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# **PAHLAVI VENDIDÂD**

## **(ZAND-Î JVÎT-DÊV-DÂT)**

FRANSLITERATION AND TRANSLATION IN ENGLISH

BY

**BEHRAMGORE T. ANKLESARIA, M.A.**

Formerly Principal, Sir Jamsetji Jejeebhoy Zarthoshti  
Madressa and Mulla Ferooze Madressa, Bombay.

EDITED

BY

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**BOMBAY**

1946

Printed by Hosang T. Anklesaria at the Shahnamah Press, 12, Karwar Street,  
Fort, Bombay, and Published by Rustom J. J. Mody and Dr. J. M. Unwala  
for K. R. Cama Oriental Institute, 186, Apollo Street, Fort, Bombay.

**PRICE Rs. 15**

## FOREWORD



No loss is so tragic and so irreparable as that involved in the death of a scholar whilst engaged in writing a book on a subject in which he had acquired such proficiency as few could claim. When Behrangore Anklesaria passed away, leaving somewhat incomplete his monumental work on the transliteration and translation of the PĀHLAVI VENDĪDĀD, the Governing Body of the K. R. Cama Oriental Institute considered it necessary to entrust to another competent scholar the work of preparing the manuscript for the press, supplying omissions, making necessary alterations, giving finishing touches and seeing it through the press. Fortunately, a gifted scholar of amazing energy and versatility, Professor Dinshah Dorabji Kapadia, a member of the Governing Body of the Institute, and an intimate friend of Mr. Anklesaria, came forward, with no pretension to mastery over the Pahlavi language but in all humility befitting a scholar, to see the voluminous work through the press. Distinguished among scientists as a life-long and devoted student of mathematics, physics, astronomy and allied sciences, he is also a keen student of the Avesta and Pahlavi languages and literature. The Institute, therefore, thankfully accepted his offer with confidence in his capacity to do justice to the task entrusted to him, and the reader of this publication, as it has emerged from Professor Kapadia, will, I feel sure, be greatly impressed with the enthusiasm, energy, skill, discernment and erudition, which he has brought to bear on the task of examining the manuscript, filling up several lacunae, making the necessary alte-

rations, adding translations of passages found missing, readjusting the matter, revising the proof sheets and doing everything possible to present so valued a manuscript to the public in the best possible manner. I wish gratefully to acknowledge, on behalf of the members of the Governing Body of the K. R. Cama Oriental Institute, the debt which they in common with all interested in the study of the sacred books of the Parsi community owe, next to the learned author of the work, to Professor Kapadia for this laborious and arduous work and to Mrs. Dhun Jamshed Engineer and Mr. Homi F. Chacha for the assistance given by them to Professor Kapadia.

R. P. MASANI

## PREFACE

It is a matter of great satisfaction that by the grace of God after prolonged delay this important work of the late Mr. Behrangore Tehmuras Anklesaria,—Pahlavi version of the Vendidad (Jv't-Dêv-Dât),—Transliteration and Translation in English—sees the light of day. This work on the complete Pahlavi Vendidad is unique, the only one of its type. There have been several attempts at the preparation of the Texts, Transliteration and Translation, but no attempt seems to have been made to publish the complete work such as the present one, except the work in Gujarati prepared by Dastur Dr. Jamaspji M. Jamaspasana and published in 1908 by his son Dastur Kaikhusru, which has since been in use by students.

On a brief survey of the various works on Pahlavi Vendidad, printed and published or in manuscripts, it may be stated that—

- (1) Dr. F. Spiegel published the Pahlavi Text of the Vendidad in 1853, prepared mostly from the Manuscripts K<sub>1</sub> and L<sub>1</sub> then existing in Europe;
- (2) Dr. Martin Haug, in his Essays on the Sacred Language, Writings and Religion of the Parsees as edited by Dr. E. W. West, gave translations of Pahlavi Vendidad, Pargards I, XVIII, XIX and XX, with explanatory notes;
- (3) Eryad Nowroji Maneckji Kanga published translation of the first four Pargards of the Vendidad;
- (4) Dastur Franji Rabadi published a translation of some of the interpretative glosses on the Vendidad;
- (5) Shams-ul-ulama Dastur Dr. Darab Peshotan Sanjaina published the Pahlavi Text with notes of the Vendidad, pargards I-IX and XIX in 1895 after collating with the manuscripts BU, ML, L<sub>1</sub>, K<sub>1</sub>, ED and DE, BH, RB, and SP. These manuscripts have been



- fully described by him in the preface to that work ;
- (6) Dr. Karl F. Geldner published translation in German of Pahlavi Vendidād, Pargard XVIII in Dastur Pestotanjee Memorial Volume in 1904 ;
  - (7) Shams-ul-ulamā Dastur Dr. Hoshangji J. Jamaspasana published in 1907, the Avesta and Pahlavi Texts and Glossary (of the Pahlavi Texts) of the complete Vendidād, using the additional manuscripts DN, DJJ, DJE, DJR, DR, MU, MU<sub>1</sub>, MU<sub>2</sub>, MU<sub>3</sub>, IM. These manuscripts have also been described by Dastur Hoshangji in his preface.
  - (8) About the same time Dastur Kaikhusru Jamaspji published his father Dastur Dr. Jamaspji M. Jamaspasana's posthumous work on complete Pahlavi Vendidād, (both Transliteration and Translation) in Gujarati in 1908.

As regards the last two works, it may be stated that whilst the work by Dastur Hoshangji did not give any translation, the work by Dastur Jamaspji was based on the traditional knowledge acquired from his father and grandfather. It will thus be seen from this survey that the present work of Behrangore Anklesaria is the first of its kind in English on the complete Pahlavi version of Avesta Vendidād. Unfortunately he has not lived to see it in print or to help us in identifying the text used by him in the preparation of the work. It may be presumed that it was some manuscript belonging to his father Ervad Tehmuras's Library, perhaps one of those valuable ones which his venerable father had made it a point to buy for himself from Irani priests. A diligent search was made by Behrangore's daughter to trace the manuscript but to no purpose. From a manuscript of some 120 folios now in Mr. Hoshang Anklesaria's possession which gives all the variants in different manuscripts collated by Behrangore extending upto Pargard VI only, it appears that Behrangore has used for collation all the manuscripts previously used by Dr. Spiegel, Dastur Darabji

and Dastur Hoshangji. At one time, I was under the impression that he was using the manuscript IM. But as variants even from IM are also given by him in this work, the text used as basis for this work may be either a particular manuscript in his father's library, which we may designate as TD, or it is the result of collation of various existing manuscripts.

The circumstances which led to the preparation and publication of this work may now be briefly recorded.

Mr. Spittana K. R. Cama in his letter, dated 1st February 1929, to the K. R. Cama Oriental Institute, suggested that an English translation of the Avesta Vendidad be prepared under the auspices of the Institute and offered to donate Rs. 1000 for the honorarium to be paid to the scholar selected for the work and adding that the work be presented to the public on the occasion of the Birth-Centenary of his father, the late Mr. K. R. Cama on 11th November 1931. At a meeting of the Governing Body of the Institute it was resolved that the donor be requested to allow the Governing Body to arrange to have an English translation of the Pahlavi Vendidad prepared as there was greater necessity for such a work than for a translation of the Avesta Vendidad and to increase the amount of the donation to Rs. 2000. Mr. Cama cheerfully acquiesced and on the recommendation of Dr. Sir Jivanji Mody, Hon. Secretary to the Institute, the work was entrusted to Behrangore Anklesaria who was then the Principal of the Mulla Feroze Madressa.

With admirable assiduity and devotion, Behrangore completed his work faithfully in time. When I was in Iran in the year 1930, I noticed that during his tour in that country for about eight months he devoted as much time as he could spare to this work, having taken with him the necessary books and papers. Particularly during his stay in Tehran and Shimran he was seen pouring over these books and papers for hours together. This can be verified by the dates put down by him on his manuscripts from time to time.

• In consonance with the desire of the donor, Behramgore duly presented his Transliteration and Translation of the Pahlavi Vendidâd at the special meeting for celebrating the Birth-Centenary of Khurshedji Rustomji Cama on the 11th November 1931. He gave on this occasion a short account of the work done in the past in connection with the Vendidâd from time to time and stated that a Pahlavi Translation of the Avesta Texts including that of the Vendidâd had been prepared by the great Magapitân-Magupat Âtarpât Mârespend and his disciples early in the fourth century after Christ during the reign of the Sâssânian monarch Shâhpur II. The Pahlavi version was embellished with glosses and commentaries by the Magupats and Dasturs who followed Âtarpât during the regime of the later Sassanians.

The Governing Body of the Institute then invited donations for printing and publishing the work. The necessary funds were collected in good time but there was for one reason or another inordinate delay on the part of Behramgore who had been handed back his manuscript for revision before it was sent to the press.

The bulk of the manuscript remained with him till the date of his death which occurred on 25th November 1944. The first two Pargards had been in type but even this portion had not been attended to. Parts of the manuscript were distributed amongst the students of the two Madressas to enable them to prosecute their University studies and after his death it was a matter of some difficulty to gather together such scattered portions of the manuscript.

When the Governing Body were considering who should be entrusted with the work of seeing the manuscript through the 'press', I volunteered to undertake it. The Governing Body unanimously accepted my offer. It was arranged that Dr. J. M. Unvala and myself should have the work printed under our joint supervision and that Miss Dhun Behramgore Anklesaria (now Mrs. Engineer) should gather and arrange the manuscript copies of the work and generally assist us.

in the work. Dr. Unvala was, however, prevented by circumstances from co-operating in the work and the printing work was left entirely to myself and Miss Dhun Anklesaria (Mrs. Engineer). Fates, however, seemed to be still conspiring to delay the work. A disastrous fire took place at the Fort Printing Press and all plans for printing the work were for the time being upset. As there was no other press duly equipped to undertake the work, the prospects appeared very gloomy. After some time however the energetic proprietor of the Fort Printing Press was able to set up a new press having prepared a set of new types from the old matrices, which had fortunately escaped destruction. Mrs. Engineer took upon herself the work of preparing type-written copies for the press, and I was to put them into final shape by inserting diacritical marks and bracketing the paragraphs. Proof-correction was to be done by us jointly. For a time the printing work progressed satisfactorily. But owing to her other onerous and pressing duties, Mrs. Engineer had to delay proof-correction work and I took upon myself the work of proof-correction. Mrs. Engineer continued her work of preparing type-written copies, and I am very happy to say to the credit of Mrs. Engineer that she faithfully and energetically persisted and completed her part of the work. Proof-correction, however, being a very onerous task, I felt the need of a qualified scholar for the purpose. At that juncture, a silent, sober and sound worker interested in the study of Avesta and Pahlavi, Mr. Homi F. Chacha, came to my assistance. Not only did he correct the final proofs, but also helped me materially in checking and amending the translations of several passages and of the other four Pargards detailed hereafter, whose translations were found wanting in the manuscript of Mr. Behramgore and my best thanks are due to him for his esteemed co-operation. The printing work, though thus disturbed in the initial stage, subsequently progressed satisfactorily and I consider myself fortunate that it has been finally completed.

It should be stated at the outset that the Transliteration

represents only the PĀZEND version of the Pahlavi Vendidad (Jvīt-Dêv-Dāt). Some scholars prefer to read Pahlavi as it is written, but it was the general practice adopted by Behrangore in all his works, to give Pāzend rendering of the Pahlavi Texts and he has adhered to that practice in this work also.

It was the intention of the learned author to print this work in types of three different founts, viz.—one fount for Pahlavi equivalent of the original Avesta Text, a second fount for the explanatory glosses added by the Pahlavi translator and a third one for all those long or short explanatory commentaries inserted by the subsequent Dastars. Such a procedure, however, was found to be too cumbrous and likely to cause confusion and create difficulties for both the printers and the proof-correctors, and as such the author's original idea had, therefore, to be dropped and I considered it necessary to adopt the following scheme :

All Pahlavi words and sentences which are the equivalents of the original Avesta are given as running matter. Explanatory words and short glosses added by the Pahlavi Translator and inserted in the body of the paragraphs are given in round brackets ( ), and explanatory commentaries in square brackets [ ]. Besides, a small margin is left to indicate the distinctive character of these commentaries. Words added to complete the sense in the English translation are given in *italics*. Words, either not translated or transliterated or which were ambiguous are allowed to remain as they were either in Pahlavi or Avesta characters without any amendments.

Further on a close search made by members of Behrangore's family for the missing pages of the manuscript, it was noticed that translation of the following parts or Pargards could not be traced—

- Pargard XII - whole,  
 „ XIII - paragraphs 46-56,  
 „ XIV - whole;  
 „ XV - whole,  
 „ XVI - whole,  
 „ XVII - whole,  
 „ XVIII - § 1, last two paragraphs, § 2, last paragraph and § 55, second paragraph.

Besides these, an attempt has been made to maintain uniformity of transliteration for the same word throughout the whole work. Had these lacunae been allowed to remain as they were, the value of such a work would have been greatly reduced. I have, therefore, on my sole responsibility, added the translation of the passages thus found missing and re-adjusted the matter, clearly indicating them by double stars \*\* at the beginning of each paragraph thus treated. As translations of the complete Pahlavi Vendidad do not exist except the one by Dastur Dr. Jamaspji in Gujarati and published in 1908, there is every likelihood that I may have erred in my translation and for that I alone should be held responsible.

In conclusion, I again wish to express my great satisfaction that it has been thus possible to bring out this work even after so much delay. An amount of time and energy has been expended after Behrangore's death to see the work through the press. My best thanks are due to the Governing Body of the K. R. Cama Oriental Institute for allowing me to do this work, and to Mrs. Engineer and Mr. Homi F. Chacha and Mr. Hoshang T. Anklesaria for their cordial co-operation and substantial help, without which I am afraid, it would not have been possible to publish this work. It is indeed a pity that it was not in the lot of the learned author himself to see the work printed in his own life-time and under his own supervision, but I have not the least doubt that the work, though not perfect in itself, will reflect great credit on Indian scholarship. Pahlavi Vendidad is one of the most difficult works, especially its glosses and

commentaries are most confusing. It is for the scholars, both Eastern and Western, to judge how far Behrangore has succeeded in bringing out this work in the light of scientific and upto-date research scholarship. I regard it the good fortune of the Parsi Community that Behrangore was able to prepare such a valuable work which will remain a land-mark in Pahlavi Scholarship.

6, Staunton Road,  
Poona 1st January 1949. }

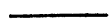
DINSHAH D. KAPADIA.

The scheme of transliteration used is as under—

Avesta	𐬀	𐬁	𐬂	𐬃	𐬄	𐬅	𐬆	𐬇	𐬈	𐬉	𐬊
Pahlavi	𐬀	𐬁	𐬂	𐬃	𐬄	𐬅	𐬆	𐬇	𐬈	𐬉	𐬊
Sanskrit	अ	आ	इ	ई	उ	ऊ	ऌ	ॡ	ऑ	ओ	आं
English	a	â	i	î	u	û	e	ê	o	ô	ā
Avesta	𐬋	𐬌	𐬍	𐬎	𐬏	𐬐	𐬑	𐬒	𐬓	𐬔	𐬕
Pahlavi	𐬋	𐬌	𐬍	𐬎	𐬏	𐬐	𐬑	𐬒	𐬓	𐬔	𐬕
Sanskrit	क	ख	—	ग	घ	च	ज	झ	—	त	—
English	k	kh	:kh <sup>v</sup>	g	gh	ch	j	z	z:	t	t:
Avesta	𐬖	𐬗	𐬘	𐬙	𐬚	𐬛	𐬜	𐬝	𐬞	𐬟	𐬠
Pahlavi	𐬖	𐬗	𐬘	𐬙	𐬚	𐬛	𐬜	𐬝	𐬞	𐬟	𐬠
Sanskrit	थ	द	ध	न	प	फ	ब	भ	म	य	र
English	th	d	dh	n	p	f	b	bh	m	y	r
Avesta	𐬡	𐬢	𐬣	𐬤	𐬥	𐬦	𐬧	𐬨	𐬩	𐬪	𐬫
Pahlavi	𐬡	𐬢	𐬣	𐬤	𐬥	𐬦	𐬧	𐬨	𐬩	𐬪	𐬫
Sanskrit	—	ल	व	—	स	श	ष	ह	ड	—	—
English	r	l	v	w	s	ś	ṣ	h	ḍ	—	zd

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# ZAND-Î JVÎT-DËV-DÂT

## FRA-TÔM PARGART BÛN

1. Gûpt-(as) Aûhr-mazd ô Spitamân Zaratûhst : “Men dat, Spitamân Zaratûhst ! jâk râmîsn-dahîsnî, nè ku-dât-(êstêt) âsânîh;

[În ku marþôm ân jâk ku han zâyêt, ya-s han parvarênd, a-s vêh sahôt, ku, nèvak-tar âsân-tar ; ê Men dat.]

“ Chi, agar Men nè dat-haê, Spitamân Zaratûhst ! jâk râmîsn-dahîsnî, nè ku-dât (êstêt) âsânîh, (har)visp ahû-i-ast-âumand ô-Aîrân-Vêj fraz-sawîsnîh bût-haê,

[ku andas ô kâr êstât-haô tâ-sân sûtân nè tûbân bût-haê ; chi, ez kêsvar ô kêsvar, bê pa parvânakîh-i Yazdân sûtân nè tûbân.]

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## COMMENTARY OF THE JVÎT-DËV-DÂT

### COMMENCEMENT OF THE FIRST PARGARD

1. Spoke-(he) Ohrmazd to-Spitamân Zaratuhst : “ I produced, *Oh Spitamân Zaratuhst ! the place producing-joy, whither-(was)-produced no comfort ;* •

[*This is the case that man considers the place where he-is-born to be better, i.e., fairer and more-comfortable ; this did I produce.*]

“ For-if I had-not-produced, *Oh Spitamân Zaratuhst ! the place producing-joy, whither-(was)-produced no-comfort, the entire corporeal existence would-have proceeded to-Irân-vêj,*

[*that-is, they would-have-remained in this work till-they could not go ; for one cannot go from clime to clime, save with the guidance of God.*]

Hast ke aētūn gūyēt, aē: “pa-cha ān-ī Dēvān sāyet sūtan”.

‘Asō rāmō-dāitīm nōiṭ aojō rāmistām’ :

Har dō aēvāk, har dō rāmīsn-ī jāk.

Hast ke ān-īcha rāmīsn ez kh<sup>v</sup>ēs-kārīh gūyēt.

‘Paoirīm bitīm’ : ē hainār ku : fra-ṭōm har dāṭastān ō ān jāk brēhīnīṭ, ū daṭīgar ō ān jāk, tā mīnūy-ī zamī hama pa aēva-karṭayīh bē dāt, potīyāra. Har ān jāk ku dō bē-gūyēt, aēvak ān-ī pa būn-dahīsn, aēvak ān-ī pas ; ‘āaṭ ahē paityārem’ hama ān-ī pas.

Jāk rōstāk har dō ham...

Hast ke aētūn gūyēt, aē: “jāk ān jāk ku martōm awar nē-mānēnd, ū rōstāk ān jāk ku martōm awar mānēnd”.

‘Mash māra va shathām haitīm’ : in,pa in pargarṭ pēṭā, hama jāk gūyēt ;

*There is one who thus says: “It-is-proper to-go even-with that of the dēvs”.*

*‘The place producing-joy, not the most-joy-giving vigour’ :*

*Both are one, both are the joy of the place.*

*There is one who says: that joy too to-be due-to one’s-own-work.*

Consider ‘first, second’ to be this: *At-first all regulations were-fixed for the place, and secondly the adversity for the place, till the spirit of the earth had produced all things in accord. Wherever one mentions two, one is that which was at the original-creation, the other is that which was after it. ‘Āaṭ ahē paityārem’ are all those which were after.*

*‘Jāk’ and ‘Rōstāk’ are both the same.*

*There is one who thus says: “‘jāk’ is the place whereon men do not dwell, and ‘rōstāk’ is the place whereon men dwell.*

*‘Big snakes and robbers in open daylight’ : everywhere, one mentions this which is manifest in this ‘pargard’.*

hast ke Hêt-aûmand-acha rôṭ gûyêṭ. ]

2. “Fra-ṭôm ez jâkân û rôstâkân Am pahalôm frâz-brêhîniṭ, Men ke Aûhr-mazd’ (hom), Airân-Vêj Vêh-Dâityâ;—  
( Vas Vêh-Dâityâ ê ku rôṭ Dâityâ ân jâk bê-âyêṭ, tâ kâr pa ‘avaêpaêm’ kûnêṭ.)

[ Hast ke aêṭûn gûyêṭ, aê: “pa ‘avaêpaêm’ bê-âyêṭ, bê kâr ân jâk kûnêṭ”. ]

Az-as, pa-ân-i-ôi petiyârayih, frâz-karîniṭ ganâ-minûty pôr-marg azi-cha i rôti, (vas bawêṭ), zamestân-acha-i dēvân-dâṭ, (stahma-tar bawêṭ).

3. *Dah mâh ânô zamestân, dô mâh hâminṭ*; (û pas-icha ‘hapta henti hâminô mâonha pancha zayana askare’)

Ôisân-icha hend sart-âw sart-zamî sart-aûrvar,—(ân dah mâh).

[ Hast ke ân dô mâh gûyêṭ.

‘Adha zimahê maidhûm, adha zimahê zaredhaêm’.

*There is one who says: “the Hêtûmand river”. ]*

2. “*The First of-lands and-places, I created the-best, I Who (am) Ohrmazd, was Irân-vêj, the Vêh-Dâityâ*;

(Its being ‘Vêh-Dâityâ’ is this that *the river Dâityâ comes thither so-that one may-perform his work without fear.*)

[ *There is one who thus says: “It comes fearlessly, so-that one may-perform his work thither.” ]—*

there-upon, ‘Ganâ-minûty’, full-of-death, counter-created in opposition to it, river snakes,—(they are many),—and-winter produced-by-the-Dêvs,—(it is very virulent).

3. *There are ten months of winter thither, two months of-summer*;

(and even-then *the text* ‘seven are *the* summer months, five of-winter is well-known’.)

and-they are of-cold-water, of-cold-earth, of-cold-trees,—(those ten months.)

[ *There is one who says: “those two months”.*

‘Then is *the* middle of-winter, then *the* heart of-winter.’

Aû-kanû mâh Vohûman, mâh Satrivar, hast ke zamestân dêl, ku stahma-tar. Aê: awâ-cha é ku hama stahma, pas-icha andar ân zamân stahma-tar bawêt. ]

Adin, (ka) zamestân bê-patêt, (ku,sawêt), adin frahêst 'vôighné', (ku-s petiyâra zamestân hama awâ bê-sawêt).

[ Hast ke aêtûn gûyêt, aê: "Nêst-chisih paţas andar âyêt". ]

4. Daţigar ez jâkân û rôstâkân Am pahalôm frâz-brêhîniţ, Men ke Aûhr-mazd (hom), Gayâ i-Sûri-mânîsn;—

(aê: dast-i Sûri mânîsnih, dakhsa vas né petiyâra.)—

Az-as pa ân-î ôi petiyârayih frâz-karîniţ ganâ-mînûy pôr-marg, kûra-magas î gô-(spend)-ân d-a-y-cha pôr-marg.

[ Aê: magas bê-âyêt jôrţâê; aê: bê vâstar bê-âyêt; gâv bastan né-sâyêt; gô-spendân-icha margih bawêt. ]

At-present *the month Vohuman, i.e. the month Sahrivar, is that which is the heart of winter, that-is, is very-virulent. Know that even in-spite-of this that all the months are of severe cold, still winter is very-virulent during that period.* ]

Hence, (when) winter falls, (*that-is, goes away*), then *are* immense calamities, (*that-is, all things go away with the adverse winter.*)

[ *There is one who thus says: "Nothingness thereby comes in."* ]

4. *The Second of-lands and-places, I created the-best, I Who (am) Ohrmazd, was Gavâ the Syrian dwelling;—*

(Note: *the desert which is the Syrian habitation, its symbol is no adverseness.*)—

thereupon, 'Ganâ-Mînûy', full-of-death, counter-created, in opposition to it, *the blind fly which is full-of-death to the (beneficent)-animals and milch animals.*

[ Note: *the fly comes to the corn; note: it comes to the pasture; it is-not-proper to-tie the oxen; it is death even-unto-the-beneficent-animals.* ]—

5. Saṭṭigar ez jākān ū rōstākān Am pahalōm frāz-bréhiniṭ, Men ke Aūhr-mazd (hom), Marv ī Awazār, (ham-būt) asō (pa kār-i dāṭastān, ū) kartār, (ku-s vas andar kūnēnd.)

Az-as pa ān-i ōi petīyārayih frāz-kariniṭ ganā-minūy pōr-marg hamār ū dūsa.—

[ Hamār : ku, hamār ī asbārān ān jāk kūnēnd;

Dūsa : ku, dūsa marz ān jāk. ]

6. Chahārōm ez jākān ū rōstākān Am pahalōm fraz-bréhiniṭ, Men ke Aūhr-mazd (hom), Bakhr névak (pa dīṭan), awrāst-drap, —(ku, draps andar awrāst dārēnd).

[ Hast ke aētūn gūyēt, aē : “ vasīh andar afrāsēnd, ku awar han kasēnd”. ]

Az-as pa ān-i ōi petīyārayih frāz-kariniṭ ganā-minūy pōr-marg gūl-cha kāt, —(vas bawēt).

[ Hast ke aētūn gūyēt, aē : “ Jāk sūrāk dārēnd, bē-nihūmbiṭ gūl-cha kāt bē-bawēt ].

5. *The Third of-lands and-places, I created the-best, I Who (am) Ohrmazd, was Marv the stately, and holy,—(united for the work of organization) (and) active, (that-is, they work much in it);—* thereupon, ‘ Ganā-Minūy ’, full-of-death, counter-created, in opposition to it, hamār and dūsa.—

[ Hamār, that-is, the.....which the troops make thither ;

Dūsa, that-is, the immoral sexual-intercourse committed thither.]

6. *The Fourth of-lands and-places, I created the-best, I Who (am) Ohrmazd, was Bakhr fair (to see), of-uplifted banner,—(that-is, they hold therein the banner uplifted);*

[ *There is one who thus says : “ They-raise therein immensely, that-is, they-even-draw it above ”.* ] thereupon, ‘ Ganā-Minūy ’, full-of-death, counter-created, in opposition to it, wasp-and kāt,—(they are in abundance).

[ *There is one who thus says : “ They have burrowing places where exist wasp and kāt concealed.” ]*

• 7. Panjôm ez jâkân û rôstâkân Am pahalôm frâz-brêhinîṭ. Men ke Aûhr-mazd (hom), Nisây i andarg Marv û Bakhr ;—  
 [ Aê: ân gûyom, andâ ân-hân-icha hast ].—

Az-as pa ân-i ôi petiyârayih frâz-kariniṭ ganâ-minûy pôr-marg (ân-i) vaṭar gômâniyih—(pa chis-i Yazdân).

[ Gômân-aûmand, ku: “ma-gar hât”.

Hast ke aêṭûn gûyêṭ, aê: “Pa-cha ân-i dêvân gômân-aûmand, ku: ‘ma-gar hât.’” ]

8. Sasôm ez jâkân û rôstâkân Am pahalôm frâz-brêhinîṭ, Men ke Aûhr-mazd (hom), Harêy i vis-hêl.

[ Vâs vis-hêlih ê: ku, ân-i êmâ nôh sawa û mâh darânâ dârim, ôisân khâna pa tak bê-holênd bê-sawênd ].

Az-as pa ân-i ôi petiyârayih frâz-kariniṭ ganâ-minûy pôr-marg s-r-s-k-ch driwakih.—

[ Vâja-ê haê sahva-aûmand.

7. *The Fifth of-lands and-places, I created the-best, I Who (am) Ohrmazd. was Nisây which is between Marv and Bakhr ;—*

[ Note: I-mention that, as *there* is the other-too of *that name*. ]—

thereupon, ‘Ganâ-Minûy’, full-of-death, counter-created, in opposition to it, *the very-wicked unbelief*—(in *the essence of God*).—

[ *They* are sceptic, saying: “Perhaps *it-may-be*”.—

*There is one* who thus says: “*They-are-sceptic even-as-regards that of the dêvs, saying: ‘perhaps it-may-be’.*” ]

8. *The Sixth of-places and-lands, I created the-best, I Who (am) Ohrmazd, was Harey which is street-deserting ;—*

[ *Its desertion-of-the-street is this: that which we observe for the period of nine nights or a month, they leave the house at once and go-out.* ]—

thereupon, ‘Ganâ-Minûy’, full-of-death, counter-created, in opposition to it, *tears-and lament*.—

[ *This word may-be full-of-wail.*

Hast ke aētūn gūyēt, aē : pa t-b-u-r-k kúnēt. ]—

9. Haptóm ez jákán ú róstákán Am pahalóm frâz-brêhin-  
it, Men ke Aúhr-mazd (hon), Kâwûl í dūzak-sâyê.

[ vas dūzak-sâyêyih ê ku sâya i darakhtân pa tan vaṭ.  
Hast ke ân-i kôpân gūyēt. ]

Az-as pa ân-i ôi petiyârayih frâz-kariniṭ ganâ-minûy  
pôr-marg (ân-i) parik-kâmayih, (ân) i kh-n-ch-d-i-s (parastih)  
ke-s awar-awâkiniṭ Karsâsp :—

[ Ku-s han kart; ôisân-icha han kúnēt; nê pa dât. ]

10. Hastóm ez jákán ú róstákán Am pahalóm frâz-brê-  
hiniṭ, Men ke Aúhr-mazd (hon), 'U-ry-ê' pôr-vâstar—M-s-â-n.

[ Vas pôr-vâstarih ê ku-s jav ú vâstar vas andar  
bawêṭ. ] —

Az-as pa ân-i ôi petiyârayih frâz-kariniṭ ganâ-minûy pôr-  
marg (ân-i) vaṭar awar-mânisnih, (ka-s M-s-â-n aē awar-mânêṭ).

*There is one who thus says : " One performs the  
lament on the ' tambûrê ' (tambourine)." ]—*

9. *The Seventh of-places and-lands, I created the-best,  
I Who (am) Ohrmazd, was Kâwûl of the evil shadows ;—*

[ Its evil-shadowyness is this that the shade of the  
trees is bad unto the body.

*There is one who says : " that of the mountains ". ]*

thereupon, ' Ganâ-Minûy ', full-of-death, counter-created,  
in opposition to it, the parik-desire, (the worship) of kh-n-ch-  
d-i-s who assisted Karsâsp ;

[ that-is, he indeed practised it; they-even do practise  
it; not according-to law. ]

10. *The Eighth of-lands and-places, I created the best,  
I Who (am) Ohrmazd, was U-ry-ê full-of-pasture—(M-s-â-n) ;*

[ Its fullness-of-pasture is this that there is enough  
corn and pasture therein. ]—

thereupon, ' Ganâ-Minûy ', full-of-death, counter-cre-  
ated, in opposition to it, (the) very-wicked aloofness, (since-he  
the Mas-ân remains aloof ).



11. Nōhōm ez jākān ū rōstākān Am pahalōm frāz-brēhīnīt, Men ke Aūhr-mazd (hom), 'Khnan' ī Gōrgān-mān-isnih;—

[ Aē: 'Khnan' rōṭ Gōrgān-mān-isnih dakhsa ].

[ Az-as petiyāra. ]

Az-as pā ān-ī ōi petiyārayih frāz-karīnīt ganā-mīnūy pōr-marg, (ān-ī) vaṭar anāpōhlakān vinās ke marṭ-vēpi,—(ku, kūn-marz);

[ Aē: nē-sān pa dāt, bē-kūnēt ].

12. Dahōm ez jākān ū rōstākān Am pahalōm frāz-brēhīnīt, Men ke Aūhr-mazd (hom), Harahmand nēvak (pa dītan);

Az-as pā ān-ī ōi petiyārayih frāz-karīnīt ganā-mīnūy pōr-marg, (ān-ī) vaṭar anāpōhlakān vinās ke nasā-nikānīh.—

[ Aē: ak-dīn hend; vasān pa dāt. ]—

13. Yāzdahōm ez jākān ū rōstākān Am pahalōm frāz-

11. *The Ninth of-lands and-places, I created the-best, I Who (am) Ohrmazd, was 'Khnan' which is the dwelling-of-the-Georgians;—*

[ Note: *the river 'Khnan' is the emblem of the Georgian-dwelling.* ]

thereupon, 'Ganā-Mīnūy', full-of-death, counter-created, in opposition to it, (the) very-wicked unatonable sin which is 'Marṭ-vēpi'—(that-is, Kūn-marz);

[ Note: *it is not lawful to them, but they commit it.* ]

12. *The Tenth of-lands and-places, I created the-best, I Who (am) Ohrmazd, was Harahmand fair (to see);*

thereupon, 'Ganā-Mīnūy', full-of-death, counter-created, in opposition to it, (the) very-wicked unatonable sin which is *the-burying-of-the-dead*.—

[ Note: *they are of-the-evil-faith: it is according-to their law.* ]

13. *The Eleventh of-lands and-places, I created the-*

bréhintš, Men ke Aûhr-mazd (hom), Hêt-aûmand raê-aûmand 13  
 kh<sup>v</sup>arêh-aûmand—(kh<sup>v</sup>êskâr û tûkhsâ minûy ī Sîst).

[Hast ke ân Vêh rôš gûyêt.]

Az-as pa ân-ī ōi petiyârayih frâz-kariniš ganâ-minûy  
 pôr-marg, (ân-ī) vařar yâťuyih.

[Aê : yâťuyih hama vat.

Hast ke ân-ī Frâsyâwân gûyêt.

Aê : ōisân kartan tûbân, vas vichârțan nê tûbân.

Hast ke aêťun gûyêt, aê : “Yâťuyih ê hast ī, ka nê-  
 kh<sup>v</sup>ânênd, ê-cha narm han bawêt ;

pas, gûpt bawêt ku pa râs nê pâťakhsâ.]

14. “*Aêm-cha ahê chîthrô-dakhshto aihat,*”

Ê-cha ân-ī ōi ô-pêťayih dakhsa hast,—ê chis ô pês  
 gûyom—

‘*aêm chîthrô-paiti-dayô,*’

vas ê-cha pêťayih pa-awar-nikirisnih,—ku nikirênd  
 pêťâ bawêt.—

‘*Yatha kavachit jasen zaoyêhé yâťumentem.*’

Chun kaťâm-ich-ê jâk ku rasênd dast-ī yâťuyih  
 âskârayihâ.

best, I Who am Ohrmazd, was Hetomand, the bright and  
 glorious,—(dutiful and diligent divine Sîst);

[There is one who says : “The Vêh river ”];—

thereupon, ‘Ganâ-Minûy’, full-of-death, counter-crea-  
 ted, in opposition to it, (the) very-wicked-sorcery.—

[Note : all kind of sorcery is bad.

There is one who says : “That of Frâsyâw ”.

Note : they can practise it, but cannot undo it.

There is one who thus says : “Sorcery is such that  
 it verily is memorized even-when they do not recite ;”

hence, it is said that it is not authorized on the road.]

14. [(Av.) ‘And-this shall-be its essential manifestation,’  
 (Pah.) And-this is its visible sign,—this thing I-will-mention  
 later,—

(Av.) this the essential phase,—

(Pah.) and-this is its manifestaion by-means-of-observation,—

•when they-observe it becomes manifestation.

*'adha henti yātumastema',*  
*aētūn-icha hend yātūmastōm,*

*'adha taē-chit uz-jasenti yā merenchyāi-cha zaradha-*  
*ghnyāicha'*

aētūn-icha ōisān aulā-rasēnd ke sangzāl ū tagarg,—  
 (ku, ōisān-icha han kūnēnd).

Hast ke aētūn gūyēt, aē: “Aētūn ez ōisān bê aulā-  
 rasēt ū sangzāl ū tagarg,—(ku, vināskārīh ōisān rā vēs  
 bawēt).

*'Kistāmichat-cha madhakhahē-cha t-ū-n'.*

Chigām-ich-ē madakh ū chigām-ich-ē avāz 'a-t-ū'.]

15. Dvāzdahōm ez jākān ū rōstākān Am pahalōm frāz-  
 brēhīnīt, Men ke Aūhr-mazd (hom), Rag se-tōkhma,—(Ātar-  
 pātākān).

[Hast ke Rayē gūyēt. Vas se-tōkhmayih ē ku-s  
 Āsrayan ū Artēstār ū Vāstaryōs nēvak az-as bawēnd.

(Av.) as to whichsoever place the hands of sorcery openly  
 approach,

(Pah.) „ „ „ „ „ „ „ „ „ „

(Av.) and-thus are they the-most-sorcerous,

(Pah.) „ „ „ „ „ „ „ „ „ „

(Av.) and-thus do they approach that are snow and hail,—

(Pah.) „ „ „ „ „ „ „ „ „ „

(that-is, they verily prepare these-too).

There is one who thus says: “Thus do snow and hail  
 approach from them,—(that-is, they become excessive  
 owing-to their sinfulness).

(Av.) Whatsoever locusts and again whatsoever spiders.

(Pah.) „ „ „ „ „ „ „ „ „ „

15. The Twelfth of-lands and-places, I created the-best,  
 I Who (am) Ohrmazd, was Rag of-the-three-races,—(Ādar-  
 bādagān);—

[There is one who says: “Rayē”. “Its having-  
 three-races is this that the priest, the warrior, and the  
 husbandman become happy therefrom”.

Hast ke aêṭūn gūyêṭ, aê: "Zaratūst ez ān jāk bût; vas 15  
in har se paṭas".

Bût ke R-a-y gūyêṭ. As se-tôkḥmayih ê ku-s in se-  
paṭvand ez ān jāk bût, bê rapt. 'Vaêdhanhō nôit uzôis']

Az-as pa ān-ī ôi petiyârayih frâz-kariniṭ ganâ-minûy pôr-  
marg, (ān-ī) vaṭar awar-gômânikiḥ,—(ku, kh<sup>v</sup>aṭ gômân-  
aûmand û kasân-icha gômâni bê-kûnênd).—

16. Sîzdahôm ez jākân û rôtâkân Am pahalôm frâz-  
brêhîniṭ, Men ke Aûhr-mazd (hom), 'Chakhr' ī awazâr,  
(ham-bût), asô (pa kâr ī dâtastân û) kartâr (mazan);

Az-as pa ān-ī ôi petiyârayih frâz-kariniṭ, ganâ-minûy pôr-  
marg, (ān-ī) vaṭar anâpôhlakân vinâs ke nasâ-pôkhtan.

[Aê: nê sân pa dât, bê vas pachênd in chum rūpâh û  
raspû.]

17. Chahârdahôm ez jākân û rôtâkân Am pahalôm

*There is one who thus says: "Zaratuhst was of that  
place; all these three were due to him".*

*There was one who says: "R-a-y". Its having-three-  
races is this that these three connections of-his were and  
proceeded from that place".*

(Av.) of knowledge, not of love. (Darm.) ]

thereupon, 'Ganâ-Minûy', full-of-death, counter-created,  
in opposition to it, (the) very-wicked extreme-unbelief,—(that-  
is, they are themselves sceptic and make even-others sceptic).—

16. *The Thirteenth of-lands and-places, I created the-  
best, I Who (am) Ohrmazd, was the stately Chakhr, (united)  
and holy, (for the work of organization), (and) active, (great);  
thereupon, 'Ganâ-Minûy', full-of-death, counter-cre-  
ated, in opposition to it, (the) very-wicked unatonable sin which  
is the cooking-of-corpses.—*

[Note: it is not according-to their law, but they-cook  
mostly such as foxes and weasels.]

17. *The Fourteenth of-lands and-places, I created the-*

frāz-brêhîntî, Men ke Aûhr-mazd (hom), Varan î chahâr-gôs, (paṭas-kh<sup>v</sup>âr-gar, sar Dailam).

[Hast ke Kêrmân gûyêt.

Vas chahâr-gôsîh ê ku rās chahâr andar bê-êstêt.

Hast ke aêtûn gûyêt, aê : “ Satrastân dara chahâr hast”.]

ke-ô-ân zat̄ Farêtôn pa zanîsn î-Azî-Dahâk.

Az-as pa ân-î ôi petiyârayîh frâz-karîntî ganâ-mînûy pôr-marg, (ân-îcha) awârôn dastân,—(stahma-tar bawêt),—an-airya-cha dahân awar-mânîsnîh.

[Ke Paṭas-kh<sup>v</sup>âr-gar gûyêt Salmâ, ke Kermân gûyêt Bârich..]

18. Pânzdahôm ez jâkân û röstâkân Am pahalôm frâz-brêhîntî, Men ke Aûhr-mazd (hom), ke Hapt-hindûkân;—

[Vas Hapt-hindûkânîh ê ku sar-kh<sup>v</sup>atâ hapt hast. Ê chi râ gûyom, ku, hapt rôt? chi, ân ez Awistâ pêtâ:

best, I Who (am) Ohrmazd, was the four-cornered Varan,—(Padaskh<sup>v</sup>âr-gar, Dailam),

[There is one who says : “ Kermân ”.

Its having-four-corners is this that there are four roads in it.—

There is one who thus says : “ The city has four gates”.]

for which was-born Faredon in-order-to-smite Azî Dahâk ;

thereupon, ‘Ganâ-Mînûy’, full-of-death, counter-created, in opposition to it, (the) abnormal menstruation,—(it is very-oppressive), and the aloofness of-the non-Aryan districts.—

[According to him who says Padaskh<sup>v</sup>ârgar, it is Salmâ, according to him who says Kermân, it is Bârich].

19. The Fifteenth of-lands and-places, I created the-best, I Who (am) Ohrmazd, was that which was the Hapt-Hindûkân;—

[Its being-Hapt-Hindûkân is this that it-has seven chiefs. Why do-I-say this, that-is, seven rivers? For, that is evident from the Avestâ :

‘*Hacha ushastara Hindva avi daoshastareñ Hindūm*’.

Hast ke aētūn gūyēt, aē: “Har kēsvar-ē aēvak hast”. ]—

Az-as pa ān-i ōi petiyārayih frāz-kariniṭ ganā-minūy pōr-marg, (ān-i) awārōn dastān,—(stahma-tar bawēt),—ū (ān-i) awārōn garmih,—(frêh ez paṭmān bawēt).

19. Sāzdahōm ez jākān ū rōstākān Am pahalōm frāz-brēhīniṭ, Men ke Aūhr-mazd (hom), Awar pa—‘O-dh-ā’ i-Arangistān, (i-Arūm), ke a-sardār awar mānīsn-hēnd, (ku, zūt awāz ēstēnd),—

[Hast ke aētūn gūyēt, aē: “Kh<sup>v</sup>aṭā pa kh<sup>v</sup>aṭā nē dārēnd”].—

Az-as pa ān-i ōi petiyārayih frāz-kariniṭ ganā-minūy pōr-marg, zameštān-icha dēvān-dāt,—(stahma-tar bawēt),—

‘*Taozyā-cha-dāñhēus aiwistāra*’

20. Hend hān-icha jāk ū rōstāk,—(i nāmchēsti nē gūpt

(Av.) ‘From *the* Eastern river towards *the* Western river’.

*There is one* who thus says: “Every clime has one.” ]—

thereupon, ‘Ganā-Minūy’, full-of-death, counter-created, in opposition to it, (the) abnormal menstruation,—(it is very oppressive), and (the) abnormal heat,—(it is more than paṭmān).

19. *The Sixteenth* of-lands and-places, I created the best, I Who (am) Ohrmazd, was up on the Odhā of-Arangistān, (of Arūm), who are-arrogant without-chief,—(that-is, they soon stand back).

[*There is one* who thus says: “*They-do-not-consider the senior as senior.*” ]

thereupon, ‘Ganā-Minūy’, full-of-death, counter-created, in opposition to it, Winter produced-by-the-Dēvs,—(it is very virulent),—

(Av.) ‘and *the* aloofness of-*the*-Turanian Country’.

20. *There-are still*-other lands and-places,—(which are

êstêt),—î nêvak (pa dîtan), zôpr (pa kâr dâţastân), û arza,—  
 (ku, âwâysisnî),—pôrsisnî,—(ku, pôrsisn vas kûnênd),—bâmî,—  
 (ku, kh<sup>v</sup>arêh-aûmand).

[ Hast ke vakhs-â gûyêt, chun Pârs î awêza bâmî. ]—

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not mentioned particularly),—(which *are*) fair (to see),—deep,  
 (for *the* work of organization), worthy,—(that-*is*, beseeming),  
 —inquirable,—(that-*is*, *they*-make much inquiry of *them*),  
 and-bright,—(that-*is*, glorious).

[ *There is one* who says: “Resplendent like *the* pure  
 and bright Pârs.” ]—

## DATĪGAR PARGART BŪN.

Pōrsiṭ Zaratūst ez-Aûhr-mazd, ku : Aûhr-mazd, mîntûy i-awazûni, Dâṭâr i-gêhân i-ast-aûmandân, asô !—

[Aê : Aûhr-mazd, Dâṭâr, Asô, pa kh<sup>v</sup>ânisn, awarê pa setâyisn.]—

“ Ô-ke fra-tôm ez-martômân ham-pōrsiṭ, haê, tō-ke Aûhr-mazd haê—

( ku-t ham-pōrsayih pa-dîn fra-tôm awâ ke karṭ ? )—  
hân ez-men ke Zaratūst (hom) ?

“ (At) ô-ke frâz-nanûṭ in dîn i Aûhr-mazd û Zaratūst ? ”

2. Az-as gupt Aûhr-mazd, ku : “ Ô-Jam i nêvak (pa dîṭan), hû-rama, asô Zaratūst !—

[ Aê : hû-ramayih ê bûṭ ku-s rama martômân û rama gô-spendân dôvêst dâst. ]—

## COMMENCEMENT OF THE SECOND PARGARD.

1. Zaratuhst asked of-Ohrmazd : “ *Oh* Ohrmazd ! Spirit beneficent, Creator of-*the*-material-world, holy !—

[ Note : The epithets ‘Ohrmazd’, ‘Dâdâr’ and ‘Asô’ are for invocation, the other is for praise. ]—

“ With whom didst-*Thou* converse *the* first of-men, Thou who art Ohrmazd,—

[ that-*is*, with whom didst *Thou* first hold the conference as regards revelation ? ]—  
other than-I who am Zaratuhst ? ”

Unto whom didst Thou reveal this revelation which *is* of Ohrmazd and Zartuhst ? ”

2. Hence replied Ohrmazd : “ To-Jam who *was* fair (to see) and of-the-good-flock, *Oh* holy Zaratuhst !—

[ Note : *his* being-of-the-good-flock was this, that he properly maintained *the* herds of men and the herds of animals. ]—



“ Ō-ōi fra-tōm ez-martōmān ham pōrsiṭ (hom) Men ke Aūhr-mazd (hom),—(ku-am ham-pōrsayih ī pa Din fra-tōm awā ōi kart).—

“ Hān ez-tō ke Zaratūst (haê); Am ō-ōi frāz-namūt īn dīn ī Aūhr-mazd ū Zaratūst.

3. “ Adīn, ō-ōi-gūpt Zaratūst ! Men ke Aūhr-mazd (hom), ku : Paṭiriṭ ez-Men, Jam ī nēvak Vivanghānān ! hūsmōrisn barisn ō-Dīn,—(ku, aērpaṭih ū hāvistih kūniṭ).—

“ Adīn-as ō-Men pasukh<sup>v</sup>-gūpt Jam ī nēvak Zaratūst ! (ku) : ‘Nē dātār hom, nē chāstār, hūsmōrisn barisn ō-Dīn,—(ku-am aērpaṭih ū hāvistih nē tūbān kartan).

4. “ Adīn-an ō-ōi gūpt, Zaratūst ! Men ke Aūhr-mazd (hom), (ku) : ‘Agar ez-Men, Jam ! nē paṭirē hūsmōrisn barisn ō-Dīn,—(ku, aērpaṭih ū hāvistih nē kūney),—adīn, ān-ī-Men gēhān frākhvin,—(ku, vēs bê kūn),—adīn, ān-ī-Men gēhān

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“ with him the-first of-men did-I-converse, I who am Ohrmazd,—

[ that-is, I held the conference as regards revelation first with him. ]—

“ other than-thou who art Zaratuhst : I revealed unto-him, this revelation which is of Ohrmazd and Zaratuhst.

3. Then unto-him spoke-I, *Oh* Zaratuhst ! I who am Ohrmazd : ‘*Do-you-accept* of-me, fair Jam son-of-Vivanghān ! *the instruction and spread of-religion,*—(that-is, *do-you-perform the work of teacher and disciple.*)—

Then did he, *the* fair Jam, give-reply unto-me. *Oh* Zaratuhst ! Neither am-I the giver nor teacher of the instruction *and spread of-religion,*—(that-is, I cannot perform *the work of teacher or disciple.*)—

4. “ Then-I spoke unto-him, *Oh* Zaratuhst ! I who am Ohrmazd : *Oh*-Jam ! if *thou-wouldst-not-accept of-me the instruction and spread of-religion,*—(that-is, *wouldst not perform the work of teacher and disciple,*)—then, *do-thou-widen* my world,—(that-is, *make it bigger,*)—then, *do-thou-increase* my

v-a-r-d-n,—(ku, frapīh-tar bê-kūn),—adīn, (ān)-i-Men paṭīr  
gêhān-râ srâyisn,—(parvarisn),—sardârih,—(framān dâṭan),—  
pa-nikās-dārisnih,—(pānayīh karṭan).

