

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

FROM THE DENKARD, BOOK 8:

Nask 18. Sagadum (Datic / legal)

One of the first 30 sections: future reward and punishment, necessity of seeking the good law and scrutinizing actions, noticing a fire, intentional injury, extent of the fire's light, size of its sanctuary door, care and food of a new-born child, keeping a cooking-pot pure; (section 11) proper bed-places, curing defective sight, workmen and women, giving no food thrice and four times, care of anything pointed and of all utensils, injury by a door, washing the head and shaving; (section 21) custodians and rules of a market, giving forth pointed things and victuals lawfully and unlawfully, horse-courses and maneuvers, admitting listeners, making and tying the sacred girdle [kusti], scratching with the nails, care of fire when traveling; (section 29) panic at night among warriors, marching in fear or fearlessly, demanding a share, care of firewood, warming bull's urine, selecting pasture, farm-houses, interference with the seizure of cattle, hanging things up, stabling horses; (section 40) cutting trees, washing clothes, walking in, passing through water, canals and fords; (section 52) two warriors marching, sin of eating on the road, remedies for cattle, their breeding, removing an ox that steals hay, danger from ill-omened speaking, a father's sin owing to his child's misbehavior; (section 60) gathering

medicinal herbs, feasting with idolaters, atonement for starving, ordeals, religious secrets, evil-speaking to others' wives, extent of communities, habits of Frashostar and Jamasp

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, 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 fiend, and making the child taste first the hom-juice, so far as collected within its precincts, 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 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 in a house, those for children and those for adults; also a decision about a case when a carpenter 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 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 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 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, 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, and the rules of the market; also their abstaining from wounding each other with a pike, 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, and a wound owing to doing it unlawfully; and whatever is on the same subject.

23. About the appointed place of a horse-course and its distance from the middle of a town, the nature of the horse-course, the training and masters of maneuvers 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 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, and the harm from an unusual formation of it.
26. About lawfully tying it without the culpability of unauthorized action; also when they do not tie it lawfully, but the girdling is knotted and twisted owing to culpability; 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 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; 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 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, 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.
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 unauthorizably, and vexes the district authorities.
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.
38. About unlawfully keeping horses in a stable, and the sin owing to the unlawfulness.
39. 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.
40. About the mode of washing clothing, and the sin owing to different modes.
41. About the mode of walking in, and the sin owing to unusual walking in.
42. About the custom of a man of the sagacious on passing through water, and the harm and sin owing to acting otherwise.
43. About the kinds of canals 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.

44. The extent of their outer 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.
45. 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.
46. 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.
47. What is the customary operation as regards the inspection of the banks; how is the stagnation within a pool dammed up, 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 when distributed and it becomes tall.
48. 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.
49. 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.

50. 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.
51. 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.
52. 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.
53. About beasts of burden, sheep, and women, for whom, on account of contraction of orifice, there is a use of means for making it not painful.
54. About the extent of the distance of a male beast from the female when it is necessary to be watchful.
55. About the distance that a man has to remove an ox that has destroyed some concealed hay 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.
56. About the security of a man from the death of his fathers, and danger having arisen for him from a mouth of bad omen.
57. About the sin of a father owing to a child, when, being given by him to an ill-behaved person 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.
58. About bringing a plant which is a medicinal herb, and whatever is on the same subject.
 59. About a sociable feast with idolaters, that is, how it is when held authorizedly, 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.
 60. And about the broken victuals which the idolaters have eaten and drunk therein.
 61. About the proportion of meat with the bread in atonement for deprivation of food.
 62. About an ordeal which is severe, and one which is not severe; and the evidence of acquittal from the achievement thereof.
 63. About the secrets of the religion, and the sin owing to their being disposed.
 64. About the sin of speaking evil words to the wives of others.
 65. About the extent of the most inferior house, village, community, and province; and that of the most superior.
 66. And about what was the mode of residence of Frashostar and Jamasp in a plundering army, and their habits.

