 6:1-9.
\textsuperscript{268} Vd. 6:26-41.
\textsuperscript{269} Vd. 6:44-51.
\textsuperscript{270} Vd. 7:1-5, 10-16. Nothing is said about 7:6-9, 17-22 (which passages are merely a repetition of 5:27-30, 57-62), but this omission may be owing to the fact that these passages are so abbreviated in the MSS. as to be easily overlooked, especially by a reader of the Pahlavi version only.
\textsuperscript{271} Vd. 7:23-26.
the demon-produced terror, the spider and locust, sickness of many kinds, and much other evil, which become threatening in the world owing to the formation of dead matter. 34. About how to cleanse wood, corn, and fodder from the dead matter which comes upon it.

35. About medical treatment with spells, the knife, and herbs; how to test a medical man, the fee for curing, and whatever is on the same subject. 36. About the place on which a corpse is fettered (garovî-altô), and also that in which it is buried through sinfulness; and in how much time it becomes pure, in each case separately. 37. About the much lodgment of the demons there where a corpse is buried (nikân), and the merit of laying open (âshkârinûdanô) the place of burial (nikânîh) of a corpse.

38. About the duration of not drinking by a woman who has miscarried (visistako); also her not feeding on the liquid of that which is watery food. 39. About the washing of a metallic, stony, or any other cup-like article, upon which dead matter has come, and which is not

272 Pahl. tanand va mâk (= mêg), evidently equivalent to the Av. sûnô madhakhayausca of Vd. 7:26, which are rendered by tûn mêgo-c in the Pahlavi version. The identity of Av madhakha with Pahl. Madag, or mêg, Pers. maîg mala’h “a locust,” has long been recognised (see Darmesteter’s Études Iranniennes, II, p. 199). But the meaning of Av. Sûn = Pâz tûn has been merely guessed to be “a mosquito;” the Avesta word having been transcribed as sîn or sin, in the prose Sad dar 72:2, and explained by the Persian gloss pashah, “a gnat or fly,” by some copyists, while others have read san (for sin) and have substituted its synonym sâl, “a year,” or have read bîsh, “a poisonous herb,” instead of pashah. With regard to the word tanand, “spider,” in our text, it may be observed that it has descended from much older copy of the Pahlavi Vendîdâd than any that could have been consulted by the author of the Sad-dar, and it is easy to see how an original Pahl. tanand, could have been read in Pâzand by later copyists of the Vendidad.

273 Vd. 7:26, 27.
274 Vd. 7:28-35.
275 Vd. 7:36-44.
276 Vd. 7:45-50.
277 Vd. 7:51, 52, 55-59, which refers to tombs and mausoleums (uzdaêza uzdishta) and not to the legal dakhmas, or depositories for the dead. §§ 51, 52 are described after the others.
278 Vd. 7:60, 67-71. The contents of 7:61-66 are not mentioned, being abbreviated in the MSS. as a repetition of 5:46-51.
pronounced useless. 279. About the animal (gospend) that has eaten dead matter, and the plant with which dead matter is mingled. 280. About the sin of holy water being brought to water which is tainted with dead matter. 281.

42. About the house (khánô) in which a dog or a human being passes away. 282. 43. About how large and how one has to make the vault (katakô) for the sake of a corpse in a dwelling (mân), carrying the corpse to it, when the time comes to expose and avoid it, and whatever is on the same subject. 283.

44. About the baseness (garash) and grievous sinfulness of the decree (vijîrîh) of death, unnatural intercourse [sodomy]. 284. 45. About a dry corpse which has been dead throughout a year. 285. 46. About the merit of having brought unto purity a corpse-burning fire, a fire burning bodily refuse, or of an encampment (sarây-îcô); 286 also those which artificers, each separately, keep in use one has to secure, when the work is done, for the appointed fireplace (dât-gâs, i.e. Dadgah). 287.

47. About washing the polluted who have been in bodily contact with a corpse, or moving it; divers preferences as to the purifier, the rite of washing, and the reward of purifiers, worldly and also spiritual. 288. 48. About the shining of the sun, moon, and stars alike discontentedly upon the polluted. 289. 49. About the gratification of all the creatures of Ohrmazd by the purifier, when he produces purification for the polluted and suchlike beings (ângunî-âîtôân); also his reward. 290. 50. About the
strength and aid which are given to the fiend of corruption (nasûš drûjô) by him who does not understand purifying, and yet would accomplish it; also the sin thereof at the bridge of judgment [Chinwad].

