

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

FROM THE DENKARD, BOOK 8:

Nask 1: Sudgar (Gathic / divine) 1. Homage to the glory of the good religion of Mazda-worship! 2. The Sudgar contains particulars about the power of the pure glorifying of the first utterance of Ohrmazd, through thinking, speaking, and acting and about abstaining from the law of very evil and very disturbing people. 3. Glorifying the observances (hunarano) and good works of the good religion and of a like nature, as well as their effectualness; and condemning the faults and sin of him of very evil religion, when all kinds of neglect of the spiritual ceremony and of care for the archangel of the worldly existence are owing to him; also much information about spiritual matters. 4. It has become old, and is a witness whose statement extends even unto the renovation of the universe. 5. Righteousness is perfect excellence.

Nask 2: Warsht-mansr (Gathic / divine) 1. The Warsht-mansr contains particulars about the birth of Zartosht, his attaining the religion, and whatever is on the same subject. 2. A notice of the priestliness, discipleship, spiritual lordship, priestly authority, and steadfastness which are in his original more concise words of the Gathas. 3. The explanation (Zand) of the statements about everything and also the good arrangement are such as that which one speaks of thus: 'It is the Warsht-mansr which has given

forth an exposition upon everything.' 4. So that, in the Warsht-mansr, something is said about everything that is mentioned in the Gathas. 5. Of righteousness the excellence is perfect.

Nask 3: Bag (Gathic / divine) 1. The Bag contains particulars about the division of the recital of the first saying of revelation, the first creature in that saying, the first occurrence of it, the adaptation of the creature, and the greatness of that saying which is incorporating the creature, owing thereto; also, especially, the intermingling of thought with it. 2. Very comprehensive knowledge about everything, each separately its own offspring, and many an appendage as much connected with it as that which is said concerning the Bag Nask, that 'the Bag of the community is heard where it is spoken for the community,' that is, whoever shall do this good work, for him this good work will be done. 3. Righteousness is perfect excellence.

Nask 11: Washtag (Gathic / divine) 1. The Avesta and commentary of the Washtag have not reached us through any high-priest. 2. Excellence that is perfect is righteousness.

Nask 13: Spend (Gathic / divine) Birth and life of Zartosht, his vision of the past, future, and other world; (section 12) his posthumous sons, the future apostles. 1. The Spend contains particulars about the origin and combination of the material existence, guardian spirit [farohar], and soul of Zartosht; how the creation of each one occurred in the spiritual existence, and in what mode it was produced for the worldly existence, how their connection with the parents arose, the coming of the parents together, the combination in the mother, and the birth from the mother; and whatever is on the same subject. 2. Also about the arrival of both spirits, the good one for developing, and the

evil one for destroying; the victory of the good spirit, and the rearing of Zartosht. 3. His attainment on maturity, at thirty years of age, to a conference with Ohrmazd; and the occurrence of seven conferences in ten years. 4. Many marvels, owing to him, are published therein, just as there are some which, collected and selected, are noticed by the Denkard manuscript [Book Seven]. 5. In seven sections, such as are called Spend, are the seven inquiries, in each instance a single inquiry; and the bestowal of the other Nasks, in these seven inquiries, was through speaking out in each one of the places of conference. 6. About the various inquiries, the period of the sitting and rising on each occasion, the nature of the sitting of the archangels, the coming forward of Zartosht to that domestic conclave, his position in that place, what there was to say to him, and what there was to exhibit to him. 7. The conferring of the wisdom of omniscience upon Zartosht, and what was seen by Zartosht of the past and future, and the perpetual amount of duration therein, through that wisdom. 8. The existence of that wisdom, and what that is which, after having subsisted in it, is again well recognized; such as, owing to it, are the highest and best of places, heaven and the various grades of position and reward of the righteous, according to their worthiness through the practice of good works; the most downward and worst of places, hell and the place of punishment of the wicked, according to their sin; and, between the two, the place of the ever-stationary, those having equal good works and sin; the Chinwad bridge, at which is the account as to good works and sin; and the future existence, in which is the consummation of every one, righteous and wicked, and the preservation of all good creations from every evil occurs. 9. Information also as to many other things which are marvelous, and as to a summary of the statements of these seven inquiries, which is derived from knowledge of every kind. 10. Likewise, about the communication of Zartosht's knowledge of the

Mazda-worshipping religion to the world, his attracting mankind to the religion, and the ages, after Zartosht, until the renovation of the universe. 11. And about the nature of the advancement of the people of the period, the separation of centuries and millenniums, and the signs, wonders, and perplexity which are manifested in the world at the end of each millennium in the world. 12. Also as to the birth and arrival of Ushedar, son of Zartosht at the end of the first millennium, and a report of him and his time, and of the many destroyers of the organizers of the period between Zartosht's millennium and the coming of Ushedar. 13. The arrival of Ushedarmah, son of Zartosht, at the end of the second millennium; information about him and his time, and the destroyers of the organizers who were within the millennium of Ushedar. 14. The coming and arrival of Soshyant, son of Zartosht, at the end of the third millennium, the destroyers of the organizers who were within the millennium of Ushedarmah, the arrival of Soshyant, and information about Soshyant and his time. 15. Also, as to the renovation of the universe and the future existence, it is declared that they arise in his time. 16. Perfect is the excellence of righteousness.

Nask 20. Hadokht (Gathic / divine)

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

1. Of the three divisions of the Hadokht, as it exists in its 133 sections, the first is of thirteen sections, and contains particulars about the nature of the recital of

- the Ahunwar, which is the spiritual benefit from chanting it aloud, and whatever is on the same subject.
2. Advice about selecting and keeping a spiritual and worldly high-priest, performing every duty as to the high-priest, and maintaining even those of various high-priests.
  3. About the twenty-one chieftainships, spiritually through Ohrmazd and materially through Zartosht, through which the ceremonial of the sacred beings and the government of the members of the community exist.
  4. About the duties in the five periods [gahs] of the day and night, each separately, and the bridge-judgment of him who shouts out in the ceremony of a season-festival [gahambar]; likewise of him who does not provide the preparations for the feast of a season-festival, and who also becomes worried in other ceremonials of the sacred beings.
  5. About how to consider and what to do with a sacerdotal leader and a man of the superior classes, him who atones for unimportant sin, and him who does not atone even for that which is important; and whatever is on the same subject.
  6. About the means through which membership of the community is prepared.
  7. About the manifestation of virtuous manhood, and the merit and advantage from well uttering the words of blessing at eating and drinking food and drink, and from despising the inward talk of the demons.
  8. About the recitations at the five periods of the day, the ceremonial invocation by name of many angels in each separately, and great information on the same subject.
  9. The worthiness of a man restrained by authority, the devotion of life and body to the sacred beings, the good rulers, and their examination and satisfaction; also the blessing and winning words which are most successful in carrying off the affliction that is owing to the fiend.