5. “Adīn-as ô Men pasukh<sup>v</sup>-gūpt, Jam i nêvak, Zaratûst!  
(ku): Vam (ê)-i-tô gêhān frākh<sup>v</sup>inom,—(ku, vês bê kūnom),—  
vam (ê)-i-tô gêhān v-a-r-d-n-ô-m,—(ku, frapīh-tar bê-kūnom),  
—vam ez-tô paṭīrom gêhān-râ srâyisn,—(parvarisn),—sardâ-  
rih,—(fra-mān dâṭan),—pa-nikās-dārisnih,—(pānayīh karṭan).

(Aê: ê kūnom, ê-cha kūnom, ku): Nê pa-(ān-i)-Men kh<sup>v</sup>a-  
ṭāyih bawêṭ (ān) sarṭ vāt, nê (ān) garm (vāt), nê a-y-g-yg-ih,—  
(vastakih),—(û) nê margih,—(ham-būn-icha).

[Jam ān ya-s nê bût ârpaṭih ū hāvistih: tâ vêh-dīn  
bût .asô bût; vas dakhsa martômān andar tan karṭ êstât.

În ku vêh-dīn bût ez ān jāk pêṭâ:

‘Mrūidhi taṭ māthwem yaṭ aēmchit yô daêva’.

În ku asô bût ez ān jāk pêṭâ:

world,—(that-is, make *it* stouter),—then, do-thou-accept for  
my-world *its* preservation,—(nurture),—*its* rulership,—(giving  
*the* mandate),—and *its* guardianship,—(offering protection).—

5. “Then did he, the fair Jam, give reply unto-me, *Oh*  
Zarathust! I will-widen thy world,—(that-is, make it bigger),  
—I will-increase thy world,—(that-is make *it* stouter),—I  
will-accept of-thee for-*thy*-world, *its* preservation,—(nurture),  
—*its* rulership,—(giving *the* mandate),—and *its* guardianship  
—(offering protection).

(Note: This *I will-do*, the other-two *will-I-do*; so that  
during-my sovereignty *there* shall-be neither cold wind nor  
hot (wind), neither defilement,—(deterioration), nor death,—  
(*nothing* at all).

[Teachership and pupilage *were* what Jam *did* not have,  
still *he* was faithful; *he* was righteous; men have engraved  
his mark on *their* bodies.

This that *he* was faithful, *is* evident from the text:

{(Av.) ‘Do-thou-utter that aphorism which he too who  
*is* daêva...’

.. This that *he* was righteous, *is* evident from the text:

‘ Yimahê Vivanhanahê ashaonô fravashîm yazamaidê’.

Jam-î Vivanghânân asô fravahr yazom.

În ku-s dakhsaṭ martômân andar tan karṭ êstât, ez  
ân jâk pêṭâ :

‘ A-bareshnva paschaêta a-sâra mashyâkaêibyô’.

Jam û Kaê-ûs har dô a-aûs dâṭ êstât-hend : vinâs-  
kârih-î kh<sup>v</sup>ês râ aûs-aûmand bût-hend.

Jam râ ez ân jâk pêṭâ :

‘ Mōshu taṭ paiti akerenaōṭ; aoshanḥaṭ hva hizva’.

Kaê-ûs râ ez ân jâk pêṭâ :

‘ Ahmi dim paiti franharezaṭ, ahmi hô bawāṭ aoshan-  
nhâo’..]

6. Adîn ô-ôi zay frâz-bôrtṭ Men ke Aûhr-mazd (hom)  
sûrâk-aûmand zarîn astar-icha zarîn-pesit, —(matrà dasta); —

7. [ ‘ Yimô asti berethê khshathrayâo’, —

(Av.) ‘We adore the fravashi of the-righteous Yima  
Vivanhana’.

“ I-adore the fravahr of Jam, son-of-Vivanghân, the  
righteous ”.

This that men had engraved his mark on *their* bodies,  
is evident from the text:

(Av.) ‘Without-*the*-head, thereafter, without-*the*-leader  
for mankind’ ...

Jam and Kay-us were both created immortal: *they*  
became worthy-of-death owing-to *their*-own sinfulness.

As-regards Jam, *it is* evident from the text :

(Av.) ‘Soon did that recompense *him*; *he* became  
mortal by-*his*-own-tongue’.

As-regards Kay-us, *it is* evident from the text :

(Av.) ‘He cast him in-this; in-this he-became mortal.’]

6. Then did-*I*-bring *the*-implement to-him, I Who (am)  
Ohrmazd, hollow *and* of-gold, and-*the*-poniard inlaid-with-  
gold, —(having-the-handle-of). —

7. (Av.) ‘Yima is for-the-bringing of authority’.—

ke Jam bût̄ barisn i-kh<sup>v</sup>atāyih,—(ku-s ān kh<sup>v</sup>atāyih aēt̄ûn nêvak pa ān awazār tūbān bût̄ ka r̄ṭan.)—

8. “ Adin, ka pa (ān)-i Jam kh<sup>v</sup>atāyih (ān) saṭigar saṭōzim (ō)-ham-maṭ,—(ku-s sar bê bût̄) ;—

adīn in zamī bût̄ pōr ez pahaān stōrān martōmān sagān vayān ātas-icha sūkhr i-sōchā : (ōisān) nê (awar in) ‘hīm’,—(awar in zamī)—gās vindit̄ pahā ū stōr ū martōm.

9. Adin-(sān) ō Jam (awar) p-t-v-d-a-y-t,—

(ōisān ke kh<sup>v</sup>ēs-kārīh bût̄ bê ê p-t-v-d-a-y-t),—

(ku) : ‘Jam i nêvak i Vīvaṅghānān ! pōr in zamī (ō)-ham-maṭ ez pahaān ū-stōrān ū-martōmān ū-sagān ū-vayān ātas-icha sūkhr i-sōchā ; nê awar (pa-in)-‘hīm’,—(awar pa in zamī),—gās vindēt̄ pahā ū-stōr ū-martōm’.

10. “ Adin Jam frāz-rapt pa-rōsanīh,—(ān-i pa rōsanīh-i kh<sup>v</sup>ēs),—awar ō-rapitwīn-(tar rōn), (awar) pa (ān-i) Kh<sup>v</sup>ar-(sēt) rās ;—

[ku, pēt̄āyiniṭ ku ke kh<sup>v</sup>ēs-kārīhā pa kār-ê bê kāmēt̄ sūtan

“ which was Jam’s bringing of-sovereignty,—(that-is, he could exercise the sovereignty so well by that means.)—

8. “ Then, (when), during-(the) sovereignty of-Jam, (the) third century came-up,—(that-is, it was ended) ;—

then this earth became full-of-animals and-cattle, men, dogs and-birds and red burning fires; (they), animals and-cattle and-men did not find room (over this) ‘h-i-m’,—(over this earth).

9. “ Then, did (they) announce (un)to-Jam,—

(those whose duty it was announced this):—

‘Oh Jam, fair son-of-Vīvaṅghān ! this earth has-become full of-animals and-cattle and-men, dogs and-birds and red burning fires ; animals and-cattle and-men do not find room (upon this) ‘h-i-m’,—(upon this earth).—

10. “ Then did Jam proceed towards-the-light,—(by-means-of-his-own light),—on (to)-the-southerly-direction, on-wards to(wards) (the) path (of) the-sun ;—

[that-is, it is evidenced that he who dutifully wishes to-

as se gān ō rapítwīa-tar rōn sawisn, vas 'yatā-'hū-vēryō' ê bê gūbīsn. Vas dahīsn khūp-tar bawēt, ez 'Gāv' pêtā :

'Usehistaṭ gāus baraṭ dañhus'.

În ku-s Awistā gūbīsn, ez 'Pasūs,-hōrūn' pêtā :

'Sṛira ukhdha vachāo s-ās-añhām'.

În ku ān Awistā í 'yatā-'hū-vēryō' ê, ez 'ahunō-vairyō' pêtā.]—

“ Hō im zamī awar-sōpt pa sūrāk-aūmand-zar-in; (vas) bê ān sōpt pa-astar,—(ku-s awar farōṭ darīṭ),—(vas) aētūn gūpt, (ku) : 'dōsāramihā, Spēnd-armat! (kūnīṭ);—(ku, dōsāramihā, dāmān rā, kūnīṭ in chis);—'frā-ch raw',—(ku, vēs bê-dārās),—bê 'hunām',—(ku, yast bê bās),—(bê gūbīsn namāz gūpt),—'barīsn í-pahāān ū stōrān ū martōmān rā', (kūnīṭ in chis).

11. Adm Jam im zamī bê-ravīnīṭ ačvak-srisvaṭa ez-ān

go for a work, he shall advance three steps to *the* southerly (direction, he shall recite a 'yatā-'hū-vēryō'. He will) have a very fortunate destiny, as evident from *the passage of the text bearing the word 'gāv'* :

(Av.) 'up stood the 'gāo' bearing *the* country.'

This that-he *shall*-recite *the* Avestā is evident from *the* 'Pasus-hōrūn' :

(Av.) 'By-means-of-the-fair utterance of *the* words-of-admonition'.

This that-*it is* the Avestā of a 'yatā-'hū-vēryō' is evident from 'ahunō vairyō'.]—

“ 'he' pierced this earth with-*the*-hollow-(implement)-of-gold; (he) pierced it with-*the*-poniard,—(that-*is*, he-tore *it* above and below);—(he) thus-spoke : 'With love, *Oh* Spēndarmad! (*you-will-do*),—(that-*is*, *you will* do this thing with-love for-*the-sake-of-the* creatures); 'do-thou-advance',—(that-*is*, mayst-thou-keep *them* increasing),—'do-thou-turn',-(that-*is*, mayst-thou-be-adored), (with *the* utterance of *the* obeisance uttered), (*you-will-do* this thing) 'for bearing animals, cattle and men'.

11. Then, Jam caused this earth to advance <sup>;</sup> one-third

mas chun pēs ez-ān būṭ; awar ô-ânô frâz-rapt-hend pahâ û-stôr û-marṭôm, pa (ān-i)-kh<sup>v</sup>ēs kâma dōsîsn, chun kaṭâr-ach-ê (ān-i) dōsîsn,—(har kas-ê).

[ Hast ke (ān-i) Jam gūyêṭ ez (ān-i) petiyâra ô dām maṭan nê tûbân !.

12. “ Adin, (ka) pa ān-i Jam Kh<sup>v</sup>aṭâṭyih (ān) sasôm saṭô-zim (ô)-ham-maṭ,—(ku-s sar bê būṭ),—adin im zamî būṭ pôr ez pahâân stôrân marṭômân sagân vayân âta-s-icha sūkhr î-sôchâ; (ôisân) nê awar (pa-in)-‘hîm’,—(awar pa in zamî),—gâs vindîṭ pahâ û stôr û marṭôm.

13. “ Adin-(sân) ô Jam (awar) p-t-v-d-a-y-t,—(ôisân ke kh<sup>v</sup>ês-kârih būṭ bê ê p-t-v-d-a-y-t),—

(ku): ‘ Jam-(î) nêvak î Virañghân ! pôr in zamî (ô)-ham-maṭ ez pahâân û-stôrân û-marṭômân û-sagân û-vayân âta-s-icha sūkhr î-sôchâ; nê awar (pa-in)-‘hîm’,—(awar, pa-in-zamî),—(gâs vindîṭ pahâ û stôr û marṭôm’.

14. “ Adin Jam frâz-rapt pa rôsanîh,—(ān-i pa rôsanîh-î kh<sup>v</sup>ês),—awar ô-rapitwîn-(tar rôn), (awar) pa (ān-i) Kh<sup>v</sup>ar-

larger than-that as was before that; up thither proceeded animals and-cattle and-men, at *their*-own will and-wish, each one soever as was his wish,—(each person).

[ *There is one* who says: “ that of Jam, owing-to which *the* adversary cannot come to the creatures.” ]—

12. “ Then, (when), during *the* Sovereignty of Jam, (the) sixth century came up,—(that-*is*, it was ended);—then this earth became full of animals and-cattle, men, dogs and birds, and red burning fires; (they), animals and-cattle and-men did not find room (upon this) ‘h-i-m’, (upon this earth).—

13. “ Then did (they) announce (un)to Jam”—(those whose duty *it* was announced this):—

“ Oh Jam, fair son-of-Virañghân ! this earth-has-become full of-animals and-cattle and-men, dogs and-birds and red burning fires; animals and-cattle and-men do not find room (upon this) ‘hîm’,—(upon this earth).”—

14. “ Then did Jam proceed towards-*the*-light,—(by *-means*-of-his-own light),—on (to)-*the*-southerly-direction, (on-

(sēt) rās; ‘hō’ in zamī awar-sōpt pa-sūrāk-aūmand-zarin; (vas) bé ān sōpt pa-astar,—(ku-s awar farōt darit),—(vas) aētūn gūpt, (ku): ‘dōsāramihā, Spend-armat! (kūnit);—(ku, dōsāramihā dāmān rā, kūnit in chis)—‘frā-ch raw’,—(ku, vēs bê dārās),—bê ‘hunām’,—(ku, yast bê bās),—(bê gūbisn namāz gūpt),—‘barisn ī-pahāān ū martōmān rā’, (kūnit in chis).

15. “ Adin Jam im zamī be-rawiniṭ dō-srisvata ez-ān mas chun pēs ez-ān būṭ; awar ô-ānô frāz-rapt-hend pahā ū stōr ū-martōm, pa (ān)-ī kh<sup>v</sup>ēs kāma dōsisn, chun kaṭār-ach-ē (ān)-ī-ōi dōsisn,—(har kas-ē).

16. “ Adin (ka) pa ān-ī Jam kh<sup>v</sup>aṭāyih (ān) nohōm satō-zim ô-ham-mat,—(ku-s sar bê-būṭ);—adin in zamī būṭ pōr ez pahaān stōrān martōmān sagān vayān ātas-icha sūkhṛ ī-sō-chā; (ōisān) nē awar (pa-in)-‘hūm’,—(awar pa in zamī),—gās vindit pahā ū stōr ū martōm.

17. “ Adin-(sān) ô-Jam (awar) p-t-v-d-a-y-t,—(ōisān ke kh<sup>v</sup>eskārih būṭ bê ē p-t-v-d-a-y-t),—

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ward) to(ward the) path (of)-the-Sun; ‘he’ pierced this earth with-the-hollow-(implement)-of-gold; (he) pierced it with-the-poniard,—(that-is, he tore it above and below);—he thus-spoke: ‘With-love, Oh Spendarmad! (you-will-do),—(that is, you-will-do this thing with-love for-the-sake-of the creatures);—‘do-thou-advance’,—(that is, mayest-thou-keep them increasing);—‘do-thou-turn’,—(that is, mayest-thou-be adored),—(with the utterance of the obeisance uttered),—(you-will-do this thing) ‘for bearing animals, cattle and-men.’

15. “Then, Jam caused the earth to advance two-thirds larger than-that as was before that; up thither proceeded animals and-cattle and-men, at their own will and-wish, each one soever as was his wish,—(each person).—

16. “Then, (when), during (the) sovereignty of-Jam, (the) ninth century came up,—(that is, it was ended);—then this earth became full of animals and-cattle, men, dogs and birds, and red burning fires; (they), animals, and-cattle and-men did not find room (upon this) ‘h-i-m’,—(upon this earth).—

17. “Then, did (they) announce unto-Jam”,—(those whose duty it was announced this):—

(ku) : 'Jam-ī nēvak Vīvaṅghānān : pōr in zamī ō-ham-  
maṭ ez pahāān ū-stōrān ū-marṭōmān ū-sugān ū-vayān ū-ātas-  
icha sūkhr i-sōchā ; nē awar (pa-in) 'hīm',—(awar pa in zamī),  
—gās vindīṭ pahā ū stōr u marṭōm.

18. " Adīn Jam frāz-rapt pa rōsanīh,—(ān-ī pa rōsanīh-ī  
kh<sup>v</sup>ēs),—awar ō-rapītwīn-(tar-rōn),—(awar) pa (ān-ī) Kh<sup>v</sup>ar-  
(sēt) rās ;—

[ Ku, pētāyīnīṭ ku ke kh<sup>v</sup>ēs-kārīhā pa kār-ē bē-kāmēt  
sūtan as se gām ō rapītwīn-tar rōn, sawisn, vas 'yatā-'hū-  
vêryō'ê bē gūbīsn. Vas dahīsn khūp-tar bawēt ez "Gāv"  
pētā :

'Usehistaṭ gāus baraṭ danhus'.

Īn ku-s Awistā gūbīsn ez 'Pasūs-hōrūn' pētā :

'Srīra ukhdha vachāo s-ās-anhān'.

Īn ku ān Awistā ī 'yatā-'hū-vêryō'ê, ez 'ahunō vairyō'  
pētā.]—

'Oh Jam, fair son-of-Vīvaṅghān ! this earth has-become  
full of-animals and-cattle and men, dogs, and-birds and red  
burning fires ; animals and-cattle and-men do not find room  
(upon this) 'h-ī-m',—(upon this earth).—

18. " Then did Jam proceed to-wards-the-light,—(by-  
means-of his-own light,)—on (to)-the-southerly-direction,  
(onward) to(wards the) path (of)-the-sun ;—

[ that-is, it is evidenced that he who dutifully wishes  
to-go for a work, he shall-advance three steps to the sou-  
therly-direction, he shall-recite a 'yatā-'hū-vêryō'. He  
will-have a very-fortunate destiny, as evident from the  
passage of the text bearing the word 'gāv' :—

(Av.) 'Upstood the 'gāo' bearing the country'.

This that he shall-recite the Avestā is evident from  
the 'Pasus hōrūn' :

(Av.) 'By-means-of-the-fair utterance of the words of-  
admonitions'.

This that it is the Avestā of a 'yatā-'hū-vêryō' is  
evident from 'Ahunō vairyō'.]—



“‘Hō’ im zani awar-sōpt pa sūrāk-aūmand-zarīn ; (vas) bê ān sōpt pa astar,—(ku-s awar farōt darī),—(vas) aētūn gūpt (ku): ‘dōsāramihā, Spēnd-a/maṭ ! (kūnī),’—(ku, dōsāramihā dāmān rā kūnī in chis),—‘frā-eh raw’,—(ku, vēs bê dārās),—‘bē ‘hunām’,’—(ku, yast bê bās), (bê gūbīsn namāz gūpt),—‘barīsn ī-pahāān ū-stōrān ū-marṭomān rā,’ (kūnī in chis).

19. “Adīm Jam im zani bê-rawīnī se srīsvaṭa ez-ān mas chun pēs ez-ān būṭ ; awar ô-ānō frāz-rapt-hēnd pahā ū-stōr ū-marṭōm pa (ān)-ī-kh<sup>v</sup>ēs kāma dōsīsn chum kaṭār-ach-ē (ān)-ī-ōī dōsīsn,—(har kas-ē) ”.

[Hast ke ān-ī Jam gūyēt : ez ān-ī pētīyāra ô dām maṭan nē tūbān. Frāz saṭō-zīm-ī saṭīgar andar kh<sup>v</sup>a-tāyih-ī Jam sar bê-būṭ. Jam sas saṭ sāl vēs in dām a-marg ū a-zarmān dāst.—Īn chun vēs dāst, Am nē rōsana. Vasān hazāra sar Jam be-kurīnī ; ez ān jāk pētā :—

“‘He’ pierced this earth with-the-hollow-(implement)-of-gold ; (he) pierced it with-the-poniard,—(that is, he tore it above and below);—(he) thus-spoke: ‘With-love, Oh Spēndar-mad ! (you-will-do)’—(that is, you will do this thing with-love for-the-sake-of-the creatures);—‘do-thou-advance’,—(that is, mayest-thou-keep them increasing),—‘do-thou-turn’,—(that is, mayest-thou-be-adored-with the utterance of the obeisance uttered),—(you-will-do this thing) ‘for bearing animals, cattle and men’.

19. “Then, Jam caused this earth to advance three-thirds larger than-that as was before that ; up thither proceeded animals and-cattle and-men at their-own will and wish, each one soever as was his wish,—(each person).

[There is one who says: ‘That of Jam, owing-to which the adversary cannot come to the creatures.’ The third century was forthwith ended during the sovereignty of Jam. Jam kept the these creatures without-death and without-decrepitude, six hundred years more. This is not known to-me, how he kept them for six centuries more. That they saved Jam at the end of the millenium, is evident from the text :—

‘Paoiryêhê paschaêta hazârô-zimahê thwarsô as’<sup>19</sup>  
Yimô kerenaot’.

Vas in gêhân pa se bâr ân-and Jam bê-kart. ‘avaiti bāzô’.

Han-icha aêtûn hast; in ku-s chun kart, Am nê rôsana.

Hast ke aêtûn gûyêt, aê: “Chakât-ê ô gôbar hanbârît.”

Hast ke aêtûn gûyêt, aê: “Parkân-ê awâz kh<sup>v</sup>ând.”

Hast ke aêtûn gûyêt, aê: “Aêtûn chun gô-spend-ê nizâr  
ke-s âw vâstar dahênd û bê-awazâyêt”.

Aûhr-mazd in dâm se hazâr sâl minûy astisn dâst;  
se hazâr sâl gêtâ astisn a-petiyâra; se hazâr sâl ez petiyâra  
ô dâm maţan tâ Dîn maţan; se hazâr sâl ez Dîn maţan tâ  
tan-î-pasîn; ez ân jâk pêtâ:

‘Chvantem zrvânem mainyava stis ashaoni dâta  
as’. ]

(Av.) ‘After *the* first millenium Yima was-cut, with-  
a sharp saw’.

He Jam made this earth as-much *bigger as it was*  
by three times :

(Av.) ‘Of as much thickness.’

Even so is this; how he did *it*, this *is* not known to  
me. *There is one* who thus says: “*He-filled-up* a  
‘chakât’ with ‘gôbar’”.

*There is one* who thus says: “*He-recited* a stanza”.

*There is one* who thus says: “Just like a lean  
sheep whom *they-give* water *and* fodder and *it* becomes-  
fat”.

Ohrmazd kept these creatures, *for* three thousand  
years, *in the* spiritual estate; three thousand years *in the*  
material state without-*the*-adversary; three thousand  
years, from *the* coming of the adversary to *the* creatures  
upto *the* coming of religion; three thousand years, from  
*the* coming of religion upto *the* final material life: *it is*  
evident from the text:

(Av.) ‘*For* what *period of* time was *the* holy spiri-  
tual existence produced?’ ]

20. Hanjaman-ê frâz-bört̄ ke Dâtar Aûhr-mazd,—(ku, zamân bê-kart̄),—awâ minûyân yazadân awar-ô-(ân-i)-nâmi-Airân-Vêj,—(ku) Vêh Dâityâ.

Hanjaman-ê frâz-bört̄ ke Jam sêt̄ ī hû-rama, (Vivanghân),—(ku-s zamân bê-kart̄),—awâ pahalômân martômân awar-ô-(in-ân-i)-nâmi Airân-Vêj,—(ku) Vêh Dâityâ.

21. Ān-ô hanjaman bê-maṭ ke Dâtar Aûhr-mazd,—(ku, pa zamân kart̄ bê-maṭ), awâ minûyân yazadân, awar ô-(in-ân-i)-nâmi Airân-Vêj,—(ku) Vêh Dâityâ.

Ān-ô-hanjaman bê-maṭ ke Jam sêt̄ ī hû-rama,—(ku, pa zamân kart̄ bê-maṭ),—awâ pahalômân martômân awar ô-(in-ân-i)-nâmi Airân-Vêj,—(ku) Vêh Dâityâ.

[Aé: Aûhr-mazd in hanjaman 'var' râ kart̄. Vas gerân é zamestân râ kart̄, ez pês pêt̄. Jam âkâsih ez Aûhr-mazd bût; martômân âkâsih ez Jam bût; Jam ân-ī Aûhr-mazd gûpt as-nôpt, ka-s awâyast dītan as dīt; martômân-icha ân-ī Jam gûpt as-nôpt; in ku-sân ân-i Aûhr-mazd gûpt as-nôpt;

20. Ohrmazd who *is the* Creator convened a meeting,—(that-*is*, he-fixed *the* time),—with *the* Spiritual Yazats, in-(*the*)-famous-Irân-Vêj, (where *is the*) good Dâityâ.

Jamsed who *was* of-*the*-good-flock, (son-of-Vivanghân), convened a meeting,—(that-*is*, he fixed *the* time),—with *the* best men, in-(*this*)-famous-Irân-Vêj, (where *is the*) good Dâityâ.

21. To that meeting came Ohrmazd who *is the* Creator,—(that-*is*, *He*-came at *the* time fixed),—with *the* Spiritual Yazats, in-(*this*)-famous-Irân-Vêj, (where *is the*) good Dâityâ.

To that meeting came Jamsed who (*was*) of-*the*-good-flock,—(that-*is*, he-came at *the* time fixed),—with *the* best men, in-(*this*)-famous-Irân-Vêj, (where *is the*) good Dâityâ.—

[Note: Ohrmazd fixed this meeting for *the* 'var'; He fixed it for that severe winter, as evident from *the* following. Jam had *the* information from Ohrmazd; and men had *the* information from Jam. Jam listened-*to* what Ohrmazd said; he saw when-he ought to-see; and-*men* listened-*to* what Jam said; *this means* that they

aē: ka-sān ē kār rā būṭhaē, ō ān jāk-ich Jam sūt-hend.]

11  
22

22. Az-as gūpt Aūhr-mazd ō-Jam, (ku): "Jam (i) névak (i) Vivanghānān! awar ō-ahū (i)-ast-aūmand, (ān) vatar zamestān rasēt, ke ez—(ān stahmakih ya-s), stōrg—(ku, har jāk-ē andar sawēt),—mūṭa zamestān,—(ku, chis tapāh kūnēt),—awar ō-ahū (i)-ast-aūmand, (ān) vatar zamestān rasēt,—(i markōsān gūyēnd), ke ez-ān (bē) vas pa-snezisn-vapr snezisn,—pa-bālest-(awar)-garān, pa bāsn-acha ī-Āértvi.—(ān jāk ku kēm nisīnēt) ē vitast dō angūst bē-nisīnēt).—

23. "Ez-se-jāk ō aētar, Jam! gō-(spend) bē-rasēt: ē-cha-ke hast (ku) pa-bēmkin-tar ez-jākān,—(chun Spāhān),—ē-cha-ke hast pa bālin awar garān,—(chun Haparsēn),—ē-cha-ke hast ez-(ān-ī)-zōpr-rōstāk,—(chun A-ī-r-a-s-t-a-n),—awar-ō-(ān-ī)-karṭ-mān.

24. 'Parō zimō aētarhāo dānhus aṅhaṭ beretō vāstrem',

listened-to what Ohrmazd said; note: since-they were for this work, *they* went to the place-too, *with* Jam ].

22. Thereupon, spoke Ohrmazd to-Jam: "Oh Jam, fair son-of-Vivanghān! Upon *the* material world (the) very-wicked winter will-come, by-(the-virulence-of)-which, *there will be* overwhelming,—(that-is, it will-enter everywhere),—deadly winter,—(that-is, it will-destroy things);—upon-*the* material world *the* very wicked winter will-come,—(which *they*-call 'markōsān'),—by which intense ice shall-snow by-snowing, upon *the* highest-tops of-mountains, and-on-*the* 'bāsn' of Aredvi.—(The place where *it*-will-settle *the* least, *it*-will-settle one 'vitasti' and two fingers).—

23. "And from-three-places hither will *the* (beneficent) animals come, Oh Jam! (those) which will-be in-*the*-most-fearful of-places,—(like Spāhān),—(those) which will-be on-*the* summits over *the* mountains,—(like Haparsēn),—and-(those)-which will-be from-(*the*)-deep valley,—(like A-ī-r-a-s-t-a-n),—over (the) well-built residences.—

24. • (Av.) 'Before winter their country will-be bearing pas-

(ku pēs ez zamēstān ōsān deh bût-hend bōrt-vāstar, ku-sān pēs-wā-ê ī nēyak bût, vasān hanbār awāz kart).

[“Tem āfs paura vazaidhyāi pas-cha vitakhti vafrahē.”

Pēs ez āw bé tachisnīh, pas ez bê-vitāchisnīh vapr,—  
pēs-ū-pas.]—

“Afad-icha aētar Jam! andar-ahū-i-ast-aūmand sahēt,  
ka aētar pahā anūmay pā vēnihēt.”—

[Aē: ez īn ān-icha pā awar dītan tā ān pahārust vas  
bē-mānēt].

25. “Adin ān var kūnīṭ asprās-drānā pa kaṭār-ach-ō  
chasrūsavaṭa”;—(dō hāsar ez kōst ē).

[Hast ke ez har chahār kōst gūyēt].—

“(Vas) pa-akvīn tōkhn awar-barīṭ ez pahāān stōrān  
martōmān sagān vayān ū ātas-ich-i sūkhr-ī sōchā.

“Adin ān var kūnīṭ asprās-drānā pa kaṭār-ach-ē chasrūs-  
vaṭa, martān awar-mānisnīh rā; asprās-drānā pa kaṭār-ach-ō  
chasrūsavaṭa, gāvān gō-stān rā.

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ture,’ (that-is, before winter their countries were bearing  
pasture, that-is, they had a good leader, they had prepared  
a store.) (Av.) ‘In order to convey the excessive water after  
the melting of-snow.’ (“before the flowing of water, after the  
melting of snow”),—(before and after).—

“And-a-marvel it will-appear hither in-the-material world,  
Oh, Jam! if the footprint of animal or sheep were-seen  
hither.”—

[Note: from this tracing of the footprint upto the  
cattle-fold one knows whether many survive].—

25. “Then, do-you-make that ‘var’ of-the-length-of a-  
horse’s-road on each of the four sides”;—(two ‘hāthra’s from  
one side).

[There is one who says: “From all the four sides”].—  
“do-you-bring together (unto-it) seeds of animals, cattle and-  
men, of-dogs, birds and red burning fires.

“Then, do-you-make that ‘var’ of-the-length-of-a-horse’s-  
road on each of the four sides, for the abode of-men; of-the-  
length-of-a-horse’s-road on each of the four sides, for the cattle-  
fold of-oxen.

26. (Vas) pa-akvīn āw frāz-tachīn hāsar-masā rā; (vas) pa-akvīn mōrv bê-êstin,—(pêramûn-ī āw),—awar hamīsa zarin-gōn,—(ku, tar),—(awar) hamīsa kh<sup>v</sup>arīsn an-awsabīnisnīh,—(ku, ka kh<sup>v</sup>art mat);—(vas) pa-akvīn mān bê-êstin,—(pêramûn-ī mōrv-acha),—kaṭa (dêvār), frāz-askōp,—(ku, bê askōp),—fra-vār ū pêramûn-fra-vār (bawêt),—(ka-s aêtân kaṭa).—

27. (Vas) pa-akvīn ez-(har)visp(in) narān nāirikān tōkhn awar-barīṭ, ke hend pa-in-zamī mahêst,—(pa tan),—pahalôm,—(pa arj),—nêvak-tôm,—(pa diṭan);—(vas) pa-akvīn ez-(har)visp(in) gō-(spend) sarṭakān tōkhn awar-barīṭ, ke hend pa-in-zamī mahêst,—(pa tan),—pahalôm,—(pa arj),—nêvak-tôm,—(pa diṭan).

28. (Vas) pa-akvīn ez-(har)visp(in) aurvarān tōkhn awar-barīṭ, ke hend pa-in-zamī bālêst,—(chun sarv ū chinār),—û-hû-bōd-tôm,—(chun gōl-ī yāsmīn);—

26. “Do-thou-cause the water to-flow together (to-it over) a road a-‘hāthra’-long; do-thou-settle the birds together (into it),—(around the water),—over the eternal green-hue,—(that-is, fresh),—(over) the eternal food never-fading,—(that-is, when eatables have come);—(in it) do-thou-establish houses together,—(around the birds),—which have house, (walls), projecting-roof,—(that-is, the out-roof),—yard and enclosure, —(that-is, it is such a house).—

27. “Do-you-bring (in it) together the seeds of-all men and-women, who are the-greatest,—(in body),—the-best,—(in value),—and-the-fairest,—(to-look-at),—on-this-earth; do-you-bring (in it) together the seeds of-all the species of-the-(beneficent)-animal, who are the-greatest,—(in body),—the-best,—(in value),—and the-fairest,—(to-look-at),—on-this-earth.

28. “Do-you-bring (in it) together the seeds of-all the trees, that are the-tallest on-this-earth,—(like the cypress and the plane-tree),—and-the-most-odorous,—(like the jessamine flower);—

(vas) pa-akvīn ez-(har)visp(in) kh<sup>v</sup>arīsnān tokhm awar-barīṭ, ke hend pa-in-zamī kh<sup>v</sup>arjēst,—(chun khormā),—ū-hū-bōd-tōm,—(chun bēh ū vâtrang);—

(vas) pa-ōisān—(varmānisnān)-rā,—kūniṭ dō-kān an-aw-sahīn,—('m-a-th' aw-r-yar);—

[Hast ke gômēza gūyēt.—Hast ke ham-sāk gūyēt],—hama ez-ān tā ka ōisān martān var-mānisnān hend.

[Aē pētā bawēt ku, bawēt ke nē var-mānisnān hend].

29. "Ma, ō-ānō, (ān-i)-frāz-kōpa,—(ō pēs),—ma (ān-i)-awāz-kōpa,—(ō pas);—(as ō ān jāk ma nī);—ma (ān-i)-zawangal,—(ke-s setūna andar var farōṭ-skast ēstēt),—ma (ān-i)-hala,—(ke dastōbar nē-dārēt),—ma driwa,—(ke dardṭ āvarēt),—ma (ān-i)-(far)iptār,—ma (ān-i)-k-a-sv-i,—ma (ān-i)-vīzvâta,—(rēsa cha),—[hast ke khūnazg gūyēt];—ma (ān-i)-bē-v-n-s-t-dandān,—(ke awasōs kūnēt),—[hast ke aētūn gūyēt, aē: "dandān-as

"do-you-bring (*in it*) together the seeds of-all *the* eatables, which are *the* most-wholesome on-this-earth,—(like *the* date),—and *the* most-odorous,—(like quince and cucumber);—

"do-you-prepare (*in it*), for-those-(residents-in-*the*-var'), couples imperishable,—('mithwyar'),—

[*There is one* who says: "mixed".—*There is one* who says: "united"].—

"ever from-that till when those men are residents-(of)-*the*-var'.—

[*Note: it* becomes evident that *there* remain *those* who are not residents-of-*the*-var'.]

29. Do-not-bring-there (*in it* him who) *has* a fore-hump,—(in *the* front),—nor (him who) *is* hump-backed,—(at *the* back),—(do not take him to that place);—nor the ZAWAN-GAI,—(whose spine is broken down into *the* breast), nor (him who *is*) foolish,—(who does not abide-by *the* rule),—nor *the* DRIWA,—(who brings pain),—nor (him who *is* a) deceiver, nor (him who *is*) k-a-s-v-i,—nor (him who *is*) VIZVÂTA-RESA,—[*There is one* who says: "KHÛNA-ZG"].—nor (him whose) teeth are wide-apart,—(who makes mockery),—[*There is one* who thus says: "Whose teeth are

pūṭa êstêṭ”],—ma pês ke jvīṭ-karṭ-(êstêṭ) tan,—(vâja ê dīnī kâr),—[hast ke aêtûn gûyêṭ, aê: “ma pês kûpt ê-cha ke jvīṭ-karṭ-êstêṭ tan”],—ma kas ez-hânân-dakhsakân ke hend (ku) ganâ-minûy dakhsa pa martômân bê-dâṭ êstêṭ: (As ô ân jâk ma nī).

30. “Pa-(ân-i)-frâz-tôm-deh (ī mas) noh viṭara kûnīṭ,—(noh kûy),—pa-(ân-i)-mīyâna sas, pa-(ân-i)-nī-tôm se; pa-(ân-i)-frâz-tôm-viṭara,—(ī deh ī mas),—(as) ê-hazâr ez-narân, nâirī-kân tôkham awar-barīṭ, pa-(ân-i)-mīyâna sas saṭ, pa-(ân-i)-nī-tôm se saṭ;—[Aê: ka deh mara pêṭâ haê, martôm mara-cha pêṭâ bêh],—awar-icha ôisân var-mânismân râ kûnīṭ pa surâk-aû-mand zarīn, awar-icha (pa)-ân-var ma-r-z d-v-a-r,—(ku-s khûna bê...īṭ),—rôchan,—(ku-s dar-gûs bê-hêlīṭ),—kh'â-rôsan ez andarôn-nêma (bawêṭ),—(ka aêtûn karṭ-bûṭ”].

31. Adīn-(as) mīnīṭ Jam, (ku): “‘Chun ôisân vam var kûnom ke-s ô-men gûpt Aûhr-mazd ?”

decayed”],—nor *the* leper whose body (is) set-apart,—(*the* word means this: “from religious work”).—[*There is one* who thus says: “Nor *the* leper whose skin has turned purple and he whose body is set apart”],—nor a person of-other-marks that are *the* marks of ‘ganâ-minuy’ that are laid on men.—(Take-not him to that place).

30. “Do-you-make nine cross-roads for (the) foremost (large) district,—(nine lanes),—six for (that of) medium size, three for (the) smallest; do-you-bring a thousand seeds of-men and-women to (the)-foremost cross-road—(of *the* large district),—six hundred to (that of) medium-size, three hundred to (the) smallest;—[Note: when *the* number of districts is manifest, *the* number of men, too, would-be manifest];—and-over, for those dwellers-in-the-‘var’, (do-you-prepare) by-means-of-the-hollow-(implement)-of-gold, and-on (to the) ‘var’ do-thou-fix a-door,—(that-is, do-you-open its gap),—a window,—(that-is, do-you-leave its space inside),—self-shining from-inside (it shall-be),—(when thus *everything* was done).—

31. Then thought (he) Jam: “How shall I prepare for-them *the* ‘var’ of-which Ohrmazd spoke to-me ?”



Az-as gúpt Auhr-mazd ō-Jam, (ku): "Jam í nêvak Vivan-ghânân! in zamí pa-pásna bê-aúspar, pa-dast bé ê aw-ê-kht; hú-mânâ í-ôi (karṭan) chun kanú martôm, (ka ān) súsar zamí bê-rawinend.

32. Adin Jam aétún karṭ chun ez-ôi kh<sup>v</sup>ást Aúhr-mazd; in zamí pa-pásna bê-aúsparṭ, pa-dast aê aw-ê-kht; húmânâ í-ôi (karṭan) chun kanú martôm (ka ān) súsar zamí bê-rawinend.

33. Adin Jam (ān) var karṭ, asprás-drânâ pa kaṭâr-ach-ê chasrúsvaṭa;—(dô hásar ez kóst ê).

[Hast ke ez har chahâr kóst gúyêṭ].

(vas) pa-akvín tokhm awar-bôrtṭ ez pahâân stôrân martômân sagân vayân ú âtas-ich-í súkhr-í sóchá.

Adin Jam (ān) var karṭ asprás-drânâ pa kaṭâr-ach-ê chasrúsvaṭa, martṭân awar-mánisnîh rà, asprás-drânâ pa kaṭâr-ach-ê chasrúsvaṭa gávân gô-stân rà.

Thereupon spoke Ohrmazd to-Jam: "Oh Jam, fair son-of-Vivanghân! do-thou-loosen this earth with-*thy*-heels, do-*thou*-'awekht' it with-*thy*-hands; (*you are to-do*) analogous to that as men now *do*, (when) *they*-cause (the) fallow land to-advance."

32. Then Jam did just as Ohrmazd asked of-him; he-loosened this earth with-*the*-heels, he-'awekht' it with-*his* hands, (he did) analogous to that as men *do* now, (when), *they*-cause (the) fallow land to-advance.

33. Then Jam made (that) 'var' of-*the*-length-of-a-horse's-road on each of *the* four sides;—(two 'hâthras' from one side).—

[*There is one* who svys: "Form all *the* four sides" ] he-brought together (*unto* it) *the* seeds of-animals, cattle and men, of-dogs, birds, and red burning fires.

Then Jam made (that) 'var' of-*the*-length-of-a-horse's-road on each of *the* four sides; for *the* abode of men, of-*the*-length-of-a-horse's-road on each of *the* four sides for *the* cattle-fold of oxen.

34. (Vas) pa-akvīn āw frāz-tachīnīṭ hāsar-masā rā; (vas) pa-akvīn mōrv bé-éstīnīṭ, (pēramûn-ī āw), awar hamīsa zarīngōn,—(ku tar),—(awar) hamīsa kh<sup>v</sup>arīsn un-awsahīsn,—(ku ka kh<sup>v</sup>art maṭ);—(vas) pa-akvīn mān bé-éstīnīṭ,—(pēramûn-ī mōrv),—kaṭa,—(dīvār),—frāz-askōp,—(ku-s frāz-askōpt),—fra-vār ū pē-ramûn-fra-vār (būt),—(ka-s aētūn kaṭa).—

35. (Vas) pa-akvīn ez-(har)visp(in) narān nāīrīkān tokhm awar-bōrt, ke hend pa-in-zamī mahēst,—(pa tan),—pahalōm,—(pa arj),—ū-nēvak-tōm,—(pa dīṭan); (vas) pa-akvīn ez-(har)visp(in) gō-(spend) sarṭakān tokhm awar-bōrt ke hend pa-in-zamī mahēst,—(pa tan),—pahalōm,—(pa arj),—ū-nēvak-tōm,—(pa dīṭan).

36. (Vas) pa-akvīn ez-(har)visp(in) aūrvarān tōkhm awar-bōrt, ke hend pa-in-zamī bālēst,—(chun sarv ū chīnār),—ū-hū-bōd-tōm,—(chun gōl-ī yāsmīn); (vas) pa-akvīn ez-(har)-

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34. *He-caused the water to-flow together (to it over) a road a-hāthra'-long; he-settled the birds together (into it),—(around the water),—over the eternal green-hue,—(that-is, fresh),—(over) the eternal food never-fading,—(that-is, when eatables have come),—(in it) he-established houses together,—(around the birds),—(which have) house, (walls), projecting-roof,—(that-is, the fore-roof),—yard and enclosure,—(that-is, it is such a house).—*

35. *He-brought (in-it) together the seeds of-all men and women, who were the-greatest,—(in body)—the-best,—(in value),—and-the-fairest,—(to look at),—on this-earth;—he-brought (in-it) together the seeds of-all the species of-the (beneficent)-animal, who were the greatest,—(in body),—the best,—(in value),—and-the-fairest,—(to look at),—on-this-earth.*

36. *He-brought (in-it) together the seeds of-all the trees, that were the tallest on-this-earth,—(like the cypress and the plane-tree),—and-the-most-odorous,—(like the jessamine flower);—he-brought (in-it) together the seeds of-all*

visp(in) kh<sup>v</sup>arishnān tōkhm awar-bōrt, ke hend pa-in-zamī kh<sup>v</sup>arjêst,—(chun khorinā),—û-hû-bōd-tōm,—(chun bêh û vâ-  
 trang),—(vas) pa-ôisân-(var-mānšnān)-râ kart (ān) dōkāna an-  
 awsalšn, (m-a-th-aw-r-yar),—[Hast ke gômēza gūyêṭ.—Hast  
 ke ham-sāk gūyêṭ],—hama ez-ān tâ ka ôisân martān var-mā-  
 nšnān hend.—[Aê: pêṭā bawêṭ ku, bawêṭ ke nê var-mānšnān  
 hend].—

37. (Vas) nê, ô-ânô, (ān-i)-frāz-kōpa,—(ô pês),—û nê (ān-  
 i)-awāz-kōpa,—(ô pas),—[as ô ān jāk nê nūṭ];—û nê (ān-i)-  
 zawangal,—(ke-s setūna andar var farōṭ-skast êstêṭ),—nê (ān-i)-  
 hala,—(ke dastōbar nê-dārêṭ),—nê (ān-i)-driwa,—(ke dart  
 āvarêṭ),—nê (ān-i)-(far)iptār,—nê (ān-i)-k-a-sv-i, nê (ān-i)-vizvaṭa  
 (rêsa-cha),—[hast ke khūnazg gūyêṭ],—nê (ān-i) bê-v-n-s-t-  
 dandān,—(ke awasōs kúnêṭ).—[hast ke aêṭūn gūyêṭ, aê: dandān-  
 as pūṭa êstêṭ],—nê pês ke jviṭ-kart-(êstêṭ) tan,—(vāja ê dīnī-kār  
 nê-sāyet),—[hast ke aêṭūn gūyêṭ, aê: “nê pês kúpt ê-cha ke

*the eatables, which were the-most-wholesome on-this-earth,—*  
*(like the date),—and the-most-odorous,—(like quince and*  
*cucumber);—he-prepared (in-it),—for-those-(residents-in-the*  
*‘var’),—(the) couples imperishable;—(‘mithwyr’);—[There is*  
*one who says: “mixed”.—There is one who says: “united” ]—*  
*“ever from-that till when those men were residents-of-the*  
*‘var’.—[Note: it would become evident that there were those*  
*who were not residents-of the-‘var’ ]—*

37. *He-did-not-bring* there (in-it) (one)-having a fore-  
 hump,—(in the front),—nor (one who) was hump-backed,—  
 (at the back),—(he did not take him to the place);—nor (the)  
 ZAWANGAL,—(whose spine was broken down into the chest),  
 nor (him who) was foolish,—(who did not abide by the rule),—  
 nor (the) DRIWA,—(who brought pain),—nor (the) deceiver,  
 nor (the) KASVI,—nor (the) VIZVĀTA-(RESA),—[There is  
 one who says: “KHŪNAZG”],—nor (one whose) teeth were  
 wide-apart,—(who made mockery),—[There is one who thus  
 says: “whose teeth were decayed”],—nor the leper whose  
 body (was) set apart,—(the word means this: it is-not-proper  
 for him to perform the work of-religion),—[There is one who

javīt-karṭ-êstêṭ tan”];—nê kas ez hânân dakhsakân ke hend ku ganâ-minûy dakhsa pa marṭômân bê-dât-(êstêṭ);—[As ô ân jak nê nîṭ].—

38. (Vas) pa-(ân-i)-frâz-tôm-deh (i mas) noh viṭara karṭ, (noh kûya),—pa-(ân-i)-mîyâna sas, pa-(ân-i)-nî-tôm se; (vas) pa-(ân-i)-frâz-tôm viṭara,—(i deh i mas),—as ê-hazâr ez-narân nâirikân tôkhim awar-bôrt, pa-(ân-i)-mîyâna sas saṭ, pa-(ân-i) nî-tôm se saṭ;—[Aê: ka deh mara pêṭâ haê, marṭôm-icha mara pêṭâ bêh];—(vas) awar-icha ôisân var-mânisanân râ (karṭ) pa sûrâk-aûmand zarin;—(vas) awar-icha pa-(ân)-var marst d-i-v-a-r,—(ku-s khûna be-visûṭ),—rôchan,—(ku-s dar-gûs bê-hest),—kh<sup>v</sup>â-rôsan ez-andarôn-nêma (bûṭ),—(ku-s aêṭûn karṭ).

[Aê: han pêṭâyênd, ku: petiyâra andar kh<sup>v</sup>atâyih-i Jam kas châra kh<sup>v</sup>âstan nê tûbân bûṭ, Kay-ûs tûbân bûṭ. Hast ke aêṭûn gûyêṭ, aê: “hanûz tûbân bûṭ bê-s pa é dâst

thus says: “Nor *the* leper *whose* skin has turned purple and he whose body is set apart”],—nor a person of-other-marks that are *the* marks of-‘ganâ-minûy’ that are laid on men.—(He-did-not-take him to that place).—

38. (He) made nine cross-roads for (the) foremost (large) district,—(nine lanes),—six for (that of) medium size, three for (the) smallest; (he) brought a thousand seeds of men and-women to-(the)-foremost cross-road,—(of *the* large district),—six hundred to (that of) medium-size, three hundred to (the) smallest;—[ Note: when *the* number of districts is manifest, the number of men, too, would-be manifest];—and-over, for those dwellers-in-the-‘var’, (he prepared) by-the-hollow-(implement)-of-gold; and-on (to the) ‘var’ (he) fixed a-door,—(that-is, opened its gap),—a-window,—(that-is, he left its space inside),—(it was) self-shining from-inside,—(that-is, he did everything thus).

[Note: *they* verily do declare that no person could seek *any* remedy against the adversary during the sovereignty of Jam, it was possible in the time of Kayus. There is one who says thus: “then-too it was possible, but-

ku, ka awāz rasēt stahma-tar bahotʹ].—

39. “Dātār ī-gehān ī-ast-aūmandān, asō! ez-chi aētūn ōisān rōchanān hend, aso Aūhr-mazd! ke aētūn rōsaninēt andar-ōisān var-mānisan ī Jam-kartʹ?”

40. Az-as gūpt Aūhr-mazd, (ku): “(Ez ān) kh<sup>v</sup>-dh-ā-t rōsanth, (ān-ī)cha ‘st-i-dh-ā-t’.—

‘Vispa anaghra raochāo us-cha us-raochayēiti, vispa stidhāta raochāo aora ā-raochayēiti antarāt’.