51. About the triumph of the Yatha-ahu-vairyo in smiting the fiend and in healing.

52. About the species of dogs; the worthiness of the shepherd’s dog, the village dog, and others also; how to maintain and nourish (srâyinidanô) them with nourishment, and the sin owing to killing or even improperly maintaining them, each separately; and whatever is on the same subject. And this, too, when a dog becomes useless (abôn) or hurtful, what is to be done with it, and how it is to be kept.

53. About authorisedly killing the dog-wolf.

54. About the thirty-one dispositions among dogs, which are just as among the three special professions and divers others of five descriptions.

55. About the grievous sinfulness of killing a water beaver [*otter], and statements (gôkân) of the penalty.

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292 Vd. 9:47-57.
293 The Ahunvar formula is so called from its first three words (see Chap. 1:7 n).
294 Vd. 9:45, 46, 10:1-20, 11:1-20 may probably be all alluded to in these few words; but nothing is said about the twelfth fargard. This omission is singularly in accordance with the fact that the same fargard is omitted in all very old copies of the Vendîdâd with Pahlavi version, in which, although the fargards are numbered, the thirteenth immediately follows the eleventh. The Kopenhagen MS. No. 2, in which the twelfth fargard occurs with a Pahlavi version, is said to be a revision of the Vendîdâd text compiled in the last century, and other copies of the Pahlavi twelfth fargard have been derived from this revised text. The omission of this fargard in all the old MSS. cannot be satisfactorily attributed to the loss of some folios in an older copy, because no fargard is likely to fill exactly a certain number of folios; the loss must also have occurred very shortly after the last revision of the Pahlavi text, to account for the author of the Denkard not finding the Pahlavi of this fargard in the ninth century.
296 Vd. 13:29-38.
297 Vd. 13:41-43.
298 Vd. 13:44-48 which detail the thirty-one particulars in which dogs resemble people of eight avocations, three of which are the professions of priests, warriors, and husbandmen.
299 Av. udra is “otter”, not “beaver”, and so corrected in second edition of Darmesteter’s translation; so also Kanga and others.
57. About the sin which gave an Iranian to foreigners (an-Aîrânô).\textsuperscript{301}  
58. About the sin for those three\textsuperscript{302} males who have debauched a woman who is pregnant, or the wife with a child at the breast, or a daughter of others; and the sin owing to similar sin.\textsuperscript{303}  
59. About the guardianship and nourishment which it is important to provide for a child that is seen to be improperly protected, or for a dog when it is born without a guardian; and whatever is on the same subject.\textsuperscript{304}

60. About menstruation, the heinousness of its pollution, and how much one has to abstain from it.\textsuperscript{305}  
61. The cleansing from the menses, the time of the cleansing, and the nature of the cleansing of any person or thing polluted by the menses, or that which becomes inefficient thereby; and whatever is on the same subject.\textsuperscript{306}  
62. And about the grievous sinfulness of having sexual intercourse with a menstruous woman.\textsuperscript{307}

63. About the deadly bridge penalty of those who have not sustained the judges.\textsuperscript{308}  
64. About the care of the hair and nails, and the sin owing to want of care.\textsuperscript{309}

\textsuperscript{301} Vd. 15:2.  
\textsuperscript{302} Reading val zak 3, but it may be val zak-aê, “for the other.”  
\textsuperscript{303} Vd. 15:8-16.  
\textsuperscript{304} Vd. 15:17-45, though the last clause may include the remainder of this fargard.  
\textsuperscript{305} Vd. 16:1-7, 13-16, also 15:7.  
\textsuperscript{306} Vd. 16:7-12.  
\textsuperscript{307} Vd. 16:17.  
\textsuperscript{308} Vd. 16:18 = 17:11.  
\textsuperscript{309} Vd. 17:1-10.
65. About the apostasy of him who is bringing a mouth-veil, a vermin-killer, various sacred twigs, or a goad or scourge which is exceptional, and maintains that it is that which is necessary. 66. About the disapproved one, and the bridge-judgment upon him, who sleeps on through the whole night, so as not to accomplish his proper duty. 67. And the approval and reward of him who does not sleep over religious observances, so as to accomplish his proper duty. 68. About the progress of secretly-advancing ruin through that exhibitor of evil religion who wears no sacred thread-girdle [kusti], and his not wearing it as it were by law.

69. About the proper duty and great value of the Parodarsh bird, and the great good work that gives it a morsel of meat which is the size of its body, the liberalization of the primitive temperament through righteousness for the righteous man. 70. About the hurry of the fire for kindling for the untroubled watching of the night, and the merit

310 Pahl padâm (Av. Paitidâna, Pâz penôm). It “consists of two pieces of white cotton cloth, hanging loosely from the bridge of the nose to at least two inches below the mouth, and tied with two strings at the back of the head. It must be worn by a priest whenever he approaches the sacred fire, so as to prevent his breath from contaminating the fire.” (Haug’s Essays, p. 243, note 1.)