Hachidakanistan section of the same: sequestration of property, sheep, horses, cattle, and their young, milk, and wool; their shelter and ill-treatment; (section 11) handing over sheep to the sequestrator and his responsibility, a free sheep among those seized, the killing of a seized sheep, particulars of a seized animal to be stated when it is kept with others, care of a man wounded in slaughtering, gain of a sequestrator of animals in various circumstances;

(section 17) treasure found in various places and at various depths of earth and water; (section 24) nourishing a seized sheep, disputes as to its identity, keeping it in the mountains, and other details

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 sequestrator's care.
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 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 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 of the sheep seized, and the sin owing to its not lambing.
9. About sheltering 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 the sin which is owing to the offense as regards unlawfully beating and wounding it, before it is seized for the buyers of meat, 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 the young ones 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 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.
16. About the distraction of a sequestrator as regards a sheep or beast of burden which is seized, when it is one out of four varieties, 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, and when it is under a tree; how it is when in a damaged cellar, and how it is when in a cage 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 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, and how it is when it is up to the middle of the leg; 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 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, the middle of a garden, or a sheep-fold; that is, how it is when it is not a permanent residence of anybody, and how it is when it is a permanent residence.

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, 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 seized, which has to pass on through the loftiest places in which there is lawfully shelter; and how there are three years, three existences, three places, nine occasions, and also many other regulations on the same subject.

Ziyanakistan section of the same: duty of protecting animate and inanimate existences, and sin of injuring them; a damaged gift or animal, inanimate property and its increase, merit of not rejecting a damaged article

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 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 they shall bring him back an animal, 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, and when in reserve, are greater and less in value; that is, through so much effecting of penance 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; and many opinions, on the same subject, are provided for our benefit.

Vakhshistan, one of the last 22 sections of the same: atonement, compensation, active and existent increase, increase upon increases, righteous gifts, interest simple and compound, how loans are treated on the death of lender or debtor; (section 10) retribution, penalty for inefficient breeding of animals, animals' milk and hair, males preferable to females, an injured camel, improved dog or pig, buying up supplies too much; (section 20) giving away necessary clothing, penalty for deprivation of food, litigation about debts, unauthorized supplies, multiplication of sheep and other details, loans and repayment by installments, seizure of slaves to work off a debt; (section 30) seizure of a cloak or a water-skin, increase of grains and sheep, seizure of clothes and implements, produce of land and ornaments

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 which is active, and that which is existent; how it is when the existent becomes quite active, and how it is when both are suppressed.
 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.
 7. About the progress of interest 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, even on bringing back the wealth, is opulent, and the lender 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 is opulent on asking for it and the debtor is not opulent through the wealth.
 8. About where and when the life of the lender has once passed away, how it is when the loan is to be issued anew at the end of the issue, 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.

9. About the peculiarity of retribution, the self-retribution of one liable to retribution for others, and the limit of one's own retribution.
10. About the penalty 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.
11. 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, 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.
12. 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.
13. About the camel, mare, cow, or sheep, unto whom there is damaged milk, void of butter, 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.
14. 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.
15. Where and how it is when the females of the camel and horse are a multiplying 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 increases tending to dissatisfaction, where it is extending over them — to be produced than that of the male.

16. 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.
17. 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, in which the interest of the residue and income accumulates, is still for the children of the well-destined.
18. About him whose supplies some one is silently 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; 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.
19. About clothing when it is that which one strips off for donation.
20. 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.
21. 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.
22. About the uselessness of supplies which are not authorized by the religion.
23. About buying a slaughtered sheep when the seller is bereaved by the delivery; also to how many sheep, in

- the two previous years, the increase and increase of increases thereof had specially to attain.
24. About where and what is that which would not conduce to increase, and what is that which would.
 25. 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.
 26. 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.
 27. 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.
 28. About causing the confiscation of a human being, 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 it is regarding several human beings; the production of gain which accrues upon that single human being; and whatever is on the same subject.
 29. About the confiscation of a cloak in the winter, and of a skin-bag for holding water 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 upon that one cloak, or water-skin, is the retribution of the

confiscator to whom it is appertaining; and whatever is on the same subject.

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

Varistan section of the same: trial and execution of a wizard, trial by ordeal, and particulars about ordeals

1. One section, the Varistan ('ordeal code'), contains particulars of that 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, and the case when 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 he dies through his own destruction of someone.
3. About the accomplishment of an ordeal by which, through the power of the spirit, there arises a manifestation of acquittal or incrimination of those maintaining inconsistencies as to witchcraft, 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, 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 therefrom.
 5. About those belonging to the place of ordeal 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 accomplishers 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 on the same subject.