Aēvak-ānīna (ōisān) irakhtagih sahēt,—(anāyih yasān ez emā vēs īn aēvak).

[Hast ke aētūn gūyēt, aē: “kh<sup>v</sup>at-sān īn aēvak”.—  
vēnīn ī star ū māh ū kh<sup>v</sup>ar(sēt),—(ka-sān nēt).—

41. “Oisān-icha rōz, ‘aiyar’, minēnd sāl-icha”.—

(Hapta henti hāninō maōnha pancha zayana, ānō-cha kār.)—

he thought that when *the adversary* will-return, *he* will-be *the more-oppressive*”].

39. “*Oh* Creator of-*the*-material world, holy! of-what thus are their lights, *Oh* holy Ohrmazd! which thus illumine their ‘var’ dwellings which Jam made?”

40. Thereupon replied Ohrmazd: “(Of the) self-produced lights and (those) produced *from-the* essential-being;”—

(Av.) ‘And all *the* unapproachable lights illumine from-above, all *the* lights produced-*from-the*-essential-being swiftly illumine from-within’—

(their) doom appears *to be of-one-kind*,—(their difficulty more than ours *is* this one).

[*There is one* who thus says: “this *is* one of their own *difficulties*.”]—

the-sight of-*the*-stars, *the*-moon and-*the*-sun,—(as-they have not this).—

41. “And-they consider a day, ‘aiyar’, as a year.”—

(Seven are *the* months of-summer, five of-winter’, applies there-too).—

Pa-chihal-(sālān)-zamestān ez dō martān dō mart aulā-zâyēt (pa) gômēza ī māta ū-nar ; aētūn-(ieha) ez ōisān i-gō-(spend) sartakān,—(ē-cha ke aētūn zâyēnd).—

Ōisān-ieha mart nēvak-tar pa-gān zivēnd,—(ku, ē sat pañjāh sāl han zivēnd),—

[Hast ke aētūn gūyēt, ku: “Nēvak-tar pa-gān zivēnd, ku akaricha bē-nē-mīrēnd”],—

andar ōisān var-mānīsnān ī Jam kart.

42. “Dātār ī-gēhān ī-ast-aūmandān, asō! ke ō-ānō Dīn ī Mazd-yastān bē-bōrt ō-ōisān var-mānīsnān ī Jam kart?”

Az-as gūpt Aūhr-mazd, (ku): “Vay ī Karsipt, Spitamān Zaratūst!”—(chakhr-vāk ī pa ahū ī mīnūyān awāz sawēt).

43. “Dātār ī-gēhān ī-ast-aūmandān, asō: ke ōisān hast ahū ū-raft?” (Ke-sān Dīn ān-jāk bōrt, asān dastōbar ke?)—

“In-forty-(years)-winters, from two persons, two persons are born in-pair of female and male; (and)-thus from-those who are of-*the-species of the* (beneficent) animal”,—(those-too, who thus give-birth).—

“And-these men live *the* fairest of-life”,—(that-is, they verily live a hundred *and* fifty years),—

[*There is one* who thus says: “*They-live the fairest of life, that-is, they will never die*”],

“in those ‘var’-dwellings which Jam made”.

42. “*Oh* holy Creator of-*the-material-world*! who brought there *the* religion of Mazda-worship to those ‘var’-dwellings which Jam made?”

Thereupon replied Ohrmazd: “The bird Karsipt, *Oh* Spitamān Zaratust!”—

(The ‘Chakhr-vāk’ who will-return to *the* spiritual existence).—

43. “*Oh* holy Creator of-*the-material-world*! who is their lord-temporal and lord-spiritual?”—(Who brought them religion thither, who *is* their religious-leader?)—

Az-as gūpt Aūhr-mazd, (ku): “Aūrvāētatnar, Zaratūst!— (ī pūsar ī tō),—tō-cha ke Zaratūst (haē)”.

[Aē: han pētāyēnd ku: Dastōbar, ka ān mirēt, sāyet; ka ān kūnēt nē maṭ ēstēt ē-cha sāyet].

### SATĪGAR PARGART BŪN

1. “Dātār ī-gēhān ī-ast-aūmandān, asō: ku fra-tōm in zamī āsān-tōm”,—(ku, minūy-i zamī āsānīb ez chi vēs?)—

Az-as gūpt Aūhr-mazd: Ku pa ān awar mart-(ī) asō (yasn andar, vas) fra-nāmēt,—Spitamān Zaratūst! aesam-dast, barsam-dast, gāv-dast,—

[hast ke aētūn gūyēt, aē: patkūpt gūyēt; hāvan-dast, (ke) āstih (awā vēhān), dīn pa gūbīsn frāz-gūyēt,—(ku, han yazēt),—Mitr ī-frākh<sup>v</sup>-gavyūt zadēt,—(ku, girēt vājas) rāmīsn kh<sup>v</sup>ārōm (az-as bawēt, ka aētūn kūnēt)].

Thereupon replied Ohrmazd: “Urvatatnar, *Oh* Zaratuhst!— (that-*is*, thy son).—and-thou who (art) Zaratuhst.”—

[Note: *they* verily declare: *it* is-proper if *they* appoint a Dastur, when that-*one* shall die; it is also proper when that *one* whom *they* appoint has not come].—

### COMMENCEMENT OF THE THIRD PARGARD

1. “*Oh* holy Creator of-*the*-material-world! which (where) is *the* first of-this-earth *the*-most-comfortable”,—(that *is*, by which *does* the spirit of *the* earth have the greatest comfort)?—

Thereupon replied Ohrmazd: “That whereon (There on which) *the* holy man goes-forth, *Oh* Spitamān Zaratuhst! with *the*-‘aesam’-in-hand, ‘barsom’-in-hand, ‘gāv’-in-hand,—

[*There* is *one* who thus says, note: *he*-says “minced-meat”]; ‘hāvan’-in-hand, (who, *being* at) peace (with *the* good), proclaims *the* religion with *the* word,—(that *is*, *he* verily adores *it*),—beseeches Mithra of-the-wide-pasture-lands,—(that *is*, in *the* Yasn),—and-tasteful delight—(thereupon shall-come to him when he will-do so)”.]

[Hast ke aētūn gūyēt, aē: “Rāmisp-acha kh<sup>v</sup>ārōm-ach kûnēt”.]—

2. “Dāṭār ī-gēhān ī-ast-aūmandān. asō! ku daṭīgar īn zamī āsān-tōm,—(ku, mīnūy-ī zamī āsānīh ez chi vēs?)—

Az-as gūpt Aūhr-mazd: “Ku pa ān awar marṭ-ī asō mān aūlā-dāt,—(ku, khāna kart),—āsrō-aūmand, gō-(spend)-aūmand nāīrik-aūmand, pūsar-aūmand ū hū-raīna-aūmand.

3. “Adīn pas, andar-ān-mān, frāz-paṭīkh<sup>v</sup> gōst, frāz-paṭīkh<sup>v</sup> asahīh, frāz-paṭīkh<sup>v</sup> vāstar, frāz-paṭīkh<sup>v</sup> sag, frāz-paṭīkh<sup>v</sup> nāīrik, frāz-paṭīkh<sup>v</sup> apōrnāya, frāz-paṭīkh<sup>v</sup> ātas, frāz-paṭīkh<sup>v</sup> (har)-visp hū-zāyispnīh, (būn ū bar, bē-bawēt).

[Hast ke aētūn gūyēt, aē: “Hū-zāyispnīh, būn ū bar”.

Hast ke aētūn gūyēt, aē: “Bē kûnēt”.]

4. “Dāṭār ī-gēhān ī-ast-aūmandān, asō! ku saṭīgar īn zamī āsān-tōm,—(ku, mīnūy ī zamī āsānīh ez chi vēs?)—

[*There is one* who thus says: “And he will-make tasteful delight too”.]—

2. “*Oh* holy Creator of-*the*-material-world! which (where) is *the* second of-this-earth the-most-comfortable”,—(that is, by which *does the* spirit of *the* earth *have the* greatest comfort)?—

Thereupon replied Ohrmazd: “That whercon (There on which) *the* holy man *has*-erected a house,—(that is, prepared a dwelling),—having-*the*-fire, having-(Beneficent)-animals, having-women, having-children (and) having-a-good flock.

3. “Then thereafter (*there* shall-be), in-that-house, abundant meat, abundant purity, abundant pasture, dogs in-abundance, women in-abundance, infants in-abundance, fires in-abundance, all *the* amenities-of-life in-abundance”,—(principal and outcome),

[*There is one* who thus says: “*The* amenities-of-life, principal and outcome”. *There is one* who thus says: “*One* shall-make”.]

4. *Oh* holy Creator of-*the*-material-world! which (where) is *the* third of-this-earth *the*-most-comfortable”,—(that is, by which *does the* spirit of *the* earth *have the* greatest comfort)?—



*Az-as gūpt Aûhr-mazd*: “Ku pa ān awar fraêšt kârêt, Spitamân Zaratûst! jav û vâstar, aûrvar-icha i-kh<sup>v</sup>arishn-bar; (ê-cha) ke (ān-ī) an-âw (ān-ī) âw-aûmand kûnêt,—(ku, vês û frêh bê-kûnêt),—(ê-cha) ke (ān-ī) âw-aûmand (ān-ī) an-âw kûnêt,—(ku, âw-aûmand âw-dakhsa zamî kûnêt.)”—

5. “Dâṭâr ī-gêhân ī-ast-aûmandân, asô! ku chahârôm in zamî âsân-tôm,—(ku, mînu-y-ī zamî âsânih ez chi vês?)”—

*Az-as gūpt Aûhr-mazd*: “Ku pa ān awar fraêst aûlâ-zâyênd pahâ û stôr.”

6. “Dâṭâr ī-gêhân ī-ast-aûmandân, asô! ku janjôm in zamî âsân-tôm,—(ku, mînu-y-ī zamî âsânih ez chi vês?)”—

*Az-as gūpt Aûhr-mazd*: “Ku pa ān awar fraêst mêzênd pahâ û stôr”,—(ān jāk ku paṭas parvarênd).—

7. “Dâṭâr ī-gêhân ī-ast-aûmandân, asô! ku fra-ṭôm in

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Thereupon replied Ohrmazd: “That whereon (There on which) *one* immensely sows, *Oh* Spitamân Zaratuhst! corn and-pasture *and-trees* bearing-eatables; *one* makes full-of-water, (that-too) which *is* without-water,—(that *is*, makes most/*y* and immensely *yielding* crop),—*or* makes without-water (that-too) which *is* full-of-water”,—(that *is*, makes *the* earth full-of-watêr, *bearing the* mark of water).

5. “*Oh* holy Creator of-*the*-material-world! which (where) *is the* fourth of-this-earth *the*-most-comfortable”,—(that *is*, by which *does the* spirit of *the* earth *have the* greatest comfort)?—

Thereupon replied Ohrmazd: “That whereon (There on which) animals and-cattle immensely give-birth”.

6. “*Oh* holy Creator of-*the*-material-world! which (where) *is the* fifth of-this-earth *the*-most-comfortable”,—(that *is*, by which *does the* spirit of *the* earth *have the* greatest comfort)?—

Thereupon replied Ohrmazd: “That whereon (There on which) animals and-cattle most/*y* urinate”—(the place whereon *they*-nourish-them.)—

7. “*Oh* holy Creator of-*the*-material-world! which (where)

zamī an-âsân-tôm”,—(ku, mînûy-î zamī dûskh<sup>v</sup>ârîh ez chi vês)?—

III  
7

Az-as gûpt Aôhr-mazd: “Ku pa-Arzûr-grîva, Spitamân Zuratûhst! (pa dara-î dûz-akh<sup>v</sup>),—ku-andar-ân dêv (ô)-ham-dôbârênd,—(ka awâz dôbârênd ân-jâk awâz dôbârênd),—drûj ez garîsta,—(ka awâz dôbârênd ânô aulâ dôbârênd).

[Hast ke aêtûn gûyêt, aê: “Ka bê-dôbârênd kûn-marz kûnênd”.

Dûz-akh<sup>v</sup> î azîr, zamī ez azpar, awar âsmân; vas dara aulâ ô zamī: in ku awar bê-rôn î âsmân hast ayûp nê, Am nê rôsana.

Ân-jâk awâz dôbârênd drûj ez garîsta, ka awâz dôbârênd. Dêvih drûjih har dô h-m-k-n-ih.

Hast ke nar-mâtakîh gûyêt.

Hast ke vinâskîh gûyêt.

Ke nar-mâtakîh gûyêt, aê: dêv nar û parîk mâta. ]

*is the first of this-earth the-most-uncomfortable*”,—(that *is*, by which *does the* spirit of the earth *have the* greatest discourfort)?—

Thereupon replied Ohrmazd: “On-the-neck-of-Arzur where, Oh Spitamân Zuratuhst!—(at the gate of the wicked-existence) wherein the-dêvs concur,—(when they re-combine they re-combine thither),—from-the-burrow of-the-drûj,—(when they re-combine they speed up thither).

[ *There is one* who thus says: “When they-run they commit unnatural intercourse”.

*The* wicked-existence which *is* underneath, *the* earth *is* from above *it*, on-high *is* the sky; its gate *is* above on earth; this, whether *it* is outside of the sky or not, *is* not clear to-me. There they-recombine from the burrow of the druj, when they recombine. Dêv-ism and druj-ism are both identical.

*There is one* who says: “*It is the* connection-of-man-and-wife”.

*There is one* who says: “*It is* sinfulness”.

He who says: *it is the* connection-of-man-and-wife, note: the ‘dêv’ *is the* man and the ‘parîk’ *is the* female.]

8. "Dātār ī-gēhān ī-ast-aūmandān, asō! ku dat̄gar īn zamī an-āsān-tōm",—(ku, mīnūy-ī zamī dūskh<sup>v</sup>ārīh ez chi vēs)?—

Az-as gūpt Aūhr-mazd: "Ku pa ān awar fraēst sat̄t̄ nikān sag rīst ayūp mar̄t̄ rīst",—(az̄r zamī, nē kh<sup>v</sup>ar-sēt̄ nik̄rīsn, ā zamī mīnūy-ī zamī hama aēvakar̄ta bē-bawēt̄, aējūn chun mar̄t̄-ē ke ez ē bēm dūskh<sup>v</sup>ār-tar.)

9. "Dātār ī-gēhān ī-ast-aūmandān, asō! ku sat̄gar īn zamī an-āsān-tōm",—(ku, mīnūy-ī zamī dūskh<sup>v</sup>ārīh ez chi vēs)?

Az-as gūpt Aūhr-mazd: "Ku pa ān awar fraēst dezān aūlī-dēzīt̄,—(ku, dakhma),—kar̄t̄ (ēstēt̄), ī andar ān mar̄t̄ ī rīst bē-dāt̄ ēstēt̄",—(az̄r zamī, nē kh<sup>v</sup>ar-sēt̄-nik̄rīsn.)—

[Aē: īn ē rā vaṭar gūyēt̄, chi īn pa kh<sup>v</sup>ar-sēt̄-nik̄rīsn bē-būt̄ aūmēṭvār-tar.]—

10. "Dātār ī-gēhān ī-ast-aūmandān, asō! ku chahārōm īn

8. "*Oh holy Creator of-the-material-world! which (where) is the second of-this-earth the-most-uncomfortable*",—(that is, by which does the spirit of the earth have the greatest discomfort)?—

Thereupon replied Ohrmazd: "That whereon (There on which) mostly lie buried dead dogs or dead men",—(underneath the earth, not observed-by the sun, so-that the earth and the spirit of the earth become entire of-one-piece; just like a man who is very-discomfortable owing-to this fear.)

9. "*Oh holy Creator of-the-material-world! which (where) is the third of-this-earth the-most-uncomfortable*",—(that is, by which does the spirit of the earth have the greatest discomfort)?—

Thereupon replied Ohrmazd: "That whereon (There on which) many tombs are erected,—(that is, 'dākhmas'),—(are) made, in which dead-bodies of men (are) consigned",—(underneath the earth, not observed-by the sun).—

[Note: they say this to-be very-bad for this reason, as this dead body was very-expectant of the exposure to the sun.]—

10. "*Oh holy Creator of-the-material-world! which (where)*

zamī an-āsān-tōm,”—(ku, m’nūy-ī zamī dūskh<sup>v</sup>ārīh ez chi vēs)?—

Az-as gūpt Aūhr-mazd: “Ku pa ān awar fraēst bawēnd (ān-) ganā-m’nūy ga.īsta,”—(sūtāk-ī khrawstarān, ku-s khrawstarān paṭas andar bawēnd.)

11. “Dāṭār ī-gēhān ī-ast-aūmandān, asō! ku panjōm in zamī an-āsān-tōm,”—(ku, m’nūy-ī zamī dūskh<sup>v</sup>ārīh ez chi vēs)?—

Az-as gūpt Aūhr-mazd: “Ku pa ān awar marṭ asō, Sp’ta-mān Zaratūst! nāfrīk-acha a-pōrnāya-cha pa-varṭayih pa-rās rawīnēnd,—

[Aā: in gerān; bē in pa rās awāz maṭan an-aūmēṭyār-tar.]—pa-khākīh (ū) khūs-kīh garzān bōrtan gūbīsn.”—

[Aē: ka-sān hama pa parvandīsn rawēnd, vasān khākīh ū khūs-kīh haē.

*is the fourth of-this-earth the-most-uncomfortable*,”—(that is, by which does the spirit of the earth have the greatest discomfort?)—

Thereupon replied Ohrmazd: “That whereon (There on which) are the most burrows of (those-of) ‘ganā-minuy’,”—(holes of the noxious-creatures, wherein the noxious-creatures remain).—

11. “Oh holy Creator of-the-material-world! which (where) is the fifth of-this-earth the-most-uncomfortable,”—(that is, by which does the spirit of the earth have the greatest discomfort)?—

Thereupon replied Ohrmazd: “That whereon (There on which), Oh Sīamān Zaratūst! they-drag the holy man’s women and infants in-detraction of-the-path,—

[Note: this is hard; but these are in-great despair to-return to the path].—

in-dust (and) draft they have to-convey their moaning utterance.”—

[Note: when-they are going in captivity, they shall-have dustiness and dryness.]

Hast ke aētūn gūyēt, aē: “khākīh ū khūs-k dahānīh az-as bawēt.”]

12. “Dātār ī-gēhān ī-ast-aūmandān, asō! ke fra-ṭōm īm zamī pa-(ān-ī)-mahēst-snāisnīh snayinēt?”—(ku, ke pa-rā-misn-tar kart̄ bawēt?)—

Az-as gūpt Aūhī-mazd: “Ku pa ān awar fraēst aūlā-kand, ku-andar-ān satīṭ nikān sag ī rīsta ayūp mart̄-ī rist”,—(azīr-ī zamī, nē kh<sup>v</sup>ar-sēt̄ nikīrisn.)

[Aē: dūz-akh<sup>v</sup> rā nē gūyēt,—chi, dūz-akh<sup>v</sup> ō-knū kandan nē-sāyēt.]—

13. “Dātār ī-gēhān ī-ast-aūmandān, asō! ke datīgar īm zamī pa-(ān-ī)-mahēst snāyisnīh snāyīnēt?”—(ku, ke pa-rānisn-tar kart̄ bawēt?)—

Az-as gūpt Auhī-mazd: “Ku pa ān awar fraēst dēzān (ī) aūlā-dēzīt̄ bē-kand, ku andar ān mart̄ ī rist bē-dāt̄ (ēstēt)”,—(azīr-ī zamī, nē kh<sup>v</sup>ar-sēt̄ nikīrisn.)—

*There is one who thus says: “Dustiness and parched mouth arise therefrom”.]*—

12. “*Oh holy Creator of-the-material-world! Who rejoices the first of-this-earth with-the-greatest-joy?*”—(that is, who shall-have made it the-most-delighted?)—

Thereupon replied Ohrmazd: “That whereon one digs-out most that in-which lie buried dead dogs or dead men”,—(underneath the earth, not observed-by the sun).

[Note: the author does not say this as-regards the wicked-existence,—for, it is-not-proper to-eradicate the wicked-existence now].

13. “*Oh holy Creator of-the-material-world! Who rejoices the second of-this-earth with-the-greatest-joy?*”—(that is, who shall-have made it the-most-delighted?)—

Thereupon replied Ohrmazd: “One who digs-out that whereon are many tombs erected, in-which dead-bodies of men (are) consigned”,—(underneath the earth, not observed-by the sun).—

14. Ma kas (martōm) barēt aêva-(tâ, pa tan-ê), ka rist,— (ku, mōrta),—[Ē pa sakhun gūyom ku, dānēt ku mōrt]—chi, agar kas, (martōm), barēt aêva-(tâ, pa tan-ê), ka rist, awar ô (ô) nasûs gômikhtēt ez nâg bê, ez chasm bê, ez hūzvân bê, ez paṭaskh<sup>v</sup>âr bê, ez kôr bê, ez kûn (i ôi mōrt); ôisân srôb, (vinâskârân) awar, pa (ôisân vinâskârân), as ān ān druj i nasûs awar-dôbâret;

[Hast ke srôb-î mōrtakân gūyēt]—

a-yôsdâsar pas bawēt â ô-hama û-hama-rôbisnih.—

[Īn ez Awistâ pêṭâ. Ān bawēt ka dānēt ku mōrt û dānēt ku sag nê dit, jêmbânēt, ku, vinâs i marg-arzân. Vas ê andar-nê-âwayet ku dānēt ku sag nê dit, pa tan-ê staṭa bê barēt. Pa aêvakartākîh bê-jandinēt é-cha jvitar nêst, rîman marg-arzân. Vas sôê nêst. Pa Īn nîrang, ez pês pêṭâ, bê-awazanîs.

Awarg gupt, aê: “Châr û tûbân hamâr nê kartan”.

14. Let no one, (man), carry alone, (singly), when passed away,—(that is, dead);—

[This I-state in so many words: *one* must-know that *the body is dead*.]—

(for), if one, (man), would-carry alone, (singly), when passed-away, over him shall putrefaction infect from off *the* nose, from off *the* eyes, from off *the* tongue, from off *the* jaws, from off *the* organ-of-sex, from *the* anus (of the dead); over their nails, (of-the-sinners), the ‘druj’ of putrefaction comes-up on-them, (on these sinners);—

[There is one who says: “*the* nails of *the* dead”].—

then will-*they*-be unclean upto ever and-eternal-progress.—

[This is evident from *the* Avestâ. This happens when *one* knows that *the body is* dead, and *he* knows that the dog *has-not-seen* it, and *he*-shakes it, that is, *it is* a sin deserving-death. In this *it-is-not-necessary* of-him that he-should-know that *the-dog has-not-seen it, that he* would-carry it holding it singly. *If he-will-shake it* by-contact, this-too is-not otherwise, *he is* defiled and deserving-death. *There is-no* purification for-him. *He-shall-be-killed* by this formula, manifest from what-follows.

• Awarg said: “Means and ability should-not-be-counted”.

Gōgōsnasp gūpt, aē: "Pa chār ū tūbān bawēt."

Vas ē andar né āwāyeṭ ku dānēt ku vinās ī marg-arzān; chi, ka dānēt ka ham-būn-īcha vinās-ē, ū pas kūnēt, ē-cha marg-arzān han bawēt.

Rōsan gūpt, aē:—𐬀𐬀𐬀𐬀 han āwāyeṭ ku dānēt ku sag né dī'a.

Ū nasā paṭmāna ham-būn-īcha.

'nōit makhshi bere:ō'.

Ka chand bār staṭ nīhāt, har bār-ē marg-arzān han bawēt.

Ka aóvak pa īn dast stānēt, aóvak pa īn dast nīhēt marg-arzān dō. Ka vēnēt pa aóva-kartākīh furōṭ bast ēstēt, pa ē bār aúlā stānēt, vēs nēt, ka marg-arzān-ē. Har chi awā mart ē-kartā, ka-s paṭas bē-junbinēt, rīman ū marg-arzān han bawēt.

Ka pa pās ē mart bē-junbinēt, vas tan rīman, kartān-ach ī ōi rā, tanāpōhr ō būn. Ka-s nasā andar sardārīh, ka ō ōi-ka-s fra-māyēt ke-s frahang andar nēt, ē-cha marg-arzān han bawēt. Ka-s andar kanār bē mīrēt, pa jāk bē-awakanēt, rīman né bawēt; aē: ma'-gar pa chāsta-ī Mart-būt.

Gōgōsnasp said: "It may-be by means and ability".

In this *it-is-not-fit-for-him* that *he-should-know* that *it* is a sin deserving-death; for, when *he-knows* that *it* is positively a sin and then *he-does it*, he still verily becomes deserving-death.

Rosan said: "*This* thing is verily necessary of-him that *he-should-know* that *the dog has not seen it*."

And *the measure of the dead-matter* is positively according to the text:

'Nor borne-ly-the-flies'.

When *one-has-s. ized and laid-down* several times, *he-will-verily-become a-sinner-deserving-death* every time. When *he-will-seize* one with this hand *and lay-down* another with that hand, *there will* be two sins deserving-death. When *he-will-see that it* is tied down in contact and will-hold it up ore, *it* is not more than one sin, deserving-death. Whatever *is in-contact with the man*, when-he will-shake it therewith, will verily become defiled and deserving-death.

Agar ka-s mōrv-ē aēva-ka ſa awar bē-awa'kanet, bē pa rās  
i ham-karzagh, tā rīman nē-bawēt. Aē: mōrv-ī-cha an  
hamār ka-s nasūs rā zanēt. Ka ōi sār-ī gar hast, pa nik'risn  
pa nasā bē-rāy'infān, rīman nē-bawēt.

Ka pa stōr farōḡ bast ōstē, frāz āhinchēt, am nē rōsana.  
ku aētūn bawēt chun pa zōr-ī martē-ē, ayūp aētūn bawēt chun  
pa zōr-ī dō martē.

Rōsan gūpt, aē: "Aētūn bawēt chun pa zōr-ī dō martē".

Pa āw gō-méz, nē tūbān; ū āw ne rōsana.

Rōsan gūpt aē: "Pa āw han bawēt, pa gō-méz nē-bawēt;  
tūbān han bawēt ū pa āw nē-bawēt. Ū āw ān bawēt ka-s dast  
andar farōḡ kūnē, tā ka-s dālīn andar farōḡ kūnēt, pa ē paṭvand

When a man will-shake it with a foot, his body is  
defiled, and a tanāpohr *sin* originates owing-to his deed.  
When *the* dead-body is in his charge, when *he*-will-order  
that person who has no instruction in-it, still *he*-will verily  
become deserving-death. When *one*-shall die in his embr-  
ace, *if he*-lays it down on *the* spot, *he*-will-not-be defiled;  
note: perhaps, according-to *the* teaching of Mardbūd.

If when a bird casts *its* glance on it with-contact, *it*  
will-not-be defiled unless by way of contact. Note: consi-  
der this-bird *to-be* that which smites *the* putrefaction.  
When it is *the* mountain kite, it will-not-be defiled by pas-  
sing-over *the* dead-body with observation.

When *the* dead body is tied down over cattle and *one*  
drives it, *it* is not clear to me *if* it so happens as *if* it  
*were* removed by the strength of one man or it will-be as  
*if* it were removed by the strength of two men.

Rosan said: "It so happens as *if* it were removed by  
*the* strength of two men".

*One* shall clean himself with water and bull's-urine,  
not with benzoin; and as to water, *it* is not clear.

Rosan said: "One does become clean with water, *he*-  
does-not-become clean with bull's-urine; *he*-does-become  
clean with benzoin and *he*-does-not-become clean with water.  
And water is that in which when *one* lowers his hand, until  
*he* lowers the dālīn in it, *it* does-not become soiled by the



nē-bawēt. Gō-méz ān ka-s ez gō-méz-dān awar farōt kúnēt, tā ka-s andar mézēt, pa é paṭvand han bawēt. Túbān ān bawēt ka-s paṭas bé-ravēt. Āw ān bawēt pa zamī farōt kandēt.

Nasā ī sag né diṭa, ka dō marṭ bé-junbēnd, har dō tan pa baresnūm, ū vastra pa khsvasmāñhō; ū pa-cha ham-karzakih jvitar nést, Ān-ī sag diṭa, ka pa tan-é bé-junbínēt, tan pa baresnūm, ū vastra pa khsvasmāñhō; pa ham-karzakih pa āw gō-méz.

Ka tan aētūn rīman kúnēt ya-s pa baresnūm āwāyēt sōstan, as tanāpōhr-é ō būn.

‘Yō vīsaṭ aētayām zaotrām ātarem ā fra-barōiṭ’:

Ānō pētā, ku: ke dast ī sawīn ō āw barēt, aētūn bawēt chun ka-s hīkhr ō ātas bōrt-haē.

‘Yatha narem dus-chā zaretēm’:

contact. Bull’s urine is that when *one* makes it up *and* down from *the* bull’s-urine-holder, until *the* bull urinates in it, *it* does become *soiled* by the contact. And benzoin is that when *one* goes on to it. Water is that *which* trickles down *to* *the* earth.

When *they*-shake by-means-of two persons *the* dead-body which *the* dog has not seen, *they* both shall-clean *their* bodies by-means-of the ‘baresnum’ ceremony and *their* clothes by the ‘six months’ enjoinderment; and even-in-case-of contact *it*-is-not otherwise. When *one*-shakes singly *the* dead-body which *the* dog has seen, *he* shall clean *the* (*his*) body by-means-of the ‘baresnum’ ceremony and *his* clothes by the ‘six months’ enjoinderment; and in-case-of contact with water and bull’s-urine.

When *one* so defiles *the* body that-he must clean *himself* with *the* ‘baresnum’, a tanāpōhr sin originates with him.

(Av.) ‘Who wishes, may carry this ‘zaotrā’ to *the* fire’:

*It* is evident from the text that *he* who carries night-soiled hands to *the* water is just as if he had carried dry-dead-matter to *the* fire.

‘Like a man badly injured’:

Ānô pêtâ, ku : ke hikhr ô âw û âtas barêt, aêtûn bawêt  
chun ka-s nasâ ô martî-î asô bôrtî haê.

Ka rīman aêtûn kûnêt ya-s pa gô-méz âwâyet sôstan, as  
kh<sup>v</sup>ar ô bûn.

Ka-s tanâpôhr ô bûn bawêt, as kh<sup>v</sup>ar ô bûn né-bawêt. Ka-s  
kh<sup>v</sup>ar ô bûn bawêt, as tanâpôhr ô bûn né-bawêt.

‘Paoiryâi upaêta paoiryâi nishasta’:

Ān bawêt ka har bâr-ê bê sôyêt û bê né vichârêt.

Ka pa nasâih aêvar, ka pa patkûptan var-aûmand, é-cha  
han ôi sôyisn. Ka pa nasâih var-aûmand, ka pa patkûptan  
aêvar, as né sôyisn. Ka ânô bût, né ânô bût, var-aûmand,  
aêtûn bawêt chun ka pa nasâih var-aûmand haê.

Awarg dézân patmâna hamâr né-kart.

Gôgôsasp a-dân a-dît gûpt.]

*It is evident from-the-text that he who carries dry-  
dead-matter to water and fire is just as if-he had carried  
the dead matter to a pious man.*

When *one* so defiles *the body* that-he must clean with  
*the bull's-urine*, a ‘kh<sup>v</sup>ar’ *sin* originates with him.

When a ‘tanâpohr’ *sin* originates with him, a ‘kh<sup>v</sup>ar’  
*sin* does not originate with him. When a ‘kh<sup>v</sup>ar’ *sin* origi-  
nates with him, a ‘tanâpohr’ *sin* does not originate with  
him.

(Av.) ‘For-the-first going-near, for-the-first sitting’:

This happens when *he* cleans *himself* every time and  
*he* does not expiate his sin. When *one* is certain as-to *its*  
being-dead-matter, when *he* is doubtful as-to clashing *with*  
*it*, still he shall verily clean *himself*. When *one* is doubtful  
as-to *its* being dead-matter, when *he* is certain as-to clash-  
ing *with it*, hê need not clean himself. When *one* is doubt-  
ful as to *whether he-was there or he-was-not there*, *it*  
happens just as if *he* were doubtful as-to *its* being-dead-  
matter.

Awarg did not-make consideration of the measure of the  
tombs.

Gôgôsasp said : “Un-known is unseen.”]

15. "Dātār ī-gēhān ī-ast-aūmandān, asō ! ku : Ōi marṭ gās ku hast ī rīsta-kas—(ī aēva-bar)?"—

Az-as gūpt Aūhr-mazd, (ku): "Ke hend, pa-in-zamī, jvīṭ-āw-tōm, jvīṭ-aūrvar-tōm, yōsdāsar-zamī-tōm,—(ez hīkhr),—khūsk-zamī-tōm,—(ku-s nam pa ān paṭmāna nēst,—

'yā nars kh<sup>v</sup>ā aothremahē yatō',

kamist-ācha pa-ōisān-rās fra-nāmēnd pahā ū stōr ū ātas-īcha ī-Aūhr-mazd, barsōm-ācha (pa asahih) frāz-(vi)start, (ū) marṭ-ācha ī asō."

16. "Dātār ī-gēhān ī-ast-aūmandān, asō ! chand drānā ez ātas, chand drānā ez āw, chand drānā ez barsōm (pa asahih) frāz-(vi)start, chand drānā ez marṭ ī asō?"

17. Az-as gūpt Aūhr-mazd, (ku): "Sī gām ez ātas, sī gām ez āw, sī gām ez barsōm (pa asahih) frāz-(vi)start ū se gām ez marṭān asōkān"

18. Aētūn ōi (vinās) rā, (ku, tā-mān nē bawāt), ōisān Mazd-

15. "Oh holy Creator of-the-material-world ! Whither shall-be *the* place of *the* man, of *the* dragger-of-the dead,—(of *him* who-carries-singly)?"—

Thereupon replied Ohrmazd : "That are, on-this-earth *the* most-away-from-water, *the* most-away-from-the-trees, of-the-cleanest-ground,—(from dry-dead-matter),—*the* driest-of-ground,—(that is, *there* is-no wetness over that extent,—'yā nars kh<sup>v</sup>ā-aothremahē aṭō'.)—and animals and-cattle and *the* fire of Ohrmazd, and *the* 'barsom' spread forth with holiness and-the-holy man go-forth the least on those paths".

16. "Oh holy Creator of-the-material-world ! At what distance from *the*-fire, at what distance from *the* water, at what distance from *the* 'barsom' spread-forth (with holiness), at what distance from *the* holy man?"

17. Thereupon replied Ohrmazd : "Thirty paces from *the* fire, thirty paces from *the* water, thirty paces from *the* 'barsom' spread-forth (with holiness), and three paces from *the* holy men."

18. Then, for-his (sīn),—(so that it may-not-revert to-us),

yast in zamī pa-péra(mûn)-dézisnĭh péra(mûn)-é-dézyènd,—  
(ku frachin kaṭa-ê bé é kûnét)—(vas) pa kh<sup>v</sup>arisen pas ê astinénd  
ôisân ke Mazd-yast (hend, vas) pa vastra pas ê astinénd ôisân  
ke Mazd-yast (hend);

19. darôzês-tôm,—(vaṭôm),—nyûrûzd-tôm, (kamist), ôisân  
kh<sup>v</sup>arisen ê kh<sup>v</sup>arênd, ôisân vastra é ni-hûmbêṭ, hama ez ân tâ  
ka 'han', (panjâh sâla), û zarmân, (sast sâla),—(pés û pas),—û  
pâṭirân-sûsar bawât, (haptât sâla),—(aé kâr sâl ī ya-m).—

20. Adin, ka 'han', zarmân, pâṭirân-sûsar bûṭ-hât,—

[ Sôsiyans gûpt-haê, aé : “nîrû nê dârisn”; aêṭûn chun Ka-  
vê-âṭar-bûjiṭ gûpt, aé : “zâyisn nê dârisn”; aêṭûn chun Kavê-  
âṭar-bûjiṭ gûpt: “ân bawêṭ ka zan-icha é chun ân marṭ'êstêṭ,]—  
(ân-ī)-aûj-aûmand-tôm ôi pas Mazd-yastân ī-taki-tôm,—(ku,  
têz-tôm),—ī bê-pâk-tôm,—(ī frahakhtôm pa ân kâr-ê),—awar-  
(ô)-mâninêṭ pa-bâlest, (pa sar-ī kôp); pûst-pahanâ ôi kamâr

these 'Mazd-yasnâns' shall-enclose this ground with-an-enclo-  
sure,—(that is, they shall-prepare a dwelling of 'frachin'),—  
they that (are) 'Mazd-yasnâns' shall then establish (it) with-  
eatables, they that (are) 'Mzad-yasnâns' shall then establish  
(it) with-clothes;

19. they-shall-eat this food, they-shall-wear these clothes,  
*the* most-frugal,—(*the* worst),—*the*-sparest,—(*the* least),—ever  
from-then till when *he*-may-become a 'han',—(fifty years of  
*age*),—or a 'zarmân',—(sixty years of *age*, more or less),—or  
a 'pâṭirân-sûsar',—(seventy years of *age*; note: “of my age”).—

20. Then when *he*-shall have-been a 'han', a 'zarmân' or  
a 'pâṭirân-sûsar',—

[ Sôsiyans used-to-say: “*He* shall-have no energy”; just as Kave-  
âdar-bujid said: “*He* shall have no power-to-beget”; just as  
Kave-âdar-bujid said: “That happens when a woman-too is like  
the man”],—

then of Mazd-yasnân (the) strongest, *the*-most-agile,—(that  
*is*,-swiftest),—*the*-cleanest,—(*the* most-instructed for that  
work),—shall-make him wait on-*the*-eminence,—(on *the* top of

ê-kôsênd,—(ku-s sar bê-ê-bôrênd);—ô vas-kh<sup>v</sup>artârân i-Spênâ-  
mînûy dâmân i-karp-kh<sup>v</sup>arân (as) karp bê-ê-awasparênd, ô-vay  
i-karkâs; aêṭûn-ê-gûyêṭ, (ku): ‘Awar in (zamî) bê-masinom,—  
(ku, pa patit bawom),—ez-(har)-visp-(in) dûs-mat û dûs-aûkht  
û dûs-aûvarst,—(ya-m aêva-barîh râ ô bûn bûṭ êstâṭ).’—

21. Agar-icha ôi hân-é (ân-i)-vaṭar kûnîsn frâz-varzît,  
—(ku-s hân-icha vinâs kart),—patitihâ ôi tōjîsn (bawêṭ);—

[ Sōsiyans gûpt, aê: “Ân bawêṭ ka ân i duṭ ne marg-arzân.”

Kavê-âṭar-bûjîṭ gûpt, aê: “Patitihâ ôi tōjîsn; vas ez-icha  
awarê vinâs jvîṭ jvîṭ pa-patit bawîsn.” ]

agar-icha ôi hân-é (ân-i) vaṭar kûnîsn né frâz-varzît, patitihâ  
ôî marṭ vad ô hama hama rōbîsnîh.

22. “Dâṭar i-gêhân i-ast-aûmandân, asô! ke saṭîgar in  
zamî pa-(ân-i)-mahêst-snâyîsn snâyînéṭ,”—(ku, ke pa-râmîsn-  
tar kart bawêṭ)?—

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*the* mountain);—*they* shall-cut off his head skin-deep,—(that  
*is, they* shall-cut off his head);—*they* shall-deliver (his) corpse  
to *the*-most-voracious of-creatures of-*the*-beneficent-spirit that  
*are* corpse-eaters, to-*the* bird that *is the* vulture; he-shall-  
speak-thus: ‘On this (earth) do-*I*-exalt myself,—(that *is, I*-  
become penitent),—of all wicked-thoughts, wicked-words and-  
wicked-deeds,—(which had originated with me on-account-of  
carrying-*the*-corpse-singly).—

21. And-if he *has*-perpetrated other wicked deeds,—(that  
*is, he has*-committed even-other sins),—penitence (shall-be)  
his penalty;—

[ Sōsiyans said: “That shall-happen when the other *sin is* not  
deserving-death”. Kavê-âdar-bujid said: “Penitence *is* his  
penalty; he shall-become penitent even-for each other sepa-  
rate sin.”]—

and-if he *has*-not-perpetrated any other wicked-deed, absolu-  
tion *is* of that man upto eternity and eternal-progress.

22. “Oh holy Creator of-*the*-material-world! Who re-  
joices *the* third of this earth with the greatest joy?”—(that  
*is, who shall*-have made it *the*-most-delighted)?—

Az-as gūpt Aûhr-mazd: "Ku pa ān awar fraēst be-kanêṭ, ān-ī-ganâ-minûy garista",—(sûrâk-ī khrawstarân; ku, khrawstar bê awa-zanêṭ).

23. "Dâṭâr ī-gēhān ī-ast-aûmandān, asô! ke chahârôm in zamī pa-(ān-ī)-mahēst snâyisn snâyînêṭ",—(ku, ke pa-rāmīsn-tar kart̄ bawêṭ)?—

Az-as gūpt Aûhr-mazd: "Ku pa ān awar fraēst kârêṭ, Spitamân Zaratûst! jav û vâstar û aûrvar-īcha ī kh<sup>v</sup>arīsn-bar;—

[ Aê: han pêṭâyēnd ku-sân névakīh paṭas kûnêṭ. ]—  
(ê-cha) ke (ān-ī)-an-âw (ān-ī)-âw-aûmand kûnêṭ,—(ku, vês û frēh bê-kûnêṭ),—(ê-cha) ke (ān-ī)-âw-aûmand (ān-ī)-an-âw kûnêṭ,—  
(ku-sân âw-aûmand âw-dakhsa zamī bê-kûnêṭ).—

24. "Chi, nê in zamī (ez ān) âsânih, ka dêr a-kêst satêṭ, ka pa-kesīsn-aûmand,—(ku, an-âw hast kârêṭ),—  
ôisân ān ī-vêh awar-mânisnih,—(han âwâyet̄ tōkhm);—aêṭûn charâṭti hû-rôst, ke dêr a-pûsar rapêṭ, ôisân ān ī-vêh gôsñ,—  
(han âwâyet̄).—

Thereupon replied Ohrmazd: That whereon *one* digs-out most burrows of (those) of 'ganâ-minuy',—(holes of *the* noxious creatures; that *is*, *he* kills *the* noxious creatures).—

23. "*Oh* holy Creator of *the*-material-world! Who rejoices *the* fourth of this earth with (the) greatest joy?"—(that *is*, who shall-have made *it the*-most-delighted)?—

Thereupon replied Ohrmazd: "That whereon *one* immensely sows, *Oh* Spitamân Zaratuhst! corn and-pasture and-trees bearing-eatables;—

[ Note: *they* verily declare that *he*-does good to them thereby. ]—  
*one* makes full-of-water (that-too) which *is* without-water,—  
(that *is*, makes mostly and immensely yielding crop),—or  
makes without-water (that-too) which *is* full-of-water,—(that *is*, he makes *the* earth full-of-water, bearing the mark of water for them).—

24. "For, this land *has* no repose (from that), when *it* long lies unsown, when cultivable by-cultivation,—(that *is*, *it* is without-water, *he* sows *it*),—for-them *is* that good up-keep,—  
(*it* verily needs *the* seeds);—as a well-grown maiden, who long goes without-child, for-them *is* that good youth,—(*he* *is* indeed necessary).—

25. Ke im zamī awar-varzêṭ, Spitamân Zaratûst! pa (ân-i)-havê-bâzâ pa-(ân-i)-dasn, pa-(ân-i)-dasn-bâzâ pa-(ân-i)-havê,—(pa ayiyâr-aûmandih i aêvak awâ diṭ),—awar ôi sîrîh barêṭ, humânâ î-ôi chun martṭ (ke) dûst i ziyâna,—(ôi ke dûst-i ziyâna mêra),—pa (ân) (vi)stara-gâs (saṭinân) pûsar a-k gôn awar-barêṭ,—(awôstan bawêṭ ayûp pa gôna vêh bê-bawêṭ; zamî-cha pa bûn vêh bê-bawêṭ ayûp pa bar).—

26. “Ke im zamī awar-varzêṭ, Spitamân Zaratûst! pa-(ân-i)-havê-bâzâ pa-(ân-i)-dasn, pa-(ân-i)-dasn-bâzâ pa-(ân-i)-havê,—(pa ayiyâr-aûmandih i aêvak awâ diṭ),—aêṭûn adin (aêṭûn) gûyêṭ im zamī, (ku): ‘Martṭ! ke men awar-varzêy pa-(ân-i)-havê bâzâ pa-(ân-i)-dasn, pa-(ân-i)-dasn bâzâ pa-(ân-i)-havê,—(pa ayiyâr-aûmandih i aêvak awâ diṭ),—

27. ‘Bâdha idha âfrasâni danhubyô’ bâlastân aêṭar a-yên-in-î, bê barâni,—(ku-t a-yên-in-î, nêvak az-as kûnâni),—(vat) (har)-visp (ez) kh<sup>v</sup>arîsnân barâni (ez) ham-barîsnih bê jôrtâyân

25. “Whoso will-till this earth, *Oh Spitamân Zaratuhst!* with-(the)-left-arm *and*-with-(the)-right, with-(the)-right-arm *and*-with-(the)-left,—(with the helpfulness of one to *the* other), *it*-will-bring plenty on *to* him; like-unto him, like a man (who is) a friend of a damsel,—(he who *is* friend of *the* damsel *is the* husband),—will-bring-forth child or complexion, (lying on) (the) bed,—(*she* will-be with-child or *it*-will-be good for her complexion; *it* will-be good *for the* earth-too, *either for the* principal or for income).—

26. “Whoso will-till this earth, *Oh Spitamân Zaratuhst!* with-(the)-left-arm *and*-with-(the)-right, with-(the)-right-arm *and*-with-(the)-left,—(with *the* helpfulness of one to *the* other),—then says this earth: ‘*Oh thou* man! who-dost-till me with-(the)-left-arm *and*-with-(the)-right, with-(the)-right-arm *and*-with-(the)-left,—(with *the* helpfulness of one to *the* other),—

27. “(Av.) ‘Verily, here shall-I-greet *the* countries’, verily, here shall-I-come *and* bring,—(that *is*, I-will-come *to* thee, I-will-do good thereby),—I-will-bring (thee) all *the* eatables (from) *the* store of corns, (when *it*-may-be possible),—(that *is*,

(ka bé-bawâṭ)’,—(ku, har chis ī nêvak han bawâṭ fra-tôm bê tô âvôrâṭ).

[ Hast ke ez dah sâzdah gûyêt. ]—

28. “Ke im zamî nê awar-varzêt, Spitamân Zaratûst! pa-(ân-i)-havê-bâzâ pa-(ân-i)-dasn, pa-(ân-i)-dasn-bâzâ pa-(ân-i)-havê,—(pa ayiyâr-aûmandih ī aêvak awâ diṭ),—adîn gûyêt im zamî, (ku): ‘Mart! ke men nê awar-varzêy pa-(ân-i)-havê-bâzâ pa-(ân-i)-dasn, pa-(ân-i)-dasn-bâzâ pa-(ân-i)-havê,—(pa ayiyâr-aûmandih ī aêvak awâ diṭ),—

29. ‘bâlastân aêṭar istêy, pa-ô-hân dara, (i kasân), ‘srayanô’, kh<sup>v</sup>arish pôrsish râ,—(ku, vad-am chis-é dahât);—bâlastân ô-tô t-r-ê-st ‘n-â-h-â-n’, at (ân-i) saṭa kh<sup>v</sup>arish barând,—(ku, ân-i nêvak bê-barân, ân-i vaṭ bê ô tô âvôrênd),

‘tê âbya baîryêinté’,

Aṭ (ôisân kh<sup>v</sup>arish) ez ôisân (martômân) barêt;

ez-ôisân (ân-i) frây âwâṭih; (ku-sân ez.pardakht hât, aê: chis aêṭûn gerâ bawêṭ).—

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everything that may verily be good, *they* will first bring unto thee).

[ *There is one who says: “Sixteen out-of ten”.* ]

28. “Whoso will-not-till this earth, *Oh* Spitamân Zaratûst! with-(the)-left-arm *and*-with-(the)-right, with-(the) right-arm *and*-with-(the)-left,—(with *the* helpfulness of one to *the* other),—then says this earth: ‘*Oh thou man!* who dost-not-till me with-(the)-left-arm *and* with-(the)-right, with-(the)-right-arm *and*-with-(the)-left,—(with *the* helpfulness of one to *the* other),—

29. “verily, here shalt-*thou*-stand, at *the* door of others,—(of persons),—‘sweating’, for begging food,—(so that *one* may give me something);—verily, *they*-will-bring to thee victuals of *the* mouth, (the) ‘stale food’”,—(that *is*, keeping that which *is* good, *they*-will-bring unto thee that which is bad),—

(Av.) ‘*They*-will-be-brought from-these unto-thee’,

*They*-will-bring thee (these eatables) from-these (men); from-their immense prosperity,—(that *is*, these may be *some* of their victuals; note: *the* things will-be so filthy).