311 Av. khrafstraghna, an implement for killing snakes and other noxious creatures; it may be made of any material, but a leathern whip is recommended.

312 Av. baresman, a bundle of slender rods, formerly twigs of particular trees, but now thin metal wires, usually from five to thirty-three in number according to the nature of the ceremony. These rods are tied together by a central girdle passing three times round them and knotted just like the sacred thread-girdle [kusti] round the waist of a Parsi; but this girdle is formed of six thread-like ribbons split out of a leaflet of the date palm and twisted together. The bundle, when properly purified, is laid upon the crescent-shaped tops of two adjacent metal stands [mah-rui], whence it is taken up by the officiating priest, to hold in his left hand during certain recitations.

313 Av. aštra and sraosha-carana, implements for scourging and punishing sinners and criminals.

314 Vd. 18:1-4.

315 Vd. 18:5.

316 Vd. 18:6.

317 Vd. 18:8-10.

318 “The foreseer” of dawn, an epithet of the domestic cock.

319 Pahl. râdinîdanô-ī mûnak-î kâdmon.

320 Vd. 18:13-17, 23-26, 28, 29.
owing to law- fully kindling it; also the blessing of the fire on mankind, when pleased and untroubled.321

71. About the four special sins by which the fiend322 receives vigorous pregnancy, and the atonement for each separately.323 72. About the grievous sinfulness, trouble, lamentation (navîkîh), and harm that proceed from a courtesan; also the advantageousness of her destruction.324 73. About the retribution for the sin of having sexual intercourse with a menstruous woman.325

74. About the combat (kûshišnô) of the evil spirit with Zartosht, the victory of Zartosht therein, and whatever is on the same subject.326 75. About Zartosht having inquired of Ohrmazd how, and by what means, one has to confound the evil spirit and other demons, and his reply.327 76. About the gratification of Vohuman, the archangel, owing to the washing and bringing back to use of polluted clothing; also praise unto Ohrmazd for his narrating the care of the clothing.328

77. About the reward which they give up to a human soul for the sake of kindness, and whereto and how is the attainment to exaltation of him who is given it.329 78. About the going of Vohuman to meet the souls of the righteous, the notification of their position, their announcement for reward, and the contented progress of the souls of the righteous to their [home],330 to the throne of Ohrmazd and the archangels, which is made of gold.331 79. About the terror of the demons owing to the scent of the righteous, and the fear that arose among them owing to the birth of Zartosht.332

321 Vd. 18:18-22, 26, 27.
322 The Av. Druj is feminine.
323 Vd. 18:66-76.
324 Vd. 18, 60-65.
325 Vd. 18:66-76.
326 Vd. 19:1-10.
327 Vd. 19:11-14.
330 This word, méhan (Av. Maêthana), has been omitted by the repairer of the manuscript, when noting, on his patch, the words he had cut out.
331 Vd. 19:31, 32.
332 Vd. 19:33, 43-47; no notice being taken of the invocatory passage 34-42.
80. About the great powerfulness of plants of a poisonous character for the forcible keeping away of much adversity; the production of entire species (pûr sarâdakô) of plants by Ohrmazd for the curing of the creatures from disease (ayôyakîh); the success of the Gaokerena plant – which is the white haoma – in curing, as compared with other plants; and the diligence of Airyaman in the medical treatment of the world.

81. Information about the ritual (nirang) through which the violence of the fiend was minimized at the original creation; and the great powerfulness of the Airyaman supplication, the Ahunwar, and other Gathic Avesta, for restraining the demons from destroying the world of righteousness.

82. It is righteousness that is perfect excellence. It is the excellence of righteousness that is perfect.

Nask 20: Hadokht (gathic/religious) (45)

Recital of Ahunwar, high-priests, 21 chieftainships, duties at periods of the day, season-festivals, superiors, membership of the community, prayers at eating, recitations, invocation, devotion; (§10) good attributes and qualities, diligence, righteousness, the chief resource of the creatures, sayings full of humility.