10. About all-pleasing creativeness and omniscience, every precedence, leadership, foresight, worthy liberality, perspicacity and all proper cause and effect of righteousness; the individuality of righteousness, the opposition to the demons of Ohrmazd's law, and also much other information in the same section.
11. The middle division is of 102 sections containing particulars about spiritual and worldly diligence, the leadership of the diligent and their mighty means, all the former deeds of righteousness.
12. Righteousness kindling the resolution is the reward of merit, each for each, and is provided by it for that which one mentions thus: 'It is the Hadokht which is the maintenance of righteousness, so that it may make righteousness more abiding in the body of a man.'
13. The last division is of nineteen sections containing a trusty remedy, that is, a remedy whose utterance aloud by the faithful is a chief resource for the creatures of the sacred beings.
14. Also the nature of sayings full of humility, well-favored, most select, and adapted for that which one mentions thus: 'I reverence that chief, the beneficent and eminent Hadokht, out of which is the sustainment of the strength of every word of Zartosht they trust in.'
15. It is perfect excellence that is righteousness.

Nask 21. Stud-yasn (Gathic / divine) 1. The Gathas of the Yasht, as the first offspring of the Ahunwar, are a recitation of the source of sources of the religion, and in the compass of the Gathas, every word in it is the origin of a word. 2. The word ahu of the beginning is of a like kind with ahya, beginning of the Gathas; the end word, which is vastarem, is of a like kind with vahyo, the end of the Gathas; and the whole — which, though its nature is of one kind, is distributed in what is selected therefrom — is stored up in this compendium of all parts of the Mazda-worshipping

religion. 3. Likewise the purport of its verse (gah), and the particulars of the primitive Visperad are to procure homage and praise, oblation and invocation; and the blessing, which is regulated by the sagacity of the creator, is adapted for the spiritual illustration of the lodgment of the ceremonial of the sacred beings therein. 4. All three are provisions for the first and last presentations which one utters by means of the Stud-yasn. 5. It is perfect is the excellence of righteousness; it is perfect excellence that is righteousness; with the copy revised.

#### FROM THE DENKARD BOOK 9:

##### Nask 1. Sudgar (Gathic / divine)

FARGARD 1 1. Glorification for the Mazda-worshipping religion which is the ordinance of Ohrmazd opposed to the demons. 2. Of the Sudgar there are twenty-two fargards. and the first fargard is the Yatha-ahu-vairyo, just as the Yatha-ahu-vairyo formula is as it were the beginning of the religion, and from it is the formation of the Nasks which, though about the first six sciences, have also demonstrated the existence of the highest of other sciences in its own place. 3. And here it speaks about the power and success owing to uttering the Yatha-ahu-vairyo formula at the beginning of actions. 4. One utterance when one wishes to say anything to any one; one when he wishes to beg of any one; and one when he goes to work. 5. Two when he wishes to confer his blessing. 6. Four when it is for the homage of the chiefs of creation, or the ceremony of a season-festival [Gahambar]. 7. Five when it is for carrying off the fiend. 8. Six when it is for power; and six when it is for the success of a battle. 9. Seven when it is for the ceremonial of the archangels, or when one wishes to perform the ceremonial of the archangels. 10. Eight when it is for the ceremonial of a guardian spirit of the righteous. 11. Nine when one

wishes to cast seed; into his land. 12. Ten when one wishes to allow procreation. 13. Eleven when one goes to ask for a wife. 14. Twelve when one expects to go up on a mountain. 15. Thirteen when one wishes to go to an inhabited district; twelve when he goes out pathless; and one when he wishes to proceed by a ford through the water. 16. About the place where one has to utter the first Yatha-ahu-vairyo for smiting the demons. 17. About the good results of a suitable recital of the words of the Ahunwar, the summary of everything for Zartosht to utter. 18. And about the fact that, through chanting forth every single word of the Ahunwar with a virtuous intention, a demon is disabled, and there is protection of person and property from the adversary. 19. About the division of the twenty-one Nasks, likewise, according to the first, second, and third lines of the Ahunwar. 20. About the increase of the creatures owing to the liberal thought, word, and deed of a righteous person; owing to the priests having become numerous, and the reverence of him who is making them numerous, and owing to the perpetual meditation of righteousness and the existence of its recompense. 21. Righteousness is perfect excellence.

FARGARD 2 1. The second fargard, Ashem-vohu, is about the praise of righteousness which is the reward of the religion, and the want of praise at the bridge of judgment owing to enmity to righteousness. 2. Of righteousness perfect is the excellence.

FARGARD 3 1. The third fargard, Yenghe-hatam, is about the formation of mankind by slow increase, and, when they live on for fifty years, their slowly becoming dust; the coming of death even to him who is very pleasantly living, as regards mankind, at the climax of his life; and the happiness of the worldly existence is given only to the worthy, on account of their love of righteousness; the rest



are passed by. 2. And also this, that he who is produced by the demons, or is proceeding to the demons, or has committed falsehood, is the opulent person who gives nothing to a worthy supplicant. 3. Righteousness is perfect excellence.

FARGARD 4 1. The fourth fargard, Yanim-mano, is about where a gradual development of that which is for the future existence is best; and, secondly, that which occurs now when the wisdom, instructed eloquence, diligence, and energetic effort, which are the utilizers of life, are with one, and these five misusers of it — greediness, want of energy, indolence, defilement, and illicit intercourse — are not with one. 2. This, too, that these five defects existed in Dahak [Zohak], and owing to that, moreover, Faridoon is irritated with him, and smites him in revenge for Yim [Jamshed]. 3. About the heinousness of these four vices, which are drunkenness, knavish companionship, apostasy, and selfishness, and the grievous results therefrom. 4. And this, too, that Yim drove away these four vices from the world, and then was able to prepare immortality. 5. About avoidance of him who, through any statement, is producing a thief as an orator, and of acquiescence with a hasty unoratorical statement of a companion. 6. And this, too, that he who propagates very evil commands in the world gives stout-heartedness to the fiend. 7. About the clamor of a poor distressed one for a perfect remedy, and the repelling derangement, unacceptableness, unbledness, and want of Gatha lore of the distresser arisen from the clamor of the distressed one. 8. About the connection of satisfying distress on true and reasonable complaint, and the reasonable complaining of true complainers, by him who has been an inferior judge, and gradually up to the highest adjudicator who is Ohrmazd. 9. The excellence of righteousness is perfect.

FARGARD 5 1. The fifth fargard, Khshmaibya, is about the forgetfulness of a father for a son, a son for a father, a brother for a brother, a friend for a friend, a husband for a wife, and a wife for a husband in a measurable time, through excess and festivity; and the unforgetfulness of the spirit of the Gathas for so many reciters and chanters of the Gathas. 2. About the complaint of the spirit of the Gathas when a high-priest, although priest of the country-folk, passes away in an out-district, and the body of that man does not come back to his own land; whatever is relating to that, and, besides that, what is to be born in that land, and the oppressiveness of apostates which arises. 3. About the superior power of the spirit of the Gathas, and also that of liberality, in preserving the soul from hell. 4. Excellence that is perfect is righteousness.