30. "Dātār ī-gēhān ī-ast-aūmandān, asō! pa-s ke hast dīn ī-Mazd-yastān aūrūsvar?"—(ku, maha-mānih pa ke, vas rūbāyih ez ke vés?)—

Az-as gūpt Aūhr-mazd, ku: "pa-(ōi-i)-chīr awar jav-kest, Spitamān Zaratūst!" (bāj-dār ī tōkhsā).—

31. Ke jav kārēt ān asahīh kārēt,—(ku-s kest bawēt);—ān dīn ī Mazd-yastān frāz-pa-vazīn vazīnēt,—(ku-s rubā kart bawēt);—ān īm dīn ī Mazd-yastān frāz-pīmīnēt,—(ku-s parvart bawēt);—pa-(ē)-saṭ-pétistānih,—(chun ka, pa panjāh mart ī dastiyārāyih-ī apōrnāya kūnēt, vas-ān khūp kart bawēt, ōi-cha khūp kart bawēt),—

pa-(ē)-hazār pīstānih,—(chun ka, pa panj saṭ zan dāyākān ī apōrnāya-ē kūnēt, asān khūp kart bawēt, ōi-cha khūp kart bawēt),—pa-bēvar-yazīsn-kartārīh,—(chun ka, pa pānāyih ī apōrnāya-ē rā, ān-and yazīsn bē kūnēt ehand-as 'yēnhē hātām' bēvar andar, as-ān khūp kart bawēt, ōi-cha khūp kart bawēt).—

30. "Oh holy Creator of *the*-material-world! With-whom is *the* growth of *the*-Mazd-yasnān religion?"—(that *is*, with (by) whom *is its* dwelling, owing-to whom *is its* progress *the* most?)—

Thereupon replied Ohrmazd: "By (him who *is*) valiant over *the*-sowing-of-corn, Oh Spitamān Zarathust!"—(*the* diligent collector-of-revenues).—

31. "Whoso sows corn, he sows piety,—(that *is*, he shall-have sown *it*);—he conveys forth *the* Mazd-yasnān religion in a chariot,—(that-*is*, he shall have promoted *it*);—he fattens this Mazd-yasnān religion,—(that-*is*, he shall-have nourished *it*),—with-(a)-hundred-feet,—(as if by fifty men who offer *their* helping hands to a babe, they shall-have done well, he-too shall-have done well),—with-(a)-thousand-breasts,—(as if by five hundred women who nurse a babe, they shall-have done well, he-too shall-have done well),—with ten-thousand-'yazīsn'-performances,—(as if for *the* protection of a babe, *they* perform as-many ('yazīsn' as contain ten-thousand 'yēnhē hātām' in *them*, they shall-have done well, he-too shall-have done well).—

32. “Ka jav dāṭa, adin dēv kh<sup>v</sup>ist hend,—(ku, o pāy bût-hend);

[aê: in hama ān ī pa bûn dahisn].—

ka sūpta dāṭa, adin dēv tūhi bût-hend,—(an-aūmêt);

[hast ke aêṭûn gūyêt, aê: ‘ê gān andar askôm bé nê mând’].—

ka pisa dāṭa,—(giris),—adin dēvān giryehîṭ-hend,—(ku-sān sivan mūya kart);—

ka gūnda dāṭa,—(kūrācha),—adin dēv pôriṭ-hend;—(ku-gān pāya andar aūpast).—

aêṭar mânānd dēv—(pa mahamānīh),—bê-zanêṭ andar (ān-ī)-ōi mán ī gūnda,—(ku-sān jav pa vināskārīh nê dāt);—

(vasān) zapar masā āsīn ī tāfta ô-ham-vast sahêṭ, ka jōrtāê vas bawêṭ.

33. “Adin mānsar aêṭûn hūsmôrênd,—(ku, aerpatastān vês kûnêt);—(chi, nê-kas ez-a-kh<sup>v</sup>artārīh tóbānī,—(ke nê-kh<sup>v</sup>arêṭ, as nê-tóbān),—nê (ke) chíṭ pa-(kār-ī)-asahīh,—(ka dvāzda-hōmayest-ê awīr tag, ka nê kh<sup>v</sup>arêṭ as nê tūbān),—nê

32. “When corn *was*-produced, then *the* ‘dēvs’ were-startled (were-sweating);—(that-*is*, were on-their-feet); [note; all this *is* that which *was* at the beginning *of the* creation].—when ‘sūpta’ *was*-produced, then *the* ‘dēvs’ became empty,—(without-hope); [There is one who thus says: “their life did not remain in their stomach.”]—when ‘pisa’ *was*-produced,—(‘giris’),—then *the* ‘dēvs’ wept,—(that-*is*, they made wails *and* laments);—

when ‘gūnda’ *was*-produced,—(kurācha),—then *the* ‘dēvs’ broke the wind,—(that-*is*, *their* life fell under *their* feet);—hither shall *the* ‘dēvs’ dwell,—(in residence),—*they*-smite *them* in (this) his abode *of* ‘gūnda’,—(that *is*, corn *was*-not-produced for their sinfulness);—(they) feel melted iron turned down *of-the-size-of-their*-jaws, when corn is abundant.

33. “Then let-*them*-recite *the* ‘māthra’ thus,—(that-*is*, let-*them*-perform religious instruction *the* more):—(for), no-person *is*-able without-eating,—(he who does-not-eat is not-able),—(who *is*) not powerful (able) for-(*the*-work-of)-holiness,—(when a ‘dvāzda-hōmayest’ very ‘tag’ when *he*-(*one*)-does-not-

(ke) chīr pa-(kār)-varzisiñi, né (ke) chīr pa-(kār-i) pūsar-kh<sup>v</sup>ā-hisñi,—(ke dastān-māh awīr tūbān vichārṭan, ka nē kh<sup>v</sup>arēt as nē tūbān);—chi, ez kh<sup>v</sup>artārīh (har)-visp ahū ī ast-aūmand zīvēnd,—(vad sar barīn zamān),—ez a-kh<sup>v</sup>artārīh frāz-mīrēnd.—

[ Awarg gūpt, aé: ka mīrēnd a-kh<sup>v</sup>artārīh. ]—

34. “Dātār ī-gēhān ī-ast-aūmandān, asō! ke panjōm im zamī pa-(ān-i)-mahēst-snāyisñ snāyīnēt,—(ku pa-rāmīsn-tar kart bawēt)?”—

Az-as gūpt Aūhr-mazd: “ku pa ān awar im zamī (awar)-varzēt, Spitamān Zaratūst! ō-marṭ-ī-asō pa-asahīh-vēh dahēt.

35. “Ke im zamī (awar)-varzēt, Spitamān Zaratūst! ō-marṭ-ī-asō pa-asahīh-vēh nē-dahēt, awar ōi awa-kanēt Spēndarmat ō tōm,—

[ Ān ī han pētāyīnēnd ku: ke andar parik farāt-mānd-ē jast éstēt, ka darvand, as hamēmālih kartan-icha ī ōi rā, pēs ō dūz-akh<sup>v</sup>a awa-kanēnd. ]—

eat he cannot perform),—(who *is*) not powerful for-(*the-work-of*)-husbandry, (who *is*) not powerful for-(*the-work-of*) begetting-children,—(who can utilize *the* menstruative month properly, when *he*-does-not-eat he cannot);—for, by-eating all *the* material existence shall-live,—(upto *the* final end of time),—by-not-eating *they*-will-die.—

[ Awarg said: “When they-die, *it is owing to* not-eating”.]—

34. “*Oh* holy Creator of-*the*-material-world! Who rejoices *the* fifth of-this-earth with-*the*-greatest joy?”—(that *is*, who shall-have made *it the* most-delighted)?—

Thereupon replied Ohmāzō: “That whereon *one* tills this earth, *Oh* Spitamān Zaratuhst: *and* gives to-*the*-holy-man with-good-piety.

35. “*He* who tills this earth, *Oh* Spitamān Zaratuhst! *and* does-not-give to-*the*-holy-man with good piety, *they*-will-cast over him of-Spēndarmat to-*the*-darkness,—

[ That which *they* verily prove: *He* to whom a ‘farotmand’ has arisen due-to-the ‘parik’, if *he is* ‘darvand’, *they* will-cast him first to *the* wicked-existence, in-order-to-perform his ‘hamēmālih.’]—

“Bēs-aūmand,—(ahû i darṭ-aūmand)—i vaṭ-tôm ahvân <sup>III</sup>  
(ān), (har)-vispa-cla awar (ô) t-s awa-ganâtêṭ,—(har chun 36  
aūptêṭ t-s aūptêṭ).—

36. “Dâṭâr ī-gêhān ī-ast-aūmandān, asô! ke andar īm zamī nikānīnēṭ sag (i) rīst (ayūp) marṭ (i) rīst, nēm-sāl-drānā, an-aūlā-kand, kaṭâr (ān)-ī-ôī hast tōjīsn?”

Az-as gūpt Aūhr-mazd, (ku): “Panj saṭ pa-awar-zanisnīh awar-zanisn asp-astar, panj saṭ srōsacharanām”,—(dô tanâpōhr ū nēm vinās).—

37. “Dâṭâr ī-gêhān ī-ast-aūmandān, asô! ke andar īm zamī nikānīnēṭ sag (i) rīst (ayūp) marṭ (i) rīst, sāl drānā, an-aūlā-kand, kaṭâr (ān)-ī-ôī hast tōjīsn?”

Az-as gūpt Aūhr-mazd, (ku): “(Ē)-hazâr pa awar-zanisnīh awar-zanisn asp-astar, (ē)-hazâr srōsacharanām”,—(panj tanâpōhr).—

[ Aé: ez īm vad ān dēv-yazakīh rā vês nêst ku tanâpōhr-ê;

to the woeful (distressful existence) of (the) worst life, and *he* is-cast *entirely* on to (the) sharp-edge.”—

[ Note : Howsoever *he* falls, *over the sharp-edge he-falls.*]

36. “*Oh* holy Creator of-*the-material-world* ! Whoso shall-bury, in this earth a dead dog (or) a dead man, without-being-disinterred, *for-the-length-of-half-a-year*, what is his penalty ?”

Thereupon replied Ohrmazd : *He*-shall-destroy five-hundred with-destruction *with the horse-whip*, five-hundred *with the ‘srōsacharana’*”,—(two tanâpōhr sins and a half).—

37. “*Oh* holy Creator of-*the-material-world* ! Whoso shall-bury, in this earth, a dead dog (or) a dead man, *for-the-length-of-a-year*, without-disinterring, what is his penalty ?” Thereupon replied Ohrmazd : “*He*-shall-destroy a-thousand with-destruction *with the horse-whip*, a-thousand *with the ‘srosacharana’*”,—(five tanâpōhr sins).—

[ Note : *the penalty* for *the sins* from this upto that of ‘dēv’-worship is-not more than a ‘tanâpōhr’; according-to other re-

pa awarê dāt and chand dō tanâpôhr; ham se tanâpôhr pa dāt i and chand gûyêt hast. ]—

38. “Dâtâr i-gêhân i-ast-aúmandân, asô! ke andar im zamî nikâninêt sag (î) rist (ayûp) martî i rist, dō-sâl-drânâ, an-aúlâ-kand, katâr hast ôi tōjîsn,—(pa kh<sup>v</sup>âsta),—katâr hast ôi pôhl,—(pa astar úsrôsacharanām),—chun hast ôi yōsdâsrîh,—(pa rûbân)”?—

39. Az-as gûpt Aúhr-mazd, (ku): Nê ôi hast tōjîsn,—(pa kh<sup>v</sup>âsta), (û) nê ôi hast pôhl,—(pa astar úsrôsacharanām),—(û) nê ôi hast yōsdâsrîh,—(pa rûbân);—(chi), anâpôhlikân vinâs, vad-ô-hama û hama-rôbîsnîh”.—

[ Hast ke ân i pôhl gûyêt. ]—

40. “Bé ka aêtîn”?—(ka ‘anâpereta’):—

Agar hast astôbân,—(ku, vêh-dîn, dânetî ku vinâs),—ayûp-as awar-asnôpt dîn i mazd-yastân,—(ku, ak-dîn, vas pa vinâs aûskârî êstêt),—

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gulation *it is* as-much as two ‘tanâpôhrs’; one says: *it is* also as-much as three ‘tanâpôhrs’ according-to a regulation ].—

38. “*Oh* holy Creator of *the* material-world! Whoso shall-bury, in this earth, a dead dog (or) a dead man, *for-the* length-of-two-years, without-disinterring-*it*, what is his penalty,—(by money),—what is his atonement,—(by *the* whip and *the* ‘srôsacharana’),—how is his cleansing,—(for *the* soul)”?—

39. Thereupon replied Ohrmazd: “No penalty is his,—(by money),—no atonement is his,—(by *the* whip and *the* ‘srôsacharana’),—nor is *there any* cleansing of-him,—(for *the* soul);—owing-to *the* unatonable sin, upto-eternity and-eternal-progress”.—

[ *There is one* who says other punishment (atonement) ].—

40. “(But) when *is it* so?”—(when is it unatonable)?—“If *he-be* a-believer,—(that-*is*, faithful, *he-knows* that *it is* sin),—or-(he) *has-listened-attentively-to the* Mazd-yasnân religion,—(that-*is*, an unbeliever, he has-considered it to-be a sin).—

[ In ez Awistā pêṭā nihūptan hamār.

‘Yōi henti ainhāo zemo kanenti’

ān kandan hamār.

Ka se palē bê-kanēt ū bê-rōpēt tanâpōhr ê ;

ū ka panj pala kanēt rōpēt dō tanâpōhr. Ka aêvak han kanēt ū aêvak han rōpēt tanâpōhr-ê. Ōi aêvak han kand êstēt bê-rōpēt, kandan râ vês nê bawēt. Har chi awā zamī aê-karṭa ka bê-kand, kandan râ han bawēt. Ka kem ez in paṭmāna kanēt, kandan râ pa ān zamān bawēt ka andar nihēt bê-nī-hūmbēt. Ka ê-chand jāk aê pa in paṭmāna pa in minisn bê-kanēt, ku : “har jāk ku-am awāyet nihom, kandan râ vês nêst ku aêvak.

Awarg ī gūpt, aê : “har jāk-ê han bawēt, chi, (minūy-i zamī az-as bém dārēt).”

Ka jāk-ê kēm ez in paṭmāna bê-kanēt, aētūn bê-nihūmbēt, ka jāk ê kh<sup>v</sup>ar-sēt nikīrisn karṭa, as hama jāk karṭ ū kand. Ka

[ This, as evident from *the Avesta*, is the consideration as regards burial.

(Av.) ‘Who are of-this-earth, they-dig’.

*In-that-passage is the consideration for digging.*

When *one* shall-dig and sweep three shovels full, *the sin* is one ‘tanâpōhr’; and when *one* shall-dig and sweep five shovels full, it is two ‘tanâpōhrs’. When one does dig and one does sweep, it is one ‘tanâpōhr’. He who will-sweep what one has already dug, *the sin* will-not-be additional for digging. Whatever is in-contact with the earth when it is dug, *the sin* does take-place for digging. When one shall-dig less than this measure, *the sin* for digging will-take-place when he will-inter and bury the corpse. When one shall-dig this-much place, of this measure, with this thought : “I shall-inter anywhere I ought, *the sin* for digging is not more than one ‘tanâpōhr’.

A-follower-of-Awarg said : “*The sin* does take-place anywhere, for *the spirit* of the earth is afraid of-it”.

When one shall-dig a place less than this measure, he shall so bury that when one place is by him exposed-to-the-sun, he has-made the entire place so exposed and dug. When

jāk ê, aêvak nihúptan rá, ú aêvak kandan rá, nê awazâyêť. Nihúptan rá, vad ó in pařmâna, ez Awistâ pêťâ, han awazâyêť.

Nasâ-nikânih pa har chis ê han bawêť; bê pa n-s-â ayúp pa múst awâz-girapt aêťún bawêť chun vaťar dâťastân-tar; chi sag, ka nasâ andar âw-gîna vênêť, nasús nê-zanêť.

Mâh-gôsosp gúpt, aê: "nihûmb pa-cha vastra taťa né-bawêť."

Ka zan dastân barsóm andar âw-gîna vênêť, ríman han kúnêť; ku-s nasâ bé-nihêť bé-nihûmbêť, vas nasâ-nikânih han kúnêť. Ka jvít ez vars ú nákhún nikân kúnêť, as nikânih han gírîsn (kúnîsn). Ka sag vars ú nákhún vênêť, nasús né zanêť. Pa ham-karzagîh martť ríman han kúnîsn. Ka pês ez dô sâl bé-pôsêť, ayúp kerm kh<sup>v</sup>arêť, ayúp kh<sup>v</sup>arsêť níkirîsn bé-bawêť, ka pas níkân awâz bawêť, ê-cha ó nasâ níkânîsn awâz êstêť.

Vindât-gôsasp gúpt, aê: "ka kerm bê kh<sup>v</sup>arêť, as har

one place is exposed to the sun, the sin is one 'tauâpohr' for burying and one for digging, it does-not-increase. For burying upto this measure, the sin does increase, as evident from the Avestâ.

The *sin-of-burying-dead-matter* does take-place by anything; unless *the dead-matter is* withdrawn either by the hand, *the sin* takes-place just like those of the worst opinions; for, when *the dog shall-see the dead matter* within *the glass*, *he will-not-smite* putrefaction.

Mâh-gôsasp said: "Burial does not take-place by woven cloth."

When a menstruating woman shall-see *the 'barsom'* inside *the glass*, *she* will verily defile it; that-is, *he who* inter and buries the dead-matter, he verily commits *the sin of burying-the-dead-matter*. When one buries except *the hair and nails*, his *sin of burial is* verily to-be-counted. When *the dog* will-see *the hair and nails*, he will-not-smite putrefaction. By contact a man shall verily defile. When *the corpse* is-decomposed before two years or *the worms* consume it, or it becomes exposed-to-the-sun, if it will again be buried, this-too is again *the-sin-of-burying-dead-matter*.

Vindât-gôsasp said: "When *the worms* consume, for

kerm-ê râ tanâpôhr-ê ô bún". Vas ez ân ják pêtâyiniþ:

'Yô nars ashaonó iririthushó zemékehrpa nikainti' ].

agar hast an-âstôbân,—(ku, ak-dîn; vas pa kerpa aûskárt êstêþ),— ayûp-(as) an-awar-asnôpta dîn-i Mazd-yastân,—(ku, vêh-dîn pa kh<sup>v</sup>ahisn ú pôrsisn, vinâskâr pa awê-gûmâniþ kerpa-mînisnih kûnéþ);—ôisân-icha (vinâs) ez-ôisân (martô-mân) awa-kanêþ âstâbâniþ,—(patitîkîh)—i pa dîn-i Mazd-yastân,—(pêþâ),—(ka) a-varzîfâr pas (ân-i) awâ-rôn kûnisn;—(ku, pa ê mînisn pa patîþ bawêþ, ku: 'ez kanû frâz vinâs né kûmom').

41. "Chi, awa-kanêþ, Spitamân Zaratúhst! Dîþ (i) Mazd yastân, ez-martþ (i) âstôbâni, band—(u band dahisni);—awa-kanêþ drôs,

(aè: ê dánêþ ku dîzih né âwâyêþ karþan, bê pa in dârêþ, ku: ka ez tûbânikân dâzom, ô drigûsân dahom, am kerpa).—

every worm a 'tanâpohr' sin originates with him". He proved *this* from this passage:

(Av.) 'He who buries within-the-earth the corpse of-a-holy-man *who is dead*'].

then, if he be *an-unbeliever*,—(that-is, of-a-wicked-faith; he has-considered *it* to-be a good-deed), or-(he) *has-not-listened-to the* Mazd-yasnân religion,—(that-is, faithful by desires and inquiries, *he commits this as a sinner with-indubitableness and thinking it to be a good deed*);—

and belief,—(renunciation),—in the Mazd-yasnân religion shall-cast-off these (sins) from-these (men),—(*it is manifest*),—(when) *they-are-non-performers thereafter* of (the) impious actions;—(that-is, *he shall-be penitent with this thought (resolve): "hereafter I will not commit sin."*)—

41. "Fôr, the Mazd-yasnân religion casts-off, Oh Spitamân Zaratuhst! from-a man who *is a-believer the sin of confinement*—(and of giving confinement);—*it casts-off the sin-of-assault*,—

[Note: *he* knows this that *one* ought-not-to steal, but *he* considers that when *I-rob the rich and give to the poor, it will be a good-deed for-me*].



Awa-kanêṭ yâtûyih, awa-kanêṭ asava-gnih,—(aé: é dānêṭ ku-s paṭkār-raṭ-ih awāz āwāyeṭ dāstan; bê é nê-dānêṭ ku paṭkār-raṭ-ih awāz āwāyeṭ dāstan khûp awā (nêst ka) bê-āwāyeṭ karṭan.)

[Hast ke aētûn gûyêṭ, aé: “dānêṭ ku marg-arzān han āwāyeṭ awazaṭan; bê é nê dānêṭ ku jvĭt ez framān-i dâṭōbarān nê āwāyeṭ awazaṭan.]

awa-kanêṭ nasâ-nikānih,—(aé: é dānêṭ ku nasâ-nikānih nê-āwāyeṭ karṭan; bê pa in dārêṭ ku: ka sag ū rūpāh ô āw ū âtas nê-āwāyeṭ bōrṭan, am kerpa);—

awa-kanêṭ (ān-i) anâpōhlikān vinās,—(i marg-arzān; é i nām-chesti nê-gûpt êstêṭ);—

awa-kanêṭ (ān-i) skipt pōrtayih āwām,—(vakhs i gerān);—(aé: é dānêṭ, ku: vakhs han āwāyeṭ staṭan; bê, é nê dānêṭ ku-s awar ez dīnī nê-āwāyeṭ staṭan);—

awa-kanêṭ (har)-visp ôisān vinās i chikām-ich-é (awar) varzēnd.

*it casts-off the sin of-killing-a-holy-man,—*

[Note: *he* knows this that *he* ought to-prevent debate-with-the-primate; but *he* does not know this that *it-is-not* proper to-check debate-with-the-primate when *he* ought to-do it. *There* is one who thus says: “He-knows that one ought to-kill a-sinner-deserving-death; but *he* does-not-know this that one ought not to-kill without the command of the judges].—

*it casts-off the-sin-of-burying-dead-matter,—*

[Note: *he* knows this that one ought not to-commit the-sin-of-burying-the-dead; but he considers that as *the* dog and *the* fox ought not to-carry the dead matter to fire and water, *it will be a good-deed for me*];—

*it casts-off (the) unatonable sins,—(which are deserving-death; those which are not-mentioned by-name);—*

*it casts off the-sin-of-(the)-severe increase and debt;—(heavy interest);*

[Note: *he* knows this that one ought indeed take interest; but *he* does-not-know this that *he* ought not to take over and above the religious enjoinder].

*it-casts-off all their sins whatsoever which they-commit.*

42. “Hūmānā ī-ōi, Spītamān Zaratūhst ! Dīn (ī) Mazd-  
yastān ez-marṭ(ī)-asō frāz-mālēt (har)visp dūs-maṭ ū-dūs-  
aūkht ū-dūs-aūvarst, chun vāt-ē ī skipt-tak, (ka) tēz (rasēt),  
dast frāz-mālēt,—(ū kah-īcha-ē chis ē bē-barēt).—

Vēh aēṭar, Zaratuhst ! (ān-i) hū-varst kūnīsn varzīsn ;—  
(ku, ‘spayēitē’ chis-ē ī nēvak ; aē : awā-cha īn ku ‘spayēitē’ chis-ē  
nēvak, pas-īcha a-vināsīh vēh.)—

Vēh dīn (ī) Mazd-yastān v-āw-r-īk-ān (pa) tōjīsn brēhīnīṭ  
(ēstēt) ;—(ka Dīn gūyēt, aē : aredūs, aē, pāt-frās ē andar pa  
aūstōbār dārīsn )

[ Īn ez Awistā pētā : ‘Spayēitē’ pa har kas-ē han āwayēt, pa  
har vinās han bawēt.

Sōsiyans gūpt, aē : “Pa zōṭūm nē ē bawēt”.

‘Parā kavahmāṭ neret’.

Vas Sōsiyans bē ōi dāṭastān aēṭūn bawēt ku zōṭūm hamā  
kēn nām.

42. “Like unto this, *Oh* Spitamān Zaratuhst ! *the* Mazd-  
yasnān religion wipes-off all wicked-thoughts, wicked-words  
and-wicked-deeds from-*the*-holy-man, as a swift-running wind,—  
(when *it*-arrives)—speedily, sweeps *the* plane,—(and carries  
away blades of straw and everything).—“Good, hither, *Oh*  
Zaratuhst ! *is* (the) practice of deeds well-done ;—

[that-*is*, ‘spayēitē’ *is* a good thing ; note : even in-spite of  
this that ‘spayēitē’ is a good thing, even-then unsinfulness  
is better.]—

“*the* good Mazd-yasnān religion (has) apportioned *the* punish-  
ment of *the* adult” ;—

[ When *the* Scripture says : an ‘aredus’, *one* shall stead-  
fastly consider *the* punishment appertaining to it.

This *is* evident from *the* Avestā : ‘spayēitē’ *is* indeed neces-  
sary for every person ; *it* is verily for every sin.

Sosiyans said : “It is not for *the* sin of ‘zōṭūm’.

(Av.) ‘Before...any man’.

.....but his opinion is such that ‘zōṭūm’ *is* the  
name of all *the* sins of retaliation.

'Nésâpûhr gûpt, aé; vinâs ī hamêmâlân pa aévak-icha nê-bawêt.

'Nôit̄ marâm pairistem̄.

Pa har dô châsta ham-dâtastân bût-hend ku: âwâmihâ bê-bawêt, mart̄ darvand nê-kûnêt; veh-dîn han pa ôi kas bawêt ke pa kh<sup>v</sup>ahisn pôrsisn vinâskâr, han pa awê-gûmânîkîh kerpa-minisnih kûnêt. Vinâs as ô bûn vas pa 'spayêitê' vichâret; ka kerpa: am nê rôsana. Aê: m'agar ka chis é ī ez ân hat̄ ī spókhtan nê-sâyet, aé han bawêt.

În ī chun an-air, ka bê ô airîh âyet, ū ak-dîn, ka bê ô veh-dînih âyet, jvĭṭ-rĭstakân, ka bê ô pôryô-ṭkêsih âyet, har ân ya-s pa dât ī kh<sup>v</sup>ês pa kerpa aûskart̄ êstêt as ez bûn bê-sarvêt; ân ya-s pa vinâs aûskart̄ êstêt, as han tōjisn. Vas tōjisn aêtûn bawêt chun ân ī êmâ. Vas pâṭfrâs ī barêt nê pa bôrt̄ dârisn.

Nésâpûhr said: "It is not for even one of the sins of 'hamêmâlân'.

(Av.) 'Not.....examined'.

*They were agreed as to both the teachings that if there are debts, they do not make man wicked. That person may even be of the good religion, who is faithful in his desires and inquiries; the sinner verily commits it with indubitableness and thinking it to be a good deed. If sin has originated with him, he shall expiate by 'spayêitê'; it is not clear to me what one shall do if a good deed has originated.*

Note: perhaps when a thing be one of those which it is not possible to avoid, 'spayêitê' verily is.

*In cases such as these: when a non-Aryan comes over to Aryanism, when one-of-the-wicked-faith comes over to the good religion, when those-of-a-different creed come over to the 'pôryô-ṭkêsih'-creed, whatever he has considered as good-deed according to the tenets of his creed, go away from him from the root; he shall certainly atone for that which he has considered as sin. His atonement will be just like that of ours. The punishment which he shall undergo shall not be considered as having-been-undergone.*

Vas sôê nê pa sôst dârisn.

Mâh-gôsn-asp gûpt, aê: "Har ân kas ke pa dât i kh<sup>v</sup>ês sôê-ê hast, ka sôst, vas pa sôst dârisn".

Sôsiyans gûpt, aê: "Bê ka andar aîrîh û pôryô-tkêsîh bê-mîrêṭ, tâ ka mîrêṭ, aê marg-arzân".

Vas é-cha aêṭun gûpt, aê: "Ke kh<sup>v</sup>ahêṭ pûrsêṭ, as tâbân ka ô dât i vaṭar nê-rasêṭ,—'vañhavé manañhê'".

Gô-gôsn-asp gûpt; aê: "Andar har dât-ê martôm asô han bawêṭ; chi, ez "Tûiryanâm dakh<sup>v</sup>yunâm' pêṭâ. |

### CHAHÂRÔM PARGART BÛN

1. Kê (ô)-mart-î-nîyâyisn-aûmand,—(chis awâyet dâtan),—(as) nê nîyâyisn awâz-barêṭ,—(ku-s nê dahêṭ),—dûz i-nîyâyisn bawêṭ,—(ân ya-s pa in minisn bê-stânêṭ ku: "awâz nê-dahom");—

His ablutions shall not be considered as ablutions.

Mâh-gôsnasp said: "Every person who has an ablution according to the tenets of his own religion, shall be considered as cleansed when he has undergone-ablution."

Sosiyans said: "Unless one will-die in Aryanism and in the Pôryôtkês-creed, note: he is a-sinner-deserving-death until he-dies".

He said this-too thus: "He who desires and inquires is so capable that he-may-not-attain to the wicked creed—'due-to-the-good mind'. Gogosnasp said: "In every religion there are verily holy men; for, it is evident from the text —'of-the-Turanian-countries'.

### COMMENCEMENT OF THE FOURTH PARGARD

1. Whoso will-not-offer obeisance (to-him),—(that-is, will-not-give him),—to-the-man who is worthy-of-obeisance,—(ought to-give some-thing),—will-become the thief of-obeisance,—(that which-he will-seize with this intent: "I-will-not-

(vas) hazal ī-nīyāyisn ez-barisn.—(Ka kh<sup>v</sup>ahêṭ gūyeṭ, aê: “Hast-om, vat nê-dahom”.)

[Īn ez Awistâ pêṭâ. Ān bawêṭ ka gūyeṭ, aê: “Chis-icha deh, û tô-cha, ka âwāyeṭ-aṭ, dahom”. Pa īn mīnisn bê-stānêṭ, ku: “awāz nê-dahom”. Ka kas nê-dānêṭ, pa hāsar dūz bawêṭ; û ka kas dānêṭ, pa hāsar hazala. Ka kh<sup>v</sup>ahêṭ gūyeṭ, aê: “nêst-om”, pa jāk dūz; ka gūyeṭ, aê: “hastom, vat nê-duhom”, pa jāk hazala, dūz ī dūzin, hazala ī hazalīn. Frézvānī vas band û drōs andar ān-icha drūj apūs han kûnêṭ.

‘Yaṭ nâ kasvīkāmchina’: nê âwām; chi, âwām pa ān dūz bawêṭ ya-s awāz âwāyeṭ dāṭan: nê gavārêṭ; chi, gavārêṭ pa ān dūz bawêṭ ī bê staṭan. Īn pa har dô dūz bawêṭ; pa īn son ku-s as nê dāṭ. 51

‘Aêshām-chiṭ ithra vâ asni ithra vâ khsafnê maêthanahê kh<sup>v</sup>ai pairi géurvayêitê’:

return”);—(he) *will-become the thief of obeisance owing-to carrying it away*.—(When one will say: “I-have, I will-not-give thee”).

[This is evident from the Avestâ. This happens when one says: “Give even-something, and I-will-give thee-too when thou-needest”. He-seizes with this intent: “I-will-not-return”. When no person knows, he-will-become a thief after a ‘hâthra’; and when some-one knows, he-will-become a robber after a ‘hâthra’. When one will say: “I-have-not”, he-will-become a thief on the spot; when he-will-say: “I-have, I-will-not-give thee”, he will-be a robber on the spot, a-thief-of-thieves, a-robber-of-robbers. Imprisonment and physical punishment are necessary for him, since he verily impregnates the druj.

(Av.) ‘When a man any-the-least-thing’: This is not a case of debt; for, a debtor is the thief of that which-he ought to return. This is not a case of ‘gavārêṭ’, for ‘gavārêṭ’ is the thief of that which he-has-seized. This one is a thief in both the ways; in this manner that-he did not-give it.

(Av.) ‘Either here in-the-day or here in-the-night their property-too he-seizes for(as)-his-own dwelling’.

“Oisân-icha mațan andar rôz ayûp andar sap mêhan pa-  
kh<sup>v</sup>êsih awar girêț”,—ku, pa darpostih gâs ê bê-girêț; aê  
bawêț ka pa jâk girêț; ez ân jâk pêtâ: ‘yavaț vâ aêtê vacha  
fra-inrvânâ maêthemnahê kh<sup>v</sup>âis pairi gêurvayêitê’.]—

2. Dâțâr i-gêhân i-ast-aûmandân, asô ! chand ôisân mitr  
i-tô ke Aûhr-mazd (haê)?”—(chand-tôm i ka bê drûj ênd  
vinâskâr han bawênd.)—

Az-as gûpt Aûhr-mazd, (ku): “Sas, asô Zaratûst!—(aê:  
dânar-ê sas gûyet.)—

“fra-tôm (ân-i)-pa-gûbîsn,—

[ Sôsîyans air awâ air gûpt; vas kh<sup>v</sup>atâ rôchî gûpt. .

Kay-âțar-bûjîț air awâ an-air gûpt; vas d-h-m-k ê i an-  
aûspôri ez kôst-ê gûpt.]—

“datîgar (ân-i)-dast-môst,—

[ Ke ân kh<sup>v</sup>atâ rôchî gûpt, as in aûspôri ez kôst ê gûpt; ke ân  
an-aûspôri ez kôst-ê gûpt, as in aûspôri ez har dô kôst gûpt.]—

“They-too, coming in-*the-day* or in-*the-night*, seize *the*-abode  
in possession”,—that-*is*, they-*hold it* as a place of fortification;  
this happens when they-occupy it; as evident from the text:  
(Av.) ‘Or till uttering these words *he*-seizes as his dwelling’.]—

2. “Oh holy Creator of-*the-material-world* ! How-many  
*are* these contracts of-*thee* who (art) Ohrmazd ?”—(How-much  
at-*the-most* do they verily become sinners when they-break  
them ?)

Thereupon replied Ohrmazd: “Six, Oh holy Zaratuhst !”

[ Note: *They*-mention six kinds. ]— •

“The-first *is* (that-which-is)-by-word,—

[ Sôsîyans said: “of an Aryan with an Aryan”; he said: “*the*  
lord of livelihood”.

Kay-âdar-bûjîd said: “of an Aryan with a non-Aryan”; he  
said: “‘d-h-m-k-an-auspori’ on one side”.]—

“*the-second is* (that of)-rub-of-*the-hand*,”—

[ *He* who said the-*former to-be* ‘kh<sup>v</sup>atâ rôchî’, he said this *to*  
*be* ‘aûspôri’ on one side; *he* who said the-*former to be* ‘an-aûs-  
pôri’ on one side, he said this *to be* ‘aûspôri’ on both *the sides*.]—

“saṭīgar paha-masā”,—(se stīr),—

“chahārōm stōr-masā”,—(dvāzdah stīr),—

“panjōm vīr-masā”,—(panj saṭ stīr),—

“sasōm dah-masā”,—(vēs ez panj saṭ jōjan ham-būn-icha).

Hast ke aētūn gūyeṭ, aē: “Chand vīr ez stōr vēs, dah ez vīr ves”.

“Yō danhavē hu-vakhshāi fradhennahē varcdhennahē khra-  
thwennahē, suyānnahē’.

Dakhsa ī mitr gūyeṭ:

ke deh pa hū-vakhs frākh<sup>v</sup>inēt,—(ku, vēs be-kūnēt),—.....

sūtīnēt,—(ku-s sūt paṭas kūnēt.) |—

3. Pa gūbīsn fra-ṭōm mitr kūnēt,—(ku, girēt ē pa sakhuu  
gūyeṭ, ku, bē-drūjēt);—

dast-masā pas-(ē),—(ku, awāz ē nihēt),—(ka) frāz-malēt—  
(ān-ī-pa-gūbīsn);—

dast-masā pas andar girōkān frāz-(ē)-dahēt,—(ku, awāz ē  
nihēt);—

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“*the-third is of-an-animal’s-worth*,”—(of three ‘stīrs’),—

“*the-fourth is of-a-cattle’s-worth*,”—(of twelve ‘stīrs’),—

“*the-fifth is of-a-man’s-worth*,”—(of five hundred ‘stīrs’),—

*the-sixth is of-a-village’s-worth*”;—(positively more than  
500 ‘jojans’.)

[*There is one who thus says: “As bigger as the man is from  
the cattle, so much bigger is the village from the man”.*

(Av.) ‘Who for-*the* good-fertility of-*the*-village, for-*its*-increase  
and prosperity, for *its*-knowledge and profit.’

*They-mention the signs of the contracts:*

“*He* who prospers *the* village with-good-increase,—(that-*is*,  
makes *it* bigger),—benefits *it*—(that-*is*, makes benefit to-*it*”).

3. *One* shall-make *the* first contract (by)-word,—(that-  
*is*, shall-take *the* promise; *he*-shall-speak *this* with *the*-word,  
that-*is*, when *he*-will-break *it*);

*the hand’s-worth contract is* after-that,—(that-*is*, *it* will-  
lay *it* aside,)—(when) *it* will-wipe-off (that-which-*is-made*-  
with-*the*-word);

*the hand’s-worth contract* in pledge then discharges *it*,—  
(that-*is*, lays *it* aside);—

paha-masâ pas-(ê),—(ku, awâz ê nihêṭ),—(ka) frâz-mâlêṭ (ân i dast-môst);—

paha-masâ pas andar girôkân frâz-(ê)-dahêṭ,—(ku, awâz ê nihêṭ);

4. Stôr-masâ pas-(ê),—(ku, awâz ê nihêṭ),—(ka) frâz-mâlêṭ (ân-i paha-masâ);

stôr-masâ pas andar girôkân frâz-(ê)-d(ahêṭ),—(ku awâz ê nihêṭ);—vir-masâ pas-(ê),—(ku, awâz ê nihêṭ),—(ka) frâz-mâlêṭ (ân-i stôr-masâ);

vir-masâ pas andar girôkân frâz-(ê)-d(ahêṭ),—(ku, awâz ê nihêṭ);

dah-masâ pas-(ê),—(ku, awâz ê nihêṭ)—(ka) frâz-mâlêṭ (ân-i vir-masâ);

dah-masâ pas andar girôkân frâz-(ê)-d(ahêṭ),—(ku, awâz ê nihêṭ).

[ In ez Awistâ pêṭâ. Mitr i girapta ez būnîh nê frêzvânî. Ka-s andar girapt frêzvânî. Ê kh<sup>v</sup>ês, e pêṭarân, ê-cha, jvîṭar

*the animal's-worth contract is after-that, —(that-is, it-will lay aside,)—when it-will-wipe-off (that-of the rub-of-the-hand);*

*the animal's-worth contract then in pledge discharges it, —(that-is, lays it aside);*

4. *the cattle's-worth contract is after-that, —(that-is, it-will-lay aside,)—(when) it-will-wipe-off (that-of the animal's worth);*

*the cattle's-worth contract then in pledge discharges it, —(that-is, lays it aside);—*

*the man's-worth contract is after-that, —(that-is, it will-lay aside,)—(when) it-will-wipe-off (that-of the cattle's worth);*

*the man's-worth contract then in pledge discharges it, —(that is lays it aside);—*

*the village's-worth contract is after-that, —(that-is, it will-lay aside,)—(when) it-will-wipe-off (that-of the man's worth);*

*the village's-worth contract then in pledge discharges it, —(that-is, lays it aside);—*

[ This is evident from the Avestâ. A promise taken is not binding from the beginning. When undertaken; it is binding.



nêst. Ka ān ī pa gūbīsn bê drūjēt, as ez ān ī dast-mōst awāz nihēt; vas īn pāt-frās, ez pēs pētā, andar hamēmālān bê-vi-chārēt.

Hast ke andar mitr gūyet.

Ka awāz né-nihēt, pa ān ī pa gūbīsn vināskār bawēt. Ka īn awāz-nihēt, ān awāz né girēt, am né rōsana.]

5. "Dātār ī-gēhān ī-ast-aūmandān, asō! chand ōisān mitr pa-awar-drūjisnīh āstārinēt ī pa-gūbīsn",—(ku, chand sāl bēm dārisn)?—

Az-as gupt Aūhr-mazd, (ku): "Se saṭ (pa) h-ē-ṭ tōjisnīh ō-martān ī-nabā-nazdistān awar-barēt",—(ku, se saṭ sāl bēm dārisn).

6. "Dātār ī-gēhān ī-ast-aūmandān, asō! chand ōisān mitr pa-awar-drūjisnīh āstārinēt ī dast-mōst?"

Az-as gupt Aūhr-mazd, (ku): "Sas saṭ (pa) h-ē-ṭ tōjisnīh ō-martān ī-nabā-nazdistān awar-barēt,—" (ku, sas saṭ sāl bēm dārisn)."

*A promise given by oneself or one given by the parents is even-the same; it-is-not otherwise. When one-will-break the promise which is given by the word, he shall-lay it aside (replace it) by that of the rub-of-the-hand; he shall-undergo this penance, as above manifest, in the 'hamēmālān'.*

*There is one who says: "In the mitr".*

*When he does not replace, he-will-be a sinner for that which is by the word. When one lays this aside and does not undertake the other, it is not clear to me.]—*

5. "*Oh holy Creator of-the-material-world! How-much does the contract which is by-the-word spread by-the-breach?"—(that-is, for how-many years shall-they-entertain fear?)—*

*Thereupon replied Ohrmazd: "It carries-over to three hundred, to men who-are-near-relatives along with penalty,"—(that-is, they-shall-entertain fear for three hundred years.)—*

6. "*Oh holy Creator of-the-material-world! How-much does the contract which is by-rub-of-the-hand spread by-the-breach?"*

*Thereupon replied Ohrmazd: "It carries-over to six hundred, to-men who-are-near-relatives along with penalty,"—(that-is, they-shall-entertain fear for six hundred years.)—*

7. "Dāṭār ī-gēhān ī-ast-aūmandān, asō ! chand ōisān mitr pa-awar-drūjisiñh āstārinēt ī paha-masā ?"

Az-as gūpt Aūhr-mazd, (ku) : "Hapt saṭ (pa) h-ē-ṭ tōjisiñh ō-marṭān ī-nabā-nazdistān awar-barēt,—(ku, hapt saṭ sāl bēm dārisn).

8. "Dāṭār ī-gēhān ī-ast-aūmandān, asō ! chand ōisān mitr pa-awar-drūjisiñh āstārinēt ī stōr-masā ?"

Az-as gūpt Aūhr-mazd, (ku) : "Hast (pa) h-ē-ṭ tōjisiñh ō-marṭān ī-nabā-nazdistān awar-barēt,—(ku, hast saṭ sāl bēm dārisn)."

9. "Dāṭār ī-gēhān ī-ast-aūmandān, asō ! chand ōisān mitr pa-awar-drūjisiñh āstārinēt ī vīr-masā ?"

Az-as gūpt Aūhr-mazd, (ku) : "nōh saṭ (pa) h-ē-ṭ tōjisiñh ō-marṭān ī-nabā-nazdistān awar-barēt,—(ku, nōh saṭ sāl bēm dārisn)."

10. "Dāṭār ī-gēhān ī-ast-aūmandān, asō ! chand ōisān mitr pa-awar-drūjisiñh āstārinēt ī dah-masā ?"

7. "Oh holy Creator of-the-material-world ! How-much does the contract which is of-an-animal's-worth spread by-the-breach ?"

Thereupon replied Ohrmazd: *It carries-over to seven hundred, to-men who-are-near-relatives along with penalty,*—(that-is, they-shall-entertain fear for seven hundred years.)—

8. "Oh holy Creator of-the-material-world ! How-much does the contract which is of-a-cattle's-worth spread by-the-breach ?"

Thereupon replied Ohrmazd: *It carries-over to eight hundred, to-men who-are-near-relatives along with penalty,*—(that-is, they-shall-entertain fear for eight hundred years.)—

9. "Oh holy Creator of-the-material-world ! How-much does the contract which is of-a-man's-worth spread by-the-breach ?"

Thereupon replied Ohrmazd: *It carries-over to nine hundred, to-men who-are-near-relatives along with penalty,*—(that-is, they-shall-entertain fear for nine hundred years.)—

10. "Oh holy Creator of-the-material-world ! How-much does the contract which is of-a-village's-worth spread by-the-breach ?"

Az-as gūpt Aúhr-mazd, (ku): “Ē hazār (pa) h-ê-ṭ tōjstñh ô-martān ī-nabā-nazdistān awar-barêṭ,—(ku, ê hazār sāl bēm dārisn).”—

[Aé: in sal mara hamār. Ān ī pa Aûspārôm āf(nāf?) mara hamār. Ān ī pa Nihātôm mart mara hamār. Sāl mara ū mart ū kh<sup>v</sup>āsta marā paṭmāna hamār; nāf mara nê hamār; tā ez in se aévak bê né sawêṭ ayûp kas-é bê vichârêṭ harakīn bīm dārisn. Ka ez in se aévak bê-sawêṭ ayûp kas-é bê-vichârêṭ aévak-icha bēm nê dārisn. Ka ô aévak maṭ, ôi ī diṭ ê rà bēm kém né dārisn. Mitr-drûjī(drûjih?) pa zīyā bawêṭ:

‘nava drujaiti khshathraeībyô’. Pa ôi frazand bawêṭ pas ez vinās kartan zâyêṭ: ‘nerebyô hô dādrākhti’. Vas pa har kerpa kart dahīsn vatar bawêṭ. Pas-icha ‘pairi aojastarô zī ahmāt’ kār.

Kavê-âtar-bûjīṭ ī Kermānī gūpt, aé: “vêhān bēm dārisn”.

Thereupon replied Ohrmazd: “*It carries-over to a thousand, to-men who-are-near-relatives along with penalty,*”— (that-is, they-shall-entertain fear for a thousand years.)—

[Note: this is the reckoning of the number of years. That which is in the ‘Ospārūm’ is the reckoning of the number of relatives. That which is in the ‘Nihātôm’ is the reckoning of the number of men. The number of years and the number of men and of property are proportionate reckoning. The number of relatives is no reckoning. Till one of these three shall-not-happen or someone will-not-expiate, every-one shall-entertain-fear. When one of these three will-take-place or some-one will-expiate no one shall entertain-fear. When it has-come to one, the other, therefore, shall-not-entertain less fear. Breach-of-contract may-be incurred by women:

(Av.) ‘by nine women he shall be deceived’. It will-be-incurred by the progeny which will-be-begotten after the commission of sin:

(Av.) ‘He.....men’.

His destiny will-be the worse, in-spite-of all the good-deeds done. Even the text (Av.) ‘.....stronger, verily than-this,’ will-have effect.

Kavê-âdar-bûjīd of Kerman said: “good-men should-entertain little fear.”.

Pa chāsta ī Gōgōsn-asp: “ka pēṭar mirēt, asō frazandān bēm nē dārīsn”.]— IV  
11

11. “Dāṭar ī-gēhān ī-ast-aūmandān, asō! ke mitr awar drūjēt ī pa-gūbīsn, kaṭār ōi hast tōjīsn?”

Az-as gūpt Aūhr-mazd, (ku): “Se saṭ pa-awar-zanīsnh awar-zanēt asp-astar, se saṭ Srōsacharanām”.—(aé: pāṭ-frās rā awāz dārēt).—

12. Dāṭar ī-gēhān ī-ast-aūmandān, asō! ke mitr awar-drūjēt ī dast-mōst, kaṭār ōi hast tōjīsn?”

Az-as gūpt Aūhr-mazd, (ku): “Sas saṭ pa-awar-zanīsnh awar-zanēt asp-astar, sas saṭ Srōsacharanām”.

13. “Dāṭar ī-gēhān ī-ast-aūmandān, asō! ke mitr awar-drūjēt ī paha-masā, kaṭār ōi hast tōjīsn?”

Az-as gūpt Aūhr-mazd, (ku): “Hapt saṭ pa-awar-zanīsnh awar-zanēt asp-astar, hapt saṭ Srōsacharanām”.

According-to *the* teaching of Gōgōsnasp: “When *the* father dies, holy children shall-have no fear.”]—

11. “*Oh* holy Creator of-*the*-material-world! Whoso will-break *the* contract *which* is by-*the*-word, what is his penalty?”

Thereupon replied Ohrmazd: “*He*-shall-destroy three hundred with-destruction *with-the*-horse-whip, three hundred *with-the*-‘Srosacharana’,”—(Note: *he* shall ‘awāz dārēt’ for punishment.)—

12. “*Oh* holy Creator of-*the*-material-world! Whoso will-break *the* contract of *the*-rub-of-*the*-hand, what is his penalty?”

Thereupon replied Ohrmazd: “*He*-shall-destroy six hundred with-destruction *with-the*-horse-whip, six hundred *with-the*-‘Srosacharana’?”

13. “*Oh* holy Creator of-*the*-material-world! Whoso will-break *the* contract *which* is of-*an*-animal’s-worth, what is his penalty?”

Thereupon replied Ohrmazd: “*He*-shall-destroy seven hundred with ‘destruction *with-the*-horse-whip, seven hundred *with-the*-‘Srosacharana’.

14. "Dātār ī-gēhān ī-ast-aūmandān, asō : ke mitr awar-drūjēt ī stōr-masā, kaṭār ōi hast tōjīsn ?"

