

DETAILS OF THE DATIC NASKS: FROM THE DENKARD  
OF ZOROASTRIANISM VOLUME TWO BY ATHRAVAN  
ASHEM

FROM THE DENKARD, BOOK 8:

Nask 12: Chihرداد (Datic / legal) Races and monarchs from Gayomard to Zartosht; the Sasanians and some leaders of religion. 1. The Chihرداد 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; 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 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, 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 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 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 of Airik. 11. The expiating monarch Frasiyav the Turanian, and Auzobo the Tumaspien, monarch of Iran. 12. The descendant of Manuschihar, Kay Kobad, who was progenitor of the Kayanians and ruler of Iran; and the expiating ruler Kersasp. 13. Kay Us, grandson of Kobad, ruler and maintainer of royalty 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. [section 17 (by rescension)] 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 Avarethrabau, 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 14: Bagan-yasn (Datic / legal)

Worship of the sacred beings and duties of the worshippers

1. The Bagan-yasn contains particulars, first, about the worship of Ohrmazd, the highest of divinities, 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 (Datic / legal)

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

1. The beginning of the law is the Nigadum [corresponding to the fifteenth word, khshathremcha, in the Ahunwar] of thirty fargards.
2. The section Patkar-radistan ('magistrate code') is about this, that the ruin and misery 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 unauthorizedly 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 unmagisterial, with freedom from hurt and loss to oneself; and to abstain altogether, likewise, from the most innocuous assault even upon an unmagisterial person.
5. In all magisterial investigation — 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 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, 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.
8. Of all unmagisterial proceedings — which, though it be a custom, is to proceed unauthorizedly — the species are five, which consist in having demonstrated, getting upon, striking, having caused a wound, and having slain.
9. Of those subject to the magistrate 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.
11. And with these three, who are in one section, there is magisterial investigation; and the magistrate, unless 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.
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 it.
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 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

18. The second section is the Zatamistān ('assault code'), particulars about assault and the annoyances from assault, such as pain, blood, and unconsciousness; also the sin 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.
19. About begging and beneficence, such as those of which one says in particular there are four species: when stinginess benefits pride, 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 when stinginess and pride benefit pride, all which, together, constitute the seven primary species; many others, too, are traced back to these.
20. Also about seeing the depravity of a perverting member of the community and of the perverter of a member of the community, and whatever is on the same subject.

21. About a weapon seizable, and a weapon one brings, there is this, namely, what is the thing which is imperfect 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.
22. About the six modes of engaging in conflict: through assault, tumult, false teaching, giving no food, speaking with wizard's spells, and speaking with threats of danger; 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.
23. 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.
24. About the affliction of a pure lord who sees any one who has been useless unto his slave, though the slave is beseeching, and does not contend for his ownership.
25. About sin affecting accusers not being atoned for by any other good work, except unto the accuser himself; also



about the slaying of a servant together with his lord, and whatever is on the same subject.

26. About slaying by untaught 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

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, 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 or milk of females, or, in revenge, 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 plunges down, the area, 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 of the furious serpent-scourge, 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 or incurableness, and whatever is on the same subject.
8. Trivial enumerations, and decisions upon each separately.

#### Section 4: Hamemalistan: accuser's code

1. The fourth section, which is also called the law of the Hamêmâlistân ('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 injuryas regards several particular things, taking up a weapon, threatening with it, assault, tumult, incarcerating, false teaching, fettering, making dejected, giving no food, falsehood, speaking with

- wizard's spells, or with threats of danger, abstracting the increase of laborers' wages, wishing to cut and squeeze anything from anyone, and seizing 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 nowspeaks henceforth for thirty successive heads.
  3. About the sin of making people eat bodily refuse, 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, feasting, 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 in expediency 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 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, 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 incomplete, 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 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 and of the procedure of the plaintiff.
25. About appointing a mediator, and the object of mediation.
26. About an assault which is altogether of furious origin.
27. And about a harmless 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, 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 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 to the feet of tyrants 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, 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 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, and from the sacred-twig ordeal to the heat ordeal which has maintained the worthiness of an assault that is an actual inexcusability 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, being made tailless and not feeding, 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 ruggedness; 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 reason, they would celebrate a religious rite; the retribution on the spot, and the sentence upon the fourth occasion.

44. About incarcerating in a frightful and inaccessible 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, and whatever is on the same subject.
47. About plaints as to the value of a lamb, or a sheep, or a beast of burden, or a human being; 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 is as to theft, and the confession as to plunder; or the controversy is as to plunder, and the confession as to theft; and when the controversy is as to injuring the existence, 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, conducting him to the judges, and whatever 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 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 Hasarthe carrier off becomes guilty and liable to penalty.
55. About the distinction of indigenious and foreign 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.
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 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 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, 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

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 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 highway 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, 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 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 of the law, even when the judge is aware of the law.
  6. About unauthorized combatants, become mutually sinful, when, to dissipate a wound of the one, he would make the other one worthy of death.
  7. About supplies 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; 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 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 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. [NOTE: This passage refers to 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.]
12. About the ordeal of those who have atoned, of those undergoing the sacred-twigg 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 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 given.
16. About the business of the ordeal attendants.
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 Hasarat 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, or both are unrelated; 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 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 wifewho 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 for escaping distress 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 suppliant of a thief; some one takes her by sequestration, 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 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 or domains, 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, 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 them, 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 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 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 and putting something inside it, of assault and wounds, of wealth which they squander and a righteous gift, of a damaged and sequestered thing; and of rubbing up 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 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 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, 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-twign [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 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; and the object of acquaintance with the law.
75. About the case where there are a supreme judge of the law, a plaintiff, a defense, an arrangement of legal proceedings, and an award; and 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; and whatever is on the same subject.
79. About putting apart, keeping apart, and two apart before being put away; 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 is the lowest, and the amount of a human being 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 person who has become privileged to give away a daughter to a husband, her father having passed away.
90. About the sin of making a damsel weary of her husband.
91. About the sin as regards property in this action, either produced where the action for this purpose is really devoid of illiberality, or to commit in order that they shall give me a wife even when they do not give her on that account.
92. About the sin of giving a girl for a girl, or other living thing, or of speaking thus: 'Do thou go in unto my sister, or daughter, while I, too, will go in unto thine.'
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 of age, is not given to a husband; and her father, to satisfy her menstrual