FARGARD 6 1. The sixth fargard, Ad-ta-vakhshya, is about the perfection of the five excellences: the first through righteousness, the second through virtuous offspring, the third through land producing vegetation, the fourth through flocks of sheep, and the fifth through training in industry. 2. About the distribution of fortune to the diligent; and of destitution to the indolent. 3. About the acquirement of fortune singly sitting, two-fold even walking, three-fold hastening, four-fold even running, five-fold even carrying on a horse, six-fold even driving on a road, seven-fold by understanding legal proceedings, eight-fold by good protection even of wealth, nine-fold by intelligence and diligence in the cultivation of land, and ten-fold by providing the teaching of the bounteous. 4. About the grievous sorrow of an aged man, owing to the indolence of any one in youth. 5. About the four things through which, when a man has amassed them in his youth, he becomes very pleased in old age: first, virtuous learning; second, productive wealth; third, a good wife; and fourth, a prosperous dwelling. 6. About the five store-holders of

perfect excellence: industry, diligence, contentment, guileless understanding, and provision of means. 7. About abstaining from sitting with drunkards. 8. And this, too, that he does not drink varieties of wine with the approval of the sacred beings, who becomes a viciously-disposed assailant and annoyer of others, and a disturber of duties, through drinking varieties of wine. 9. And this, too, that thou shouldst eat that which is your food where there is a suitable place. 10. And where it is eaten by thee it should be lightly, it should not be heavily, so that, when it is eaten by thee, a good work is performed, and there is abstinence from sin. 11. And, so that what thou eatest shall be immortally joyful to thee, where there are poor, provide them a share, and the poor will bless thee; and, as to a poor man who is righteous, the opinion is that his blessing is best. 12. Excellence that is perfect is righteousness.

FARGARD 7 1. The seventh fargard, Te-ve-urvata, is about the exhibition to Zartosht of the nature of the four periods in the millennium of Zartosht. 2. First, the golden, that in which Ohrmazd displayed the religion to Zartosht. 3. Second, the silver, that in which Vishtasp received the religion from Zartosht. 4. Third, the steel, the period within which the organizer of righteousness, Adarbad Mahraspandan, was born. 5. Fourth, the period mingled with iron is this, in which is much propagation of the authority of the apostate and other villains, as regards the destruction of the reign of religion, the weakening of every kind of goodness and virtue, and the disappearance of honor and wisdom from the countries of Iran. 6. In the same period is an account of the many perplexities and torments of the period for that desire of the life of the good which subsists in seemliness. 7. Perfect righteousness is excellence.

FARGARD 8 1. The eighth fargard, Hvaetumaiti, is about the abstinence of mankind, for special propitiation, from being unreliable upon religion, on account of reverence for the evil spirit; that from the habit of being ungirdled, on account of reverence for Andar and that for Shovar; that from walking with one boot, on account of reverence for Taurvo and Zaricho; that from being fully inquisitorial, on account of reverence for Akatash; and that from the habit of being without a serpent-scourge, on account of reverence for all the demons. 2. About the hungry intention of him who eats and drinks chattering; the delight of the demons on that account; and advice as regards not speaking a word during eating and drinking. 3. As to the praise and gratification of the sacred beings before eating and drinking, and also on finishing; and the purity of the mouth owing to its praise of righteousness. 4. About him whose ownership of any good work, that they may perform, does not attain to the best existence, on account of not possessing a high-priest by habit. 5. About the period of the ceremonial of Srosh, the righteous, being mostly on the passing away of the first half of the night, and the announcement of him who is the celebrator is for his protection from the fiend spirit. 6. The period of the ceremonial of Rashn and Ashtad is mostly after that, in the jurisdiction of the Ushahin, and the announcement of him who is the celebrator is abundance of grain. 7. The period of the ceremonial of Mihr of the wide cattle-pastures, and of Rama Hvastra, is mostly in the jurisdiction of the Havan, and the announcement of him who is the celebrator is a flock of sheep. 8. The period of the ceremonial of Ardwhisht, and also of the fire of Ohrmazd, is mostly in the jurisdiction of the Rapithwin, and the announcement of him who is the celebrator is an assemblage of righteousness. 9. The period of the ceremonial of the lofty lord of females, the descendant of waters, and also of the water created by Ohrmazd is mostly in the jurisdiction of

the Uzerin, and the announcement of him who is the celebrator is a troop of heroes. 10. And the period of the ceremonial of the guardian spirits of the righteous, of the females with troops of heroes and years of pleasant dwelling, of the might which is well-formed and handsome, as well as victorious and created by Ohrmazd, and of the fighting which is in the ascendant, is mostly in the jurisdiction of the Aiwisruthrem, and the announcement of him who is the celebrator is the origin of all excellence, and the produce of all manifestation of righteousness. 11. Righteousness is perfect excellence.

FARGARD 9 1. The ninth fargard, Yathaish, is about the devilry, the blighted destiny, the complete pollution, the grievous stench, the heinous sinfulness, and the annoyance to all spiritual and worldly virtue of the sodomite. 2. The atonement for grievous sinfulness and the appropriation of great good works by him who is a molester, and the awful sinfulness of him who is a propitiator, of that sinner. 3. Of the seven one mentions as evil, who are accounted equal to the evil spirit in vileness — such as Az-i Dahak in witchcraft, the serpent Srobar in violence, Vadak in producing evil progeny, Tur-i Bradar-vakhsh in destroying a righteous man, and an apostate in grievous sinfulness — the permitter and performer of unnatural intercourse are unique in heinous sinfulness. 4. Perfect is the excellence of righteousness.