Az-as gūpt Aūhr-mazd, (ku): "Hast saṭ pa-awar-zanīsnh awar-zanēt asp-astar, hast saṭ Srōsacharanām".

15. "Dātār ī-gēhān ī-ast-aūmandān, asō ! ke mitr awar-drūjēt ī vīr-masā, kaṭār ōi hast tōjīsn ?"

Az-as gūpt Aūhr-mazd, (ku): "Nōh saṭ pa awar-zanīsnh awar-zanēt asp-astar, nōh saṭ Srōsacharanām".

16. "Dātār ī-gēhān ī-ast-aūmandān, asō ! ke mitr awar-drūjēt ī dah-masā, kaṭār ōi hast tōjīsn ?"

Az-as gūpt Aūhr-mazd, (ku): "Ê hazār pa awar-zanīsnh awar-zanēt asp-astar, ê hazār Srōsacharanām".

17. Ke pa-(ān)-marṭ snih aūlā-êstēt,—(pa zanīsn ō marṭ-ê),—aētūn ōi āgerapt,—(ku-s āgerapt andar ōi būn bawēt);—

14. "Oh holy Creator of-the-material-world ! Whoso will-break the contract which is of-a-cattle's-worth, what is his penalty ?"

Thereupon replied Ohrmazd : "He-shall-destroy eight hundred with-destruction with-the-horse-whip, eight hundred with-the-'Srosacharana'."

15. "Oh holy Creator of-the-material-world ! Whoso will-break the contract which is of-a-man's-worth, what is his penalty ?"

Thereupon replied Ohrmazd : "He-shall-destroy nine hundred with-destruction with-the-horse-whip, nine hundred with-the-'Srosacharana'."

16. "Oh holy Creator of-the-material-world ! Whoso will-break the contract which is of-a-village's-worth, what is his penalty ?"

Thereupon replied Ohrmazd : "He-shall-destroy a-thousand with-destruction with-the-horse-whip, a-thousand with-the-'Srosacharana'."

17. "Whoso stands-up for-(the)-hurt-of-a-man,—(for injury to a-man),—thus an-'āgerapt'-sin is his,—(that-is, an-'āgerapt'-sin originates with him);—

ka frāz-rapêt,—(ku, bê-rawinêt)—aêtûn ôi avôirist,—(ku-s avôirist andar ô bûn bawêt, as âgerapt andar sawêt).

IV  
17

[Hast ke aêtûn gûyêt, aê: “nêst”];—

ka (andar)-ô-ôi kên-mînîsn bê-rasêt,—(ku-s dast awar nihêt),—aêtûn ôi aradûs,—(ku-s aradûs andar ô bûn bawêt, vas avôirist andar sawêt).

[Hast ke aêtûn gûyêt, aê: “nêst”];—

panjôm aradûs-acha martÿ tanâ-pôhr-bawêt,—(pa avôiristîh û pa-cha âg-erap-tîh jvîtar nêst).—

18. “Dâtâr f-gêhân t-ast-aûmandân, asô! ke ô-martÿ âgerapt girêt, kaÿâr ôi hast tójîsn?”

Az-as gûpt Aûhr-mazd, (ku): “panj (pa-awar-zanisnh) awar-zanisn asp-astar, panj Srôsacharanâm; datÿgar, dah (pa-awar-zanisnh) awar-zanisn asp-astar, dah Srôsacharanâm; satÿgar, pânj-dah (pa-awar-zanisnh) awar-zanisn asp-astar, pânj-dah Srôsacharanâm;

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When *he*-advances,—(that-is, brandishes *the weapon*),—thus an ‘avôirist’ is his,—(that-is, an ‘avôirist’-sin originates with him, his ‘âgerapt’ is-included in-it).

[*There is one who thus says: “it-is-not”.*]

When *he*-approaches him *with*-malicious-intent,—(that-is, he lays hands on *him*),—thus an ‘aradûs’ is his,—(that-is, an ‘aradûs’-sin originates with him; ‘avôirist’ is-included in-it.)

[*There is one who thus says: “it-is-not”*];

and on the fifth aradûs a-man will-be a ‘tanâpohr’-sinner.—(In case of ‘avôirist’-sinfulness or in case of ‘âgerapt’-sinfulness *it* is not otherwise).—

18. “*Oh* holy Creator of-*the*-material-world! Whoso seizes a *weapon* for-a-man’s-attack, what is his penalty?”

Thereupon replied Ohrmazd: “*He*-shall-destroy five (with destruction) *with-the*-horse-whip, five *with-the*-‘Srosacharana’; on the second attack, *he*-shall-destroy ten (with destruction) *with-the*-horse-whip. ten *with-the*-‘Srosacharana’; on the third attack, *he*-shall-destroy fifteen (with destruction) *with-the*-horse-whip. fifteen *with-the*-‘Srosacharana’;

19. "Chahârôm, si pa-awar-zanish awar-zanish asp-astar, si Srôsacharanâm; panjôm, panjâh pa-awar-zanish awar-zanish asp-astar, panjâh Srôsacharanâm; sasôm, haptât pa-awar-zanish awar-zanish asp-astar, haptât Srôsacharanâm; haptôm navat pa awar-zanish awar-zanish asp-astar, û navat Srôsacharanâm".

20. "Hastôm ez-ôisân-kûnishnân (ka) varzît (ka) an-aûlâ-varzît (ân-i) pês,—(ku, né vichârît.êstêt),—katâr ôi hast tôjish?"

Az-as gûpt Aûhr-mazd, (ku): "Pa (ân-i) ôi tanâpôhrîkânih, dô sat pa-awar-zanish awar-zanish asp-astar, dô sat Srôsacharanâm".

21. "Dâtâr i-gêhân i-ast-aûmandân, asô! agar né aûlâ-varzêt,—(ku, bê né vichârêt),—ke ô-mart âgerapt girêt, katâr ôi hast tôjish?"

Az-as gûpt Aûhr-mazd, (ku): "Pa-(ân-i)-ôi tanâpôhrîkânih, dô sat pa-awar-zanish awar-zanish asp-astar, dô sat Srôsacharanâm".

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19. *on the fourth attack, he-shall-destroy thirty with-destruction with-the-horse-whip, thirty with-the-‘Srosacharana’; on the fifth attack, he-shall-destroy fifty with-destruction with-the-horse-whip, fifty with-the-‘Srosacharana’; on the sixth attack, he-shall-destroy seventy with-destruction with-the-horse-whip, seventy with-the-‘Srosacharana’; on the seventh attack, he-shall-destroy ninety with-destruction with-the-horse-whip, ninety with-the-‘Srosacharana’.*"

20. *"The-eighth of these-actions (when) done, (when the former is unatoned,—(that-is, is not expiated),—what is his penalty?"*

Thereupon replied Ohrmazd: "For his ‘tanâpohr’-sinfulness, he-shall-destroy two hundred with-destruction with-the-horse-whip, two hundred with-the-‘Srosacharana’."

21. *"Oh holy Creator of-the-material-world! If he, who seizes a weapon for-a-man’s-attack will-not-undo,—(that-is, will-not-expiate),—what is his penalty?"*

Thereupon replied Ohrmazd: "For his ‘tanâpohr’-sinfulness, he-shall-destroy two hundred with-destruction with-the-horse-whip, two hundred with-the-‘Srosacharana’."

22. "Dātar ī-gēhān ī-ast-aūmandān, asō! ke ō marṭ avō-rist varzēt, kaṭār ōi hast tōjīn?"

Az-as gūpt Aūhr-mazd, (ku): "dah (pa-awar-zanīsnh) awar-zanīsn asp-astar, dah Srōsacharanām; daṭīgar, pānj-dah (pa-awar-zanīsnh) awar-zanīsn asp-astar, pānj-dah Srōsacharanām;

23. "Saṭīgar, sī pa-awar-zanīsnh awar-zanīsn asp-astar, sī Srōsacharanām; chahārōm, pānjāh pa-awar-zanīsnh awar-zanīsn asp-astar, pānjāh Srōsacharanām; pānjōm, haptāt pa-awar-zanīsnh awar-zanīsn asp-astar, haptāt Srōsacharanām; sasōm, navat, pa-awar-zanīsnh asp-astar, navat Srōsacharanām".

24. "Haptōm ez ōisān kūnīsnān (ka) varzēt, (ka) an-aūlā-varzēt (ān-ī) pēs,—(ku, nē vichāriṭ ēstēt),—kaṭār ōi hast tōjīn"

Az-as gūpt Aūhr-mazd, (ku): "Pa (ān-ī) ōi tanāpōhrīkānīh, dō sat pa-awar-zanīsnh awar-zanīsn asp-astar, dō sat Srōsacharanām".

22. "Oh holy Creator of *the-material-world* ! Whoso commits *the-sin-of-brandishing-a-weapon* on-a-man, what is his penalty?"

Thereupon replied Ohrmazd: "*he-shall-destroy ten (with-destruction) with-the-horse-whip, ten with-the-'Srosacharana'; on-the-second-attempt he-shall-destroy fifteen (with-destruction) with-the-horse-whip, fifteen with-the-'Srosacharana';*

23. "*on-the-third-attempt, he-shall-destroy thirty with-destruction with-the-horse-whip, thirty with-the-'Srosacharana'; on-the-fourth-attempt, he-shall-destroy fifty with-destruction with-the-horse-whip, fifty with-the-'Srosacharana'; on-the-fifth-attempt, he-shall-destroy seventy with-destruction with-the-horse-whip, seventy with-the-'Srosacharana'; on-the-sixth-attempt, he-shall-destroy ninety with-destruction with-the-horse-whip, ninety with-the-'Srosacharana'.*"

24. "*The-seventh of-these-actions (when) done, (when the) former is unatoned,—(that-is, is not expiated),—what is his penalty?*"

Thereupon replied Ohrmazd: "For his 'tanāpohr'-sinfulness, *he-shall-destroy two hundred with-destruction with-the-horse-whip, two hundred with-the-'Srosacharana'.*"



25. "Dāṭār ī-gēhān ī-ast-aūmandān, asō ! agar né aūlā-varzēt,—(ku, bé né vichārēt),—ke ō marṭ avōrist varzēt,—kaṭār ōi hast tōjīsn ?"

Az-as gūpt Aūhr-mazd, (ku): "Pa-(ān-i)-ōi-tanāpōhrikānth, dō saṭ pa-awar-zanīsnīh awar-zanīsn asp-astar, dō saṭ Srōsacharanām".

26. "Dāṭār ī-gēhān ī-ast-aūmandān, asō ! ke ō-marṭ (ān-i)-aradūs snīh zanēt,—(rés é panjata),—kaṭār ōi hast tōjīsn ?"

Az-as gūpt Aūhr-mazd, (ku): "pānj-dah (pa-awar-zanīsnīh) awar-zanīsn asp-astar, pānj-dah Srōsacharanām ;

27. "Daṭīgar, sī pa-awar-zanīsnīh awar-zanīsn asp-astar, sī Srōsacharanām ; saṭīgar, pānjāh pa-awar-zanīsnīh awar-zanīsn asp-astar, pānjāh Srōsacharanām ; chahārōm, haptāt pa-awar-zanīsnīh awar-zanīsn asp-astar, haptāt Srōsacharanām ; pānjōm, navat pa-awar-zanīsnīh awar-zanīsn asp-astar, navat Srōsacharanām ;

25. "Oh holy Creator of *the-material-world* ! If *he*, who commits *the-sin-of-brandishing-a-weapon* on-a-man and, will not-undo,—(that-is, will-not-expiate),—what is his penalty ?"

Thereupon replied Ohrmazd : "For his 'tanāpohr'-sinfulness *he*-shall-destroy two hundred with-destruction *with-the-horse-whip*, two hundred *with-the*-*'Srosacharana*'."

26. "Oh holy Creator of *the-material-world* ! Whoso deals (the) killing blow to-a-man,—(a one-fifth wound),—what is his penalty ?"

Thereupon replied Ohrmazd : "*he*-shall-destroy fifteen (with-destruction) *with-the-horse-whip*, fifteen *with-the*-*'Srosacharana*' ;

27. "*on-the-second-attempt*, *he*-shall-destroy thirty *with-destruction with-the-horse-whip*, thirty *with-the*-*'Srosacharana*' ; "*on-the-third-attempt*, *he*-shall-destroy fifty with-destruction *with-the-horse-whip*, fifty *with-the*-*'Srosacharana*' : "*on-the-fourth-attempt*, *he*-shall-destroy seventy with-destruction *with-the-horse-whip*, seventy *with-the*-*'Srosacharana*' ; "*on-the-fifth-attempt*, *he*-shall-destroy ninety with-destruction *with-the-horse-whip*, ninety *with-the*-*'Srosacharana*' ;"

28. “*Sasōm ez-ōisān-kūnisi-nān* (ka) *varzēt*, (ka) *an-aūlā-varzēt* (ān-i) *pēs*,—(ku, *nē vichârēt* éstét),—*kaṭâr ôi hast tōjisi* ?”

*Az-as gūpt Aūhr-mazd*, (ku): “*pa-(ān-i)-ô-i tanâpôhrîkânih*, *dô saṭ pa-awar-zanisi-nih awar-zanisi asp-astar*, *dô saṭ Srôsacharanām*.”

29. “*Dâṭâr î-gēhān î-ast-aūmandān*, *asô* ! *agar nē aūlā-varzēt*,—(ku, *bē nē vichârēt*),—*ke ô-mart* (ān-i) *aradūs snih zanēt*, *kaṭâr ôi hast tōjisi* ?”

*Az-as gūpt Aūhr-mazd*, (ku): “*Pa-(ān-i)-ô-i tanâpôhrîkânih* *dô saṭ pa-awar-zanisi-nih awar-zanisi asp-astar*, *dô saṭ Srôsacharanām*.”

30. “*Dâṭâr î-gēhān î-ast-aūmandān*, *asô* ! *ke ô-mart* (ān-i) *gvokhrū-aūmand kh'ar zanēt*,—(*rēs ē chatrūsvaṭa*),—*kaṭâr ôi hast tōjisi* ?”

31. *Azas gūpt Aūhr-mazd*, (ku): “*si pa-awar-zanisi-nih awar-zanisi asp-astar*, *sî Srôsacharanām*; *daṭigar*, *panjāh pa-*

28. *The-sixth* of-these-actions (when) done, (when the) former *is* unatoned,—(that-*is*, is not expiated),—what is his penalty ?”

Thereupon replied Ohrmazd: “For his ‘tanâpohr’-sinfulness, *he*-shall-destroy two hundred with-destruction *with-the*-horse-whip, two hundred *with-the*-‘Srosacharana’.”

29. “*Oh* holy Creator of-*the*-material-world ! If *he*, who deals (the) killing blow to-*a*-man, will-not-undo,—(that-*is*, will-not-expiate),—what is his penalty ?”

Thereupon replied Ohrmazd: “For his ‘tanâpohr’-sinfulness, *he*-shall-destroy two hundred with-destruction *with-the*-horse-whip, two hundred *with-the*-‘Srosacharana’.”

30. “*Oh* holy Creator of-*the*-material-world ! Whoso deals (*the*) hurtful killing-blow to-*a*-man,—(a one-fourth wound),—what is his penalty ?”

31. Thereupon replied Ohrmazd: *he*-shall-destroy thirty with-destruction *with-the*-horse-whip, thirty *with-the*-‘Srosa-

awar-zanisnih awar-zanish asp-astar, panjāh Srōsacharanām; satīgār, haptāt pa-awar-zanish awar-zanish asp-astar. haptāt Srōsacharanām; chahārōm, navat pa-awar-zanish awar-zanish asp-astar, navat Srōsacharanām”.

32. “Panjōm ez-ōisān kūnisan (ka) varziṭ, (ka) an-aūlā-varziṭ (ān-i) pēs,—(ku, nē vichāriṭ ēstēt),—kaṭār ōi hast tōjish?”

Az-as gūpt Aūhr-mazd, (ku): “Pa-(ān-i)-ōi tanāpōhrīkānih dō sat pa-awar-zanish awar-zanish asp-astar, dō sat Srōsacharanām”.

33. “Dātār ī-gēhān ī-ast-aūmandān, asō! azar nē aūlā-varzēt,—(ku, bē nē vichāret),—ke ō mart (ān-i) gvokhrū-aūmand kh'ar zanēt, kaṭār ōi hast tōjish?”

Az-as gūpt Aūhr-mazd, (ku): “Pa-(ān-i)-ōi tanāpōhrīkānih dō sat pa-awar-zanish awar-zanish asp-astar, dō sat Srōsacharanām.”

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charana'; *on-the-second-blow, he-shall-destroy fifty with-destruction with-the-horse-whip, fifty with-the-'Srosacharana'; on-the-third-blow, he-shall-destroy seventy with-destruction with-the-horse-whip, seventy with-the-'Srosacharana'; on-the-fourth-blow, he-shall-destroy ninety with-destruction with-the-horse-whip, ninety with-the-'Srosacharana'.*”

32. “*The-fifth of-these-action (when) done, (when the former is unatoned,—(that-is, is not expiated),—what is his penalty?*”

Thereupon replied Ohrmazd: “For his ‘tanāpohr’-sinfulness, *he-shall-destroy two hundred with-destruction with-the-horse-whip, two hundred with-the-'Srosacharana'.*”

33. “*Oh holy Creator of-the-material-world! If he, who deals (the) hurtful killing-blow to-a-man, will-not-undo,—(that-is, will-not-expiate),—what is his penalty?*”

Thereupon replied Ohrmazd: “For his ‘tanāpohr’-sinfulness, *he-shall-destroy two hundred with-destruction, with-the-horse-whip, two hundred with-the-'Srosacharana'.*”

34. “Dāṭār ī-gēhān ī-ast-aūmandān, asō ! ke ō-marṭ (ān-ī)-tachā-khūn kh<sup>v</sup>ar zanēṭ, (rēs ē srīsvaṭa),—kaṭār ōi hast tōjīsn ?”

Az-as gūpt Aūhr-mazd, (ku): “pan jāh pa-awar-zanīsnīh awar-zanīsn asp-astār, pan jāh Srōsacharanām; daṭīgar, haptāt pa-awar-zanīsnīh awar-zanīsn asp-astār, haptāt Srōsacharanām; saṭīgar, navat pa-awar-zanīsnīh awar-zanīsn asp-astār, navat Srōsacharanām”.

35. “Chahārōm ez-ōisān kūnīsnān (ka) varzīṭ, (ka) an-aūlā-varzīṭ (ān-ī) pēs,—(ku, nē vichārīṭ ēstēt),—kaṭār ōi hast tōjīsn ?”

Az-as gūpt Aūhr-mazd, (ku): “Pa-(ān-ī)-ōi tanāpōhrīkānīh, dō saṭ pa-awar-zanīsnīh awar-zanīsn asp-astār, dō saṭ Srōsacharanām”.

36. “Dāṭār ī-gēhān ī-ast-aūmandān, asō ! agar nē aūlā-varzēṭ,—(ku, bē nē vichārēṭ),—ke ō marṭ (ān-ī)-tachā-khūn kh<sup>v</sup>ar zanēṭ, kaṭār ōi hast tōjīsn ?”

34. “*Oh holy Creator of-the-material-world ! Whoso deals (the) killing-blow causing-the-blood-to-flow,—(a one-third wound),—what is his penalty ?*”

Thereupon replied Ohrmazd: “*He shall-destroy fifty with-destruction with-the-horse-whip, fifty with-the-‘Srosacharana’; on-the-second-blow, he shall-destroy seventy with-destruction with-the-horse-whip, seventy with-the-‘Srosacharana’; on-the-third-blow, he shall-destroy ninety with-destruction with-the-horse-whip, ninety with-the-‘Srosa-charana’.*”

35. “*The-fourth of-these-actions (when) done, (when the former is unatoned,—(that-is, is not expiated),—what is his penalty !*”

Thereupon replied Ohrmazd: “*For his ‘tanāpohr’-sinfulness, he shall-destroy two hundred with-destruction with-the-horse-whip, two hundred with-the-‘Srosacharana’.*”

36. “*Oh holy Creator of-the-material-world : If he, who deals (the) killing-blow causing-the-blood-to-flow, will-not-undo,—(that-is, will-not-expiate),—what is his penalty ?*”

Az-as gūpt Aúhr-mazd, (ku): "Pa-(ān-i)-ōi tanāpōhrīkānīh, dō saṭ pa-awar-zanīsnīh awar-zanīsn asp-astar, dō saṭ Srōsa-charanām".

37. "Dāṭār ī-gēhān ī-ast-aūmandān, asō! ke ō-marṭ astā-sikan kh'ar zanēt,—(rēs-é-nēm dīst), katār ōi hast tōjīsn?"

Az-as gūpt Aúhr-mazd, (ku): "haptāṭ pa awar-zanīsnīh awar-zanīsn asp-astar, haptāṭ Srōsacharanām; daṭīgar, navāṭ pa awar-zanīsnīh awar-zanīsn asp-astar, navāṭ Srōsacharanām".

38. Saṭīgar ez-ōisān-kūnīsnān (ka) varzīṭ, (ka) an-aúlā varzīṭ (ān-i) pēs,—(ku, né vichārīṭ éstēt),—katār ōi hast tōjīsn?"

Az-as gūpt Aúhr-mazd, (ku): "Pa-(ān-i)-ōi tanāpōhrīkānīh, dō saṭ pa-awar-zanīsnīh awar-zanīsn asp-astar, dō saṭ Srōsa-charanām".

39. "Dāṭār ī-gēhān ī-ast-aūmandān, asō! agar né aúlā-varzēt,—(ku, bé né vichārēt),—ke ō marṭ (ān-i)-astā-sikan kh'ar zanēt, katār ōi hast tōjīsn?"

Thereupon replied Ohrmazd: "For his 'tanāpohr'-sinfulness, he-shall-destroy two hundred with-destruction *with-the-horse-whip*, two hundred *with-the*-Srosacharana'."

37. "Oh holy Creator of-the-material-world! Whoso deals a man a killing-blow *causing-the-bone-to-break*,—(a wound of half-a-span),—what is his penalty?"

Thereupon replied Ohrmazd: "He-shall-destroy seventy with-destruction *with-the-horse-whip*, seventy *with-the*-Srosacharana'; *on-the-second-blow*, he-shall-destroy ninety with-destruction *with-the-horse-whip*, ninety *with-the*-Srosacharana'."

38. "The-third of-these-actions (when) done (when the) former *is unatoned*,—(that-is, is-not-expiated),—what is his penalty?"

Thereupon replied Ohrmazd: "For his 'tanāpohr'-sinfulness, he-shall-destroy two hundred with-destruction *with-the-horse-whip*, two hundred *with-the*-Srosacharana'."

39. "Oh holy Creator of-the-material-world! If he, who deals a man a killing-blow *causing-the-bone-to-break*, will-not-undo,—(that-is, will-not-expiate),—what is his penalty?"

*Az-as gūpt Aūhr-mazd*, (ku): “Pa-(ān-i)-ōi tanāpōhrikānih, dō saṭ pa-awar-zanish awar-zanish asp-astar; dō saṭ Srōsacharanām”.

40. “Dātār ī-gēhān ī-ast-aūmandān, asō! ke ō marṭ (ān-i)-frāz-ez-bōd snih zanēt,—(rēs ī ē dist),—kaṭār ōi hast tōjish?”

*Az-as gūpt Aūhr-mazd*, (ku): “navat pa-awar-zanish awar-zanish asp-astar, navat Srōsacharanām”.

41. “Datgar ez-ōisān kūnšnān (ka) varzīt, (ka) an-aūlā-varzīt (ān-i) pēs,—(ku, nē vichārit ēstēt),—kaṭār ōi hast tōjish?”

*Az-as gūpt Aūhr-mazd*, (ku): “Pa-(ān-i)-ōi tanāpōhrikānih, dō saṭ pa-awar-zanish awar-zanish asp-astar, dō saṭ Srōsacharanāmj”

42. “Dātār ī-gēhān ī-ast-aūmandān, asō! agar nē aūlā-varzēt,—(ku, bē nē vichāret),—ke ō marṭ (ān-i)-frāz-ez-bōd snih zanēt, kaṭār ōi hast tōjish?”

*Az-as gūpt Aūhr-mazd*, (ku): “Pa-(ān-i)-ōi tanāpōhrikānih,

Thereupon replied Ohrmazd: “For his ‘tanāpohr’-sinfulness, *he*-shall-destroy two hundred with-destruction *with-the*-horse-whip, two hundred *with-the*-‘Srosacharana’.”

40. “Oh holy Creator of-*the*-material-world! Whoso deals to-a-man a blow (which) *causes the* senses-to-depart,—(a wound of one span),—what is his penalty?”

Thereupon replied Ohrmazd: “*He* shall-destroy ninety with-destruction *with-the*-horse-whip, ninety *with-the*-‘Srosacharana’.”

41. “*The* second of-those-actions (when) done, (when the) former *is* unatoned,—(that-*is*, is-not-expiated),—what is his penalty?”

Thereupon replied Ohrmazd: “For his ‘tanāpohr’-sinfulness, *he*-shall-destroy two hundred with-destruction *with-the*-horse-whip, two hundred with-the-‘Srosacharana’.”

42. “Oh holy Creator of-*the*-material-world! If *he*, who deals to-a-man a blow (which) *causes the* senses-to-depart, will-not-undo,—(that-*is*, will-not-expiate),—what is his penalty?”

Thereupon replied Ohrmazd: For his ‘tanāpohr’-sinfulness,

dō saṭ pa-awar-zanisnīh awar-zanisn asp-astar, dō saṭ Srōsa-charanām.”

43. Hamō-vinās ōisān pas bawênd,—(ka-sān hazal-kāra rā, hazal-vāra, tanāpōhr ō būn bawêṭ; pas ō māta-var ê hazal-vāra hamāra ū tanāpōhr hend).

[ Ez Awistā pêṭā. Ān bawêṭ ka snīh ō ōi kūnêṭ ke mitr awā dārêṭ. Vas īn andar nê āwāyeṭ ku pa ān kār kūnêṭ ku tā mitr bé-drūjāṭ; hazal-vāra hamār; hazal-vāra ān rā vēs nēst. (His nê pātakhsā kartan ku ān ī ez Awistā pêṭā awā han-icha hast awāvarest nê bawêṭ; pa chis ī kh<sup>v</sup>ēs han bawêṭ pa yāṭ ō tanāpōhr sawêṭ. Dō hast andar ê pāya; pa ê dān ku andar bāzā har rīsta-ê pa-cha tanāpōhr.)—

pa-(ān-ī)-asaīh-rās,—(ê kūnêṭ chun ō pēs gūyom.)

[ Hast ke aētūn gūyêṭ, aē: “pa-as ān ī asahīh rās kart bawêṭ ka aētūn kūnêṭ chun ō pēs gūyom.” ]—

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*he*-shall-destroy two hundred with-destruction *with-the*-horse-whip, two hundred *with-the*-‘Srosacharana’.”

43. “Of-uniform-sinfulness do they thereafter become”,—(When owing-to their thievish acts, *in-a*-thievish-manner, the ‘tanāpōhr’-sin originates with them, then essentially *they* are of thief-like reckoning and tanāpōhr sinners.)

[ *This is* evident from the Avestā. This happens when *one* deals a blow to him with whom *he*-holds a contract. He ought not *to-have* this *intent* in *mind* that *he*-deals the blow for that work so that *the* contract may-be-broken; consider *this* *to-be* thief-like; for that *reason* the ‘thief-like’-sin is-not greater. *It* is not proper to-do *any* thing *other* than that which *is* evident from the Avestā. With even-other *conditions* that exist the ‘avōirist’-sin would-not-occur; *it* does verily take-place by *its* own appropriate substance; *it* passes from the ‘yāt’-sin to a tanāpōhr-sin. *They* are both in *the* same class; consider *in-this-way* that in each ‘bāzā’-sin *there is* a-path even-leading-to the ‘tanāpōhr’-sin. ]

“On-(the)-path-of-holiness”,—(*One* shall-do this as *I* will-mention later.)

[ *There is one* who thus says: “He shall-have acted on the path of holiness when *he*-acts just as *I* will-mention later”. ]—

pa-(ān)-i-asahih-mānsra,—(ê ku srâyêṭ hūsmōrisn, ku, aērpaṭastān kūnêṭ).—

pa-(ān)-i-asahih-frāz-vāwarikānih,—(pa dastōbarih ī dīn).—

44. Ka-cha aēṭar martṭ (ī) ham-dīn rasēnd (rasānd), brāṭar ayūp (ham)-hakh, kh<sup>v</sup>āsta-kāmakiḥ rā ayūp nāirīk-kāmakiḥ rā ayūp khraṭ-kāmakiḥ rā,—(aērpaṭastān karṭan rā);—agar kh<sup>v</sup>āsta-kāmakiḥ-rā rasānd, ham (ōi) aēṭar kh<sup>v</sup>āsta (ō)-ham-(aê)-barêṭ,—(ku, ê dahêṭ);—agar nāirīk-kāmakiḥ-rā rasānd, awar (ō)-nāirīk (awar ê) vādīnēnd,—(ku-s zan-ê dahēnd);—agar khraṭ-kāmakiḥ-rā rasānd, awar (ō)-mānsra-spend (ē) hūsmōrēnd,—(ku-s vācha ê chāsēnd);—

45. Pēs-acha nēma rōz pas-icha, pēs-acha nēma sap pas-icha, (ka-s) vakhsīṭ (hāt) khraṭ,—(ku-s narm bē-karṭ-hāt),—(vas bē-cha) vidrāt (hāt) ez-asahih,—(ku-s ān ī az-as pētā bē dānast hāt),—

“by-(the)-‘māthra’-of-holiness”,—(that of which he-will-recite the instruction, that-is, he-will-do the-work-of-religious-instruction.)—

“by-(the)-propagation-of-holiness”,—(by the guidance of religion.)

44. “And-when men (of) the same-faith, brothers or companions, reach here, for seeking-wealth, or seeking-a-wife or seeking wisdom,—(in order to receive religious-instruction);—if they-may-come in-search-of-wealth, they shall here bring-together wealth (to-them),—(that-is, give it); if they-may-come in-search-of-wife, they shall-convey (them) to marriageable-women,—(that-is, give them wives);—if they-may-come in-search-of-wisdom, they-will-teach them the beneficent-‘māthras’;—(that-is, they-shall-teach them the aphorisms): —

45. “And-the-fore part of-the-day and-the-last, and-the-fore-part of-the-night and-the-last, (when his) wisdom (may) shine,—(that-is, he may have-made by-heart),—(and he may-be) awakened by-holiness,—(that-is, he-may have learnt what is evident from-it),—he-shall-establish in-union,—(that-is,



pa-tarskāsih (i Yazdān), niyāyisn-aūmandih (i Yazdān), (ān) vakhsit̄ khraṭ̄ (ya-s narm karṭ̄ hāt̄), pə-ayūjisn astiyinēt̄,—(ku, pa kār ū sūt̄ i Yazdān é dārēt̄);—

pa-miyān rōzān ū sapān é kh<sup>v</sup>āpēt̄, awar (pa) rōz, awar (pa) sap, hama ez-ān i ka ōisān srōb drenjināud i pēs aerpaṭān drenjinīt̄ (Aṭāpāt̄ i Mānsra-spendān).

46. 'Tā (jāvat) ham-taptisnih āwān,—(ku, pōr bē-tāwāt̄),—karṭārih i martān,—(ku, kār sāyet̄ karṭān),—Zaratūst! ma gōst, ma vastra (ya-t) hāt̄ a-dahisnih gūyē,—(akar-icha ma gūyē, pas-icha andar ān zamān kēm gū).—

47. (Bē) é-cha aētūn, (ku), ō-(ōi) nāūrik-aūmand tō ez-ē ō-pēs frāz-gūyom, Spitamān Zaratūst!—(ku, ō pēs āwāyet̄ dāṭān),—chun (ke) pa maghūh frāz-rapt-ēstēt̄,—(ku, zan nēst),—(ān-i)-vīs-aūmand,—(ku, khāma hast),—ez-ān chūn-(is hast ke ōi) a-vīs (ke nēst), (ān-i) pūs-aūmand ez ān i a-pūs, (ān-i) kh<sup>v</sup>āsta-aūmand ez ān chūn (ān-i) a-kh<sup>v</sup>āsta.

utilize for the work and benefit of God),—(the) illumined wisdom, (that-he may-have-made-by-heart, (with-devotion (to God), with obeisance) to God); he-shall-sleep during-the-middle of the days and the nights, by *and* by night, ever from-that till when they might-recite those chants which *the* former 'acrapats' recited",—(Adarbad son-of-Māraspend).—

46. “ *Like the boiling of the waters,--(that-is, they may-be-heated fully),--shall-be the activity of-men,--(that-is, they must work), Oh Zaratuhst! Do thou not say the non-gift of meat nor clothes that-thou hast,--(never shalt-thou-so-say, then-too say the least on that occasion).--*

47. “ *And-this is thus, (that-is), I-proclaim to thee (him) who has-a-wife prior to-him. Oh Spitamān Zaratuhst!--(that-is, one ought to-give him something beforehand),--then him-(who) has-gone-over to-magism,--(that-is, has-no wife),--(him-who)-has-a-street,--(that-is, has a house),--prior to-him as-(he has, than him who is) without-a-street,--(who has-none),--(him who) has-progeny than-(him-who-is)-without-progeny, (him who) has-wealth than him (who is) without-wealth.*

48. (Chi)-ān ez-ōisān marṭān Vohūman-jāk-giraptār-tar hast,—(ku-s pa tan awar mehamān-tar),—ke pa-gōst aūrūsvar (ō)-ham-han-bārīṭ (éstēt),—(ku, sér),—chun ōi ke né; aētūn ōi awar-margih-(bawēt), (ka bé-cha mirēt).—  
ōi asparan-masā, ōi anūmay-masā, ōi stōr-masā, ōi vīr-masā;—  
(ōi pēs bê āwāyeṭ dāt).

[ Hast ke aētūn gūyēt, aē: “ō ōi pēs āwāyeṭ dātān).]—

49. Chi ōi marṭ ō-paṭīra-rawēt, (awā) ast-vidāt paṭ-kārēt, —(ku, paṭ-kār awā ast-vidāt),—(ē)-cha ke (ō) tīr kh<sup>v</sup>a-sakht paṭ-kārēt,—(vas paṭ-kār awā ast-vidāt),—(ē)-cha ké (ō) zames-tān paṭ-kārēt (pa) kēm-vastragih (ya-s) nihōpt,—(vas paṭ-kār awā ast-vidāt)—(ē)-cha ké (ō) marṭōm darvand sās-tār kamār-zaṭār (paṭ-kārēt).—(chun Zarvān-dāt, vas paṭ-kār awā ast-vidāt),—(ē)-cha kê. (ō)-asmōk an-asō a-kh<sup>v</sup>arīsn sās-tār paṭ-kārēt.—(chun Mazdak ī Bāmdātān ke-s kh<sup>v</sup>aṭ sēr kh<sup>v</sup>art, vas kasān pa sang marg dāt, vas paṭ-kār awā ast-vidāt).—

48. “And-him of-these-two-men Vohuman is *the*-more-occupying,—(that-*is*, *is the* more residing over his body),—who has-nourished himself with-*the*-plenitude-of-meat.—(that-*is*, *is* sated),—than him who *has* not;—thus (will) death (be) over him,—(that-*is*, *he*-dies);—he *shall-be-an*-aspran-worth, he *shall-be* worth-a-small-animal, he *shall-be* a-cattle’s-worth, he *shall-be* a man’s-worth;—(one ought to-give him first).

[ *There is one* who thus says: “unto-him *one* ought to-give first ].—

49. “For this man resists, *he* contends (with) ‘ast-vidāt’,—(that-*is*, his fight *is* with ‘ast-vidāt’),—and-*it-is*-(he) who contends (with) *the* arrow well-darted,—(his fight *is* with ‘ast-vidāt’),—and *it-is*-(he) who contends (with) winter (with) little clothing (which-he) puts-on.—(his fight *is* with ‘ast-vidāt’),—and-*it-is*-(he) who contends (with) *the* wicked despotic man, smiting-*him-on-the*-head,—(like Zarvāndāt); (his fight *is* with ‘ast-vidāt’),—and-*it-is*-(he) who contends (with) *the* unholy heretic, the fasting-despot,—(like Mazdak son-of-Bāmdāt, who himself ate fully, he gave death to-persons with *the* stones); (his fight *is* with ‘ast-vidāt’).—

[ \*‘paoirim aétaeshām shyaothnanām vérezimmen nōit bitīm’,\* ]

“fra-tōm ez ôisân kûnisan ka varzît nê datîgar”.

Aè: han pêtâyênd ku-s rôbâ karṭan andar nê âwâyet. Ka se Srôsacharanām kerpa pa vinâs, ayûp vinâs pa kerpa, bê-nihêt, vas châsish râyinish andar nê âwâyet.]

50. Ānô, (ôî), aêtûn, pa-ân-kûnish, chun (ke) âkâs,—(ku, pa bôd),—andar ahû î ast-aûmand, (as), pa-(ân-î)-âsinîn-kârṭ, tan farôt-karînet, ôi aûs-aûmand tan, mas-icha ez-ân.

51. Ānô, (ôî), aêtûn, pa-ân-kûnish, chun (ke) âkâs,—(ku, pa bôd),—andar ahû î ast-aûmand, (as), pa-(ân-î)-âsinîn-fsag, tan farôt fstyînênd, ôi aûs-aûmand tan, mas-icha ez-ân.

52. Ānô, (ôî), aêtûn, pa-ân-kûnish, chun (ke) âkâs,—(ku, pa bôd),—andar ahû î ast-aûmand, (as), ez-(ân-î)-ê-saṭ-vir-vêm an-aûsôkihâ bê-awakanêt, ôi aûs-aûmand tan, mas-icha ez-ân.

[(Av.) ‘The practiser’ of the first of-these-actions, not the second’.

“The first of-these-actions when done, not the second”.

Note: *they* verily declare that-he ought not to-promote *them*. When one lays three ‘Srosacharana’ good-deeds with sin, or sins with good-deed, teaching and operation are not requisite for him.]

50. “There (he *will be*) thus, by-that-work, as *those* (who) know,—(that-*is, are* with intelligence).—*as* in-*this*-material-life, *one* may-cut-up with (the) knives (of) iron(metal) (his) body, his mortal body *or* even-more than-that.

51. “There (he *will be*) thus, by-that-work, as *those* (who) know,—(that-*is, are* with intelligence),—*as* in-*this*-material-life, *they*-may-fetter with (*the*) fetters (of) metal (his) body, his mortal body *or* even-more than-that.

52. “There (he *will-be*) thus, by-that-work as *those* (who) know,—(that-*is, are* with intelligenc),—*as* in-*this*-material-life, from (the) dreadful-precipice (of a) hundred men’s height, *one* may-cast (him) unwillingly, his mortal body *or* even-more than-that.

53. Ānô, (ôî), aêṭûn, pa-ān-kûnîsn. chun (ke) âkâs,—(ku, pa bôd),—andar ahû i ast-aûmand, (vas), an-aûsôkîhâ pa-(ān-i)-farôṭ-tôm marz bê astînêṭ,—(ku-s ۳۳-۳۳) awâz nihêṭ, vas vês bê ô-۳ ۳) kûnêṭ; aê: ān pa rûbân vas hama han kûnêṭ, in pa tan; vas aêvak ê sâyet kartan).—

IV  
53

54. Ānô, (ôî), aêṭûn, pa-ān-kûnîsn, chun (ké) âkâs,—(ku, pa bôd).—andar ahû-i ast-aûmand, âw gô-kart-aûmand, zar-aûmand, chíhr-aûmand, pa-(ān-i)-drôg-(gûbîsn) âkâsîhâ..... (davêṭ), Rasnu-cha awar-gûyet,—(ku: “râst gûyôm”),—Mitr-acha awar-drûjêṭ,—(ku, drôg gûyet).

55. “Dâtâr i gêhân i ast-aûmandân, asô! ke âw gô-kart-aûmand, zar-aûmand, chíhr-aûmand, pa-(ān-i)-drôg-(gûbîsn) âkâsîhâ...(davêṭ), Rasnu-cha awar-gûyet,—(ku: “râst gûyôm”),—Mitr-acha awar-drûjêṭ—(ku, drôg gûyet),—kaṭâr ôi hast tôjîsn?”

53. “There (he *will be*) thus, by-that-work, as *those* (who) know,—(that-*is, are* with intelligence),—*as in-this-material-life, one may make* (him) reside(stand) unwillingly on (the) farthest limit *of the country*,—(that-*is, he lays his face on his feet, one lays a corpse over his neck*; Note: *one verily does all that for the sake of his soul, and these for the sake of his bodily life; one of these one should do for him*).—

54. “There (he *will-be*) thus, by-that-work, as *those* (who) know,—(that-*is, are* with intelligence),—*as, in-this-material-life, one (may utter) knowingly with-(the)-false-(utterance) the sulphurous water, full-of-gold, full-of-essence as unwholesome and declares-for Rasnu*,—(saying: “*I-speak the truth*”),—and-assails Mitr,—(that-*is, utters falsehood*).—

55. “*Oh holy Creator of-the-material-world! whose knowingly utters with-(the)-false-(utterance) the sulphurous water, full-of-gold, full-of-essence as unwholesome and declares-for Rasnu*,—(saying: “*I-speak the truth*”),—and-assails Mitr,—(that-*is, utters falsehood*),—what is his penalty?”

Az-as gūpt Aūhr-məzd, (ku): “hapt saṭ pa awar-zanisniḥ awar-zanisn asp-astar, hapt saṭ Srōsacharanām”.—

[ Var ké varzēt r-ā pātfrās gūyet, aévāch é in. ]—

## PANJŌM PARGAṬ BŪN

1. “Marṭ aētūn bê-viṭirēt awar (ān-i)-zōpr rōstā,—(aé : zōprīh ez kōp).

[Hast ke aētūn gūyet, aé: “pa kār i dīn é gūyet.”]—  
 ...ān mōrv aūlā-vazēt, ez (ān-i)-bōland gar,—(ez awar),—ô-  
 ān-i)-zōpr rōstā, awar ān van; ān karp frāz-kh<sup>v</sup>arēt i-ô-i-rist  
 marṭōm; ān mōrv aūlā-vazēt, ez (ān) zōpr rōstā, awar ô  
 (ān-i)-bōland gar; awar ān van vazēt (i) sakht,—(chun van-i  
 vātām),—narm,—(chun viṭ pūta);—awar ān vāmēt,—

[ Awarg hīkhr gūpt, Mêtōmah nasā. ]—

Thereupon replid Chrmazd: “*He shall destroy seven hundred with destruction with-the-horse-whip, seven hundred with-the-‘Srosacharana’.*”—

[ *They say this is the only punishment for him who undergoes the ordeal.* ]—

## COMMENCEMENT OF THE FIFTH PARGAṬ

1. “A-man in-this-way passes-away within (the)-deep valley;—(Note: depth of mountain).

[ *There is one who thus says: “They say this for the purpose of religion.”* ]—

“over that a-bird flies from (the) high mountain,—(from above),—to (the)-deep valley, over the tree; *it*-devours the corpse of-him *the* dead man; that bird flies from (the)-deep valley over (the) high mountain; *it* flies over that tree (which *is*) hard,—(like *the* almond tree),—or-soft,—(like *the* addle willow);—*it* vomited over it,—

[ Awarg said: “Dry dead-matter”; Mēdyōmah said: “dead matter”. ]

awar ān riṭ, (hīkhr), awar ān fsanchiṭ, (hīkhr);

V  
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2. Mart̄ aētūn frāz-rawēt ez (ān-ī)-zōpr rōstā, awar (ān-ī)-bōland gar, awar ān van rapēt ku ōi mōrv (kart), ū atas-rā aésam kh'ahēt; awar ān zanēt, (pa būn), awar ān bōrēt (tāk), awar ān tāsēt,—('dāyata dāitya pairista'),—  
awar pa ān awar awa-rōchēt atas ī Aūhr-mazd pūsar. kaṭar ōi hast tōjīsn?"

3. Az-as gūpt Aūhr-mazd, (ku): "Nē (ān-ī) sag-bōrt, nē (ān-ī) vay bōrt, nē (ān-ī) gōrg bōrt, nē (ān-ī) vāt bōrt, nē (ān-ī) makhs-bōrt nasūs mart̄ nē-āstārinēt,—(ku, vināskār nē kūnēt, tā rīman han kūnēt).

4. "Agar-icha ōisān nasū ī sag-bōrt, ī vay-bōrt, ī gōrg-bōrt, ī vāt-bōrt, ī makhs-bōrt nasūs mart̄ āstārinētār būṭ haē,—(ku, vināskār han būṭ haē);—pa-tēz-rōbisnih,—(ku, ē

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"it evacuated (dry dead matter) over it, it sprinkled (dry-dead-matter) over it;

2. "A-man thus-wise advances from (the) deep valley over (the) high mountain, goes over the tree whereon the bird had-made impurity, seeks fuel for-the-fire; he-strikes on it,—(on the trunk), he-cuts (the branches) over it, he cuts-logs over it,—

[(Av.) 'he-may-give lawfully examined',]---

"over (and by) it he lits the fire that is Ohrmazd's son: what is his penalty"?

3. Thereupon replied Ohrmazd: "The 'nasus' does-not-incepate man, neither (of that) brought-by-the-dog, nor (of that) brought-by-the-bird, nor (of that) brought-by-the-wolf, nor (of that) brought-by-the-wind, nor (of that) brought-by-the-fly, (that-is, does not make sinful, though it verily makes impure).—

4. "And-if the nasus of these 'nasūs' (that are) brought-by-the-dog, brought-by-the-bird, brought-by-the-wolf, brought-by-the-wind, and-brought-by-the-fly would-be inculpating man,—(that is, he verily became sinner),—with-swift-pro-

zūṭ bûṭ-haê),—(ān)-ī-men (har)-visp ahû ī ast-aûmand zaṭ kh<sup>v</sup>âstâr ī asahih,—(ku-sân rās ī kâr û kerpa zaṭ-éstât-bûṭ-haê),—khrôsisn-dât-(ô)-rûbân,—(ku-sân rûbân ez garô-ṭamân khrôsta û kh<sup>v</sup>êsta bûṭ-haê),—tanâ-pôhrikân,—(ku, marg-arzân bûṭ haê),—pa-fraéstih,—(ez vash),—ôisân nasâ ke awar īn zamî viṭrênd.—

[Awarg gûpt, aé: “īn pôrsisn pa hīkhr û vajir pa nasâ bê-kûnêt; chi, ka-s khûrt vay, hīkhr.”

Métyômâh gûpt, aé: “În pôrsisn pa hīkhr û nasâ har dô û vajir pa nasâ bê-kûnêt; chi, tâ gavârêt vay, ka nasâ.”

Pa har dô châsta ham-dâṭastân bûṭ-hend ku, ka-s pa (icha) ān ī gerâ kart, as pa ān-ī kh<sup>v</sup>âr-tar kart bawêt.

Marṭ ê, ka ô aêsam âvôrtan sawêt, as jak é nê hamâr; chi, har ku êstêt, aé: bê pâṭakhsâ bôriṭan. Ān-ī âtas ī varharâm, ka awir pâk, ê-cha(awâz) andak é bê-tâsisn. Ān-ī âtas ī kaṭī ‘dâitya pairista’ bê-kûnīsn.

gress,—(that-is, this would-have-happened soon),—all material life of-mine, desirous of-holiness, *would be* smitten,—(that-is, their path to duty and good-deed would-have-been-blocked),—wailing-(for)-*the*-soul,—(that-is, their souls would have been lamenting and wailing for ‘garô-ṭamân’),—and ‘tanâpôhr’-sinners,—(that-is, would-have-been *sinner*s deserving-death),—owing-to-*the*-immensity,—(due-to *the* excessiveness),—of these dead-bodies of those who will-pass-away on this earth.—

[Awarg said: “*One* makes this inquiry as-to ‘hīkhr’ and decision as-to ‘nasâ’; for, when *the* bird *has* devoured it, *it* is ‘hīkhr’”.

Medyomâh said: *One* makes this inquiry as-to ‘hīkhr’ and ‘nasâ’ both and decision as-to ‘nasâ’; for, *it* is ‘nasâ’ until *the* bird assimilates *it*”.

*They* had-agreed to both *the* teachings that when-he *has* committed the serious *offence*, he shall-have committed the lighter.

When a man goes to-bring fuel, he shall-not-take the place into-consideration; for wherever *he* may-be, *it* is lawful to-cut. That of *the* ‘Ātas Behrâm’ shall-be-scraped a little even when *it* is very clean. That of the ‘Ātas-kadah’ shall-be-made ‘lawfully examined’.

Dār a-kār īn : ān ke nasā paṭas bê-barêṭ, û ān ke paṭas bê-visûpênd, ān ke paṭas awar dār kûnêṭ, ān ke charpīsn andar gômīkht êstêṭ, ān ke zan dastān pa mehamānīh dast awar nihêṭ, ān ke ô kār dâṭ êstêṭ, vas nasā awar rasêṭ. Aêvak-īcha ê râ nê sôzīsn, bê pa margīh û rêstakīh. Ka sôzêṭ, ê tanâpôhrīkân. Bê ān ke charpīsn andar gômīkht êstêṭ ; chi ān ka sôzīnêṭ, marg-arzān.