excitement, 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 is then to be presented.
97. About committing the sin of giving no food, which is one of those worthy of death.
98. About the duty imposed of chastising a wizard for the Tanapuhr sin of assisting a demon, 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 Hasarsthey 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 which is the longest, medium, and shortest; and whatever is owing to their subdivision.
101. About the work and fodder 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, by 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, 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 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 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, 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, and the gravity, harm, and vexation owing to various degrees of promise breaking; also how a promise is kept.

117. About the grievous sinfulness of strife, insincerity, and slander, and the harm that proceeds therefrom; also the frost and punishment provided for them, and whatever is on the same subject.
118. About having given frontier peoples hostages to foreigners who have demanded a ransom.
119. About taking up 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 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 of a province through any harm that occurs in the province owing to his elevation and evil commands.
122. About the existence of so many thieves assisting a thief with special ransom, and what kind of reward 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, 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 person of him who is a good ruler.
130. About the five special ordinances 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 wealth of which the custom of maintaining is begging for it.
133. About the progress 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 through unnatural intercourse, the annihilation of the spiritual faculties (maînôgânô).
  141. About a decree in which the decision is of three descriptions, about three persons.
  142. About a tree which, when stolen away, is the death-blow of a hundred pure birds, and a thousand birds arise.
  143. About a sin which, owing to deceiving previously, has to increase its extent, and to fully taste the most extreme, crime of a dagger of several of the smallest finger breadths.
  144. About the sin of defiling four-footed females.
  145. About keeping back one of the combatants from fighting, and whatever is on the same subject.
  146. 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.
  147. About a counter-assault of a heretic when an arch-heretic is slain.
  148. About not leaving any property in the keeping of one worthy of death.
  149. About such numbers of abettors of sin being with the sinner, and whatever is on the same subjects.
  150. 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.
  151. About the sinfulness of a judge when he shall make a decision for any one according to his origin.
  152. 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 the gift of another, for Rashn, the just, to proclaim among the creatures and to accept.
154. 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.
157. 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 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.
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 of true justice over 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 the Gathas, the Hadokht, and the Washtag, through knowing the foundations 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.
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.

Nask 16. Duwasrud (Datic / legal)

First section

1. The first of eighteen sections of the Ganabâ-sar-nijad contains [corresponding to the sixteenth word, ahurai, in the Ahunwar] particulars about the thief, with his arrest as the special thief of that which is seized 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; the amount of speciality in the ransom 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 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 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 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, 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 a theft which is not abetted, a theft with equal shares, and a theft with different shares.
  8. About the sin of assisting a thief, 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 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 and deceive. him until one attains to absolute power thereby.
11. About rewards 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

1. The second section is miscellaneous: about the authority for the inquiry 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 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 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; 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, 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 proceedings.
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, 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 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.
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 Rashthe 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.

Pasush-haurvastan section [Note: By metaphor, the meaning of creatures corresponds to the virtues or other attributes of all creations signified by the Creator who made them.] 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 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 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. 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 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, 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 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 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 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 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 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 forth 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 deprivation of food, 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, 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. 18. 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 shepherd's dog.

[NOTE: This section refers to 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 receiving a sheep as his share of the butchering.

Symbolical, like much of Scripture and Religious Literature, as one understands inferences.]

19. About the instruction which the shepherd gives to the shepherd's dog, through reminders, to control a sheep, when, the shepherd's dog having heard some musical

notes, the instruction took place in the form of words; and, when the notes were not heard, even by a blow, the means of that instructor being a blow. 20. About the peculiarity of the shepherd's dog as regards its employment at the periods of satisfying menstrual excitement, solemnizing the season-festivals, and other important good works.

### Storistan section

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, during life.
2. That which arises when one smites them with a brand; 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 or serpent-scourging are upon it.
5. It is also about making the dog which drives the sheep 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, 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; the sin of everything that is ignorant activity, and the bridge penalty of the evil place; 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

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.
2. The value of not destroying a righteous man even for a decree and justice, and of atonement for injuring the existence of the fire of Warharan.

#### Arateshtaristan section

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 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 which are to be given to

- them; also selecting a horse and accouterments 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 therein, and what is that which is worthy of death therein.
  6. About the characteristics of the wearing of armor and not wearing of armor by warriors.
  7. About the rank of the general, and other officers over the troops, as to daily supplies, pay, and dignity; also their subordinates, and the number of troopers 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 its distribution and weighing, the beast of burden of the original village, and its means of being sent unto the troops.
  11. About cutting the herbs for the veterinary surgeon, 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.

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.
17. About the provision of anything requisite 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, 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, and the equally great reward and recompense for their destruction announced by revelation, the legal code 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 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 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, to allot the share of

the hostage brought back to his own people, and also much else on the same subject.

#### Fourth section: miscellaneous

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 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 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 of each one, and whatever is on the same subject.

9. About having procured a street-keeper 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 for the first reaping, and having consecrated the first sheaf with the dedication 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 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.