FARGARD 10 1. The tenth fargard, Ya-shyaothana, is about the complaint of the spirit of fires to Ohrmazd owing to seven descriptions of people. 2. First, owing to domestics considering it as contemptible and in an unresisting state, molesting it immoderately, and making use of it with unwashed hands; also the damsel who has introduced fire into the sole of her foot, and the bursting of the blister; and a weapon brought out into its splendor. 3. Second, the

complaint owing to the carriers of fire from that abode [where the provision of care for fire is as a law to them, to that abode] where the provision of care for fire is not as a law to them. 4. And there, owing to the arrival and preparation of the demons, it lay stupefied, like a powerful youth who is feverish and in a languid state; and its cure from that sickness was by bringing forward to it their pure sandalwood, or benzoin, or aloe-wood, or pomegranate, or whatever there was of the most odoriferous of plants. 5. Third, the complaint owing to the hussy [jeh] unto whom it happens, through menstruation, that the stench and filth owing to the menstruation is brought to it (the fire); and its sickness and stupefaction owing thereto are as written above. 6. Fourth, the complaint owing to the hussy who, dropping her knee on to the fire-stand, arranged her curls; the falling of damp and moisture from her head, with the hair and filth therefrom, into the fire; the consumption of it discontentedly, and the sickness and stupefaction owing thereto. 7. Fifth, the complaint owing to the father, or guardian, of a child for not keeping the child away from the fire; and the bodily refuse and other unlawfulness that come upon it from such children. 8. Sixth, the complaint owing to the adversity which the unpurified infidel may bring upon it, by blowing the breath of his mouth upon it in directing its use, and it becomes incalculable. 9. Seventh, the complaint — which, one says, is more awful and more grievous — owing to those who use it as an ordeal for a falsehood, and, when it is made evident thereby as to the acquitted and convicted, they become of a different opinion about it. 10. At the place of complaint that which is polluted is put forward together with that which is pure, and the increase of it (the fire) is through lawful and unlawful operation, its burning alone and increasing are such as when both would be as a necessity for it, and undesired and rapid burning and increasing are those which are polluted by burning and insatiably consuming; and in that which is

an operation unlawfully — the burning alone and increasing being [such as when] both would be as a necessity [for it] — the increase is troubled. 11. This, too, he says: ‘I am not of the world here, and from here I will extricate myself, from the earth up to the sky; I am also thy son, more to thee than any of the other creatures.’ 12. And Ohrmazd spoke to him thus: ‘So thou shouldst stand over the fire, in thy proper duty as [a spirit], carrying that club; [it is a substantial means, because I produce it, through which] thou turnest off [the whole bodily existence], some to the endless light, and some to the endless darkness.’ 13. This, too, that he who shall provide care for fire has paid the greatest reverence unto Ohrmazd. 14. The propitiation of the righteous is the best thing, and their vexation is the worst; when pleased they favor one, and it is the law of the sacred beings that they promote. FARGARD 11 1. The eleventh fargard, the Yasna [Haptanghaiti], is about the assembly of the angels of the spiritual existences on account of the complaint of fire, and the complaint of fire in the assembly, with its statement of this, too: ‘I am not of the world here, and from here I will extricate myself, from the earth up to the sky, and there I will shine on to the earth of seven regions, like the moon and sun and even the divinely-produced stars when they shine with their own light.’ 2. The words of Ohrmazd about the just complaining of fire as regards the contamination of the creatures, the impossibility of keeping the fire undisturbed, and satisfying the fire concerning the creation of the creatures for the worldly existence, along with the disturbed condition of fire, too, owing to the impossibility of maintaining the uncreated state which, with the freedom from disturbance of fire also, was better; likewise proclaiming the care of it. 3. And the speech of the fire was thus: ‘If there be not that one mode whereby I may thus shine, owing to those that have acted according to my request, thou art aware, O Ohrmazd! there are some among the creatures that I

cannot grant so much to; therefore carry me away, O Ohrmazd! then give me away there! and be thou carrying me away into the midst of Eranvej!’ 4. The propitious fire is from the creator Ohrmazd, and it is produced by him in a dwelling, without being handled (bara sudako), by aid of bringing together. 5. And so he spoke in words thus: ‘Such is thine own growth, thou who art my fire! in every dwelling where thou comest, and in every village, every community, and every province; and as exalted as thou are the water and plants, and he, too, who is a guardian spirit of the righteous, when they shall bring forward holy-water for delivering up to thee; and, when they shall bring forward to thee firewood which is dry, a person — through the light which he observes — has spoken of it thus: “This is the Gushnasp fire.”’ 6. About so much reward of the hewer and inspector and kindler of the firewood — when all three shall do it for the sake of affection — as they are possessing righteousness. 7. About the character and reward of the washer and the producer of the purity and cleansing of that which the fire has dropped, of the introducer of the firewood and the washer upwards, of the stirrer of the fire and the carrier-away of the firewood, who are strictly directed; the lawful work done with a cooking-pot and such-like, and the sin of him who is a disturber of it. 8. About the destroyer of that which the fire has dropped, and the introducer of damp firewood into it. 9. About the blessing of fire for people by whom it is satisfied. 10. About advice as regards not bringing to the fire that which is due to theft, or the power of extortion, and the grievous bridge-judgment of him who is bringing it; also the defilement and hurting of the fire from that which occurs when he likewise consecrates his hoard, owing to the corruption by the demons thus arisen. 11. This, too, that it is owing to want of attention to fire when it is not at every menstrual excitement they produce, in a woman assisted by a propensity for a son, that the progeny is a son. 12. And



about the penalty for the progress of other impropriety which occurs to fire; also about the person who has attained to the guardianship of fire and does not lawfully control it. 13. About an admonition to Zartosht as to consecrating to the sacred beings anything whatever which one eats, and not eating what is unconsecrated. 14. About the wish of' the evil spirit that no one shall be performing worship and obeisance to the sacred beings, and that the people shall possess no ruler and high-priest, so that no desire of theirs shall arise for any virtuousness. 15. About an admonition as to indispensably worshipping the sacred beings with the best ceremonial, that of a priest without sin; or with an average one of a priest whose sin is not more than one Aredush without a basis; or with the lowest one, that of a priest whose sin is not more than one Khor on a basis. 16. Whoever, in a village of Mazda-worshippers, has not chanted the sacred hymns after fifteen years of age, through sinfulness, is as a dog they have thrown provisions to, and it has occurred for a basis of the sin of unseasonable chattering; also the inadmissibility of his soul by Mahraspand. 17. About the coming of Astwihad, at all to mortals whom death has reached, and also whom it has not 18. About the ideas of the wicked, that the best existence does not exist, that the production of the renovation of the universe does not occur, that there are no dead whom they raise up thereby, and it is not that change one attains. 19. This, too, that is false, for the same reason they observe, being wicked; because the best existence exists, there occurs a production of the renovation which is good, they raise up the dead thereby, and thus one attains that change. 20. About an admonition as to not making lamentation and weeping over those passed away; and, after the passing away of every righteous one of the religion to the spirits, one is not to augment the distress of the very spirit of life by making lamentation and weeping over the departed. 21. And this, too, that the guardian