Awarg gûpt, aê : “Ān and jāk bê bôrisn ; awarê pa margīh û rêstakīh pâṭakhsâ sôkhtan.”

Aêvak-īcha nê kārīsn. Ka kest, rôst, aê : pa aêsam barsôm sâyeṭ, bê ān ke charpīsn andar gômīkht êstêṭ ; chi, ān, Awarg gûpt, aê : “ka andar varg ê gômīkht êstêṭ, aê : hama akār” ; û Gôgôsnaṣp gûpt, aê : “han gawârṭ dārīsn”.

Tar, ka rôst êstêṭ, vas nasā awar rasêṭ ê-cha han-īcha nêst. Aê : ka-s hīkhr awar rasêṭ, ka pêṭa, as az-as bê-kûnīsn ; ka nê, ê-cha han-īcha nêst.

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These *are* the wood unfit-for-use : That on which *they* carry *the* corpse, that on which *they*-disintegrate *it*, that with which *they* hang on the gallows, that in which grease is absorbed, that on which *a* menstruative woman lays hands during *her* stay, that which is given for use and *the* corpse reaches it. None of *these* shall-be-burnt for this reason, save in-case-of-death and wounded-condition. When *he*-burns, *he-is-a*-tanâpôhr'-sinner. But that in which grease is absorbed : for the *moment* when *one*-burns, *he becomes a-sinner*-deserving-death.

Awarg said : “As much portion *one* shall-cut ; *it is* lawful to-burn *the* rest in-case-of-death and wounded-condition”.

None of-*these* shall-be-sown. When *they are* sown and have grown up, note: *they-are-fit* for ‘aêsam’ and ‘barsom’, save that in which grease is absorbed ; “for”, Awarg said, “That *is* entirely unfit-for-use when *grease* is absorbed in a leaf” ; and Gôgôsnaṣp said: “It shall verily be considered as assimilated”.

When dead-metter comes on green fresh fuel *which* has grown, that-too is-not otherwise. Note: When dry-dead-matter comes on it, when manifest, it shall-be removed from-it ; if not, that too is-not otherwise.



Ē ka zaṭ éstēt, vas nasâ awar rasēt, hama 'vitasti drâjô frârâthni drâjô'; ka-s hikhr awar rasēt, ka hama(pêṭâ) ān and jâk, ka né hama péramûn tōp ê, bê tâsîsn.

Khûsk î ez tar bê rōst éstēt, ka ô tar rasēt, khûsk pâk, ka ô khûsk rasēt tar pâk.

Ka ez bûn bê awa-kanêt, hama 'vitasti drâjô frârâthni drâjô'.

Ān bawêt ka ô khûskih rasēt; aésam ê hanbârisn; ka ô tâk-ê nasâ rasēt, ka pêṭâ ān and tâk, ka né hama 'vitasti drâjô frârâthni drâjô'.

Gôgôsnasp gûpt, aê: "Ē tâk var-aûmand, tar pa kōst ê awâz nihîsn; awarê pâk". Vasân zamî gô-spend jvitar né gûpt.

Râs dara î dah û jûy î hamîsa âw, ka-s nasâ awar maṭ, vêhân pôryôṭkêsân pa ham(yim)-kâr bê-hêlîsn ez ān bê dara bê-tôm. Aêtûn dara kh'ês-gâs-dân pa ān î dastânîstân

When it is felled, dead-matter comes on it, *the whole shall be scraped 'to-the-length-of-a span, the-length-of-a-cubit'*; when dry-dead-matter comes on it, if manifest, that much portion, if not, the entire surrounding skin shall-be-scraped.

*The-dry-wood* which has grown from *the-fresh-one*, when *the dead-matter* comes to *the fresh wood*, *the dry one is clean*, when it comes to *the dry one*, *the fresh is clean*.

When *they* cast it from *the root*, *the whole shall-be-scraped 'to-the-length-of-a-span, to-the-length-of-a-cubit'*.

This happens when *it* becomes dry; its fuel shall-be-stored. When *the-dead-matter* comes to a branch, if manifest that much branch *shall-be-scraped*, if not the whole *'to-the-length-of-a-span, to-the-length-of-a-cubit'*.

Gôgôsnasp said: "*If one is doubtful as to a branch, the green wood, one shall-lay aside, the rest is clean.*"

*They did-not-declare land and animals as-in-a-different-category.*

When *the dead-matter* has-come to *the village gateway* and *the spring of eternal water* *the faithful 'pôryôṭkêsas'* shall-drop from use from that upto the farthest gate. Thus *the door of one's-own-apartment is fit for that of the-apartment-*

sāyet, ū ān-ī dastānistān pa-ān-ī dēzān sāyet. Gerā pa ān ī kh<sup>v</sup>ār-tar né-sāyet.

Aṅskōp-icha jvitar nēst.

Darakht-ē būn ka-s pazāwisn hama ez hīkhr : Awarg gūpt, aē : “ bar-as né kh<sup>v</sup>arīsn ; chi, pa tan gerā”. Pas gūpt bawēt ku bê aēsam ū barsōm sāyet. ]

5. “Dātār ī-gēhān ī-ast-aūmandān, asō! ka martē āw (awar) hanchēt awar (ō) jav-kartārīh, ān pa-ōisān jūy rapēt, ān datīgar, (ū) ān satīgar ;—

[ Hast ke aētūn gūyēt, aē : “ē rapēt”. ]—

“(vas) pas chahārōm nasā awar-kasēnd sag ayūp rōpāh ayūp gōrg : katār ōi hast tōjīsn?”

6. = Vend. V 3.

7. = Vend. V 4.

[ Īn ez Awistā pētā. Jūy khūsik var(ū āw) ez nasā nik'risn :

*set-apart for menstruating women; that of the-apartment-for-menstruating-women is fit for the enclosure-for-exposing-dead-bodies. That-which-is-connected-with-graver-impurity is-not-fit for that of lighter impurity.*

*A roof-too is-not otherwise.*

When *under the trunk of a tree, the-manure-used-to-ripen is entirely-made-of dry-dead-matter*, Awarg said: “They shall-not-eat its fruit; for, *it is a-grave-sin for the body*”. Still, *it is said that it is-fit for ‘aēsam’ and ‘barsom’.* ]—

5. “*Oh holy Creator of-the-material-world! When a-man sprinkles water over a corn-field, over-these-plants the conduit passes, (and) the second, (and) the third;*—

[ *There is one who thus says: “That man goes”.* ]—

“*and after the fourth a-dog or a-fox or a-wolf drag-over (it) dead-matter; what is his penalty?*”

6 = Vend. V 3

7 = Vend. V 4

[ *This is evident from the Avestā. They-shall-guard conduits and dry beds of water from (against) dead-matter:*

‘Yēzi vasen mazda-yasna zām raodhayen.’

ān zamī, jūy, kēst-zār ez hikhr nikīrisn; ū aēvak andar diṭ-é. Martē é ka ō āw dāstan sawēt, vas vad se bār, har bār-é pa jūy farōt sawēt, vas har bār-é jūy khūp bê-nikīrisn; vas bār ī chahārōm āw andar kūnisn. Pēs é āw bê sawēt, jūy pa sardār dāstan kār nēst. Pa é sawa pātakhsā ka né nikīrēt. Ka pa jūy nikīrēt ō mas āw frāz rasēt, nasā ān jāk satēt, ka-s bê tūbān vastan, as bê varṭisn; ka, bê nē tūbān vastan. vas āw ez būn vastan.

Margih ū réstakih: vas nasā bê barisn; aētūn bawēt chun ka-s ez āw bê-bōrtḥ-haé; as tanāpōhr-é kerpa

Ka pa jūy nikīrēt, ū ō mas āw frāz rasēt, nasā ān jāk satēt, ka-s bê-tūbān vastan, as bê-barisn; ka-s bê nē tūbān vastan, as nasā bê-barisn. In-icha ku rīman ū marg-arzān bawēt ayūp nē, am nē rōsana.

(Av.) ‘If Mazd-yasnāns wish *that they-may-till the land*’.

*They*-shall-guard against dry-dead-matter the land, *the* conduit and *the* sown-field, one in the other.

When a man shall-go to-reserve *the* water, upto three times, he shall go down *into the* conduit each time, he shall-watch *the* conduit properly each time; *the* fourth time he shall-take *the* water in. *He* shall-go near *the* water; *there* is-no need of reserving *the* conduit under guard. During the night, *it is* proper if *they*(he)-do (does)-not-guard. When they(he) look(looks) at *the* conduit and reach(reaches) heavy water, dead-matter lies there, he shall-alter *the course of the* water when-he can alter it; when, *he* cannot alter it, he shall-alter *the course of the* water from *its* source.

*In case of* death and wounded-condition: he shall-remove *the* dead-matter; *it*-will-be as though he had removed it from water; a ‘tanāpōhr’ good-deed *will be* his.

When he-looks at the conduit and reaches high water, dead-matter is-lying there, he shall-remove *the* water when-he can alter *its* course; he shall-remove *the* dead-matter when he cannot alter *its* course. This-too is not clear to me whether he will-become unclean and a sinner-deserving-death or not.

Rōsan gūpt aē: “Rīman han bawēt, marg-arzān nē bawēt.”

Nasā ō āw ū ātas ū āw ū ātas ō nasā barēt: Awarg gūpt, aē: “Ātas han hamār ē kunēt, pātakhsā awakandan”.

Āw pa hikhr bē-niyēt, Awarg nē-karṭ êstēt.

Neryōsang gūpt, aē “Bōtyōzaṭih ī vas-tar vinās ī pa āw niktrīsn; pa hāvand vinās pātakhsā”.]

8. “Dāṭār ī-gehān ī-ast-aūmandān, asō! Āw marṭ zanēt?”

Az-as gūpt Aūhr-mazd, (ku): “Āw marṭ nē zanēt; Ast-vidāt ōi bandēt, vāy (ī vatar) ōi basta nīyēt; āws[ āw-(as)] aūlā-vazīnēt,—(ku-s aūlā ō sar āvōrēt),—āws[ āw-(as)] ni-(kūn)-vazīnēt,—(ku-s farōṭ ō būn barēt),—afs(āw) paṭtra-gōmikhtēt,—(ku, bē sūrāk awāz sawēt);—vay ōi pas frāz-kh<sup>v</sup>arēnd; (ka) ez-ānō (pas) frāz-rasēt,—(ku, bē-āyēt)—bakht (ōi pas) bē-rasēt;—(ku, pa rās ī barīn bawēt ka bē āyēt)”.—

Rōsan said: “*He* does become unclean, *he* does not become *a-sinner-deserving-death*”.

*If one shall-carry the dead-matter to the water and the fire, and water and fire to the dead-matter: Awarg said: “The fire verily makes a judgment, it is proper to-cast-off the dead-matter.”*

*If one shall-carry the water to dry-dead-matter, Awarg said: “the water has not made any judgment.”*

Neryosang said: “There is the-bodyozat-sin which is the greater sin which occurs by looking-at water; for an identical sin, it is proper.”]—

8. *Oh* holy Creator of-the-material-world! Does water kill man?”

Thereupon replied Ohrmazd: “Water does not kill man;

‘Ast-vidāt binds him, *the* (wicked) wind carries him bound; water brings (carries) (him) out,—(that-is, brings him up to the top,)—water carries (him) down,—(that-is, carries him down to the bottom),—water mixes (him) up,—(that-is, returns to the hollow);—*the* birds then devour him; (as) *he*-starts (back) from-thence,—(that-is, comes,)—*he*-reaches (then) his-fate (=fate then reaches him);—(that-is, it will-be by the destined path when he comes).—

9. "Dātār ī-gêhān ī-ast-aūmar-dān, asō ! Atas mart zanêṭ ?"

Az-as gūpt Aūhr-mazd, (ku): "Ātas mart nê-zanêṭ;

Ast-vidāt ōi bandêṭ, vāy (ī vatar) ōi busta nīyêṭ;—(ān ham).

[Hast ke aētūn gūyēṭ, aē: "Vāy ī vēh hama bē paṭīrêṭ].—

Ātas (ō)-ham-dazêṭ tan ū-gān,—(kahrpūt);—(ka) ez-ānō pas frāz-rasêṭ,—(ku, bē-āyēṭ),—bakht (ōi) pas bē-rasêṭ,—(ku, pa rās ī barin bawêṭ ka bē-āyēṭ").—

[Gêṭā pa bakht, mīnūy pa kūnīsn.

Hast ke aētūn gūyēṭ, aē: "Zan ū fra-zand ū kh<sup>v</sup>āsta ū kh<sup>v</sup>atāyīh ū zīvandakīh pa bakht, awarê pa kūnīsn".

Mart ān nēvakīh ya-s nê-brêhīnīṭ êstêṭ, as akar-īcha awar nê-rasêṭ; ez ān jāk pêtā :

'Gātri masō aṅhō aētaḥē'.

Ān ya-s awar brêhīnīṭ êstêṭ as pa tūkhsāyīh pēs bē-rasêṭ :

9. "Oh holy Creator of-the-material-world ! Does fire kill man ?"

Thereupon replied Ohrmazd: "Fire does not kill man;

'Ast-vidāt' binds him, *the* (wicked) wind carries him bound;—(him also).

[*There is one* who thus says: 'The good wind will-accept all'.]—

Fire consumes body and-life,—(material frame);—(as) *he*-starts (back) from-thence,—(that-is, comes), fate then reaches (him)",—(that-is, it will-be by *the* destined path when he comes).—

[*The* material-success is due-to fate, *the* spiritual is due-to work.

*There is one* who thus says: "Wife, progeny, wealth, sovereignty (seniority) and life *are* by fate, other-things *are* by work".

Man will-never-attain-to that bliss which is not destined for him; as is evident from the text :

(Av.) '*The* bigness of mountain shall-be his'.

That which is destined for him, comes to him first by diligence:

'Anyô aredhvô zangô kl<sup>v</sup>arenô'.

Vas pa vinâskârîh bawet ka-s apâr bawêt:

'Âat kh<sup>v</sup>arenô fra-piryêiti'.

Vas anâyih awar brêh<sup>n</sup>it<sup>h</sup>-êstêt pa frârôn tûkhsâyih spôkhtan tûbân:

'Poum kh<sup>v</sup>arenânhô ashava Zarathustra'.

Vas vinâskârîh nô nô aûbas han brêh<sup>n</sup>it<sup>h</sup>:

'aêshâm-cha narâm'.

Mart<sup>e</sup> ka-s pa dast i mart<sup>e</sup> ê âwayet mortan, bé ka pa dast i ôi mart<sup>e</sup> mirêt, vad né sâyet; bé ôi tûbân kar<sup>h</sup>an, ku, pa awaza<sup>h</sup>an i ôi a-vinâs-ê patkâr-ra<sup>h</sup>ih khûp-as awâ bê-kûnêt.

10. "Dâtâr i-gêhân i-ast-aûmandân, asô! (ku) frâz hamin sazêt,—(ku, bé-sawêt),—aêtûn zamestân,—(ku, andar âyet),—chun ôi (vinâs) râ, (ku, tâ nê-bawât), varzând ôisân ke Mazd-yastân (hend)?"

As-as gûpt Aûhr-mazd, (ku): "mân mân, vis vis,—(khâna khâna, dast-kart<sup>h</sup> dast-kart<sup>h</sup>),—se ka<sup>h</sup>a aûlâ-(ê)-dahênd i-ôî i-rîsta."

(Av.) 'The other glory of-him-who-is-of-erect-legs'.

It is by his sinfulness, when-it vanishes from him:

(Av.) "Then the glory vanishes'.

He can avoid by righteous diligence the misfortune which is destined for him:

(Av.) 'Of-full-glory is the holy Zarathustra'.

Various acts-of-sinfulness are verily destined to-befall him:

(Av.) 'And-of-these men.'

When a man must die at the hands of a man, it is not possible unless he dies at the hands of that man; but he can do this that he may hold with him a proper discussion for killing him who is sinful.]

10. "Oh holy Creator of-the-material-world! (as) summer passes forth,—(that-is, goes-away),—it is thus winter,—(that-is, comes in),—how shall-they that (are) Mazdyasnâns act for-his-(sin),—(that-is, so-that it may-not-take-place)?"

Thereupon replied Ohrmazd: "In-every-dwelling, in-every-street,—(in-every-house, in-every-borough)—they-shall-erect three 'ka<sup>h</sup>as for him who is dead'.

11. "Dāṭār ī-gōhān ī-ast-aūmandān, asō ! chand hend ōisān kaṭa ī-ōi ī-rīsta ?"

As-as gūpt Aūhr-mazd, (ku): "Chand ān né (ka) stīnda,—(ku, zivanda),—āhan vaktan awar-zanēt; né (ka) frāz-pāy,—(ku-s pāy par-dakht ēstēt),—nē (ka ē) viṭareṭ dust,—(ku-s dast awāz visāt dāst ēstēt).—Ōisān-icha hend dāṭihā kaṭa ī-ōi ī-rīsta.

12. "Aētūn ōi aūlā-(ez)-bōd,—(mōrt),—(as) tan bē-(ē)-dahēnd, dō-sawa ayūp māh-drānā,—(ayūp-as kār nēst);—hama ez-ān (tā) ka frāz vay patānd,—(ku, bē-āyānd),—frāz aūrvar vakhsānd,—(ku, bē-rūyānd),—nyāēncha be-tachāt,—(ku, pētiyāra ī zamestān bē-sawāt),—aūlā vāt zamī kh<sup>v</sup>asīnāt;—(aē, kār ī yīm);—

13. "Adīn, ka frāz vay patīṭ-hend, frāz aūrvar vakhsīṭ-hend nyāēnchih-cha bē-tachīṭ-hāt,—(ku, pētiyāra ī zamestān

11. "Oh holy Creator of-the-material-world! How-large will-be these 'kaṭas' for him who is dead?"

Thereupon replied Ohrmazd: "So-large that it will not strike the head of-him if in standing posture,—(that-is, when living);—nor (if) the feet are-stretched,—(that-is, when his feet are freed),—nor (if the) hands are spread,—(that-is, when his hands are widened).—

"These-veryly are the 'kaṭas' according-to-rule for him who is dead".

12. "Thus they-shall-consign (his) body of-him who is away-(from)-consciousness,—(dead),—for-two-nights or three-nights or a-month's-length,—(or-it is-no use);—ever from-that (till) when the birds may-fly along,—(that-is, may-come), the-trees become-strong,—(that-is, grow)—the-descending-water may-flow-away,—(that-is, the adverse winter may-go-away),—and the wind may-dry up the-earth;—(note: it is its work);—

13. "Then, when the-birds have-flown, the-trees have-become-strong, and-the-descending-water shall-have-flowed away,—(that-is, the adverse winter shall-have-gone-away),—

bé-sūt-haé),—aûlâ vâṭ zamî kh<sup>v</sup>asînit-hât, aétûn, ôi (vinâs) râ, (ku, tâ né bawât), ôisân Mazd<sup>d</sup>-yastân karp kh<sup>v</sup>ar(sét)-nik'risn é kûnéṭ.

14. “Agar né ôisân Mazd<sup>d</sup>-yast ân karp kh<sup>v</sup>ar(sét)-nik'risn kûnéṭ, sâl drânâ, ân(i)-and asavaknih,—(chand pa pargart satigar pêṭâ),—as ô tójisn é nîkizéni,—(ku-s bé é kûné),—ham ez ân, (vinâs sâyet būṭan, tâ ka ân) nasâ awar-varzisnih,—(ku, bé-barét),—û (ân) dézân awar-varzisnih,—(ku, tâ bé-kanét),—(ân) h'khr awar-varzisnih,—(ku, bé-barét),—û vayân-icha frâz-kh<sup>v</sup>arîsnih.

[ Kay-âṭar-būjīṭ in gūpt hât. In ez Awistâ pêṭâ. Kaṭa. ân ī pa pargart ī hastōm pêṭâ : andar ân kaṭa.

Sōsiyans gūpt, aé : “in kaṭa dahal-ich-ê.”

Īn aé pahariz ī zivandagān râ âwâyet; tâ andar khâna az'r, vas pâṭakhsâ nihâṭan; tâ andar kâr né girapta, pa har kâr-ê sâyet; ka-s andar kâr girapt, andarôn û bê-rôn hikhr ī

*the wind shall-have-dried up the earth;—then these Mazd-yasnâns shall-make the corpse observed-by-the-sun, for-his-(sin),—(that-is, so-that it may-not-take-place)?—*

14. “If these Mazdyasnâns shall-not-make the corpse observed-by-the-sun, for-a-year's-length, do-thou-enjoin this for (us) his penalty,—(that-is, thou-shalt-do this),—as-for as for killing-the-holy-man,—(as evident in the Pargard third);—ever from-that, (shall there be sin, till when) the corpse is-attended-to,— (that-is, you-will-remember it);—and (the) enclosure is-attended-to,—(that is, until thou shalt dig it out), and (the) 'hikhr' is-attended-to,—(that-is, you-will remove-it),—and-the-birds have-devoured it.”

[ Kay-âdar-bujid may-have said this. This is evident from the Avestâ. ‘Kaṭa’ is that which is manifest in the Pargard: in that ‘kaṭa’.

Sosiyans said: “This kaṭa is necessary for the elevation of the living; it is much lawful to lay it till the house underneath; till it is-not-taken in use, it-is-for any work; when-it is-taken in use, from its inside and outside it is the worse ‘hikhr’, it is not lawful to wash it with water; when



gerā, pa āw nē pātakhsā vīrāstan; ka kand, tar a-pāk. Ka andar bōrt, sag bē-numāyisn; pa dō mart andar barisn. Ka bē āvōrēt, sag namūtan kār nēst.

Hast ke aētūn gūyet, aē: "Pas-i cha-as han numāyisn".

Kaṭa, andar var-aūmandiā-e, sar bē kūnisn, ū astōdān-icha nē kūnisn. Ka bē āwāyet āvōrtan, bē nē āvōrēt, as pa jāk nasā-nikānih andar estēt. Ka pētār nasā nikān kart, pūsar bē nē āvōrēt, vināskār han bawēt, tanāpōhr han bawēt, marg-arzān nē bawēt. Ka pētār nasā nikānih andar ēstāt, pūsar aētūn bawēt chun pētār; an ke pas rasēt, aētūn bawēt chun pētār. Hikhr-i minūy ī hama pa āw ū ātas tanā-pōhrikān.

Hast ke kaṭa paṭsōr gō-spend pa āw ī dātik han (dātakān?) gūyet.]

15. "Dātār ī-gēhān ī-ast-aūmandān, asō! āw vazinēy tō ke Aūhr-mazd (haē).—

*it is dug, if it is moist, it is not-clean. When the corpse is brought in, it shall-be-shown to the dog; it shall-be-brought in by two man. It is-no use showing it to the dog, when they will-bring-it-out.*

*There is one who thus says: "Even-then they shall verily-show it".*

*In case of doubtfulness, they shall-dig the-dust of the his hands and they shall-not-dig the 'astodān'. If they (he) will-*

*"These-very-out when they (he) ought-to-bring-it-out, they (he) who is dead" immediately become guilty-of-concealing (burying)-the-*

*matter (corpse). When a father has-buried a corpse, if 12. son will-<sup>not</sup>-bring-it-out, he shall verily become a sinner;*

*he becomes a "tanāpōhr"-sinner; he will-not-become a-sin-*

*ning-a-sinner. When the father has-become guilty-of*

*of-the-corpse the son will-be a sinner just like the father. One*

*will-succeed will-be a sinner just like the father. One*

*is a "tanāpōhr"-sinner by carrying all kinds of invi-*

*sible things to water & fire.*

*There is one who verily says: "The cleaning of the 'kaṭa', utensils and animals by the water of 'the Dātik'.]*

15. "Oh holy Creator of-the-material-world! Thou who (art) Ohrmazd conveyest the water,—

[ Pa vâja awâz ê ô men gûyey, ku: kerpa kûntî? Kh<sup>v</sup>at in chis kûntî, î ô pês gûyom? ]—

ez zray î Frâkh<sup>v</sup>-kart, awâ vâṭ û abr,—(pa ayiyâr-aûmandîh-î ôisân);—

16. “awar ô-nasâ vazinêy, tô ke Aûhr-mazd (haé); awar ô-dézân vazinêy, tô ke Aûhr-mazd (haé); awar ô-hikhr vazinêy, tô ke Aûhr-mazd (haé); awar ô-ast frâz-hêlêy, tô ke Aûhr-mazd (haé); an-âskârân frâz-fravêy, tô ke Aûhr-mazd (haé),—(nasâ-nikân);

[ Hast ke an-arzânîkân gûyet ];—  
ôisân pa-akvîn frâz-fravêy awar ô-zray î Pôtîk.”

17. Az-as gûpt Aûhr-mazd, (ku): “Aêtûn-icha. Zaratûst! chun tô awêza gûyey; âw vazinom, Men ke Aûhr-mazd (hom), ez-zray î Frâkh<sup>v</sup>-kart awâ vâṭ û abr,—(pa ayiyâr-aûmandîh-î ôisân);—

18. “Awar ô-nasâ vazinom, Men ke Aûhr-mazd (hom),

[ Do-thou-reveal this to me with *the* word: Do-you perform a-good-deed? Do-you yourself do this thing which I-will-mention later? ]

from *the*-sea which *is* of-wide-sides, with *the*-wind and *the* clouds,—(with their help);—

16. on to-*the*-corpse do-Thou-convey, Thou who (art) Ohrmazd; on to-*the*-grave do-Thou-convey, Thou who (art) Ohrmazd; on to-*the*-dry-dead-matter do-Thou-convey,—and who (art) Ohrmazd; on to-*the*-skeleton do-Thou-pour-ford, Thou who (art) Ohrmazd; without-publicity (unnoticed) do-Thou-pour-ford, Thou who (art) Ohrmazd;—(over *the* buried-corpse);

[ There is *one* who says: “unworthily.” ]  
thou-pourest-them forth together on to-*the*-sea Pôtîk.” Zaratûst!

17. Thereupon replied Ohrmazd: “Thus-*is* who (am) tuhst! as thou holy sayest, do-I-convey *the* way, Ohrmazd, from *the*-sea of-wide-sides with *the* wind and-*the* clouds,—(with their help);—

18. “on to-*the*-corpse do-I-convey *the* way, who (am) Ohrmazd;

awar ô-dézân vazînom, Men ke Aûhr-mazd (hôm), awar ô-hîkhr vazînom, Men ke Aûhr-mazd (hom), awar ô-ast frâz-hêlom, Men ke Aûhr-mazd (hom), an-âskârân frâz-fravêrn, Men ke Aûhr-mazd (hom),—(nasâ-nikân);

[ Hast ke an-arzânîkân gûyet ] ;—

ôisân pa akvîn fraz-fravêrn awar ô zray-î Pôtîk.

19. “Ôisân êstênd, (andar âw Ardvisûr), khsast (pôr), andara arak î zray; pa-yôsdâsrîh tachênd âw,—(pa pâkîh),—ez zray- (i) Pôtîk, awar ô-zray (i) Frâkh<sup>v</sup>-kart,—

(ô rapîtwin-tar-rôn pôhl awâz êstêt, vas Sata-vês tunûk-ê î pêramûn awâz êstêt; Pôtîk ez kôst î Sata-vês êstêt; in ku, ez katâr kôst êstêt, am nè rôsana. Âw pa pâkîh ô Sata-vês rasêt.)

[ Hast ke aêtûn gûyet, aê : Kâf kôp ârayet. ]—

awâr ô-van î hû-âw,—

[ Awarg van aê bûn gûpt, û Mêtyômâh vêsâ-ê gûpt. ]—

ânô (ân) î-Men aûrvar rôyênd, (har)visp (pa mara),

on to-*the*-grave do-*I*-convey, I who (am) Ohrmazd; on to-*the*-dry-dead-matter do-*I*-convey, I who (am) Ohrmazd; on to-*the*-skeleton do-*I*-pour-forth, I who (am) Ohrmazd; without-publicity do-*I*-pour-forth. I who (am) Ohrmazd,—(over the buried corpse);

<sup>ka</sup> There is one who says: “unworthily.”]—

<sup>ka</sup> They array them forth together on to-*the*-sea Pôtîk.”

19. They stand, (in the water Ardvisur), (full flowing (seething) <sup>ka</sup>), in the-midst of-*the*-sea; with-purity do-*the*-waters-run, <sup>ka</sup> (with cleanliness),—from *the*-sea Pôtîk on to-*the*-sea of-sides,—(they stand-back towards the bridge in-*the*-ly-directi<sup>on</sup>: they-stand-back where the shallow Sata-<sup>ka</sup> reaches the <sup>ka</sup>: Pôtîk is on (to) *the* side of Sata-vês; which side <sup>ka</sup> is, is not clear to me. The waters <sup>ka</sup> flows with purity.

around Mount <sup>ka</sup> one who thus says: “they array themselves on to-*the*-tree of <sup>ka</sup>—

[ Awarg said: <sup>ka</sup> the tree of-one-trunk”; and Medyomâh

said: “a forest.”]—

thither do my trees grow, all (in number),

(har) visp-sarṭa, ê-sarṭ-âyinîna, ê-hazâr-âyinîna, bêvar âyinîna, (sarṭa andar sarṭa) ;—

[‘chaiti henti urvaranām saredha’? (ān sarṭa mātavar).]—

20. “Ôisân pa-akvîn bê-vârinom, Men ke Aûhr-mazd (hom),—(in ke Tistar âw stânêṭ, han stânêṭ, pa-cha khân i âwân han âyêṭ) ;—kh<sup>v</sup>arîsn-îcha i marṭ i asô râ û vâstar-îcha i gô-(spend) i hû-dâ râ ; jav (ān)-î-Men marṭôm kh<sup>v</sup>arêṭ, vâstar gô-(spend) hû-dâ (râ).

21. “În véh, in névak-tar, chun tô, awêza, gûyêy” : Ôi (ān), pa-ân-gûbîsn, râmînîṭ, — (aê : ke-as râmînîṭ?)—

asô Aûhr-mazd asô Zaratûst.—

(Aê : Zaratûst, ka-s ê bê-dânast, ku : marṭ, pa kh<sup>v</sup>ês-kârih karṭan, rîman nê-bawêṭ, pa râmîsn bê-bûṭ).

“Yôsâsrîh marṭôm,—(pâkih pa rûbân),—pas-êz zâyîsn pahlôm.—

*of-all-kinds (species), of-a-hundred-kinds, of-a-thousand-kinds, of-ten-thousand-kinds*’, (species within species) ;—

[ (Av.) ‘How-many are *the* species of-trees’? (the essential species.) ]—

20. “them do-I-pour together, I who (am) Ohrmazd,— (the water which Tistar seizes, He verily seizes, as <sup>the water</sup> verily comes to *the* spring of waters;)—for *the*-food of-*the*-holy-man and-for-*the*-pasture of-*the*-(beneficent)-animal <sup>all-produced</sup> ; *the*-corn my man may-eat, pasture for-*the*-well-produced (beneficent)-animal.

21. “This *is the*-best, this *is the*-fastest, as thou <sup>a holy man</sup> wilt-say : (him) with-these words did He re-joyce,—(Note: whom did he re-joyce)?—*the* holy Ohrmazd & *the* holy Zaratuhst.—

[ Note: Zaratuhst was delighted when-he new, this that man does not become unclean by <sup>executing work-of-duty</sup>. ]—

“Purification of-man,—(cleanliness for *the* soul),—*is the*-best from birth onward.—

(Ka bê-zâṭ-hend asān chis ê, yōsdâsrîh ī pa rûbān, vêh).—

“(Ān) yōsdâsrîh (gûyom), Zaratûst ! (ke pa) Dîn ī Mazd-yastān (pêṭā); (ke) ān (ān)-ī-kh<sup>v</sup>és dīn ū ahû yōsdâsrînēt,— (ku, ez vinas be darêt.)—pa-hû-mat ū hûkht ũr hû-varst.”—

[ Aê : ‘aṅhvām’ ‘daēnām’ har dō aévak. ]—

22. “Dâṭār ī-gêhān ī-ast-aūmandān, asô ! chand hast mas (û) vêh (û) nêvak-tôm īn dâṭ ī jvĭṭ-dêv ī-Zaratûst awar ez-(ān-ī)-hān srôb, (ī awarê ān-īcha-ī), mas (û) vêh (û) nêvak-(tôm)?”—(īn dâṭ-ī Zaratûst).—

23. Az-as gûpt Aûhr-mazd. (ku): “Hûmānâyh (ī ôi), Spĭtamān Zaratûst ! īn dâṭ ī jvĭṭ-dêv ī-Zaratûst awar ez (ān ī) hān srôb (ī ān-īcha) mas ū vêh ū nêvak-(tôm),—

[ bê, chun vast (nĭpist) ? ]—

chun zray ī Frâkh<sup>v</sup>-kart awar ez (ān ī) hān āw.

24. “Hûmānâyh (ī ôi). Spĭtamān Zaratûst ! īn dâṭ ī jvĭṭ-dêv ī-Zaratûst awar ez (ān ī) hān srôb (ī ān-īcha) mas (û) vêh (û)

(When (As) *they* are born, one thing, purification unto *the* soul, is the-best *for-them*).—

(I-mention) *that* purification, *Oh* Zaratuhst ! (which *is* manifest from) the Mazdayasnān religion ; who purifies his conduct and conscience,—(that-*is*, withholds from sin),—by-good-thoughts, good-words and-good-deeds”.—(Note: ‘Conscience’<sup>7</sup> ‘conduct’ *are* both identical).—

“*Oh* holy Creator of-*the*-material-world ! How is opposed-to-*the*-devs, of Zaratuhst, *the*-greatest, best and fairest, superior to-(the)-other-Words (ever of other *faiths* *are*) *the*-greatest, best and fairest?”—(this creed of Zaratuhst).—

23. Thereupon replied Ohrmazd : “Analogous (to this), *Oh* Spitamān Zaratuhst ! *is* this creed, opposed-to-*the*-devs, of Zaratuhst, superior to-(the)-other-Words, (which-too *are*) *the*-greatest, best and fairest,—(but how, *it is*-written).— as *the* sea Frâkh<sup>v</sup>-kart *is* superior to (the) other waters.

24. “Analogous (to this), *Oh* Spitamān Zaratuhst ! *is* this creed, opposed-to-*the*-devs, of Zaratuhst, superior-to-(the)-other-Words, (which-too *are*) *the*-greatest, best and fairest,

nêvak-(tôm), chun (ân)-î-mas âw (ka) ô-(ân-i)-kas âw awar frâz-davêt,—(d-d-r-ê-t (د, ر, ا, و) ka andar ô 'ch-i-th-a' aûptét).—

“Hûmânâyih (î ôi), Spitamân Zaratûst ! in dât î jvîṭ-dêv î-Zaratûst awar ez (ân) î hân (srôb (î ân-icha) mas û veh û nêvak-(tôm), chun (ân)-î-mas van (ka ân)-î-kas van awar-nihûmbêt,—(sarvân sâ gyâh-ich-ê).—

25. “Hûmânâyih (î ôi), Spitamân Zaratûst ! in dât î jvîṭ-dêv î-Zaratûst awar ez (ân) î hân srôb (î ân-icha) mas û veh û nêvak-tôm, chun ô-îm zamî ân (âsmân) awar-icha bê nihûmbêt,—(aé : hama pa hama).

[ Hast ke in pa nasûs û ân î pa Nihâtôm pa vichr î dâṭô-barîh, û ân î pa Aûspârôm pa nîrang î yazîsn, gûyey ]—

26. (Ān) gûpt-rat,—(ku, dastôbar dârêt),—  
gûpt-srôsâ-varz,—(ku, vinâs garzêt),—  
ez-aûlâ-girîsnîh bê sûr, (ân ya-s) nê aûlâ-gîrapt,—(ân ya-s pa mînisn bê né kart, ê pa mînisn bê kart [kûnêt],)—

*just-as (the) greater water (when) it runs forth on to-(the)-smaller water,—(As when the ‘Dajlah’ falls into the bottom of the stream);—*

“analogous (to this), *Oh Spitaman Zaratuhst ! is this creed, opposed-to-the-dêvs, of-Zaratuhst, superior to-(the)-other Words, (which-too are) the-greatest, best and fairest, just-as (the) greater tree (when) it-covers over (the) smaller tree;—(as does the-king-of-cypresses even a vegetable-plant).—*

25. “analogous (to this), *Oh Spitamân Zaratûst is this creed, opposed-to-the-dêvs, of-Zaratuhst, superior to-(the)-other-Words, (which-too are) the-greatest, best and fairest as (the) sky even-covers-over this earth,—(as : all in all just as*

[ *There is one who says: “This tenet in respect of ‘asus’, that in the ‘Nihâtôm’ in-respect-of the divisions of judgment, and that in the ‘Ospârôm’ in-respect-of the rites of worship.” ]*

26. “(That-one) *who-has-the-Word’s decree,—(that-is, who-abides-by-the-decision-of-the-‘dastar’-who-has-the-Srosâvarz’s-decree,—(that-is, repents for sin),—by-extolling with ritual, (that which-he) had-not-extolled,—(he-performs that with-devotion which-he had-not performed with-devotion),—*

ez bê dahisnîh bê sûr, (ân ya-s) nê bê dât,—(ân ya-s ô gûpt nê âvôrêt, ân bê ô gûpt [âvôrêt,])—ez-bê-awaspârisnîh bê sûr, (ân ya-s) nê-bê-awaspârt,—(ân ya-s âvôrisn bê nê kart, ân avôrisn bê-kûnêt),—

pâṭakhsâ ôi pas ân ke raṭ sriswaṭa ân î ôi tōjîsn bê-hêlêt ;— (ku, ka dastôbar dâret, vinâs garzêt, kerpa î nê frézvânî kûnêt, as raṭ vinâs î rûbânî pa sê aêvak bê pâṭakhsâ hestan.)—

[Aé : pêṭâ bawêt, ku, ka andar raṭân vichâret, nê raṭân kh<sup>v</sup>ês, û ka raṭân kh<sup>v</sup>ês haê, aé : hama bê pâṭakhsâ haê hestan.]—

agar-ichâ ôi hân (ân-î) vatar kûnisn frâz-varzît,—(ku-s hân-icha vinâs ê kart,)—patitîbâîh ôi tōjîsn (tōkht bawêt);—

[Sôsiyans gûpt, aé : “Ân bawêt ka ân î diṭ nê marg-arzân”.

Kê-raṭ-bojît gûpt, aé : “Patitîhâ ôi tōjîsn ; vas ez-icha aware vinâs jvîṭ jvîṭ pa patit bawisn”.]

by-dedicating with ritual (that which-he) *had-not-dedicated*,— (he brings up for the decree that which-he *had-not* brought over for the decree),—by-entrusting with ritual (that which he) *had-not-entrusted*,—

(he-does the preservation of that whose preservation he had not-done),—then he who is the-Rat has-authority over him that he-may-remit one-third of-his penalty ;—(that-is, when one abides-by authority, repents-for sin, performs the-good-deed which is not compulsory, the Rat has-authority to-remit by one-third of his sin pertaining-to-the-soul).

[Nesquidan t-it-be clear that when one shall-expiate under the ‘Rats’, he may-not-be kinsman of the ‘Rats’, and when he-be kinsman-of-the ‘Rats’, note: he-may-be authorized to-re-<sup>t</sup> the whole.]—

and-if he has-com-<sup>t</sup>mitted other evil deeds,—(that-is, he has committed any other sin),—by-renunciation his penalty (shall-be condoned);—

[Sosiyaans said: “This is the case when the other sin is not a sin-deserving-death”. Kêraṭ-bojît said: “Renunciation is his penalty; he shall-absolve *himself* even-from every other sin separately.”]—

agar-ōi hān (ān ī) vatar kūnīsn nē frāz-varzīṭ, patīṭihā ōi marṭ vad ō hama ū-hama-rōbisnih.

27. “Dāṭar ī-gēhān ī-ast-aūmandān, usō ! (ōisān) marṭ ke pa-ham-gās bē-padēnd, pa ham (vi)stara, pa ham bālisn; paṭīra-cha ōi hān ayūp dō marṭ hend, panj ayūp panjāh ayūp (ē)-saṭ, pa ham-marṭih,—(pa ham-karzagih); adīn, ez-ōisān marṭān aēvak bē-viṭīrēt; chand andara (ōisān) marṭān, (as-ān) ān drūj ī nasūs, pa-aēvakih,—(vastakih),— ū fsanjīsn,—(rūmanih),—ū āhūkinīsn,—(a-kārih),—frāz-rasēt ?”

28. Az-as gūpt Aūhr-mazd, (ku) : “Agar hast (ku) āsrava, frāz zī dōbārēt, Spītamān Zaratūst ! ān drūj ī nasūs, agar ō yāzdah-in frāz-maṭ-ēstēt, ō dah-in awar-gōmīkhtēt; agar hast (ku) aratēstār, frāz zī dōbārēt, Spītamān Zaratūst ! ān drūj ī nasūs, agar ō dah-in frāz-maṭ-ēstēt, ō nohō-in awar-gōmīkhtēt; agar hast (ku) vāstryōs, frāz zī dōbārēt, Spītamān Zaratūst ! ān drūj ī nasūs, agar ō nohō-in frāz-maṭ-ēstēt, ō ast-in awar-gōmīkhtēt;

“if-he *has-not-committed* any other evil deed, absolved *is* this man upto-eternity and-eternal-progress”.

27. “*Oh* holy Creator of-*the-material-world* ! (Those) men who are-resting in-*the-same-place*, or on *the-same* carpet, or on *the-same* pillow; and-before-him *there* may-be other two men, five or fifty or (a)-hundred, in-touch-man-with-away; close-touch);—then, from-amongst-these one may-pass-to-how-many of (these) men, does the ‘drūj ī nasūs’ approach with-oneness,—(altered-state), — infection, — (contamination), and-defilement,—(uselessness) ?”

28. Thereupon replied Ohrmazd: ‘If he be an ‘āsravan’, verily rushes (will rush) forth, *Oh* Spītamān Zaratūst! the ‘drūj ī nasūs’, if it has-come-up to *the-eleventh*, it-has-defiled *the-tenth*; if he be an ‘aratēstār’, the ‘drūj ī nasūs’ verily rushes forth, *Oh* Spītamān Zaratūst! if it has-come-up to *the-tenth*, it-has-defiled *the-ninth*; if he be a ‘vāstryōs’, the ‘drūj ī nasūs’ verily rushes forth, *Oh* Spītamān Zaratūst! if it has-come-up to *the-ninth*, it-has-defiled *the eighth*;



29. "agar hast (ku) sag pasûs-hôrûn, frâz zî dôbârêt, Spitamân Zaratûst ! ân drûj î nasûs, agar ô ast-in frâz-maṭ-êstêt, ô hapt-in awar-gômikhtêt; agar hast (ku) sag vis-hôrûn, frâz zî dôbârêt, Spitamân Zaratûst ! ân drûj î nasûs, agar ô hapt-in frâz-maṭ-êstêt, ô sas-in awar-gômikhtêt;

30. "agar hast (ku) sag vohûnazg, frâz zî dôbârêt, Spitamân Zaratûst ! ân drûj î nasûs, agar ô sas-in frâz-maṭ-êstêt, ô panj-in awar-gômikhtêt; agar hast (ku) sag tarûna, frâz zî dôbârêt, Spitamân Zaratûst ! ân drûj î nasûs, agar ô panj-in frâz-maṭ-êstêt, ô chahâr-in awar-gômikhtêt;

31. "agar hast (ku) sag hûkûr, ('sukurun'), frâz zî dôbârêt, Spitamân Zaratûst ! ân drûj î nasûs, agar ô chahâr-in frâz-maṭ-êstêt, ô si-in awar-gômikhtêt; agar hast (ku) sag 'jazus', frâz zî dôbârêt, Spitamân Zaratûst ! ân drûj î nasûs, agar ô si-in frâz-maṭ-êstêt, ô dô-in awar-gômikhtêt;

32. "agar hast (ku) sag 'aiwizus', frâz zî dôbârêt, Spitamân Zaratûst ! ân drûj î nasûs, agar ô dô-in frâz-maṭ-êstêt, ô

29. "if *he* be a 'pasus-hôrûn' dog, the 'druj i nasus' verily rushes forth, *Oh* Spitamân Zaratûst ! if *it* has (will-have)-come-up to *the* eighth, *it*-has(will-have)defiled *the* seventh ; if *he* be a 'vislorun' dog, the 'druj i nasus' verily rushes forth, *Oh* Spitamân Zaratûst ! if *it* has-come-up to *the* seventh, *it* has-defiled *the* sixth ;

30. "if *he* be a 'vohunazg' dog, the 'druj i nasus' verily rushes forth, *Oh* Spitamân Zaratûst ! if *it* has-come-up to *the* sixth, *it* has-defiled *the* fifth ; if *he* be a 'taruna' dog, the 'druj i nasus' verily rushes forth, *Oh* Spitamân Zaratûst ! if *it* has-come-up to *the* fifth, *it* has-defiled *the* fourth ;

31. "if *he* be a 'hukur' dog,—('sukurun'),—the 'druj i nasus' verily rushes forth, *Oh* Spitamân Zaratûst ! if *it* has-come-up to *the* fourth, *it* has-defiled *the* third ; if *he* be a 'jazus' dog, the 'druj i nasus' verily rushes forth, *Oh* Spitamân Zaratûst ! if *it* has-come-up to *the* third, *it* has-defiled *the* second ;

32. "if *he* be an 'aiwizus' dog, the 'druj i nasus' verily rushes forth, *Oh* Spitamân Zaratûst ! if *it* has-come-up to

aēvak awar-gōmīkhtēt; agar hast (ku) sag 'vizus', frāz zī dōbārēt, Spitamān Zaratūst! ān drūj ī nasūs,—

[aē: 'jazus', 'aiwizus', ū 'vizus' nē rōsana.]—

agar ō vas-in (aēvak-in) frāz-maṭ-ēstēt, ō vas-in aēvak-in awar-gōmīkhtēt."—

[Hast ke aētūn gūyeṭ, aē: in andar agar ō aēvak frāz-maṭ-ēstēt ō aēvak awar-gōmīkhtēt.

Aē: in andar ān zamān hamār ka-s gān be-sawēt.

Sōsiyans gūpt, aē: "Vad sag dīt haē hama aētūn vad yāzdah; ōi dahōm tan pa baresnūm; vastra pa 'kh-s-v-a-s-m-ā-n-h-ō; yāzdahōm pa gōmēz ū āw; ū dvāzdahōm ān and jāk; ū sīzdahōm pāk.

Īn yāzdahōm ka hama zan ī awōstan ayūp hama aēvabār hend ē-cha jvitar nēst. Īn ez kōst ē hamār, ū ez har chahār kōst hast; ka-s chis-ē andar miyān ke nasūs awar nē dōbārēt, awāz nē bōrṭan. Īn pa aēvarih, vad andar var-aūmandih ē

*the second, it has defiled one; if he be a 'vizus' dog, the 'druj i nasus' verily rushes forth, Oh Spitamān Zaratuhst!—*

[Note: 'Jazus', 'Aiwizus' and 'Vizus' are not clear.]—

*if it has-come-up to the first, it has-defiled the first".—*

[*There is one who thus says: If it has-come-up to one, it will-have-defiled one".*

Note: Consider this at the time when-his life will-depart.

Sosiyans said: "Till *the* dog shall-have seen it, everything *is* thus upto *the* eleventh; he, *the-tenth, shall clean the* body with *the* 'baresnum' ceremony, and *the* clothes with *the* 'khs-vas-māōnhō' process; *the* eleventh shall-clean himself with bull's-urine and water; and *the* twelfth shall-clean that much part of his body; and *the* thirteenth is clean."

This eleventh, when all *are* pregnant women or all *are* aēvabār, *in-that-case-too there is-nothing* different. Consider this from *onē-side*, and *it* will-be from all *the* four sides; when something shall-be betwixt it on which *the* 'nasus' does not rush, *it* shall not be brought back. This *is the case* in indubitableness; in a *case-of-doubtfulness*, all men shall-be considered

marṭôm hama pa âsravan û sag hama pa pasûs-hôrûn dârisn. Kapik har chis-é aētûn bawēt chun marṭôm.

Metyômâh gûpt, aé : “bôtyô-zatîh pa bâzâ éstêt”.]

33. “Dâṭâr ī-gêhân ī-ast-aûmandân, asô ! agar hast (ku) sag rapû, chand ân sag ī rapû Spênâ-minûy dâmân (ô)-ham-gômikh-têt,—(pa ham-rît),—chand awar-gômikh-têt,—(pa pêṭ-rît)?”—

34. Az-as gûpt Aûhr-mazd, (ku) : “né ân sag ī rapû Spênâ-minûy dâmân (ô)-ham-gômikh-têt,—(pa ham-rît),—(vasân) né awar-gômikh-têt,—(pa pêṭ-rît), hân ez-ân ke zanêt,—(ku, bê-awa-zanêt), frâz-acha kûsêt,—(ku, bê-drwêt),—ân lan âhûkînêt, (tâ-ô)-hama û-hama-rôbisnih.—

[Aé : ka-s gôrg-ê hast ī bê né kûst haé : rīman né-bawēt.