A miscellaneous section of the same: assistants, wealth causing imprisonment, confession, disciple and master, penalties, sins owing to the wrathful, an unjust judge and one of long experience; (section 10) a daughter controlled by parents and one without a guardian, bequeathing property, sin of declining adoption, property of a liberal man and of a damsel, a damsel taken by an idolater and offered to a Mazda-worshipper, a mother being guardian of her son's father, providing a high-priest; (section 20) sin of not providing a husband for an adult daughter, inadvertent sin, worst demon-service and sins, furtherances and destroyers of the world, truth that is wicked, driving spiritual benefit from the world, three kinds of righteous men, sin of defiling water and fire; merit of removing dead matter of men, dogs, and reptiles from water; reptiles may

be killed in water, but must be removed to gratify the earth-spirit and vex the demons; (section 30) a well-managed drinking-party, the sin of him who leaves it uproariously, animals produced from the sole-created ox, offerings to the sacred beings; injury to the world by fiends, idolaters, and wolves; the necessity of destroying them, advice not to reverence the evil spirits, nor to chatter unseasonably, the advantage of the ceremonial of the sacred beings

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, and also that of a foreigner, 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 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; 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 of sin through the expedients of the wrathful, 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, 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.
14. About the sin of a son who is accepted, when he recoils from that acceptance; the acceptor of a living, or even a

departed, father is so because it is the will of the people, and also for the worldly fame of a soul of the departed; and the ceremonial 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 has not lived liberally.
16. About the production and arising of something of the property of a damsel, even when she gives it by design only to him who is worthy.
17. About a damsel whom an idolater carries off from her own master, and would give to a Mazda-worshipper; that is, how it is justifiable for the Mazda-worshipper, having had that damsel in his possession, to seek a son, by 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 having a son.
19. About the proper completion of a provision — that was for the decision of the supreme judge, on various statements, and was never otherwise — which is the provision 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 has attained the capability of having a son; what it is when, through not satisfying the menstrual excitement of the daughter, he is sinful; and how it is when the daughter herself is sinful; also the symptoms of attaining the capability of having a son.
21. About where and which is that sin on the committal of which inadvertently one attains to deliverance thus, when it comes to his knowledge it is through a determined renunciation it goes away from its source;

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, and the three worst sins wherein they shall perform them; the ten existences that are furtherances, and the nine that are destroyers, of the world.
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 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.
25. 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.
26. The good work of him who brings the dead matter of man or dog, or that of the serpent or frog, out of the water.
27. 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.
28. About the gratification of the spirit of the world, and the vexation of the demons, owing to the destruction of them.

29. Where and what are the tokens of the good management and well-operating drinking-party of a neighbor not of the same district.
30. About the sin of him who, after joining a drinking-party from sunset, pulverizes the road, keeps the door opened, and would unlawfully make an uproar.
31. 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
32. About the reason of making offerings to the sacred beings — for the increase of power of the allotments of destiny in the allotment of destiny; the connection of that acknowledgment 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, 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 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.
33. About the damage and injury of the world owing to greed and its fellow-miscreations, and him who is their supporter and abettor, the idolater, 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.
34. Advice to mankind about smiting and destroying the evil domination 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.
 35. About advice as to not reverencing the evil spirit and demons, whereby the observing 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 are irregular and ill-observant, through being inclined for that irregularity and ill-observance, would become an oppressive presidency of the demons over the creatures; also the vice of clamorous talking and the damage owing thereto, and the pleasure of the demons due to the same and other things which are irregular.
 36. 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 is he who is not maintaining it.
 37. Through the ceremonial of which sacred being is the greater welcome of a high-priest and of any good work of each one of the five periods 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.
 38. It is righteousness that is perfect excellence. Nask 19. Vendidad (Datic / legal)

Corresponding with the contents of Avesta Vendidad fargards 1 through 11, and 13 through 22

1. The Vendidad 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.
2. About the formation of sixteen perfect places specially enumerated, and also the adversity which has happened to each separately.
3. About Ohrmazd's disclosing the religion first among mankind to Yim [Jamshed]; its non-acceptance by Yim owing to attachment to the religion of the ancients; and the acceptance of other things to develop, extend, and improve the world thereby.
4. About the reason of the needfulness of making the enclosure that Yim made, the command and instruction by Ohrmazd to Yim, the making by Yim just as Ohrmazd commanded and instructed, and whatever is on the same subject.
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.
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.
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.
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.
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 religion thereby.