spirits of the righteous claim no lamentation and weeping after their own ceremonial and the blessing of righteous men. 22. This, too, that the body of every one is not of like will with the soul; food is the desire of the body, and also a store of wealth; righteous action is the desire of the soul, and also the gifts which they give away. 23. About an inquiry of the righteous Zartosht as to who it is who has banished all goodness and perfection from his own self, but thinks them not banished, and does not complain of that loss. 24. And the reply of Ohrmazd, that it is he who is deceived by his own tongue through the utterance of words, so that, through speaking falsely, he has become worthy of death. 25. This, too, that for him it is the weapon of the evil spirit; even so complete mindfulness is the reign of Spandarmad, and thus a liar is more a power for the religion a man, when a man, on account of dullness of thought, gives no reply, so that he may not speak falsely through dullness of thought. 26. This, too, that he worships the demons with thousand-fold holy-water, who establishes him who is not a member of the community in the Zoti duty, sooner than him who is a wise Zoti. 27. And this, too, that thou shouldst fetch him who is a member of the community for the Zoti duty, not him who is not a member of the community, for thus thy advance is to the supreme heaven. 28. Also this, that a bad Zoti is worse from the Zoti duty. 29. This, too, that that which is the earliest controller of sin is thought which is subdued, then forgiveness, then shame, and then listening; and afterwards, through the sinfulness of the fiend, one becomes a promise-breaker. 30. This, too, that they shall bring every man who is a wounder before the convocation composed of any priest who is a controller of recitation, any priest who is of the district, any priest who is of an out-district, and any priest who is the man's own kinsman. 31. 'Thus say I unto thee, O Spitaman! let there no breach of promise; neither when the conversation, that they would make a support, was with the wicked, and

there is no great judiciousness in it; nor when it was with those of thine own religion, the righteous, as to anything of great judiciousness; because both of them are promises, both with the wicked and the righteous.' 32. It is the excellence of righteousness that is perfect.

FARGARD 12 1. The twelfth fargard, Ushtavaiti, is about the exaltation of Zartosht through the satisfaction of water, and the hope of all creatures for him. 2 And about the impure recitation of a text, when the text is not uttered by a high-priest. 3. This, too that the text which a man who is corrupted may offer is an impropriety for that which is an uncorrupted place. 4. This, too, is declared, that a greedy man whose belly is filled by accumulation — and the end of every sin is, to him, only for the gratification of the body — one considers just like a gallows to which there is a foundation of every impurity. 5. This, too, that a bird practices that habit even that it kills those outright which have become large in our midst, which are the serpents produced by the demons. 6. This, too, that for invocation of the sacred beings thinking with speaking, speaking with acting, and acting without deceitfulness are effectual. 7. About the pure goodness of the archangels, the union of their thoughts, words, and deeds together; their bountifulness, nurturing, and protection are the cause of the prosperity of the world. 8. About the production of Zartosht by Ohrmazd with a goodness like his own. 9. This, too, that whoever gives anything to the disciples of Zartosht, his reward and recompense are just as though the thing had been given by him to Zartosht. 10. It is perfect excellence that is righteousness.

FARGARD 13 1. The thirteenth fargard, Tat-thwa-peresa, is about the strength and mightiness of the spirit of the sacred cake. 2. This, too, that every night the demons rush from hell into the world, to injure and cause the death of

the creatures; and, when people consecrate a sacred cake, that spirit descends to attack and keep back the demons, and to engage in combat with the demons ninety-nine times during every night; he also smites and stupefies them, and keeps them back from destroying the world. 3. This, too, that any one whatever of those men who utter these words in prayer becomes righteous, except those men who shall contentedly, or wishfully, carry out a command for evil deeds, and they deceive, or make others deceive, by statements proposed to them; and whose evil thoughts are thus more than their good thoughts, their evil words more than their good words, and their evil deeds more than their good deeds. 4. About carrying off the reliance produceable that a sin worthy of death is the obliteration of other sin, like an awful and mighty wind when it sweeps swiftly over the plain. 5. Of righteousness the excellence is perfect.

FARGARD 14 1. The fourteenth fargard, Ad-fravakhshya, is about Ohrmazd's showing to Zartosht the terrible condition of the soul of Kersasp; the dismay of Zartosht owing to that terrible condition; the sorrowful speaking of Kersasp as regards the slaying of multitudes, for which mankind extol him, whereby abstentions from sin occurred; and the recognition of him by the creator, Ohrmazd, as smiting his fire. 2. The supplication of Kersasp for the best existence from Ohrmazd for those exploits when the serpent Srobar was slain by him, and the violence of that adversary; when Gandarep with the golden heels was smitten by him, and the marvellousness of that fiend; when the Veshko progeny who were descendants of Nivik and Dashtanik were slain by him, and the grievous harm and disaster owing to them; and when the mighty wind was appeased by him, and brought back from damaging the world to benefiting the creatures; and for that which happens when owing to confinement, Dahak becomes eager, rushes on for the destruction of the world, and attempts the annihilation of

the creatures; when he is roused to smite him, and to tame that powerful fiend for the world and creatures. 3. The enmity of fire to Kersasp, through the distress which he occasioned to it, and the keeping of him away [from heaven; also the friendship of Goshorun for him, through the prosperity which he occasioned to it, and the protection of him] from hell. 4. The petition of Zartosht to the fire to have compassion upon what was owing to Kersasp's sin; the compliance of the fire with that petition, and the departure of the soul of Kersasp to the ever-stationary existence. 5. Of righteousness perfect is the excellence.

FARGARD 15 1. The fifteenth fargard, Kamnamaeza, is about the arrival of Astwihad upon the spot, and the insecurity of any one from him; also the non-continuance of the mortal body and decaying wealth of any one of the mortals summoned is death. 2. And this, too, that Astwihad shall carry off all mortals by that awful and proclaimed marvel, and they are not saved from him; each one, indeed, saves only that which is the soul. 3. This, too, that the soul alone sees the reward and bridge of the spiritual existence, and embodied it does not see such things; if; when embodied, it could have seen like that, then it would not have committed the sin really originating with it, even for anything whatever of the ease and comfort of the worldly existence, nor shrunk from the first good work. 4. About the hideousness and frightfulness of the body of man after death, and only that which is considered by every one the most precious of desirable things is undecaying. 5. As regards the casting away of the dust, and also living people, that which is more nearly connected therewith is uninhabitableness and its duration. 6. And when, too, this way, the consciousness is in the vicinity of the body, and the dog and bird go forth for the dismemberment of the body, the frightening of the consciousness by them is like that of a sheep by a wolf; also its disputing with the dog

and bird about the dismemberment of the body, the reciting of words spiritually at first repelling them, thinking the body is alive. 7. And, afterwards, when the body is dismembered by them, the hastening of the consciousness to the vicinity of the dismembered body, just like a female sheep when it hastens on to its young ones; and its noticing — with grievous unhappiness for the body — and recounting where the features of that body were in happiness, and to what misery it has now come. 8. And, when that body became sinful in its lifetime, about its not accepting, during that lifetime, that which the consciousness repeatedly well-endeavoured to promote for that body, as regards abstaining from sin and practising good works. 9. This, too, that thy time of worldly happiness has occurred, and that of misery is long. 10. This, too, that the people who live on, in the worldly existence, a hundred years are less than those who do not live a hundred years; the progress of a lifetime, little by little, and the rushing on of a lifetime; wife and property and the rest of worldly things all leaving you at once, and coming to another person. 11. And this, too, that — when mankind mostly keep up any statement or register which they have drawn out about ordainable supplies in a friendly or inimical way, which is more particularly expedient for them — a supply, suitable for the discreet, of the rest of that which is constantly desirable, is to be extracted therefrom, and one is to keep up its preparation with his own. 12. About the seven immortal rulers who are produced in the region of Khwaniras, and also about the ordaining of their glory and the goodness, too, of their assistants living and privileged in both existences. 13. The tree opposed to harm is on Eranwej, in the place of most excavations. 14. Gok-pato is in foreign countries. 15. Peshotan, son of Vishtasp, is in Kangdez the hundred-moated, wherein there are a myriad spears, those of the exalted who wear black marten fur, who are righteous listeners of the religion, out of the