Rôsan gupt, aé : “Jvîṭ ez sar û pây kûstan, aé : rīman-icha bawêt.”

Rûpâh, û rapû, û bawra, nasâ ī zivandagân û nasâ ī dév-

(counted) as ‘âsravan’ and all dogs as ‘pasus-horun’. Everything as regards *the* monkey shall-be just as *in the case of* man.

Metyomâh said : “ ‘Bodyozadih’ shall-be by ‘bâzâ’ ”.]—

33. “*Oh* holy Creator of-*the*-material-world ! If *he* be a ‘rapu’ dog, how-many of-*the*-creatures of-Spenâ-minuy does the dog ‘rapu’ contaminate,—(by contamination),—how-many does-*he*-defile,—(by defilement)?”—

34. Thereupon replied Ohrmazd : “The dog ‘rapu’ does-not contaminate the creatures-of-‘Spenâ-minuy’,—(by contamination),—nor does-*he*-defile (them),—(by defilement),—other than-him who smites, (that-*is*,—kills),—and-kills,—(that-*is*, ‘bê-drôwêt),—that *one he* verily defiles upto-eternity and-eternal-progress.”—

[ Note : when-it is a wolf who has not been killed : *he* will-not-be contaminated.

Rosan said : “*By*-severing *the* head and *the* feet from *the* body, *he* will verily be contaminated.”

The fox, *the* weasel, *the* beaver, *the* dead-matter of living-beings, and the dead-matter of Dévyasnâns does-not-contami-

yasnān jāk, ū kaṭa, ū marṭ rīman né-kúnēt; rūpāh, ū nasā ī zīvandagān, dēv-yasnān vastra rīman né-kúnēt; zōzag ham-rīṭ han kúnēt, ū pēt-rīṭ né rōsana. Vas 'mā-chis barō aēvō' paṭas han bawēt. Rapū pa aēsam 'aiwighnikhta'; aēva-bar an-'aiwi'.

Hast ke aētūn gūyēt, aē: han-icha, ka-s aēva-bar sōst 'aiwighnikhta'.

Aēva-bar awarē har chi nām-čestī né gūpt éstēt, né rōsana.

Rōsan gūpt, 'aē: 'Aētūn chun ān ī gerā pa āw ū ātas bōrṭan, khūrṭan, nikān karṭan, hama aētūn bawēt chun ān gerā'.

Nisāpōhr gūpt, aē: Har chi jāk, kaṭa, ū marṭ rīman né kúnēt, bē ez si gām, barsōm rīman né-kúnēt".

Dāṭ-farukh<sup>v</sup> gūpt, ac: "Har chi pa chis nasā, ez barsōm pa sī gām dārisn".]

nate *the place, the abode and the man; the fox, the dead-matter of living-beings and of Dēvyasnāns does-not-contaminate the clothes; the porcupine does defile and whether it contaminates or not, it is not clear. The sin of 'mā chis barō aēvō' does occur therefrom. The 'nasus' of the weasel is 'smitten' with fuel; the 'nasus' due to him-who-carries the corpse singly is 'not smitten'.*

*There is one who thus says: "In that case-too, when-he who carried the corpse singly has cleansed himself, the 'nasus' is 'smitten'.*

*He-who-carries-singly and whatever else is not mentioned in detail is not clear.*

Rōsan said: "Just like that which is 'gerā': carrying *the dead-matter* to water and fire, eating *it*, burying *it*, all cases are just like that 'gerā'.

Nisāpōhr said: "Whatever does not contaminate place, abode and man, will not contaminate 'barsom' farther than thirty (three?) steps.

Dādfarkh<sup>v</sup> said: "Whatever *is* dead-matter in *its* substance, shall-be kept at *a distance of thirty steps from the 'barsom'.*"\*

35. “Dātār ī-gēhān ī-ast-aūmandān, aso ! agar hast mar- (i) darvand (i) dō-zang,—(an-air),—aētūn āsmōk an-asō, chand (ōi) Spēnā-minūy dāmān (ō)-ham-gōmikhtēt,—(pa ham-rīt),—(vasān) chand awar-gōmikhtēt—(pa pēt-rīt) ?” —

36. Az-as gūpt Aūhr-mazd, (ku): “Chun vazak ī vis-khūsk ī tar-sāl mōrt; chi, zivānda, Spītamān Zaratūst ! mar ī darvand ī dō-zang,—(an-air),—aētūn āsmōk an-asō Spēnā-minūy dāmān (ō)-ham-gōmikhtēt,—(pah am-rīt),—(ke awā ōi aē rasēt pa hēm vatar bawēt);—vasān zivānda awar-gōmikhtēt.—(pa pēt-rīt);—(ke-cha awā ōi aē rasēt, ke awā ōi aē maṭ éstēt, ē-cha pa hēm vatar bawēt);—

37. “zivānda, āw zanēt; zivānda, ātas frovēt; zivānda gō- (spend) pa-varṭayih bē-rawinēt; zivānda, marṭ (i) asō (pa-ān-i)-frāz-ez-bōd snih jvīt-karīnīt-gān, zanēt; né aētūn (ka) mōrt,—(aē: nē rīman);—

35. “*Oh* holy Creator of-*the-material-world* ! If *he* be a two-legged deadly wicked-*man*,—(non-aryan),—thus *an* unholy ‘āsmok’, how-many creatures of-‘Spēnāminuy’ does (he) contaminate,—(by contamination),—how-many (of them) does-*he*-defile,—(by defilement) ?” —

36. Thereupon replied Ohrmazd: “Like a lizard whose poison-*is-dried-up*, who *is-dead* a-year-before; for, *whilst* living, *Oh* Spitamān Zaratuhst ! *the* two-legged, deadly, wicked-*man*,—(non-aryan),—thus *an* unholy ‘āsmok’ contaminates *the* creatures of-‘Spēnāminuy’,—(with contamination),—(whoever meets with him becomes wicked in nature);—*whilst* living *he* defiles (them),—(with defilement);—(whosoever meets with him, whoever has come with him, he-too becomes wicked in nature);—

37. “living, *he*-smites *the* water; living, *he*-extinguishes *the* fire; living, *he*-drives-away *the* (beneficent)-animal in-distracted; living, *he*-strikes *the* holy man with-*the-blow* (which) causes-*the-senses-to-depart*, *which*-separates-life from *the body*; not so (when) dead,—(Note: *it is* not contaminating);—

38. "chi, zivanda, Spitamān Zaratūst: mar ī darvand ī dō-zang,—(an-air),—aētūn āsmōk an-asō, (ez) martī ī asō strīh kh<sup>v</sup>arīs, vastra, dār, nemaṭ, asin-(ayagen)-icha bê-barêṭ, nê aētūn (ka) mōrtī,—(aê: nê rīman)."—

[Īn ez Awistā pêtâ. An-airān marg-arzān hama aētūn bûtī chun ak-dīn.

Sōsiyans gūpt, aê: "Ēmâ pa ān-ī ōisān rīman nê bawīm; chi, ōisān zivanda darvand, mōrtī marg-arzān hend; ōisān pa ān-ī Ēmâ rīman han bawēnd; chi, nasūs pa dāt hamār nê kūnēt."

Gōgōsnasp gūpt, aê: "Ōisān pa ān ī Ēmâ rīman nê bawēnd; chi, nasūs har kas ke nê pa dāt as awar nê dōbarēt; Ēmâ pa ān ī ōisān rīman han bawīm; chi, ez har dāt ê martōm asō han bawēt; chi, ez 'Tūiryānām Dakh<sup>v</sup>yunām' pêtâ.]"

39. "Dātār ī-gêhān<sup>v</sup>ī-ast-aūmandān, asō: ke-(ōisān) andar-mān (ō)-ham-barīm, asō Aūhr-mazd! andar-ahū ī ast-aūmand,

38. "for, *whilst* living, *Oh* Spitamān Zaratuhst! the two-legged, deadly, wicked-man,—(non-aryan),—thus *an* unholy 'āsmok' carries-away (from) *the* holy man *the* plenitude of-food, of-clothing, of-wood, of-felt, and-of-iron; not so (when) dead,—(Note: *it is* not contaminating).—

[This *is* evident from the Avestā. The non-aryan sinners-deserving-death were all just like *those* of-the-wicked-religion.

Sosiyans said: "We may-not-become contaminated with their *corpses*; for, they are wicked *whilst* living, sinners-deserving-death *when* dead; they may verily become contaminated with our *corpses*; for, *the* 'nasus' does not consider *the* creed."

Gogosnasp said: "They may not become contaminated with our *corpses*; for, *the* 'nasus' does not rush upon any one in whose creed *it is* not maintained; we may verily become contaminated with their *corpses*; for, men of any creed do become holy; for *it is* evident from 'Tuirynām Dakh<sup>v</sup>yunām'.]"

39. "*Oh* holy Creator of-*the*-material-world! (Those) houses in which *we* bring-together, *Oh* holy Ohrmazd! in

âtas, û-hôm, û-barsôm, û-tast, û-hâvan; adîn, pas andar ân mân, sag ayûp mart̄ be-vitîrêṭ, chun ôi (vinâs) râ,—(ku, tâ né bawât),—varzând ôisân ke Mazd̄-yast (hend)?"

40. Az-as gûpt Aûhr-mazd, (ku): "Aûlà, ez ân mân, (ê) barêṭ, Spitamân Zaratûst! âtas û-barsôm û-tast û-hôm û-hâvan; aûlà, ez-(ân-mân), rista ê barêṭ; hûmânâ î-ôi, chun mart̄ (ke) dâṭihâ (pa bôrṭan bé ôi), ez dâṭihâ (pa khûrṭan as ê) barêṭ, û (ê) kh<sup>v</sup>arêṭ."

41. "Dâtâr î-gêhân î-ast-aûmandân, asô! ka, ôisân Mazd̄-yast ân âtas rawân-barênd awar (ô)-ân mân ku ân mart̄ bé-ṽart̄?"

42. As-as gûpt Aûhr-mazd, (ku): "nohô-sawa awar-ê mânênd, ôisân ke Mazd̄-yast (hend), pa-zamestân, û pa-hamîn mâh-drânâ;—

[ aé, ka-s ham-bûn-icaha ez hamin andar aêṭûn bawêṭ chun ân gerâ.]—

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material life, *the fire, the 'barsom', the 'tast', the 'hom', the 'hâvan'*; then *thereafter*, in such a house, a dog or a man may-die, how shall they that (are) Mazdyasnâns behave for his (sin),—(that-is, so-that *it* may not be)?"—

40. Thereupon replied Ohrmazd: "Out of-these-houses shall-*they*-remove, Oh Spitamân Zaratuhst! *the fire, the 'barsom', the 'tast', the 'hom' and-the-'hâvan'*; out of-(these houses) shall-*they*-remove *the dead*; analogous-to this; *just-as men (who are) lawful (to bring unto that which is) of-the-lawful-beings (to devour), (it) shall-be-brought and-devoured*".

41. "Oh holy Creator of-*the-material-world!* When shall these Mazdyasnâns bring the fire in-progress on to-*the-house where that man has died?*"

42. Thereupon replied Ohrmazd: "*For-nine-nights* shall they that (are) Mazdyasnâns wait in winter, and in summer *for-a-month's-length*;—

[ Note: when-it *is* quite within summer it will be just like 'ân gerâ'.]—

pas ôisân Mazd-yast ân âtas rawân-(ê)-barêt, awar ô-ân mân ku ân martÿ bê-viÿartÿ.”

43. “Dâtâr i-géhân i-ast-âûmandân, asô! agar-icha ôisân Mazd-yast ân âtas rawân-barând, awar ô-ân mân ku ân martÿ bê-viÿartÿ, ez-andarôn nêma nohô-sawa (ayûp) ez-andarôn nêma mâh-drânâ: kaÿâr ôi hast tójisn?”

44. Az-as gûpt Aûhr-mazd, (ku): “pa ân-i ôi tanâpôhrî-kânîh dô satÿ pa-awar-zanisnîh awar-zanisn asp-astar, dô satÿ Srôsa-charanâm”.—

[Âtas, ez in jâk pêÿâ, ku: ka andar barêt, tanâpôhr-ê; û aw, ez pês pêÿâ, ku: ka bê-rézêÿ tanâpôhr-ê; aêvak andar diÿ-ê.

În ez Awistâ pêÿâ. Ân bawêÿ ka andar khâna é-dara yazisn-ê sâkht-êstêÿ, vas sag-ê ayûp martÿ-ê andar bê-viÿirêÿ, yazisn sar; é chi, tôhi rîman. Ez dô aêvak, har chi pês sâyetÿ bôrÿtan, aé: bê-barisn. Âtas, ka aêÿûn bê sâyetÿ bôrÿtan, ka pa rist bê dahênd é-cha bê dahisn. Divâr nê bôrîsn.

(there) after these Mazdyasnâns shall-bring the fire in-progress on to-the-house where that man (*had*)-died.”

43. “Oh holy Creator of the material-world! And-if these Mazdyasnâns will-bring the fire in-progress on to-the-house where that man *had*-died within nine-nights (or) within a-month’s-length: what is his penalty?”

44. Thereupon replied Ohrmazd: “For his ‘tanâpôhr’-sinfulness, he-shall-destroy two hundred with-destruction *with-the-horsewhip*, two hundred *with-the-Srosacharana*”.—

[As to fire, it is evident from this text, that when one shall-bring it in, it will be a ‘tanâpôhr’-sin; and as-to water, it is evident from the above, that when one shall-pour it, it will be a ‘tanâpôhr’-sin; one sin consists in the other.

This is evident from the Avestâ. This happens when in a house *having-one-door* a ‘yazisn’ is-prepared, a dog or a man dies within it, the ‘yazisn’ is at an end; for the down-floor is contaminated. Of the-two one, whatever they can remove first, they-shall-remove. The fire, when they can thus(so) remove it that when they lay-down the dead, they shall-lay it down also. They shall not cut the wall.



Rōsan gūpt, aé: "Gel-in han bōrisn; gach-in né bōrisn."

Nohō-sawa ū mäh-drānā andarōn ū bé-rōn hīkhr ī gerā; har-chi ān-jāk éstētē hīkhr gerā; ān ī pas rasēt a-pātyāw; ū aésam ān-jāk éstētē bé tāsisn; kh<sup>v</sup>arīsn ī sākhta, andar si gām, pa yazīsn Yazdān akar-īcha né sāyet.

Awarg gūpt, aé: "Véhān-īcha kam kh<sup>v</sup>arīsn."

Bē, ān ī bé ez si gām, pas ez nohō sawa ū mäh-drānā, pa pātyāwīh sāyet. Ān ī né sākht éstētē, ē ka andar si gām, ū ē ka bé ez si gām, pas ez nohō-sawa ū mäh-drānā ka bé sākht pa hama kār sāyet. Kh<sup>v</sup>arīsn ī sākhta in, ku: nān ī pōkhta, ū gōst ī pōkhta, ū birīsta, khūrṭī karṭa.

Hast ke aētūn gūyēt, aé: har chi-s kār-ē awar né awāyet karṭan a-sākht dānisn.

Pa vēskar jvīṭ-karṭa; pa jāk aētūn bawēt chun andar ham

Rosan said: "*They*-shall verily cut *that-of-mud*; *they*-shall not cut that of 'gach'."

*For-nine-nights* and *a-month's-duration*, *the inside and outside of the house is* immense dry-dead-matter; whatever is there *is* immense dry-dead-matter; that which reaches later is impure for ceremonial purpose; and *the 'aesam' which* is there *they*-shall-scrape; prepared food within three steps is never fit for *the* worship of God.

Awarg said: "*The-faithful* shall *the* least partake-*such*-food."

But, that which *is farther* than three steps, shall-be-fit for sacred-ceremonial-purpose after nine nights and *a-month's-duration*. That which is not prepared *is-fit* for all purposes, when prepared, after nine nights and *a-month's-duration*, if *it was* either within three steps or *farther* than three steps. Prepared food *is* this: baked bread, *and* cooked, fried *and* minced meat.

*There* is *one* who thus says: "Any food on which one ought not to prepare a recipe, shall-be understood *as* unprepared."

In a-solitary-place *it shall be* otherwise; in *an-inhabited*-place *it*-shall-be just as in this house after nine nights and

khâna, pas ez nohō-sawa û mäh-drânâ. Gūmbaṭ ī âtasân aêṭûn bawêṭ chun vaskar; khâna ī pa kanda aêṭûn bawêṭ chun jvīṭ-karṭa; jvīṭ-karṭa aêṭûn bawêṭ chun dar-gās; û dar-gās, ka pa miyân ī rāsta bê-êstêṭ, ez har kōsta ê tōhī rīman; ka ô kōst-ê vês ān kōst; ka a-s-kh-t ê r-m-â-t-a pa ê kâr awakanṭ êstêṭ pa jvīṭ-karṭa dârisn.

Hast ke aêṭûn gūyêṭ, aê : ka nay basta ê pa kâr karṭ-êstêṭ, pa jvīṭ-karṭa dârisn.

Ka azīr skanja-ê ayūp azīr parchan-ê bê-mīrêṭ, ān and jāk taḥī rīman; ka awāz stānêṭ pa jāk pāk. ]

45. “Dâtâr ī-gēhān ī-ast-aūmandān, asō ! ka andar māt ī Mazd-yastān, nâirik ô-apūsīh rasêṭ, aêva-māha ayūp dô-māha ayūp si-māha ayūp chahâr-māha ayūp panj-māha ayūp sas-māha ayūp hapt-māha ayūp hast-māha ayūp nohō-māha ayūp dah-māha,—(vas kâr nêst);—aêṭûn ān (ke) nâirik (as) ān apūsīh bê-rasêṭ aūz-aūstānih; chun ôi (vinās) râ,—(ku, tâ né

*a-month's-duration. The dome of fires is just like a solitary-place; the house which is in a lane is just like a separate 'kaṭa'; a separate 'kaṭa' is just like a court-yard (door-way); and when a doorway is in the middle of the road, the floor is contaminated on all the sides; if it leans the-more on one side, that side is contaminated; when tiles piled for a work are thrown, they-shall-consider them as a separate 'kaṭa'.*

*There is one who thus says: "When a structure of tied bamboos is prepared for work, they shall-consider it as a separate 'kaṭa'.*

*When one will-die underneath a machine or underneath a 'parchan', that much space and floor is contaminated, when they will-take it away, it is clean on the spot.]*

45. “*Oh holy Creator of-the-material-world ! When in this house that is of-the Mazdyasnān, a woman shall-attain to-pregnancy, one-month-gone or two-months or three-months or four-months or five months or six-months or seven-months or eight-months or nine-months or ten-months,—(it does not matter);—then the pregnancy of that woman attains-to expiry—*

bawāt),—varzānd ōisān ke Mazd-yast (hend)”?

46. Az-as gūpt Aûhr-mazd, (ku): “andar mân ī Mazd-yastān fraēst yōs-dāsar-zamī-tōm (ez hīkhr), khûsk-zamī-tōm,—(ku, nam pa ān paṭmāna nēst),—

‘ya nars kh<sup>v</sup>ā aothrahē yatō’—

kamest-acha pa ōisān rās ē franāmēnd pahā ū-stōr, ātas-ich ī Aûhr-mazd, barsōm-icha ī pa-asahih frāz-(vi)start, mart-icha ī asō’.

47. “Dātār ī-gēhān ī-ast-aūmandān, asō! chand drānā ez ātas, chand drānā ez āw, chand drānā ez barsōm (ī pa asahih) frāz-(vi)start, chand drānā ez martān ī asō”?

48. Az-as gupt Aûhr-mazd, (ku): “si gām ez ātas, ū si gām ez āw, si gām ez barsōm (ī pa asahih) frāz-(vi)start, si gām ez martān ī asō’.

49. “Açtūn ōi (vinās) rā,—(ku, tā né bawāt),—ōi-sān

of-life; how shall-they-act that (are) Mazdyasnāns, for-her (sin),—(that-is, so-that it may-not-take-place)?”—

46. Thereupon replied Ohrmazd: “Which is in-this-house that-is of-Mazdyasnāns the-most-desired, of-the-cleanest-ground,—(from dry-dead-matter),—the-driest-of-ground,—(that-is, there is-no wetness over that extent),—

[ (Av.) ‘which is prepared for a man with-his-stockings’. ]

“and-animals and-cattle and-the-fire of Ohrmazd and-the-barsom spread-forth with-holiness and-the-holy-man go-forth the-least on those paths.” (cf. III 15)

47. “Oh holy Creator of-the-material-world! At what distance from the fire, at what distance from the water, at what distance from the ‘barsom’ spread-forth (with holiness), at what distance from the holy men?” (cf. III 16)

48. Thereupon replied Ohrmazd: “Thirty paces from the fire, thirty paces from the water, thirty paces from the ‘barsom’ spread-forth (with holiness), and three paces from the holy men. (cf. III 17)

49. Then, for-her (sin),—(that-is, so-that it may-not-

*Mazd-yast* im zamī pa-péramūn-dézisnīh péramūn-(é)-dézānd,— (ku, frachin kaṭ é kūnānd),—(vas) pa-kh<sup>v</sup>arīsn pas (é) astinénd ōisān ke *Mazd-yast* (hend), (vas) pa-vastra pas (é) astinénd ōisān ke *Mazd-yast* (hend).—

[ *Awarg* gūpt, aé: “aévak-māha ayūp dô-māha ayūp dah-māha kār nēst; chi, awūstapī, nasāh pa aévarīh bawēt. Vad aévar dānēt, ku: ‘awūstan hom’, hama ka-s chis paṭas pētā bawēt, as pa in dārisn ku ez dastān. Ka aévar dānēt ku: ‘awūstan hom’, bé ka aévar dānēt ku nasā, vad pa-cha ān-icha né dārisn.

*Sōsiyans* gūpt, aé: “andar var-aūmandīh é han é aūzmā-yīsn; ka-s gasta é bé-āyet, sag bé-numāyīsn; pa dô tan as andar gō-méz awakanīsn; ka awāz ô spētīh vartēt, as pa nasā dārisn.

‘Gechō yā gere’: pa har dô rās rīnan han bawēt, hamkar-zakīh bé vichīnītan.

*Nisāpōhr* gūpt, aé: pa junbīnītan nē bawēt; chi-as andar kh<sup>v</sup>eskārīh.

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take-place),—these *Mazdyasnāns* shall enclose this ground with an enclosure,—(that is, they shall prepare a dwelling of ‘frachin’),—they that (are) *Mazdyasnāns* shall then establish (it) with eatables,—they that (are) *Mazdyasnāns* shall then establish (it) with clothes.—(cf. III 18)

[ *Awarg* said: “*It does not matter whether it is one-month-long or two-months or ten-months; for, pregnancy and dead-condition are with indubitability. Unless a woman certainly knows: ‘I am pregnant’, whenever anything appears thereto, she shall consider it to be due to menstruation. When she certainly knows: ‘I am pregnant’, unless she certainly knows that it is dead-matter, she shall not consider it as that.*

*Sōsiyans* said: “In a case of doubtfulness, they shall verily test it; if a knot comes out, it shall be shown to the dog; they shall cast it with two persons in bull’s urine; if it becomes white, they shall consider it to be dead-matter.

(Av.) ‘Gechō yā gere’. She will verily become contaminated in both the ways; contact is to be ‘vichīnītan’.

*Nisāpōhr* said: one shall not be contaminated by shaking; for it is in the performance of his duty.

Ka andar tan bé art, sag rà. né pâyisn ; pa dô mart̄ bé-  
hanchisn, har dô tan pa baresnûm, vastra pa khsvasmahān  
(khsvasmaonghō) ; pa ham-karzakih jvitar nêst.

Ka andar tan a-pêtâ bê bawêt̄ ʒʒʒ nêst ; ka ham karṭa  
karṭa be-aũptêt̄, har karṭa-ê jāk ū tahi rīman han kûnêt̄. 'Jāk'  
ān jāk ku bé-aũptêt̄ ; 'tahi' ān jāk ku pêtâ bawêt̄.

Hast ke aêt̄n gūyet̄, aê : "Jāk rīman nê kûnêt̄, vad hama  
bê-ayet̄ ; aê : nê sōyisn."

Ka dô hast, bê ān ī aēva-tōm, ka ān mōrṭa bê-ayet̄, as ān ī  
zīvanda nāfa bōriṭan, vad ōi-cha han sōyisn. Ka aēvak-icha  
zīvanda hast, ātas han sōzisn ; ū ka aēvak-ich zīvanda nêst, ke  
paharêz ī apōrnāya rà gūyet̄, as nê sōzīnisn ; ke ān ī zīvāna rà  
gūyet̄, as nê sōzisn. Ka bê-ayet̄, awāz-sawêt̄, as nê-sōyisn, as  
han paharêzisn.

Zan ī awūstan, ka-s ez sōstan bēm, as nê sōyisn, vas han

*If it (the still-born) has stuck in the body, they shall-not-  
wait for the dog ; they shall-draw-it-out by the help of two  
men ; they-both shall clean their bodies with the 'baresnum',  
their clothes with the 'khsvasmaoñhō' ; in-case-of contact, it  
is-not otherwise.*

When *it* will-disappear in *the* body, *it*-does-not-matter ;  
when the same falls-off piece-by-piece, each piece does  
make *the* 'jāk' and *the* 'tahi' contaminated. 'Jāk' is the  
place where *it*-falls-off ; 'tahi' is the place where *it* becomes  
apparent (visible).

*There* is *one* who thus says : "It will-not-contaminate  
*the* place, until *the* whole *body* comes-out ; note : *they* shall-not  
wash *it*".

If *it* be twin *that* are born, but the first when it will-be  
still-born, they shall-cut the navel of *the one-born-alive* and  
*they*-shall-clean it-too. Even when one is living, *they*-shall-  
kindle *the* fire ; and if none is living, *he* who speaks for *the* pre-  
servation of *the* babe says : "It shall-not-be-kindled" ; *he* who is  
for *the* begetter says : they-shall-not-kindle it. When *it*-comes  
to *life* and passes-away, *they* shall-not-wash it, *they*-shall-  
abstain-from it.

If *there* be fear of washing a pregnant woman, *they*-shall-

paharêzîsn. Apôrnâya, ka ez sôstan bêrn, as né sôyîsn, vas né paharêzîsn. Pêtar han sôyîsn ; vas kas-ê awâ andar nisînisn.

(Visûpta ?) Vad jûpta vinâsta, vad-as(nasâ ?) chehal rôz, hama ka-s awâ chis-ê paças pêta bawêt, bê ka aêvar dânêt ku nê ez ân vad-as(nasâ ?) pa in dârisn ku ez ân dastân ? Pas ez chehal rôz, bê ka aêvar dânêt ku ez nasâ, pa in dârisn ku ez dastân. ]

50. "Dâtâr î-gêhân î-ast-aûmandân, asô ! chi ân (ke) nâirik fra-tôm ez-kh<sup>v</sup>arîsnân kh<sup>v</sup>arât?"

51. Az-as gûpt Aûhr-mazd, (ku) "(ân) î gâv (gô)-mêz, (ân-î âtas) âtrôstar ; si apisina (gô-mêz) ayûp sas ayûp nohô, ôisân dêzân bê-hêlisnîh (râ), ez-andarôn nêma î bôrtâr aûrûswar ; — [aê : fra-tôm-as chis-ê in kh<sup>v</sup>arîsn ez Awistâ pêta. Vad sôyêt, hama ka khvarêt, aê : sâyet. Var î Âtas î Varahrân sâyet. Gô-mêz î gâv î gosn 𐬀𐬀𐬀𐬀 pa 𐬀𐬀𐬀𐬀, mâta nê sâyet.

not-wash her, *they* shall indeed take-care of (abstain-from) her. If *there be* fear of washing a babe, *they*-shall-not-wash it, nor shall-*they*-abstain-from it. A father shall wash *the babe*; a person shall(may)-sit in with him.

Upto forty days whenever disintegrated(visûpta) and putrefied dead-matter becomes visible with something thereto, unless *she* certainly knows that *it is* no part of the dead-matter, *she*-shall-consider that *it is* due-to the *menstruation*. After forty days, unless *she* certainly knows that *it is* due-to dead-matter, *she*-shall-consider that *it is* due-to menstruation.

50. "Oh holy Creator of-*the*-material-world ! Of-foods what shall the woman first eat?"

51. Thereupon replied Ohrmazd : "(The) urine of-*the*-bull, (the) ashes (of-*the*-fire); three sprays of-(bull's-urine) or six or nine, (in-order-to) expel these 'dakhmas' within-side of the regions of *the* womb"; —

[Note : She shall-partake this the first thing, as evident from *the* Avestâ. Till *they*-wash *her*, whatever *she*-will-partake, *it-is*-proper. *The* ashes of *the* Âtas Bahrâm is-proper. *The* 'gomêz' of *the* stallion bull 𐬀𐬀𐬀𐬀 𐬀𐬀 𐬀𐬀𐬀𐬀, *that* of *the* female is-not-proper.

Hast ke aētūn gūyeṭ, aē: “sāyeṭ; pa māṭa-var, māṭa pa nāfa (vācha?).”

Var ī ātas ī kaṭayī sāyeṭ. Var paṭmāna nē kart-ēstēt.

Hast ke aētūn gūyeṭ, aē: andāza gūyeṭ.

Ka andar gôméz awa-kanēt awāz kh<sup>v</sup>arēt, aē: sāyeṭ. Ka aūlā dahān awa-kanēt, vas gôméz ez pas awāz kh<sup>v</sup>arēt, aē: sāyeṭ.]

52. “Pas (ān) ī bē-khsist asp pēn ū-gāv ū-mēs ū-būz, ham (in)-vāwrikān, (ān-icha ī) ez-(in)-vāwrikān;— [ē chis ō pēs gūyom;]—

gōst pōkhta an-āw, jav-acha hūta (ārta?) an-āw, maya-cha an-āw,”-(ke-s āw andar nē bawēt).—

[Aē: andar si-sawa ves chis nē (ez in?) pāṭakhsā khūrṭan ku ān ez Awistā pētā.

Sōsiyans gūpt, aē: ‘nān-icha ī khūsik pāṭakhsā khūrṭan’.]

*There is one* who thus says: “*it-is-proper*; especially, of a female with a young one.”

*The ashes of the ‘Ātas Kadah’ is-proper*; *the measure of ashes is-not-fixed*.

*There is one* who thus says; *he-mentions the proportion*: “*When they-throw (she-throws) it into the bull’s urine, and quaffs it, it is-proper. When she-throws it into(over) the mouth, she quaffs the bull’s-urine after it; it is-proper.* ]

52. “*And thereafter the flowing milk of-mares, of-cows, of-sheep, of-goats, with cream-covering it, (even-that which is free) from (this) cream*”;—

[ *This thing I-will-mention later* ; ]—

“*and-cooked meat without-water, and-corn grinded without-water, and-wine without-water,*”—(in which *there is no water*).

[ *Note*: During *the first three nights, she is not authorized to-partake of more things than those evident from the Avestā.*

*Sosiyans said: she is authorized to-partake even dry bread.*]

53. “Dāṭār ī-gēhān ī-ast-aūmandān, asō! chand drānā-  
awar-mānānd, (vasān) chand drānā awar-mānīsnih hast, (ka)  
kh<sup>v</sup>arēnd gōst ū-jav ū-maya?”

54. Az-as gūpt Aūhr-mazd, (ku): “si-sawa awar-(ē)-mānēnd,  
(vasān) si-sawa awar-mānīsnih hast, (ka) kh<sup>v</sup>arēnd gōst ū-jav  
ū-maya; (ān ī) pas ez-si-sawa, aūlā tan (aé) sōyēt, aūlā vastra,  
pa-gōmēz, pa-cha-āw, pa nohō mak awar bē, aētūn yosdāsar.”

55. “Dāṭār ī-gēhān ī-ast-aūmandān, asō! chand drānā  
awar-mānānd, (vasān) chand drānā awar-mānīsnih hast pas ez  
si-sawa, (ka) ayūjīt-(ō)-gās, (ū) ayūjīt-(ō)-kh<sup>v</sup>arīsn, (ū) ayūjīt-(ō)-  
vastra (ū) ayūjīt-(ō)-hān Mazd-yastān, (pa ham-karzakih)?”

56. Az-as gūpt Aūhr-mazd, (ku): “nohō-sawa awar-(ē)-  
mānēnd, (vasān) nohō-sawa awar-mānīsnih hast pas ez si-sawa,  
(ka) ayūjīt-(ō)-gās, (ū) ayūjīt-(ō)-kh<sup>v</sup>arīsn, (ū) ayūjīt-(ō)-vastra  
(ū) ayūjīt-(ō)-hān Mazd-yastān; (ān ī) pas ez nohō-sawa, aūlā

53. “Oh holy Creator of *the*-material-world! How long shall *they*-wait, how long is (their) awaiting, (when) *they*-may-eat (partake of) meat and-corn and-wine?”

54. Thereupon replied Ohrmazd: “*For*-three-nights *they*-shall-wait, three-nights is (their) awaiting, (when) *they*-may-partake-of meat and-corn and-wine; *and*-after (the) three-nights, off shall *she*-wash *her* body, off *her* clothes, with-bull’s-urine and-with-water, over *the* nine holes, thus *shall-they* make *her* pure.”

55. “Oh holy Creator of *the*-material-world! How long shall *they*-wait, how long is (their) awaiting after *the* three-nights (when) *she*-may-be-united-(to)-*her*-place, united-(to)-food, united-(to)-clothes, united-(to)-other Mazdyasnāns,—(by contact)?”—

56. Thereupon replied Ohrmazd: “*For*-nine-nights *they*-shall-wait, nine nights is (their) awaiting after *the*-three-nights, (when) *she*-may-be-united-(to)-*her*-place, united-(to)-food, united-(to)-clothes, united-(to)-other Mazdyasnāns; *and*-after *the*-nine-nights, off shall *she*-wash *her* body, off *her*



tan (aé) sóyêt, aûlâ vastra, pa gô-mêz, pa-cha âw awar, aétun yôsdâsar.—

[Aé: ka-s aétun bê-sóyêt, as pas-icha har si-sawa aévak-bâr tan û vastra pa gô-mêz û âw bê-sóyisn. Vastra, ka bâr awadôm sóyêt, aé: sâyet; û ka kazd sóyêt, aé: nê sâyet; ka dar âw sóyêt, aé: sâyet; ka, har si bâr, ez dastân sóyêt, aé sâyet. In, bê ka pa gô-mêz sóyêt, û hama tan sóyêt, vad nê sâyet. Dastân, pa har chi sóyêt, û chand sóyêt, aé: pa sóst dârisn. Andar nohò-sawa kâr pa mahamânih nê pâtakhsâ karṭan; ka kûnêt, aé: nê.....a-kâr.

Ān í gúyom pa margih û réstakih; chi ān andar si-sawa pâtakhsâ.

Andar ān nohò-sawa ka vâj askahûnêt, as vâj dahisn (girisn?); ka vâj né askahûnêt, barsôm chītan, darôn yastan dastôbarihâ.

Ū ka, a-kh<sup>v</sup>éskârihâ, dust ô âw û âtas rasêt, tanâpôhr ô

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clothes with-bull's-urine and-with-water, over *the nine holes*, thus *shall-they-make her pure*.”—

[Note: When *they* clean her thus, even-then *they* shall clean her body and clothes with bull's-urine and water once every three nights. If *they*-clean *the* clothes *the* last time, note: *it-is-proper*; and if *they*-clean *them* *the* first time, *it-is* not-proper; if *they*-clean them in water, note: *it-is-proper*; if *they* clean *her* all *the* three times from menstruation, *it-is-proper*. In this case, unless *they* clean *her* with-bull's-urine, and clean *her* whole body, *it-is-not-proper*. In case of menstruation, with whatever *they* clean *her* and how-often (how many-times) *they*-clean *her*: *she* shall-be-considered as cleansed. Within the nine-nights *it is* not lawful to-do *any* work, 'pa mahamânih'; if *she* does, note: *it is* not lawful; *it is* useless. This that *I*-say *is* in case of death and wounded-condition; for that during *the* three nights *is* authorized.

During these nine nights if she takes grace, *they*-shall-give her *the* grace; if *she* does not take grace, *she is* authorized to-cull *the* 'barsom' and to-consecrate *the*-daron'.

And when without-work-of-duty, her hands reach *the*

būn. Pa andarg-vēnišn chis rīman nē kūnēt. Pa ham karza-kih aētūn bawōt chun dastān.]

57. "Dātār ī-gēhān ī-ast-aūmandān, asō! ke ōisān vastra (ō)-ham-ayūjēt, pas (ka) yōsdāsar frāz-sōst?—

[Hast ke aētūn gūyēt, nē: "chun ōisān vastra ō-ham-ayūj-ēnd, pas ka yōsdāsar frāz-sōst?"]—

"zōt, ū hāvanān, ū ātra-vakhs, ū fra-bōrtār, ū āberet, ū āsnatar ū ratwīskar ū srōsā-varz āsravan marṭōm, ū aratēstār ū vāstryavs?"

58. Az-as gūpt Aūhr-mazd, (ku): ma ōisān vastra (ō)-ham-ayūjēnd, pas (ka) yōsdāsar frāz-sōst zōt, ma hāvanān, ma ātra-vakhs, ma fra-bōrtār, ma āberet, ma āsnatar, ma ratwīskar, ma srōsā-varz, ma āsravan marṭōm,—(nē andar yazīšn),—ma aratēstār, ma vāstryavs.

59. "Ka andar mān ī Mazd-yastān nāirik dastān hāt,

water and the fire, a 'tanâpohr'-sin originates. She does-not-contaminate anything by looking-in. By contact it so happens as in the case of menstruation.]—

57. "Oh holy Creator of-the-material-world! With whom shall those clothes be-united, afterwards (when) they are purified and cleansed?—

[There is one who thus says: "How shall-they-unite those clothes afterwards when they are purified and cleansed?"] with-the 'zotar' or the 'hāvanān' or the 'ātra-vakhs' or the 'frabōrtār' or the 'āberet' or the 'āsnatar' or the 'rathwīskar' or the 'srōsāvarz' or the 'āsravan' man or the 'aratēstār' or the 'vāstryavs'?"

58. Thereupon replied Ohrmazd: "May-they-not-unite these clothes afterwards (when) they-are-purified and cleansed, neither with-the 'zotar' nor 'hāvanān', nor 'ātravakhs' nor fra-bōrtār' nor 'āberet' nor 'āsnatar' nor 'rathwīskar' nor 'srōsāvarz' nor the 'āsravan' man,—(not in the 'yazīšn'),—nor 'aratēstār' nor 'vāstryavs'.

59. "If in-this-house which is of-the-Mazdyasnāns, there-be a menstruating woman, or an invalid of-a-smitten-limb of

ayûp skandag ī zaṭ pīsa ī awar-īrīt-gās (ī armést),—(aé: ka yast né kartṣ éstét),—

aétûn ôisân hast (vi)stara, û bâlisn, awar-nihûmb, hama ez ân ka pa (har) dô dast fra-nāmīsn bé-barât,—(ku, vinasta û pûṭa bé-bawât).

[Vi-stara pa 'khsvasmâônô' âwâyet sôstan; vas âw bêsisnîh paṭas nê-bawêt; vas visât-dôbârisnîh han nê kûnisn. Ān-ī pa 'khsvasmâônô' sôst éstét, as âw-bêsisnîh paṭas né bawêt. Vas visât-dôbârisnîh han kûnisn. Ān ī pa hīkhr gêtâi rīman bût éstét as har dô han kûnisn; ī ân ī dastân û ân-ich ī pa aéva-bar dastân, jvitar né gûpt. ]—

60. Chi, nê, Aûhr-mazd (ô) ân kûṭ kh<sup>v</sup>asta bé hêlisnîh dât,—(ô akârîh, ham-bûn-icha),—né asparan-masâ,—(chand jôjan-ê),—û né ân-and-icha-masâ,—(chand ô pês gûyom),—chand ân (ke) charâtîk, awar (pa ân) paṭmâna pa-hêlisnîh-hêlêt,—(ô dûk-ê).—

an organ from which matter oozes, (who is convalescent), (note: when *he* has-not-performed *the* 'yast'), —

“thus theirs are *the* carpet, *the* pillow, *the* over-sheet', ever from-*the-time till* when *he*-may-offer obeisance with both-*the-hands*”,—(that-is, the clothing may-be worn-out and in-tatters).

[*The* carpet ought to-be-washed by *the* 'khsvasmâônô' process; *the* affliction-to-water shall-not-take-place thereby; *they* shall-not-commit *the-sin-of-going-bare-bodied* therefore; *the* affliction-to-water shall-not-take-place by that which is cleansed by *the* 'six-months' process. *He*-may-*verily*-commit *the-sin-of-going-bare-bodied*. He who has been contaminated with earthly dry-dead-matter, may certainly commit both; the uncleanness of menstruation and even that which is owing to 'aévabar' menstruation are not said to be separate.]—

60. For, Ohrmazd has not given the smallest possession (for) neglecting,—(for uselessness at-all),—neither of-an-asparan-worth,—(equal-to a 'jojan'),—nor even-of-as-much-worth,—(how-much *I*-will-just-say),—as she (who is) *the* spinning-maid wastes-by-wasting up (to that) measure,—(for a spin.)—

61. Agar-icha ôisân Mazd-yast, awar ân rist, agar (pa ân) paṭmāna frāz-hélét, chand ân (ke) charâtik, awar (pa ân) paṭmāna pa-hélisnîh-hélét,—(ô dûk-ê),—(ke) zivanda né bawét asô,—(ku, bé né vichâret),—(as) môrtj né-bakhsénd (ân) i pahalôm ahvân.

62. Tôm ahvân han-bâret i darvandân,—(ku-s han-bâr ô ân jâk kartj-bawét),—

(i) tôm-arzâniyân,—(ku-sân jâk),—

(i) tôm-tôkhmakân,—(ku, ân drûj ke martôm darvand kûnét, as tôkhma ez ân jâk),—

(i) tôm,—(ku, jâk târik);—

[Rôsân gûpt, aê: “târikîh pa dast frâz sâyet giraptan.”]—

Tôm ahvân, (i smâ ke) darvand (itj), (atân) kûnîsn i kh<sup>v</sup>ês, (ke ân i) kh<sup>v</sup>ês dîn bé-awaspâret, ô (ân i) vaṭ-tôm ahvân.

61. And-if these Mazdyasnâns will-waste over the dead up (to that) measure, as-much-as she (who is) *the* spinning-maid wastes by-wasting up (to that) measure,—(for a spin),—when-living *he-will-not-be* holy,—(that-is, he cannot expiate *his* sin),—(him) *when-dead they-will-not-allot* (that) best of existence.

62. He-makes-provision *for the* dark existence which is *of-the-wicked-beings*,—(that-is, he shall-have-prepared *the* provision for that place),—(of) *those-deserving-darkness*,—(that-is, *it is* their place),—(of) *those-of-the-race-of-darkness*,—(that-is, *the* seed of the ‘druj’ who makes man wicked is from that place),—(which) is dark,—(that-is, dark place);—

[Rosân said: “Darkness *such as* can-be-caught by *the* hand”.]—

*to the* dark existence, *your* own actions, (which is) *your-*own conduct, will-entrust you, *Oh* you (who are) wicked ! to (that which is) *the* worst of existence.

## SASOM PARGART BŪN

1. "Chand drânâ zamân in zamî an-âwiftân,—(ku, pa-cha han-icha kâr nê sâyet),—ku pa-ân (awar) sag (ayûp) martÿ bê-viñirêt?"

Az-as gûpti Aûhr-mazd, (ku): "Sâl-drânâ, asô Zaratûst! in zamî an-âwiftân,—(ku, pa-cha han-icha kâr nê sâyet),—ku-s ân (awar bê) sag (ayûp) martÿ bê-viñirêt.

2. "Ma-cha pas-ich Mazd-yast ân zamî ê kârênd, ma âw (awar)-hêlênd, ku-pa-ân (awar) sag (ayûp) martÿ viñirêt, ez-andarôn-ucîna sâl-drânâ; pa-kâma, pas, Mazd-yastân ân hân zamî (ê) kârênd,—(pêramûn vas),—pa-kâma âw (awar ê) hêlênd.

3. "Agar Mazd-yast ân zamî kârênd, agar-(as) âw (awar) hêlênd, ku-pa-ân (ayûp) martÿ bê-viñirêt, ez-andarôn-ucîna sâl-drânâ, (chun ke) pa-nasâ-nikânih pas âstârênd, ôisân ke Mazd-yastân (hend),—âw,—(ka bê-rézênd),—zamî,—(ka bê-kanênd),—û-aûrvar,—(ka bê-kârênd)."—

## COMMENCEMENT OF THE SIXTH PARGARD

1. "*For-what length of time is this land not-tillable,—(that-is, is-not-fit even-for any-the-least work),—(up)on which dogs or men die?*"

Thereupon replied Ohrmazd: "*For-a-year's-length, Oh holy Zaratuhst! this land is not-tillable,—(that-is, not-fit even-for any-the-least work),—(over) which dogs (or) men die.*"

2. "*And the-Mazdayasnâns shall not thereafter till that land, nor sprinkle water (over it), (up)on which dogs (or) men die, within a-year's-length; at-will, thereafter, the Mazdayasnâns may-till that other land,—(around it),—at-will, they-may sprinkle water (over it).*"

3. "*If the-Mazdayasnâns will-till that land, if they will-sprinkle water (over it), (up)on which dogs (or) men die, within a-year's-length, they that (are) Mazdayasnâns will then become-culpable(sinners) (as those who are) by-burying-the-corpse, against the-water,—(when they-pour it),—the-earth,—(when they-dig it),—and-the-plant,—(when they sow it)."*—

4. “Dāṭar ī-gēhān ī-ast-aūmandān, asō ! agar Mazd-yast ān zamī kārēnd, agar-as āw (awar) hēlēnd, ku-pa-ān (awar) sag (ayūp) martē bē-ṽiṭirēt, ez-andarōn-nēma sāl-drānā, kaṭār ōi hast tōjīn?”

5. Az-as gūpt Aūhr-mazd, (ku): “Pa-(ān-ī)-ōi tanāpōhrī-kānīh, dō saṭ pa-awar-zanīsnīh awar-zanīsn asp-astar, dō saṭ Srōsa-charanām.”—

[ Aē: īn zamī ān hamār ke-s kas paṭas bē-ṽiṭirēt; ka-s mūy ō tā awāz ō zamī ēstēt, tan drānā ū pahanā, zamī tā ō āw hama rīman, aētūn chun satēt.

Hast ke aētūn gūyēt aē: bē aūzīsn sāl-drānā nē kanīsn, vas āw awar nē hēlīsn.

Ka kand ū kēst, tanāpōhr-ē ṽinās; ka-s āw awar hēlēt, tanāpōhr-ē; ū ka har si kūnēt, dō tanāpōhr.

Ka-s dār-ē ī tar awar bē-awakēnēt, vas kand bawēt, vas kēst bawēt nē nihūnbīsn, vas awar nē rawīsn; ka nihūnbēt, ayūp-as awar rapēt, ṽinās nē kart-ēstēt.

4. “Oh holy Creator of *the*-material-world ! If *the*-Mazd-yasnāns will-till that land, if *they* will-sprinkle water (over it), (up)on which dogs (or) men die, within a-year’s-length: what is its (his) penalty?”

5. Thereupon replied Ohrmazd: “For his ‘tanāpōhr’-sinfulness, *he*-shall-destroy two hundred with-destruction *with-the*-horse-whip, two hundred *with-the*-‘Srosacharana’”.—

[ Note: Consider this land *to be* that on which a person passes-away; when a single hair remains on *the* land, *the* entire land up-to *the* water *underneath it*, is contaminated, upto *the* length and breadth of *the* body, just as *it* lies.

*There is one* who thus says: “*They* shall neither dig nor till *it* without *the* passing of-a-year’s-length; nor shall-*they* pour water over it.

If *it be* dug and tilled, *it is* a ‘tanāpōhr’ sin; when *one* pours water over it, *it is* a ‘tanāpōhr’ sin; and if *they* do all *the* three, *it is* two ‘tanāpōhr’-sins.

When *one* casts a fresh wood over it, if it be dug, it be tilled, *it shall not be* covered, *one* shall not tread over it; when *one* covers or treads over it, no sin is committed.

Har chi awâ zamî, aê: aêva-karṭa, ka-s paṭas bê-mirêṭ, zamî rîman han kûnêṭ; an î jvîṭ-karṭa nê-kûnêṭ. Bê khêst û khâk û rêg-icha pa in sôn. Īn chun âtrôstar-î khûrt, sig-î khûrt, gach-î khûrt, khâk-î khûrt, arṭ-î khûrt, aêvak awâ diṭ, aê: jvîṭ-karṭa; pa chis î kh<sup>v</sup>ês aêva-karṭa; awâ zamî, aê: jvîṭ-karṭa.

Sigîn, gachin, Awarg gûpt, aê: aêva-karṭa; Gôgôsnaſp gûpt, aê: an-and jâk.

Sig, ka bê-hêlêṭ awâ zamî, aê: pa paṭmâna pâk bê-bawêṭ; ka bê-kanêṭ, bê-sôyêṭ, pa jâk pâk bê-bawêṭ; ka bê-kanêṭ, bê nê sôyêṭ, akar-icha pâk nê bawêṭ.