333 Pahl. bîš ’cîhar, Av. vištçithra.
334 Reading nîrûgîk which suits the context better than nîrangîk, “ritualistic.”
335 Av. gaokerena, a mythical tree, or plant, supposed to grow in the ocean, where it is guarded by ten enormous fish, and, at time of the renovation of the universe, the elixir of immortality expected to be prepared from its twigs mingled with the fat of a mythical ox (see Bd 9:6, 17:1-6, 27:4, 30:25).
336 Av. Airyaman, a spirit whose powers of healing, chiefly spells, are celebrated in Vd. 22; and who is invoked in Y. 54, a spell [manthra] that concludes the recitation of the Gathas.
337 The Airyema-ishlyô (Y. 54), or invocation of Airyaman, quoted in Vd. 20:11, 21:20, 22:23.
338 See Chap. 1, 7 n.
339 Y. 46:7 and 44:16 b-e which are quoted after the other spells in each of the last three fargards of the Vendidad. [i.e. Kem-na Mazda and Ke verethrem-ja. -JHP]
1. Of the three divisions of the Hadokht, as it exists in its 133 sections, the first is of thirteen sections, and contains particulars about the nature of the recital of the Ahunwar, which is the spiritual benefit from chanting it aloud, and whatever is on the same subject.

2. Advice about selecting and keeping a spiritual and worldly high-priest, performing every duty as to the high-priest, and maintaining even those of various high-priests.

3. About the twenty-one chieftainships, spiritually through Ohrmazd and materially through Zartosht, through which the ceremonial of the sacred beings and the government of the members of the community (dāhmānō rāyūnitārīh) exist. 4. About the duties in the five periods of the day and night, each separately, and the bridge-judgment of him who shouts out in the ceremony of a season-festival; likewise of him who does not provide the preparations for the feast of a season-festival, and who also becomes worried (sūdakō) in other ceremonials of the sacred beings.

5. About how to consider and what to do with a sacerdotal leader and a man of the superior classes (pīšakīkānō), him who atones for unimportant sin, and him who does not atone even for that which is

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341 Corresponding to the twentieth word, dadat, in the Ahunwar, according to B.P. Riv.; but it is the twenty-first and last Nask in other Rivâyats. Its name occurs in the Avesta in the form hadhaokhta, and it is called Hâdukht in the Rivâyats, which also state that it contained thirty kardah or fargards which differs considerably from the number stated in this chapter. Yts 21, 22 are traditionally supposed to belong to the Hâdôkht, but there is hardly a trace of either of them in this chapter. Yt. 11 is also distinguished by the same title.

342 As the total of the 13 + 102 + 19 sections (mentioned in §§ 1, 11, 13) is 134 instead of 133, there must be an error in one of the four numbers given in the MS. This clerical error can hardly have been made in writing 19, and is unlikely in 102, but 133 may possibly stand for an original 134, though the writing of 13 instead of 12 is more probable. The Rivâyats give no assistance in settling this question, as they all divide this Nask into 30 kardah. On the whole, it will be safest to read “twelve” instead of “thirteen” until some better authority becomes available.

343 Compare Yt. 11:3.

344 It is just possible that this may refer to Yt. 21, which, though specially alluding to the recitation of the Ashem vohu, or praise of righteousness, also mentions that of the Ahunwar in its § 4. With regard however to Yt. 22, there seems no possibility of identifying its text with any portion of the Hâdôkht Nask as described in this chapter.

345 See Chap. 29:9.

346 Reading barâ drâyêtô, but it may be barâ girâyêdô, “is zealous.”

347 See Chap. 7:1.
important; and whatever is on the same subject. 6. About the means through which membership of the community (dâhmîh) is prepared. 7. About the manifestation of virtuous manhood, and the merit and advantage from well uttering the words of blessing at eating and drinking food and drink, and from despising the inward talk of the demons. 8. About the recitations at the five periods of the day, the ceremonial invocation by name of many angels in each separately, and great information on the same subject.

9. The worthiness of a man restrained (vandak) by authority, the devotion of life and body to the sacred beings, the good rulers, and their examination and satisfaction; also the blessing and winning words which are most successful in carrying off the affliction that is owing to the fiend. 10. About all-pleasing creativeness and omniscience, every precedence, leadership, foresight, worthy liberality, perspicacity (vênâkîh) and all proper cause and effect of righteousness; the individuality (khûtîh) of righteousness, the opposition to the demons of Ohrmazd’s law, and also much other information in the same section.

11. The middle division is of 102 sections containing particulars about spiritual and worldly diligence, the leadership of the diligent and their mighty means, all the former deeds of righteousness. 12. Righteousness kindling the resolution is the reward of merit, each for each, and is provided by it for that which one mentions thus: – ‘It is the Hadokht which is the maintenance of righteousness, so that it may make righteousness more abiding in the body of a man.’