retinue of Pehshotan, son of Vishtasp. 16. Fradakhsho, son of the mortal Khumbiks, who is predominant on the waters flowing in channels. 17. Ashavazd, son of Porudakhsho, who is predominant over the most manifest among uplands, the plain of Peshinas. 18. Barazak the causer of strife. 19. 'And the eighth Kayan who was renowned, O Vishtasp! it is he whom one calls Kay-Khosraw, who produces even an advance of thy religion of the Mazda-worshippers, and also understands about it; who gives my good practices further blessings, so that the world maintains my doings with benedictions.' 20. Righteousness is perfect excellence.

FARGARD 16 1. The sixteenth fargard, Spenta-mainyu, is about effecting the bridge-judgment of sinners, as declared by revelation. 2. About performing the ceremony for a man and a woman, and it is ordered for the woman before the man; the fitness for the supreme heaven arisen through the liturgy to be recited itself, or through purchasing heaven in the worldly existence. 3. About the immunity of the soul from hell through the righteousness of having respectfully given a horse of a good race, the land of a cultivated field, or a virtuous woman, to a righteous man; and also the woman who gives herself in marriage to the righteous man; and that liberal good work increases from time to time, and from day to day. 4. About the bridge penalty of him who is a mourner and self-wounder in the three nights after a death, and how it is as though they who are living should again pour melted ore on a human being. 5. About the punishment for a woman who gives herself in marriage to a righteous man, and comes away from him; such as when a hedgehog should be constantly going in and coming out by her sexual organ; and the cutting off of her way from the best existence. 6. About the non-deliverance of a soul of the wicked from hell till the future existence. 7. About the punishment of the wicked there is this, too, it is as though a sheep which is alive should be remaining tied by the legs,

head downwards, and there should be a specific exudation of its toes through running at the nose. 8. About the Gathas for an ordeal of the spiritual existence, which is concealed in every mode, being without a footing, as it were, for him who is a righteous chanter of the Gathas. 9. The excellence of righteousness is perfect.

FARGARD 17 1. The seventeenth fargard, Yezi, is about where he is who shall commit any of these five sins, and, thereby perverted from the religion, has diminished his own life and destiny: A human being when he contentedly reverences a demon in spiritual lordship and priestly authority, one steadfast in religion when he so reverences one un-steadfast in religion, a teacher when he so reverences one who is no teacher and ignorant, one acquainted with the Gathas when he so reverences one unacquainted with the Gathas and unintelligent, and a helpful one when he so reverences an unhelpful and unwise one. 2. This, too, where also they are who unlawfully slaughter a sheep, or beast of burden, which diminishes their life and destiny. 3. And so, too, those also who think scornfully of Ohrmazd, O pure and righteous Spitaman! and their own religion, the strength of the righteous and thy disciples. 4. Excellence that is perfect is righteousness.

FARGARD 18 1. The eighteenth fargard, Ad-ma-yava, is about the pregnancy of the demon from him who has eaten and chattered in sinfulness towards Hordad and Amurdad, or who makes water when standing, or who heedlessly sees his semen. 2. And the hussy who spills anything after sunset, or who scatters a morsel of food to the north, at night, without a recitation of the Ahunwar. 3. This, too, that only the soul is constantly desirable for the body, even through this alone, that this perishable body [is a worldly state of righteousness, and, by rousing up when thou wouldst sleep on, the righteousness] is on the advance



when thou wouldst have retreated; and the righteousness, in arising, is like thee in every coming and departure; through fetching and delivering the breath it shall become good reward, abundant reward, and the reward of righteousness. 4. When the body shall act so, the soul is rejoiced and shall utter a blessing for the body thus: 'Happy may it be for thee, O perishable body! whom I have made tall, and whom I have brought near to the best existence.' 5. And when the body shall not accept the progress of the soul, and says it is evil progress on rousing up, evil progress on advancing, [and evil progress upwards, the soul is a demon] and shall offer [lamentable] words thus: 'Evil art thou, O perishable body! whom I made dwarfish, and whom I have brought near to the worst existence.' 6. About where there are unaccustomed, imperfect, and secret signs of short life, and the healthfulness of uttering the Ahunwar and Ashem for it. 7. This, too, that, when thou wouldst squat for making water, thou recitest the Ahunwar, and the Ashem, afterwards, when thou wouldst stand up; so that any demon, or fiend, shall least injure thee. 8. And when thou wouldst go in unto thy wife, thou recitest first the Ahunwar, and the Ashem, afterwards, when thou wouldst be coming together; for so thou wouldst be making that, too, which arises — which is thy son — more righteous and more successful through the Ashem. 9. This, too, that, when thou wouldst go into a house, thou shouldst be offering homage, and do thou utter the Ahunwar, for the spirit of the house and for everything of the material existence of the righteous which is and was and will be in that dwelling. 10. Also about the corruption of the wicked, and the calamity which is unjustly distributed by them in the realm. 11. Excellence that is perfect is righteousness.

FARGARD 19 1. The nineteenth fargard, Kad-moi-urvu, is about where the souls, when they come together, extol the soul of him who was a virtuous high-priest, a friend of the

soul, because he did not injure it, and guarded it from hell.

2. About the darkness, the intensity and far-reaching bottomlessness of the blackness, and the absence of goodness in hell; and the proximity to stench, close concealment, sleet-pelted clambering, frozen advancing, painful condition, distressed state, and awful fear of those in hell.

3. This, too, that is thrown open over it, from the Daiti peak, which is in Eranweh, to Alburz, and below the middle of which is the gate of hell, is the Chinwad bridge which is the route of every one, righteous or wicked; the width across the route of the righteous is a breadth of nine spears, each one the length of three reeds, but the route for the wicked becomes like the edge of a razor.

4. 'Thus say I unto thee, O Spitaman! that the man of truth steps forward over the Chinwad pass. even the far-famed happy bridge; for Ashtad, the good promoter of the world, and Mihr of the vast cattle-pastures save only the man possessing truth from that distress, as though they were a regiment a thousand strong.

5. So I say unto thee, O Spitaman! that thou shouldst not become a liar unto Mihr, neither when thou wouldst converse with the wicked, nor when thou wouldst with those of thine own religion who are righteous; for both of those are promises, both with the wicked and the righteous; there is a promise, O Zartosht! even of a wolf with young animals, but that which is a lascivious [woman] promise is more awful, O Spitaman!