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.
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.
12. About the power of the good religion for wiping away sin from human beings.
13. About the sin of deceiving by an avaricious person 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.
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.
15. About the extent of sleeping in the day and night, and other matters as to occupation which occurs daily.
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, 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.
17. About the sin of bringing firewood, with which dead matter is mingled, to a fire; and this too, that is, how and when one is innocent therein.
18. About a ditch, which is not always a stream, 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.

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.
20. About the great advantage owing to rain, and connected with raining on dead matter and the bodily refuse of depositories for the dead.
21. About the greatness and goodness of 'the law opposed to the demons' for cleansing, as compared with other utterances.
22. About pollution owing to bodily contact with a corpse, and to bodily contact with him who is in bodily contact with a corpse.
23. About the wicked villain who is an unrighteous apostate alive, and abstaining from association with him.
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.
25. About a woman whose child dies in the womb, and which becomes dead matter; and whatever is on the same subject.
26. About useless and polluted clothing, that which is cleansed for six months.
27. About the grievous sinfulness of irregularly letting forth clothing, as much as a single double hem, upon a corpse.
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.
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.
 30. About where the bodies and bones of the departed are deposited, and whatever is on the same subject.
 31. About how soon is the rushing of the fiend of corruption 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 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.
 32. About the heinous pollution and grievous sinfulness of devouring dead matter, or of bringing it to fire or water through sinfulness.
 33. About the winter, 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, 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, and the merit of laying open the place of burial of a corpse.
 38. About the duration of not drinking by a woman who has miscarried; 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 pronounced useless.
40. About the animal that has eaten dead matter, and the plant with which dead matter is mingled.
41. About the sin of holy water being brought to water which is tainted with dead matter.
42. About the house in which a dog or a human being passes away.
43. About how large and how one has to make the vault for the sake of a corpse in a dwelling (man), carrying the corpse to it, when the time comes to expose and avoid it, and whatever is on the same subject.
44. About the baseness and grievous sinfulness of the decree of death, unnatural intercourse [sodomy].
45. About a dry corpse which has been dead throughout a year.
46. About the merit of having brought unto purity a corpse-burning fire, a fire burning bodily refuse, or of an encampment; also those which artificers, each separately, keep in use one has to secure, when the work is done, for the appointed fireplace.
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.
48. About the shining of the sun, moon, and stars alike discontentedly upon the polluted.
49. About the gratification of all the creatures of Ohrmazd by the purifier, when he produces purification for the polluted and suchlike beings; also his reward.
50. About the strength and aid which are given to the fiend of corruption 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-vairyō 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 them with nourishment, and the sin owing to killing or even improperly maintaining them, each separately; and whatever is on the same subject.
53. And this, too, when a dog becomes useless or hurtful, what is to be done with it, and how it is to be kept.
54. About authorisedly killing the dog-wolf.
55. About the thirty-one dispositions among dogs, which are just as among the three special professions and divers others of five descriptions.
56. About the grievous sinfulness of killing a water dog [beaver or otter], and statements of the penalty.
57. About the sin which gave an Iranian to foreigners.
58. About the sin for those three 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.
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.
60. About menstruation, the heinousness of its pollution, and how much one has to abstain from it.
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.
62. And about the grievous sinfulness of having sexual intercourse with a menstruous woman.

63. About the deadly bridge penalty of those who have not sustained the judges.
64. About the care of the hair and nails, and the sin owing to want of care.
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 owing to law- fully kindling it; also the blessing of the fire on mankind, when pleased and untroubled.
71. About the four special sins by which the fiend receives vigorous pregnancy, and the atonement for each separately.
72. About the grievous sinfulness, trouble, lamentation, and harm that proceed from a courtesan; also the advantageousness of her destruction.
73. About the retribution for the sin of having sexual intercourse with a menstruous woman.

74. About the combat of the evil: spirit with Zartosht, the victory of Zartosht therein, and whatever is on the same subject.
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.
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.
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.
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], to the throne of Ohrmazd and the archangels, which is made of gold.
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.
80. About the great powerfulness of plants of a poisonous character for the forcible keeping away of much adversity; the production of entire species of plants by Ohrmazd for the curing of the creatures from disease; 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 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.