13. The last division is of nineteen sections containing a trusty remedy, that is, a remedy whose utterance aloud by the faithful is a chief resource (afzârtûm) for the creatures of the sacred beings. 14. Also the nature of sayings full of humility (pûrpâståh), well-favored, most select, and adapted for that which one mentions thus: – ‘I reverence that chief, the beneficent and eminent Hadokht, out of which is the sustainment of the strength of every word of Zartosht they trust in.’

15. It is perfect excellence that is righteousness.

348 Assuming that pešâgîh stands for pêšagîh.
349 Assuming that peš vônâkîh stands for pêš vênâkîh.
Nask 21: Stud-yaasn (gathic/religious)(46)

1. The Gathas of the Yasht,\textsuperscript{350} as the first offspring of the Ahunwar, are a recitation of the source of sources of the religion, and in the compass (parvastârîh)\textsuperscript{351} of the Gathas, every word (mârk) in it is the origin of a word. 2. The word ahû\textsuperscript{352} of the beginning\textsuperscript{353} is of a like kind with ahyâ,\textsuperscript{354} the beginning of the Gathas; the end word, which is vastarem, is of a like kind with vahyô, the end of the Gathas; and the whole – which, though its nature is of one kind, is distributed (vakhtû) in what is selected therefrom – is stored up (avargûdô) in this compendium\textsuperscript{355} of all parts of the Mazda-worshipping religion.

3. Likewise the purport (avorî-hastân)\textsuperscript{356} of its verse (gâh), and the particulars of the primitive Visperad\textsuperscript{357} are to procure homage and

\textsuperscript{350} Corresponding to the twenty-first word, vâstârem, in the Ahunwar, according to B.P. Riv., but it is the first Nask in other Rivâyats. In Chap 1:9, 12 it is called Stôt yasht, "praise-ritual," (Av. staota yêşnya); and Stûd-yasht, or Yasht, in the Rivâyats, which also state that it contains thirty-three kardah, or zûrat. In Sls 13:1 we are told that Visâi ve-ameshâ-spentâ (Y. 14:1) is the beginning of the Stôtan-yasnô; and if we look for its end, we find Y. 58, 59 both ending with special reverence of "the whole collection of the Stôtan yasnân." We may therefore conclude that Y. 14-59, with its supplementary passages in Visp. 5-24, contains the whole of the Stôd yasht. But from this we must deduct Y. 19-21 which are the first three fargards of the Bag Nask [Nask 3], Y. 52 which is an interpolation, and Y. 56, 57 which are the Srôsh Yashts, lesser and greater; we must also consider the Yasna Haptanghâiti as a single section, in accordance with its treatment in Bk 9 Chaps 12, 35, 57; and much of the Vîspêrad may not belong to the primitive text mentioned in § 3. Making these necessary deductions we have exactly thirty-three hâs of the Yasna left for the Stôd-yasht, as stated in the Rivâyats.

\textsuperscript{351} This word can also be read fravistârîh (Av. Fra + vid), "interpretation," or frôstârîh, "handing down."

\textsuperscript{352} The Ahunwar begins with the words yathâ ahû vairyô. The word ahû in the MS. is written ahî as usual in Iran.

\textsuperscript{353} Assuming that barâ stands for bûn.

\textsuperscript{354} The first Gâtha, or sacred hymn, begins with the words ahyâ yâsâ nemangha (Y. 28:1a). There is of course no connection but that of sound between ahû, "a spiritual lord," and ahyâ, "of this;" nor is there any other between the concluding words vâstarem "a protector," and vahyô, "better," though the phrases in which these latter occur are of a very similar character, which fully justifies the comparison made in the text.

\textsuperscript{355} The Gathas apparently.

\textsuperscript{356} Or avar-gâstân, "disseminations."

\textsuperscript{357} The Vîspêrad service consists of the Yasna ritual with certain additional passages intermixed, which passages are called the Vîspêrad because the earlier ones invoke "all the chiefs" (vîspê ratavô, Visp. 2:3) of creation.
praise, oblation and invocation; and the blessing,\textsuperscript{358} which is regulated by the sagacity of the creator, is adapted for the spiritual illustration of the lodgment of the ceremonial of the sacred beings therein. 4. All three are provisions for the first and last presentations\textsuperscript{359} which one utters by means of the Stud-ysn.

5. It is perfect is the excellence of righteousness; it is perfect excellence that is righteousness; with the copy revised (râyînîtô).

\textsuperscript{358} Possibly Y. 55.

\textsuperscript{359} Probably referring to Y. 14 and 58.