6. So I say unto thee, O Spitaman! that thou shouldst not seize a wanton [woman] for use — that is, do not make her thy wife — and with compulsion of her — that is, do not let thyself lie with her.

7. And if thou shouldst seize a courtesan for use, and with compulsion of her, thou mayst not dismiss her afterwards, neither in adversity, nor in prosperity, neither on account of fondness for self, nor for life; because he who seizes a courtesan for use, and with compulsion, and shall dismiss her on account of fondness for self, or for life, becomes thereby a breaker of promises to the house, village,

community, or province, that gives her life (valman zivinedo), and to the soul that animates her.' 8. So breaking the promise comes upon the children that are theirs, through evil teaching; and he who is wicked is lying down without children at the bottom of hell. 9. That is, there is nothing whatever of happiness for the wicked, that happiness which is produced abundantly by him who is Ohrmazd. 10. Perfect righteousness is excellence.

FARGARD 20 1. The twentieth fargard, Vohu-khshathrem, is about the oppressive actions of the sovereignty which Dahak exercised over the earth of seven regions, and the forward progress of his commands owing to a surrounding of terrors. 2. About Dahak's enquiry of the members of the assembly, regarding the reason of the affliction of the collected people, after the cutting up of Yim and the accession of Dahak; and the people's saying, in reply to Dahak, that Yim had kept away want and destitution, hunger and thirst, decay and death, lamentation and weeping from the world, besides the cold and heat of the immoderate mingling of the demon with mankind. 3. And this, too, that 'a giver of comfort was Yim — that is, those things were produced by him which are the comfort of mankind — and he was a giver of desire for them, so that his happiness was through the gratification produced — that is, mankind gratified him through virtue. 4. And Audak, who made Yim the splendid and rich in flocks — who was struck down by you through violent assault — unauthorisedly desirous and eager for the world, produced want and destitution, distress and greed, hunger and thirst, and the sanctifier of Wrath the wounding assailant, Want without pastures, Terror, Destruction the secret-moving, Decay the decrepit, and the seven arch-demons.' 5. And this, too, that 'those who look for a son are made devoid of pregnancy by thee; evil-destined is the monster self-made, the uncompleted demon that it is impossible to seek a

remedy for, who does not extend from himself, that is, no lineage proceeds from him. 6. And thou art a sheep that is a wide-traveller, and keeps the dog away from mankind; thou hast snatched away from us the bright radiance of Yim the splendid and rich in flocks, who came out on every evil contingency, at the approach of every winter, or scorched by extreme heat, so as to act for the benefit of his place. 7. Thou art intelligent, O Bevarasp! do thou even tell how this opinion is so, that a bad ruler is a thing which is so bad; he who is a good ruler is our desire, we will give the revenue of taxation to him, and anything which is necessary for good government when he shall achieve it.' 8. About the smiting by Faridoon, for the sake of killing Dahak; the striking of his club upon the nape of the neck, the heart, and even the skull; and Dahak's not dying from that beating. 9. Then smiting him with a sword, and the formation of noxious creatures of many kinds, from the body of Dahak, at the first, second, and third blow. 10. The exclamation of the creator Ohrmazd to Faridoon thus: 'Thou shouldst not cut him who is Dahak, because, if thou shouldst cut him, Dahak would be making this earth full of serpents, toads, scorpions, lizards, tortoises, and frogs;' with the mode of binding him with awful fetters, in the most grievous punishment of confinement. 11. This, too, that when Az-i Dahak was bound, the report of the same proceeded thus through all the regions, which are seven, that down-stricken is Az-i Dahak, but he who smote him is Faridoon the Aspikan, the exalted and mighty. 12. And in the tenth winter those particulars were believed, and thus they spoke, that it was owing to Yim that Az-i Dahak is now smitten by them, because the tidings which are good are not yet gathered unto all the regions, which are seven, and those which are evil do not mention Az, nor demand the virtuous maiden with importunity, nor even coveted wealth. 13. This, too, that, when information came to him of women, or property, that seemed to him desirable to

possess, they were then admitted by him into a golden cage, and that, which was completely impregnable, came on through immaterial space to the den of Az-i Dahak. 14. This, too, that, though he who smote him were his brother, or descendant, or kinsman, or any one whatever of his nearest relations, it did not seem to them as that which is grievous, and it, was not thought of in their minds, so that it did not occasion them even a reminiscence again; and thus they talked, that if a householder be he that smote, he is one for whom all the fires of the religion are suitable, but that householder being a monarch, he that smote is one who is every way their ruler. 15. This, too, that at every place where he came on, and upon which his horse's hoofs fell, the dense fire from them was for the protection of the horse's body. 16 This, too, that through his confused practising of good deeds arose even the evil deeds of Az-i Dahak. 17. About those of the Mazendaran country having consulted, after the smiting of Dahak, as to turning to Khwaniras and driving out Faridoon therefrom, and as to the residence offered by the same place through the great number fallen; also, on account of their tallness, there are parts of the wide-formed ocean that come up to their mid-thigh, there are others that are up to the navel, and the deeper places are up to the mouth. 18. And, when they have come to this region, their producing grievous harm and destruction to the poor, and the coming of the people with complaints to Faridoon, and their speaking thus: 'Why didst thou smite Az-i Dahak, who was a good ruler as to prerogative, so that danger was kept away by him, and an inquisitor from him protected this region from those of the Mazendaran country?' 19. And they also said this, about the vileness of the Mazendarans, and the wretched state of the people of this region as regards them, that is, they then speak thus: 'Since their habits are thus, since they are filthy — that is, dirt is theirs — possessing holes — that is, holes are theirs — and having appellations — that is, they

call to one another — we men think, and consider upon this, that they also are human beings.’ 20. About the encountering of Faridoon with those of the Mazendaran country on the plain of Peshanigas, and disputing with them thus: ‘You are of the Mazendar country, and I have destroyed Az-i Dahak by the swiftest ruin, him who was a grievous sovereign of every one, demons and men; for that smiting of him I am produced by Ohrmazd more overpowering than his limbs made paralyzed by his own enmity, and then you destroy this country of mine, you who are of the Mazendar country.’ 21. And the Mazendarans thought slightingly of Faridoon, and spoke in a tone of derision thus: ‘Should it be so, that thou destroyedst Az-i Dahak by the swiftest ruin, him who was a good sovereign of both demons and men, and thou art produced by Ohrmazd, for that smiting of him, more overpowering than his limbs, even then we will settle in this place and will stay in this place; and it is not thou that art exalted, who art an over-grown huge sheep with the speech of a hero among other people, and we would not admit thee here.’ 22. This, too, that ‘nevertheless they afterwards fled, and the victorious Faridoon pursued them to the foremost upland, and his nostrils flamed upon it so that they split it through; from his right nostril is the cutting and sharp scorching of the ice that has fallen and of all the cold of winter; and from his left nostril is the cutting and sharp scorching of the rock that has fallen, which is similarly burning to a fire the size of a house, carrying the dust from the feet of the male ox, Barmayun of the obstructed victor, the mighty Faridoon. 23. And he made it rush up on the ascent, whereby they are made figures of stone, and they who are of the Mazendar country are destroyed by him through the smiting of fifties, the smiting of hundreds, the smiting of thousands, the smiting of myriads, and the smiting of multitudes innumerable.’ 24. ‘Thus there are destroyed by him, the victorious and mighty Faridoon, two-thirds of

those of the Mazendar country, and one-third came out beaten and sick; and never afterwards, O Spitaman Zartosht! have they who are of the Mazendar country marched upon this region of Khwaniras, and it has not been imagined by them, even in thinking about it, that they should go there, except those whose names were thus, Spitiyosh, son of Spansnayosh, and Arezraspah, son of Spansnayosh, who have wandered in search of wisdom and have proceeded unto Frashostar of the Hvobas.' 25. Perfect excellence is righteousness.

FARGARD 21 1. The twenty-first fargard, Vahishtoisti, is about where the best prayers of the good religion are: unto Mihr once every night for dismissing and lessening Wrath in the whole world, and a second time for doing so with Lethargy; a third unto Srosh the righteous, and the fourth is the Dahman Afrin for further gifts and increasing gifts; and the most preservative of them was the Dahman Afrin. 2. And this, too, that the most admirable of shapes of women was Humai of the noble family of Vishtasp, of horses the splendid horse of Vishtasp, of oxen the male ox Barmayun, of sheep the very much celebrated sheep that is fat, white-jawed, and star-spotted, with its upper half in a manufacture embroidered with gold and the topmost part yellow; and yet not one of them attains an equality to even a single thousandth part of the glory of a righteous man, a member of the community, by whom the Dahman Afrin of the good is uttered. 3. And this, too, as much as its goodness for the man and his wife is its evil for a villain and his paramour. 4. About the exercise of sovereignty by Kay Us with triumph, over the earth of seven regions; the advancement of his commands, by the people of the creation, more swiftly than a wave of the hands; the construction of his seven dwellings in the midst of Alburz, one of gold, two of silver, two of steel, and two of crystal; the restraining of the many Mazonik demons who are the

ruin of the world, and confining them to their own duty; the arrival at those dwellings of his, and the swift winding around those dwellings, of a person whose strength is overpowered by decrepitude, and the approach of whose life to departure from the body has taken place; the reduction of the decrepitude thereby, and the return of his strength and manhood, that is, a command is given by him thus: 'Keep no people away at the door!' and he might make a domestic of fifteen years of age. 5. Afterwards, the consultation of the demons about the death of Kay-U, and the coming of Eshm to Kay-U, approving his death, and, therefore, making him wretched in his mind about the great sovereignty which was possessed by him over the seven lands, and causing him to long for the sovereignty of the heavenly region of the archangels. 6. And, owing to the seductiveness of Eshm, and the other demons who remained his co-operators for that undoing, Kay-U was even engaged in opposing and molesting the sacred beings. 7. Also his not returning across Alburz, but rushing upwards, with many demons and wicked people, unto the outer edge of darkness; and the reason of the glory of the Kayanians becoming a figure of clay on that border. 8. The previous separation of Kay-U from the troops, and his not turning from that ill-advisedness even on renewed strife aloft with the supreme sacred beings. 9. Afterwards, the creator's calling back the glory of the Kayanians to himself, the falling of the troops of Kay-U to the earth from that height, and the flying of Kay-U to the wide-formed ocean. 10. This, too, it says, that, besides him, someone flew behind him, thus associated with him; and after him flew Neryosang, the promoter of the world, for diverting that person from him. 11. And the cry of him, the unborn Khosraw, who was thus associated with him, like that of a regiment a thousand strong, was thus: 'Thou shouldst not smite him, O Neryosang, promoter of the world! for if thou shouldst smite this man, O Neryosang, promoter of the



world! there will not he afterwards obtained, for acquirement, a thorough destroyer of the high-priest of Turan; because owing to this man will be born him whose name is Siyavakhsh, and owing to Siyavakhsh I shall be born, who am the Khosraw who will entice the most heroic one of Turan — who is mostly the destruction of champions and troops — to the numerous heroes of the religion, so that I may accomplish the destruction of his champions and troops, when I would occasion a distant flight of the sovereign of Turan.’ 12. Through these words the guardian spirit of Khosraw delighted Neryosang, the promoter of the world; and, on these words, the latter was releasing him and that Kay-Ush who thereby became discreet. 13. Perfect is the excellence of righteousness.

FARGARD 22 1. The twenty-second fargard, Airyaman, is about the meeting of Kay-Khosraw and Vae, the long-continuing lord next to the renovation of the universe, and Kay Khosraw’s asking Vae, the long-continuing lord, about his smiting so many of the ancients who have been the highest of mankind in splendor and glory. 2. The reply of Vae, the long-continuing lord, about his smiting them; and, upon that answer, Kay Khosraw’s taking Vae, the long-continuing lord, and transforming him into the shape of a camel, mounting him, and going, with the Iranian levies, to the place where the immortal Haoisht, Son of Geurva, lies in strength, and his letting him lie; also his going beyond him to the place where Tus, the banisher of strife, lay in strength, and his letting him also lie; and his going beyond him to the place where Kay Apiveh lies, and his letting him also lie. 3. His proceeding beyond them, and meeting on a road with that beneficial victor Soshyant, and being asked by that beneficial victor thus: ‘What man art thou who sittest aloft on Vae, the long-continuing lord, so that thou makest Vae fly, the long-continuing lord transformed into the shape of a camel?’ 4. The speaking of Kay Khosraw, in

reply to Soshyant, thus: I am Kay Khosraw.' 5. The extolling of Kay Khosraw, by Soshyant, as regards his having extirpated the idol-temples on the shore of Lake Chechast, and his smiting the wizard Frasiyav. 6. The glorifying of the Mazda-worshipping religion by Kay-Khosraw; the coming of the powerful being Kersasp, club in hand, advancing towards them at the dwelling of that wizard Ges; the standing up of Tus, the banisher of strife, and his calling to Kersasp for reliance upon the Gatha lore and for union with them; and the praising of righteousness by Kersasp, and his throwing away arm-breaker. 7. As to these, too, it says that so those men come together for producing the renovation of the universe who are mentioned in this fargard, and also in other places, and are all experienced and eminent doers, and all powerful and brave; and they shall produce the renovation through a desire for an existence undecaying, immortal, hungerless, and thirstless for ever and everlasting. 8. It is perfect excellence that is righteousness.