Ka awar dâr-ê bê-mirêṭ, ka awar mâta-var bê-mirêṭ, zamî rîman; û ka awar azg bê-mirêṭ, ya-s az-as rôst, zamî pâk.

Ka andar ۱۹۷۷ (khâna ?) bê-mirêṭ, ka chis-ê awâz ô pâya nê êstêṭ, zamî pâk; ka-s chis-ê awâz ô pâya êstêṭ, pâya awâ zamî aê-karṭ êstêṭ, zamî rîman. Tâk aêṭûn bawêṭ

Whatever *is* with the land made-one, when *one* dies on it, does contaminate *the* land; that which *is* made-separate does not. But (Save) bricks, dust and sand-too *are* of this class. These such-as pounded ashes pounded stone, pounded lime, pounded dust, pounded flour, *when* one with *the*-other *are* made-separate; in *their* own substance *they are* made-one; *when* with *the* land, note: *they are* made-separate.

A *thing* of-stone or of-lime, Awarg said: "*is* made-one"; Gogosnaſp said: "*only* that much space".

Stone, when *they* let *it* lie with *the* land, will-be clean in-duc-time; if *they*-dig *and* wash *it*, *it* will-be clean on *the* spot; if *they*-dig *it*, but do-not wash *it*, *it* will never be pure.

If *one*-shall-die over a wood, when *he* will-die over *the* 'mâtavar', *the* land *is* contaminated; when *he* will-die over *the* branch which *has* grown from-it, *the* land *is* clean.

When *one*-shall-die in a house, when nothing remains on the foundation, *the* land *is* clean: when something remains on its foundation, *and* *the* foundation *is* made-one *with* *the* land, *the* land *is* contaminated; 'Tâk' will-be just like *the* terrace.

chun bān. Ka awar bān bê-mîrêṭ, ka-s chis-ê awâz ô palêân né éstêṭ, bān tâ ô askôp rîman; askôp, tahî pâk; kas chis-ê awâz ô palêân éstêṭ, bān tâ ô askôp rîman, zamî tâ ô âw rîman; askôp, tahî né rôsana.

Ka andar jâk-ê bê-mîrêṭ, har dô rîman han kûnêṭ: jâk û tahî; jâk ân jâk ku bê-aûptêṭ, û tahî ân jâk ku-s gām bê-sawêṭ.

Hast ke aêṭûn gûyêṭ, aê: “ân jâk rîman né bawêṭ.”

Ka awar khûmb-ê î maya bê-mîrêṭ, khûmb a-kâr, û maya aêṭûn bawêṭ chun kh'arîsn andar si gām; û ka-s andar maya bê-mîrêṭ, ka-s chis-ê awâz ô khûmb né éstêṭ, khûmb pa aûskar sâyet. ]

6. “Dâṭâr î-gêhân î-ast-aûmandân, asô! agar (vasân)-kâma-hât, Mazd-yastân, zamî-(î-â)-rôyîsn-aûmand,—(aê: ka kârênd rôyêṭ),—pa hikhtan,—(namb kartan),—kêstan,—(kandân),—(tokhm awar) parakandan; chun ôi (vinâs) rî, (ku, tâ né bawâṭ),—varzând ôisân ke Mazd-yast (hend)?”

If *one* shall-die over *the* terrace, when-*of*-it nothing remains on *the* steps-*of*-*the*-ladder, *the* terrace upto *the* roof is contaminated; *the* roof and *the* floor are clean; if-*of*-it something remains on its steps, *the* terrace upto *the* roof is contaminated, *the* land is contaminated upto *the* water; as to *the* roof and *the* floor it is not clear.

If *one* shall-die in a place, it verily contaminates both: *the* place and *the* floor; ‘jâk’ is the place where it falls-down; and ‘tahî’ is the place where-his life departs.

*There is one* who thus says: “It will not contaminate *the* place”.

If *one*-shall-die over a jar of wine, *the* jar is useless, and *the* wine will-be just like food within three steps of a *dead* body. And when-he will-die in *the* wine, when nothing of it remains on *the* jar, it-is proper to-dry *the* jar. ]

6. “Oh holy Creator of-*the*-material-world! If (they) *the*-Mazdyasnâns wish to-besprinkle,—(to-make wet),—to-till,—(to-dig or plough),—and-to-scatter (*the* seeds over) *the* cultivable land,—(note: when *they* will-sow, *the* plants will-grow),—how shall-they that (are) *the*-Mazd-yasnâns act for-his-(sin),—(that-is; so-that it may-not-take-place)?”—



7. Az-as gūpt Aûhr-mazd, (ku): "Açtûm, ôi (vinâs) râ,—(ku, tâ nê bawât),—ôisân (ke) Mazd-yast (hend) in zamî bê-(é)-nikirênd ez-ôisân ast, vars, nâkhûm é mûtrîsn, khûn-tachîsnîh."

8. "Dâţâr î-gêhân î-ast-aûmandân, asô ! agar né bê-niki-rênd ez-ôisân ast, û vâta, û mûtrîsn, û khûn-tachîsnîh: kaţâr ôi hast tôjîsn?"

9. Az-as gūpt Aûhr-mazd, (ku): "Pa ân-(i)-ôî tanâpôhrî-kânîh, dô saţ pa-awar-zanîsnîh awar-zanîsn asp-astar, dô saţ Srôsa-charanâm."

[Sôsiyans gūpt, aé: "În ân bawêţ ka-s awar-rasêţ. Tâ ka-s awar né rasêţ, framân spôkhtan râ vês nêst ku Srôsa-charanâm-ê."

Kay-rât-bôjîţ gūpt, aé: "În tanâpôhr-ê framân spôkhtan râ: tâ ka-s awar-rasêţ, aé: margarzân.]

10. "Dâţâr î-gêhân î-ast-aûmandân, asô ! ke (ân) ast awar-hêlêţ î sag î bê-vîţarţ ayûp martômân ân-and chand (ân) î kasîst

7. "Thereupon replied Ohrmazd: "Then, for-his-(sin),—(that-is, so that *it* may-not-take-place),—those (that are) Mazdyasnâns must-examine this earth from-these bones, hair, nails, urine *and*-flowing-of-blood."

8. *Oh* holy Creator of-*the*-material-world ! If they will-not-examine *it* from-these bones, hair, nails, urine *and*-flowing-of-blood: what is its penalty?"

9. Thereupon replied Ohrmazd: "For his 'tanâpôhr'-sinfulness, *he*-shall-destroy two hundred with-destruction *with-the*-horsewhip, two hundred *with-the*-Srosacharana'."

[Sosiyaans said: "This is that when-he comes up. Until he *has* not come-up, the sin for infringing *the* enjoiment is-not more then a 'Srosacharana'."

Kay-rât-bôjîţ said: "This *is* a 'tanâpôhr' for infringing *the* enjoiment; as-soon-as he has come-up, note: *it is* a *sin*-deserving-death".]

10. "*Oh* holy Creator of-*the*-material-world ! Whoso throws (the) bone of-dogs or of-men 'dead as-much as *the* fore-

angūst frāz-tōm baja; agar ez-ān (bē)-rapt-(ēstēt) 'us',—(char-wisn),—ū 'ūth'-rōbisnīh,—(mazg);—kaṭār ōi hast tōjīsn?"

11. Az-as gūpt Aūhr-mazd, (ku): "Sī pa-awar-zanisnīh awar-zanisn asp-astar, sī Srosa-charanām."

12. "Dāṭār ī-gēhān ī-ast-aūmandān, asō ! ke (ān) ast awar-hélēt ī sag ī bē-ṽīṭarṭ ayūp marṭōmān ān-and awar chand miyāna angūst frāz-tōm baja; agar ez-ān (bē)-rapt-(ēstēt) 'ūth'—(charwisn),—'ūth'-rōbisnīh,—(mazg);—kaṭār ōi hast tōjīsn?"

13. Az-as gūpt Aūhr-mazd, (ku): "Panjāh pa-awar-zanisnīh awar-zanisn asp-astar, panjāh Srōsa-charanām."

14. "Dāṭār ī-gēhān ī-ast-aūmandān, asō ! ke (ān) ast awar-hélēt ī sag ī bē-ṽīṭarṭ ayūp marṭōmān ān-and awar chand mahest angūst frāz-tōm baja; agar ez-ān (bē)-rapt-(ēstēt) 'ūth',—(charwisn),—'ūth'-rōbisnīh,—(mazg);—kaṭār ōi hast tōjīsn?"

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most joint of *the* smallest finger; if matter,—(grease),—*or* flow-*of*-matter,—(marrow),—has-passed-(on) from-it: what is his penalty?"

11. Thereupon replied Ohrmazd: "*He*-shall-destroy thirty with-destruction *with-the*-horsewhip, thirty *with-the*-Srosa-charana'."

12. "*Oh* holy Creator of-*the*-material-world! Whoso throws (the) bone of-dogs or of-men dead as-much as *the* foremost joint of *the* middle(medium) finger; if matter,—(grease),—*or* flow-*of*-matter,—(marrow),—(has)-passed-(on) from-it: what is his penalty?"

13. Thereupon replied Ohrmazd: "*He*-shall-destroy fifty with-destruction *with-the*-horsewhip, fifty *with-the*-Srosacharana'."

14. "*Oh* holy Creator of-*the*-material-world! "Whoso throws (the) bone of-dogs or of-men dead as-much as *the* foremost joint of *the* biggest finger; if matter,—(grease),—*or* flow-*of*-matter,—(marrow),—(has)-passed-(on) from-it: what is his penalty?"

15. Az-as gūpt Aūhr-mazd, (ku): "Haptāt pa-awar-zani-  
snih awar-zanish asp-astar, haptāt Srōsa-charanām."

16. "Dātār ī-gēhān ī-ast-aūmandān, asō! Ke ān ast awar-  
hēlēt ī sag ī bē-ṽītarṭ ayūp marṭōmān, dō angūst ziyā,—(dō-  
angūst drānā),—ayūp dō-pahalū-masā,—(ū drānā);—agar ez-  
ān (bē)-rapt-(ēstēt) 'ūth',—(charwisn),—'ūth'-rōbisnih,—(mazg);  
—kaṭār ōi hast tōjish?"

17. Az-as gūpt Aūhr-mazd, (ku): "Navat pa-awar-zani-  
snih awar-zanish asp-astar, navat Srōsa-charanām."

18. "Dātār ī-gēhān ī-ast-aūmandān, asō! Ke (ān) ast  
awar-hēlēt ī sag ī bē-ṽītarṭ ayūp marṭōmān, dō angūst ziyā,—  
(dō-angūst drānā),—ayūp dō-pahalū-masā,—(drānā);—agar  
ez-ān (bē)-rapt-(ēstēt) 'ūth',—(charwisn),—ū 'ūth'-rōbisnih,—  
(mazg);—kaṭār ōi hast tōjish?"

19. Az-as gūpt Aūhr-mazd, (ku): "Pa ān-ī ōi tanāpōhrīkā-  
nih, dō-sat pa-awar-zanish awar-zanish asp-astar, dō-sat  
Srōsa-charanām."

15. Thereupon replied Ohrmazd: "*He*-shall-destroy  
seventy with-destruction *with-the*-horsewhip, seventy *with-  
the* 'Srosacharana'".

16. "*Oh* holy Creator of-*the*-material-world! Whoso  
throws (the) bone of-dogs or of-men dead *as-much*(big)-*as-a*-  
finger,—(of-a-finger's-length),—or of-a rib's-size,—(and  
length); if matter,—(grease),—or flow-of-matter,—(marrow)—  
(has)-passed-(on) from-it: what is his penalty?"

17. Thereupon replied Ohrmazd: "*He*-shall-destroy ni-  
nety with-destruction *with-the*-horsewhip, ninety *with-the*-  
'Sroscharana'".

18. "*Oh* holy Crertor of-*the*-material-world! Whoso  
throws (the) bone of dogs or of-men dead *as-big-as-two*-  
fingers,—(of-two-fingers'-length).—or of-*the-size-of-two-ribs*,—  
(and length); if matter,—(grease),—or flow-of-matter,—  
(marrow),—(has)-passed-(on) from-it: what is his penalty?"

19. Thereupon replied Ohrmazd: "*He*-shall-destroy two-  
hundred with-destruction *with-the*-horsewhip, two-hundred  
*with-the*'Srosacharana'".

20. "Dāṭār ī-gēhān ī-ast-aūmandān, asō ! Kē (ān) ast awar-hélēt ī sag ī bê-ṽiṭarṭ ayûp marṭômān, bâzâ-zîyâ,—(bâzâ-drânâ),—ayûp sina-masâ,—(drânâ);—agar ez-ān (bê)-rapt-(êstēt) 'ûth',—(charwisn),—û 'ûth'-rôbisnih,—(mazg);—kaṭār ôi hast tōjîsn?"

21. Az-as gûpt Aûhr-mazd, (ku): "Chahâr saṭ pa-awar-zanîsnih awar-zanîsn asp-astar, chahâr saṭ Srôsa-charanām."

22. "Dāṭār ī-gēhān ī-ast-aūmandān, asō ! Kē (ān) ast awar-hélēt ī sag ī bê-ṽiṭarṭ ayûp marṭômān, ān-and awar chand (ān-ī) marṭ vaghtan, agar ez-ān (bê)-rapt-(êstēt) 'ûth',—(charwisn),—û 'ûth'-rôbisnih,—(mazg);—kaṭār ôi hast tōjîsn?"

23. Az-as gûpt Aûhr-mazd, (ku): "Sas saṭ pa-awar-zanîsnih awar-zanîsn asp-astar, sas saṭ Srôsa-charanām."

24. "Dāṭār ī-gēhān ī-ast-aūmandān, asō ! Kē ez-(har)visp (pêsakān) hama tan awar-hélēt ī sag ī be-ṽiṭarṭ ayûp marṭômān, agar ez-ān (bê)-rapt-(êstēt) 'ûth',—(charwisn),—'ûth'-rôbisnih—(ī mazg);—kaṭār ôi hast tōjîsn?"

20. "Oh holy Creator of-the-material-world! Whoso throws (the) bone of-dogs or of-men dead as-big-as-an-arm,—(of-an-arm's-length),—or of-the-size-of-a-thigh,—(length); if matter,—(grease), or flow-of-matter,—(marrow),—(has)-passed-(on) from-it: what is his penalty?"

21. Thereupon replied Ohrmazd: "He-shall-destroy four hundred with-destruction with-the-horsewhip, four hundred with-the-'Srosacharana'."

22. "Oh holy Creator of-the-material-world! Whoso throws (the) bone of-dogs or of-men dead as-much as (the) head-of-a-man; if matter,—(grease),—or flow-of-matter,—(marrow),—(has)-passed-(on) from-it: what is his penalty?"

23. Thereupon replied Ohrmazd: "He-shall-destroy six hundred with-destruction with-the-horsewhip, six hundred with-the-'Srosacharana'."

24. "Oh holy Creator of-the-material-world! Whoso throws the whole body from-all-(the-limbs), of-dogs or of-men dead; if matter,—(grease),—or flow-of-matter,—(marrow),—(has)-passed-(on) from-it: what is his penalty?"

25. Az-as gūpt Aûhr-mazd, (ku): Ê-hazâr pa-awar zanisnih awar-zanisen asp-astar, ê-hazâr Srôsa-charanâm."

[Aé: aévak-icha né khûp bê 'aétahê; chi Pôryôtkêsân hikhr û nasâ paṭmâna hamâr né kart.

Pa châsta ī Kavê-âṭar-bôjît, ân-icha né khûp.]

26. "Dâṭar ī-gêhân ī ast-aûmandân, asô! Ka ôisân ke Mazd-yast, pa-pâé rawân, ayûp tachân, ayûp barân, ayûp vazân,—

[Av. 'Barô aspô, vazô rasô'.]—

tachâ âw ī nasâ-aûmand frâz-rasând; chun, ôi (vinâs) râ,— (ku, tâ né bawâṭ),—varzând ôisân ke Mazd-yast (hend)?"

27. Az-as gūpt Aûhr-mazd, (ku): "(Ân ī) awâ môk frâz-  
visûṭ 𐬀𐬀𐬀𐬀, û (ân ī) awâ vastra bê-(ê)-dahêṭ, awar-(ê)-mâninêṭ,  
Zaratûst!—(ku, dâṭihâ sârdâr bê ê kûnêṭ);

25. Thereupon replied Ohrmazd: "*He*-shall-destroy a-thousand with-destruction *with-the*-horsewhip, a-thousand *with-the*-'Srosacharana'."

[Note: None of these is proper without 'aétahê'; for, the 'Poryokesas' did not take-into-account the extent of 'hikhr' and 'nasâ'.

According-to the teaching of Kavê-âṭar-bôjît: "That-too is-not proper."]

26. "*Oh* holy Creator of-*the*-material-world! When those that *are* Mazdyasnâns, going on-foot or running or riding or driving—

[Av. 'Riding a horse, driving *in-a*-chariot'.]—

approach a running water full-of-dead-matter: how shall they that (are) Mazdyasnâns act for-his-(sin),—(that-is, so that *it*-may-not-take-place)?"—

27. Thereupon replied Ohrmazd: "With *the* shoes removed, (and) with *the* clothes stripped-off, *they*-shall-wait, *Oh* Zaratuhst!—(that-is, the authorised chief shall do this);

[Aé: pêtâyénd, ku: pa awê-bêmihâ û awê-ziyânih bawêt;]—frâz-é-franaptét, ān-rīst aûlâ-(ê)-barêt ez-âw, Zaratûst! (ān ka) tâ ô-zang âw, (ān ka) tâ (ô)-snû âw, (ān ka) tâ (ô)-mlyân âw, (ān ka) tâ (ô)-mart-bâlâ âw (hât),—(vas tûbān-hât, ê-cha bê-bar),—hama ez-ān tâ ka (aêtûn) bê-rasât ô-(ô)-rīst tan.”

28. “Dâtâr ī-géhān ī-ast-aūmandān, asô! agar-īcha ôisān nasā vinasta pûta, chun, ôi (vinās) râ,—(ku, tâ né bawât),—varzānd ôisān ke Mazd-yast (hend)?”

29. Az-as gûpt Aûhr-mazd, (ku): “chand ān ī pa-dô-dast (ô)-ham-girêt, aêtûn ez-âw bê-(ê)-barêt, pa (ān-ī) khûsk zamī bê-(ê)-dat; né asta, né vars û né سوسیانی, né mûtrīsn, né khûn-tachīsnih, pa-bê-hestan ī-âw âstâret.”

[Sôsīyans gûpt aé ī Kavê-âtar-bôjît gûpt, aé: pa awâz aûptīsnih ô âw nê âstâret, pa a-vinâsīh-ī ôi.

[Note: *they*-declare that *they*-will-be without-fear and without-harm.]—

“forth shall-one-advance; *that* may *he* bring (the) dead-body out of-*the*-water, *Oh* Zaratuhast! (either if) *the* water (be) up-(to)-*the*-ankle, (or if) *the* water *be* up-(to)-*the*-knee, (or if) *the* water (be) up-(to) *the* waist, (or if) *the* water (be) up-(to) *the*-man’s-height,—(if he can, he shall-remove that-too),—

“ever from-that till when he will (thus) approach (the) dead body.”

28. “*Oh* holy Creator of-*the*-material-world! And-if these corpses *be* spoilt and-putrid, how shall they that (are) Mazdyasnāns act for-his (sin),—(that-is, so-that *it* may-not-take-place)?”—

29. Thereupon replied Ohrmazd: *They* shall-remove from-*the*-water as much as *they* can-hold-together with his two-hands, they shall-lay (it) on (the) dry land; neither bone, nor hair nor nails nor urine nor flow-of-blood inculcate by-being-left *in* water.—

[Sosi-yans said that which Kavê-âtar-bôjît said: “*it* will-not-*inculcate* by falling again in water, owing-to his innocence (unsinfulness).

În ez Awistâ pêtâ. Ān bawēt ka mart ē frâz-rasēt, nasâ andar âw satēt, frâz pa awê-bêmihâ, awê-zîyânih bawēt; ka-s bê tûbân âvörtan, as bê âvôrisn, vas tanâpôhr-ê kerpa û ka-s bê tûbân âvörtan, bê né âvôret, vas tanâpôhr-ê vinâs.

Gôgôsnasp gûpt, aê: margarzân.—

În vastra bê-nihâtan, paharéz i vastra rà âwâyet; tâ ka-s awar né rasēt, aê: rîman né bawēt.

Ka-s andar sawēt, as pa ê mînisn andar sawisn, ku: “chand hast aê bê-âvôrom”; chi, ka né pa ê mînisn andar sawēt, ku: “chand hast, aê: bê-âvôrom” aêvak i diț ân jak satēt, vas patkôpēt, aê: rîman.

Ka-s andar girapat pa ê mînisn bê hêlêt, ku: “bê né âvôrom,” ku, ka-cha pas awâz sawēt, bê âvörtan ê-cha rîman.

Har chun-as vêh bê tûbân âvörtan, pâtakhsâ stațan nihâtan, kasitan; jvît ez âw pâtakhsâ börtan. Vârân ham âw.

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This is evident from *the Avestâ*. That happens when a man comes-up, a-corpse is-lying in water; *he* becomes without-harm forthwith due-to absence-of-fear; he shall-bring-out, if-he can bring-out; a-‘tanâpohr’ good-deed *will be his*; and if *he* will-not-bring-out when he can bring-out, a-‘tanâpohr’ sin *will be his*.

Gogosnasp said: “*A sin deserving-death*”.

This removal of *the* clothes is-requisite for *the* preservation of *the* clothes; until-he will-not-come up to it, note: *he* will-not-be contaminated.

When-he will-go in, he shall-go in with this thought: “*I-will-bring-out as-much-as there is*”; for, if *he* will-not-go-in with this thought: “*I-will-bring-out as-much-as there is*”, if there lies one other *corpse*, and he clashes with-it, note: *he is* contaminated.

When-he-shall leave *that which he has-held* with this intention: “*I-will-not-bring-out*”; even-if *he* will afterwards return to-bring-out, still *he is* contaminated.

Howsoever he can well bring-out, *he is*-authorised to-seize, to-lay-down and to-drag; *he is*-authorised to-remove-away from the water. Rain *is* also water.

Ka-s aētūn bē tūbān āvōrtan ka kartā kartā ē bē bōrēt, as kartā kartā bē bōriṣṇ ; as har kartā-ē dast ū kartēz namb pāk bē ~~kerpa~~. Vas har kartā ē rā tanāpōhr-ē kerpa; ē pa bōrtan, ū ē pa āvōrtan. Hama and pātakhsā vad ez bēm ī āw bē barēt.

Dāt-farūkh<sup>v</sup> gūpt, aē: “pa āvōrtan dūr pātakhsā ez bēm ī āw bē barēt paṭmāna ē. Ka-s awāz ō āw nē rasēt, nasā awāz ō āw aūpastan bēm nēst asān pa aēvakartākih āw dārēt, pātakhsā ka ez-fryāw aūla-stānēt, awāz ō ~~āw~~ nihēt.”]

30. “Dātār ī-gēhān ī-ast-aūmandān, asō ! chand ōisān āw ī armēst as (ān) drūj-ī nasūs pa aēvakīh,—(vastakīh),—ū fsanjisnīh,—(rīmanīh),—āhūkīnisnīh,—(a-kārīh),—(awar) frāz-rasēt?”

31. Az-as gūpt Aūhr-mazd, (ku): “Sas gām pa kaṭār-icha-ē chatrūsvaṭa; hama ez-ān, ān āw a-yōsdāsar,—(ku, nē pāk),—an-awar-kh<sup>v</sup> arisn,—(ku, nē āwāyēt kh<sup>v</sup> artan);—vad ān

When-he can so bring-out that *he*-shall-cut piece *by* piece, *he*-shall-cut piece *by* piece; he shall clean dry *the* hands and *the* knife from wetness *after cutting* every piece. For each piece a ‘tanāpōhr’ good-deed *will-be* his: one for bearing and one for bringing. *He is*-authorised that *he*-will-bear as much *of the* whole from *the* fear of *the* water.

Dāt-farūkh<sup>v</sup> said: “a measure when-it will-not-go (reach) back to *the* water, *there is*-no fear of *the* corpse falling back to *the* water, they will-hold *the* water in close-contact, *he is*-authorised that he shall-seize (hold up) the corpse from high-water and lay it down on *the* shore.]

30. “*Oh* holy Creator of-*the*-material-world ! (over) how-much *of* these waters that are still does (the) ‘druj-ī nasus’ approach with-union,—(change),—and-infection,—(contamination),—and-defilement,—(uselessness)?”—

31. Thereupon replied Ohrmazd: “Six steps on each *of the* four-sides; ever from-that the water *is* impure,—(that-is, not clean),—impotable,—(that-is, one ought not to drink it);—



nasâ bê-barisnih; aulâ (ān) nasâ, aētûn êz-âw bê-(ê)-barêt, pa (ān-i) khûsk zamî bê-(ê)-dahêţ;

32. “ān āw bê-(ê)-hianchêţ, néma ayûp srisvaţa ayup chatrûsvaţa ayûp panjta,—(vas kâr nêst),—agar tûbānî, agar né tûbānî; pas (ez) nasâ bê-barisnih, pas (ez) âw bê-hianchisnih,—

[Hast ke bê 𐬀𐬀𐬀𐬀𐬀 gûyet],—

“ān āw yōsdāsar bawêţ, kâma kh<sup>v</sup>arishn î pahaān vīrān ham-aētûn chun pês-acha.”—

[Īn ez Awistâ pêţâ. Ān bawêţ ka charwisn andar nê gômikht êstêţ. Pa jvîţ jâma hianchishn, û pa jvîţ jâk rêzishn. Jâma pa vaskar sâyet; jâk, ka bê 𐬀𐬀𐬀, aê: pâk.

Hast ke aētûn gûyet, aê: ka pa ham jâk hianchêţ, û a ham jâk rêzêţ, aê: sâyet. Jâma pa kâr ê sâyet,

Nisâpohr gûpt, aê: “Āw ô varz pâtakhsâ dâstan.”

until *the* removal of the-corpse; off shall-*they*-thus-remove (that) corpse from *the* water, and *they* shall-lay (it) down on (the) dry land;

32. “of that water *they*-shall-besprinkle a-half or a-third or a-fourth or a-fifth,—(it is-no matter),—if *they*-can or if *they*-cannot; after *the*-removal of-*the*-corpses, after *the* sprinkling-of-*the*-water,—

[There is one who says: “𐬀𐬀𐬀𐬀𐬀”]

that water will-become pure for *the* drink of animals and men at will, just *the* same as before.—

[This is evident from *the* Avesta. That happens when no greasy-matter is commingled in *it*. *The* water shall be sprinkled with a separate jug and shall-be-poured on a separate place. *The* jug is-fit for use in *the* desert; *the* place becomes pure when dried-up.

*There* is one who thus says: “It-is-proper if *they*-sprinkle with *the* same jug and pour on *the* same place”. *The* jug is-fit for some work.

Nisâpohr said: “*it* is-authorized to-keep *the* water for-irrigation”.

Ka andar var-ê bê-mîrêt, ka-s chis-ê awâz ô var né êstêt, var pâk ; ka-s chis-ê awâz ô var êstêt, var ka dûsin, akâr ; û âtrôstar-in chârûk-in, ân and jâk ; gachîn, sigin, pa paṭmâna bê-bawêt. ]

33. “Dâṭâr i-gêhân i-ast-aúmandân, asô ! chand ôisân âw i châhân i-aúlâ-aúzisn-aúmand,—(ku, han kârêt);—as (ân) drúj i nasûs pa-aêvakîh,—(vastakîh),—û fsanjisnîh,—(rîmanîh),—û âhûkinisnîh,—(a-kârîh),—(awar) frâz-rasêt?”

34. Az-as gûpt Aûhr-mazd, (ku): Hama ez ân, ân âw ayôsdâsar,—(ku, né pâk),—û an-awar-kh<sup>v</sup>arîsn,—(ku, né âwâyet kh<sup>v</sup>artan),—vad (ka) ân nasâ bê-barisnîh ; aúlâ (ân) nasâ, aêtûn ez âw bê-(ê)-barêt, pa (ân-i) khûsk zamî bê-(ê)-dahêt ;

35. “ân âw bê-(ê)-hîanchêt, nêma ayûp srisvaṭa ayûp chatrûsvaṭa ayûp panjta,—(vas kâr nêst),—agar tûbânî, agar nê tûbânî ; pas (ez) nasâ bê-barisnîh, pas (ez) âw bê-hîanchisnîh,

When one will-die in an enclosed—pond, when nothing of the corpse remains in the pond, the pond is clean ; when something remains in the pond, the pond, if of-lime, is useless ; and if of-ashes or of ‘chârûk’, that much space is unclean ; if of-mortar or of-stone, it will-be unclean proportionately.]

33. “Oh holy Creator of-the-material-world ! (over) how-much of these waters of-the-wells that are out-flowing,—(that-is, they verily cultivate land with its water),—does the ‘druj i nasus’ approach with-union,—(change),—and-infection,—(contamination),—and-defilement,—(uselessness) ?”—

34. Thereupon replied Ohrmazd: “Ever from that the water is impure—(that-is, not clean),—impotable,—(that-is, one ought not to-drink it),—until the-removal of the corpse ; off shall-they thus remove (that) corpse from the water, and they-shall-lay-it-down on (the) dry land ;

35. “of that water they-shall-besprinkle a-half or a-third or a-fourth or a-fifth,—(it is-no matter),—if they-can or if they cannot ; after the removal of-the-corpses, after the sprink-

ān āw yōsdāsar bawē. kama kh<sup>v</sup>arishn ī pahaān virān ham-  
aētūn chun pēs-acha.”

[ Aē: in chāhī-é ez būn sas gām.

Hast ke aētūn gūyeṭ, aē: ch und hast, é aētūn and.

Īn ez Awistā pēṭā. Ān bawēṭ ka charwishn andar nē  
gōmikht ēstēt. Ka farōṭ sawēṭ, frāz bandēṭ, aūlā āyeṭ, ū  
aūlā hanchēt, ae: sāyeṭ. Ka aēvak han bandēṭ, aevak han  
hanchēt, aē: sāyeṭ; ū ka bé vōsēṭ, vas awar awāz aūptēṭ,  
aē: rīman.

Rōsan-Aūhr- nazd gūpt, aē: “Mīman nē bawēṭ; chi-  
pa kh<sup>v</sup>eskārih.”

Sapta a-kār; gartānā pāk-as parganēnd. Ka pa sākūr  
bast ēstēt jvīṭ-karṭā. Ka pa giris bast estēṭ, Sōsiyans gūpt,  
aē: “aēva-karṭā”; Kavé-āṭar-bōjīṭ gūpt, ae: “Ka aētūn  
awāz sāyeṭ visāṭan ya-s res patas nē bawēṭ, jvīṭ-karṭā.”

Ka charwishn andar gōmikht este . . . jvīṭ jāma hīan-

ling of-the-water, that water will-become pure for the drink of  
animals and men at-will, just the same as before.”—

[ Note: this is a well which should be emptied six  
steps from the bottom.

There is one who thus says: “As much as is, should  
be emptied”.

This is evident from the Avesta. That happens when  
no greasy matter is commingled in it. It-is-proper if one  
will-go down, tie the corpse, come up and draw it up. It-  
is-proper if one will-tie and the-other will draw-up, And  
if it-will-break and fall back over him, note: he-is(will-be)-  
contaminated.

Rosan-Ohrmazd said: “He-will-not-be contaminated;  
for-he is doing his-allotted-work”.

The-basket is unfit-for-use; they-shall-strike up (𐬯𐬀𐬭𐬀)  
the-‘gartānā’ clean. “If it be-tied to the chain, it is-sepa-  
rated. If it be-tied with the knot: Sōsiyans said; “It is  
made-one”; Kavé-āṭar-bōjīṭ said: “If one can so untie that  
there will-be no wound on-it, it is-made-separate”.

If-greasy-matter is commingled in it(the water),

chisn, ū pa jvīt jāk rézisin. Jāma a-kār; ū zamī ī ez  
 -سوس (-سوس) bé bú awāz panjāh sāl han āwāyet.

Tā ku ez bém ī ez āw bé-barét sag namūtan kār nést.  
 Vas pas-icha har hīncha-ō sag bé numāyisn; vas pa dō  
 mart bé-barisn; vas har hīncha-ē rā tanāpōhr-ē kerpa.

Chāh chun ka khūsik bé sāyet kartan, aē: pa khūsik bé  
 kūnisn; ka aūla né nihūmbītan, né han-bārisn. Vas aēvak  
 diṭ pa nazdik farōt pātakhsā kandan.]

36. “Dātār ī-gēhān ī-ast-aūmandān, asō ! chand ōisān āw  
 ī snezār ( ) takarg, as (ān) drūj ī nasūs pa aēvakīh,—(vasta-  
 kib),—fsanjisnīh,—(riman’h),—ū āhūkīnisnīh,—(a-kārīh),—  
 (awar) frāz-rasēt?”

37. Az-as gūpt Aūhr-Mazd, (ku): “Si gām pa katār-icha-ō  
 ī chatrūsavaṭa, (har)visp (hama) ez ān, ān āw a-yōsdāsar,—  
 (ku, né pāk),—an-awar-kh<sup>v</sup>arīsn,—(ku, né āwāyet kh<sup>v</sup>artan,—

*they shall-besprinkle it with a separate jug and pour it on  
 a separate place. The jug is unfit-for-use; and the land  
 does require fifty years in-order-to-be dry again.*

*There is-no need of showing to the dog till when they-  
 will-remove from the fear of the water. Even-thereafter  
 at every besprinkling, they-will-show it to the dog; they-  
 will-remove it with two men; for each besprinkling of it  
 there will-be a ‘tanāpohr’ good-deed.*

*Since it-is-proper to-dry the-well, they will-make it  
 dry; since, it is not to-be-covered up, they will-not-fill it.  
 It is authorised to dig another in its vicinity.]—*

36. “Oh holy Creator of-the-matreal-world ! (over) how-  
 much of these waters that are of-snow and of-hail, does (the)  
 ‘drūj ī nasūs’ approach with-union,—(change)—and-infection,—  
 (contamination),—and-defilement,—(uselessness) ?”—

37. Thereupon replied Ohrmazd: “Three steps on each  
 of the four-sides: ever from that the water is impure,—(that-  
 is, not clean),—im potable,—(that-is, one ought not to-drink  
 it),—until the-removal of the corpse; off shall-they thus re-

tâ (ka) ān nasâ bé-barisnīh;—aûlâ (ān) nasâ aētūn ez âw bé-  
(ê)-barêt, pa (ān-i) khûsk zamî bê-(ê)-dahêṭ ;

38. “pas-ez nasâ bé-barisnīh, pas-ez âw bé-tachisnīh,—(ô ka hast ī viṭākht ū hast ī né viṭākht, as andar han bajisn),—  
ān âw yōsdâsar bawêṭ kâma kh<sup>v</sup>arisen ī pahaān ū vīrān, ham-  
aētūn chun pês-acha.”

39. “Dâtâr ī-gêhān ī-ast-aûmandān, asô ! chand ôisān âw  
ī frâz-tachâ as (ān) drûj ī nasûs pa aêvakīh,—(vastakīh),—ū  
fsanjisnīh,—(rīmanīh),—ū âhûkīnisnīh,—(a-kârīh),—(awar)  
frâz-rasêṭ ?”

40. Az-as gûpt Aûhr-mazd, (ku) : “Si gām ni-(kûn)-âw,—  
(ô pês),—nohô gām paṭīra-(i)-âw,—(aé han pêṭâyēnd ô pas),—ū  
sas gām ez-(har)-kôsta-ê,—(har ê hama sas gām),—

[aé : han pêṭâyēnd ku : har chis-ê bêm gerâ ku kh<sup>v</sup>aṭ chis é :  
bêm ī dūz-akh<sup>v</sup> ; chi, dūz-akh<sup>v</sup> kh<sup>v</sup>aṭ chis é ī bêm gerâ ; ]—

move those corpses from *the* water, and *they*-shall-lay-it down  
on (the) dry land ;

38. “after *the* removal of-*the*-corpses, after *the*-flowing  
of-water,—(they shall-discriminate between that which is  
melted and that which is not melted).—that water will become  
pure for *the* drink of animals and men at-will, just *the* same  
as before”.

39. “Oh holy Creator of-*the*-material-world ! (over) how-  
much of these waters that *are* running-forward, does (the)  
‘druji nasus approach with-union,—(change),—and-infection,—  
(contamination),—and-defilement,—(uselessness) ?”—

40. Thereupon replied Ohrmazd : “Three steps of *the*-  
down-current,—(to the front), nine steps of *the* water of *the*  
up-current,—(Note : *they* do declare : to *the* rear),—and six  
steps from-every (each)-side,—(in each *direction* full six  
steps),—

[Note : *they* verily declare : *the* fear of any thing is graver  
than the thing itself ; for instance *the* fear of *the* wicked  
existence ; for *the* very wicked-existence is a thing of which  
*the* fear is graver. ]—

(har)visp (hama) ez ān, ān āw a-yōsdāsar,—(ku, né pāk),—an-awar-kh<sup>v</sup>arīsn,—(ku, né āwāyeṭ kh<sup>v</sup>arṭan,—tā (ka) ān nasā bé-barīsnīh; aulā (ān) nasā aētūn ez āw bé-(é)-barēt, ū pa (ān-i) khūsk zani bé-(é)-dahēt;

41. “pas-ez nasā bé-barīsnīh, ū pas tā-si-(bār) awar-(é)-vartīsnīh, ān āw yōsdāsar bawēt, kāna kh<sup>v</sup>arīsn ī pahaān ū vīrān, ham-aētūn chun pēs-acha.”

42. “Dāṭār ī-géhān ī-ast-aūmandān, asō! chun ōisān hōm yōsdāsar hend, asō Aūh<sup>v</sup>mazd! ke nasā awar-bōrt (éstēt) ī sag bé-ṽīṭarṭ ayūp marṭōmān?”

43. “Az-as gūpt Aūh<sup>v</sup>-mazd, (ku): “Yōsdāsar hend, asō Zaratust! (chi) né hōm (ī) hūnīṭ aévakīh,—(vastakīh),—(vas) né margīh,—(a-kārīh),—

[Hast ke aētūn gūyeṭ, aē: “Nē hōm hūnisn ke aévakīh, ku, zarṭ, né ke margīh, ku, pa dō sikast éstēt] né (ke) nasā awar-bōrt,—(ku, pa zōr-barām paṭkōpt éstēt),—

ever from that the water *is* impure,—(that-*is*, not clean),—im potable,—(that-*is*, *one* ought not to-drink *it*),—until the-removal of the corpse; off shall-*they*-thus remove (that) corpse from the water and they-shall-lay-it down on (the) dry land;

41. “after *the* removal of-*the*-corpses, and after the overturn upto-three-(times), that water will-become pure for the drink of animals and men *at-will*, just *the* same as before.”

42. “*Oh* holy Creator of-*the*-material-world! How will those ‘hom’ be pure, *Oh* holy Ohrmazd! that (have) borne *the* dead-matter of dead dogs or men?”

43. Thereupon replied Ohrmazd: “*They* will-be pure, *Oh* holy Zaratuhst! (For), *the* squeezed ‘hom’ juice has no union with impurity,—(change),—(it has) no death,—(uselessness),—

[*There is one* who says thus: “*The* ‘hom’ shall not be squeezed which has had union with impurity, that-*is*, is yellow (pale); nor that which has attained to death, that-*is*, is broken into two.]—

nor (that which) has-borne *the* dead-matter,—(that-*is*, because it is pounded with *the* ‘zor-barām’);—

(bē) ān (ē) a-hū-rēt chand ebahār angūst (dōla), ōisān pa zamī bē-(ē)-dahēnd ez-andara arak ī-mān hama ez ān tā ka (ōisān) sāl-drānā bē-sachāt; (ān-ī) pas e. sāl-drānā, kāma kh<sup>v</sup>arish ī martān asōūn ham-aētūn chun pes-acha.”

[Aē ōisān sāl-drānā andarōn dāstan ez īn Awistā pētā; chi, a-dāstan ez ōisān pēta : aēvak andar diē ē.]

44. “Dātār ī-gēhān ī-ast-aūmandān, asō! ku martā ān ī rīstān tan lē-barānī, Aūhr-m zē, (vas un) ku bē-dahānī?”

45. Az-as gūpt Aūhr-mazd, (ku): “pa (ān-ī) bālest gās awar, Spitamān Zaratūst! (ī a sar ī kōp),—chun bālestān bē-dānānd sag-ī karp-kh<sup>v</sup>ar ayūp vay-ī karī -kh<sup>v</sup>ar.”

46. “Aētūn, ōi (vīnās) rā,—(ku, tā nē bawāt) ōisān Mazd-yast ān rīst bē-(ē)-bandēnd pa (ān-ī) kh<sup>v</sup>ēs pāi, ū pa (ān-ī) kh<sup>v</sup>ēs vars, pa aēyagīn ayūp pa sigīn ayūp pa savin; agar nē

(but) the unsqueezed *is impure* as-much-as four fingers,—(‘dola’),—*they* will-lay them down on *the* ground from-within *the* interior of-the house, ever from that till when *a*-year’s-length will-pass (*over*-them); and after *a*-year’s-length *they* will-be eatable at the will of holy men, even just *the* same as before.—

[Note: keeping them inside *the* house for-*a*-year’s-length *is* evident from this Avesta; for, not-keeping with them *is* evident: one in the other.]

44. “Oh holy Creator of-*the*-material-world! Where may-I-carry *the* bodies of-dead-men, Oh Ohrmazd! where may-I-lay (them)?”

45. Thereupon replied Ohrmazd: “On over (the) highest places, Oh Spitamān Zaratuhst!—(on *the* top of *the* mountain),—whence *the* corpse-devouring dog or *the* corpse-devouring bird can certainly know *it*.

46. “Then, for-his-(sin),—(that-*is*, so-that *it* may-not-be),—these Mazdyasnāns shall-fasten that dead-body by-*his*-own-feet and-by-*his*-own-hair with-iron or with-stone or with-lead; if not, *the* copse-devouring dog or *the* corpse-devouring

sag-ī karp-kh<sup>v</sup>ar ayūp vay-ī karp-kh<sup>v</sup>ar ōsān ast awar ō-āw ū-aūrvar pa-barisn frāz-rasānd

47. "Dāṭār ī-gēhān ī-ast-aūmandān, asō! agar nē bē-bandēnd, aētūn ōsān sag-ī karp-kh<sup>v</sup>ar ayūp vay-ī karp-kh<sup>v</sup>ar ōsān ast awar ō-āw ū aūrvar pa-barisn frāz-rasānd; kaṭār ōi hast tōjšn?"

48. Az-as gūpt Aūhr-maz / (ku): "Pa (ān-ī) ōi tanāpōhrī-kānh dō saṭ pa awar-zanishnā awar-zanishn asp-astar, dō saṭ Srōsa-charanām."

49. "Dāṭār ī-gēhān ī-ast-aūmandān, asō! ku martān ī ristān ast barānī, Aūhr-mazd! (vasān) ku bē-dahānī?"

50. Az-as gūpt Aūhr-mazd, (ku): "Ailā dājt ōi rā kūnēnd,—(astō-dān-ē),—awar ez-sag, awar ez-rūpīh, awar ez-gōg, an-awar-vārān ez-awar(tar) nēma ez āw ī vārān."

51. "Agar tūbānt-hend, ōsān Mazd-yastīn,—(pa jōzan),— ū agar (kh<sup>v</sup>astār hend) sigīn, agar gachīn,—(ū agar-bē-pēṭāyī-

bird may-approach with-carrying their bones on to *the* water and-*the*-trees".

47. "Oh holy Creator of-*the*-material-world! If *they*-will-not-fasten thus these, and corpse-devouring dog or corpse-devouring bird approach with-carrying their bones on to *the* water and-*the*-trees: what is his penalty?"

48. Thereupon replied Ohrmazd: "For his 'tanāpohr'-sinfulness, *he*-shall-destroy two hundred with-destruction *with-the*-horsewhip, two hundred *with-the*-Srosachrana'.

49. "Oh holy Creator of-*the*-material-world! Where may-*I*-carry *the* bones of dead men, Oh Ohrmazd! Where may-*I*-lay (them)?"

50. Thereupon replied Ohrmazd: "*They*-shall-prepare for-it a-raised-structure,—(a bone-receptacle),—away from-*the*-dog, away from-*the*-fox, away from-*the*-wolf, unapproachable-by-rain from-*the*-top(most)-side by-rain-water.

51. "If these Mazdayasnāns be-capable,—(with money),—(and) if (*they*-be desirous), *they* shall-deposit *the* bones in a-stone-structure or if in a-structure of-mortar,—(and if *they*-



nítâr hend ják),—agar túbān túkhsínitâr-(hend), (ú kirú kâr),—  
 “agar né túbāni-hend, oisān Mazd-yastān,—(chun gūpt),—  
 kh<sup>v</sup>ēs vistara, kh<sup>v</sup>ēs bālisn, rōsnih awar-var, kh<sup>v</sup>ar-sēt-  
 nikirisn, ōi awar pa-(in)-zami bē-(ē)-dahēnd.”

### HAPTŌM PARGART BŪN

1. Pōrsit̄ Zaratūst ez-Aúhr-mazd, (ku): “Aúhr-mazd,  
 minúy í awazúni, dātār í-géhān í-ast-aúmandān, asó!—

[Aê: Aúhr mazd, dātār ú asó pa kh<sup>v</sup>ānisn, awarê pa  
 sitāyisn ; ]

ka, ān marṭ rist (as) ān druj í nasús awar-dóbārēt?”

2. Az-as gūpt Aúhr-mazd, (ku): “téz pas-ez bē-viṭirisnīh,  
 Spitamān Zaratūst! (ka-s) aulā ez bōd rawēt,—(pa ják),—(as)  
 ān druj í nasús awar-dóbārēt, ez apākhtar-nēma, pa-makhs-  
 karp í aērang í frāz-smū í awāz-kūn í a-kanāra-drīm,—(ku-s  
 drīm ō drīm paṭvast êstēt),—chun (ān-í) bajā-tōm khrawstar  
 (í rīman-tōm).—

can-secure a place),—if-(they-be) diligent-with-ability (and  
 planners of work);

“if these Mazdayasnāns be not capable,—(as mentioned),—  
 they shall-lay it down on over-(this)-earth, in his own bed-  
 clothes, his own pillow, clothed-in light, beheld-by-the-sun.”

### COMMENCEMENT OF THE SEVENTH PARGARD

1. Zaratūst asked of-Ohrmazd: “Oh Ohrmazd! spirit  
 most-beneficent, holy Creator of-the-material-world!,—

[Note: The epithets ‘Ohrmazd’, ‘Dātār’, and ‘Asó’  
 are for invocation others are for praise];—

“When does the ‘druj i nasus’ rush-upon the dead men?”

2. Thereupon replied Ohrmazd: “Soon after passing-  
 away, Oh Spitamān Zaratūst! (when-he) will-go out of-con-  
 sciousness,—(on the spot),—the ‘druj i nasus’ will-rush-upon  
 (him), from-the-Northern-regions, with-the-form-of a swift fly,  
 bow-legged, with-back-protruded, having endless spots,—(that-  
 is, spot is connected with spot),—like (the) most-sin-ning,—  
 (most-contaminated),—‘khrafstras’.—

[ Aê : in andar ân zamân hamâr ka-s gân bê-sawêt, ka-s sag-é andar pâé bast êstêt; vas nasûs awar ô dôbârêt; pas ka vînêt, as zanêt.

Sag ke nasûs zanêt in : pasûs-hôrûn û vis-hôrûn û vohû-nazg û tarûna.

Sôsiyans gûpt, aê : rôkanî-cha han zanêt;  
û kûr ka-s panja awar nihêt.

Sâr gar û varâg î stiyâ û dâlman, ka-s sâya awar awa-kanêt. Ka-s awar rûy dât, vas aêtûn awar bê-sawêt; ka-s abr bût haê, vas sâya awar awa-kand haê, hat zanêt. Andar har chis han zanêt bê andar âwgîna.

Hast ke aêtûn gûyêt, aê : "Andar-icha âw nasûs né zanêt."

In chun nipist, sag sar î mart ka pa aêva-kartâkih, frâz vînêt, aê : han zanêt.

Ka-s zivandakân dast û pâé bôrit êstêt, jâk jâk bê-

[Note: Consider this *to be* at the time when-his life will-depart, when a dog is tied under his feet, the 'nasus' will-rush on to him; after when *the dog* sees *the 'nasâ'*, he will-smite *the 'nasus'*.

*The dogs* who smite *the 'nasus'* are these: 'pasûs-hôrûn', 'vis-hôrûn', 'vohunazg' and 'tarûna'.—

Sosiyans said : "The 'Rokani' too verily smites *the 'nasâ'*;—and the blind-dog when he-will-lay his paw over *the 'nasâ'*; the mountain kite, the black crow and the eagle, when-it will cast *its* shadow over *the 'nasâ'*, when-it has-given *its* look over *the 'nasâ'*; he thus goes over *the 'nasâ'* if a cloud has intervened it, if it had-cast *its* shadow over *the 'nasâ'*, it verily will-smite *the 'nasus'*. *It* verily smites *the nasus* through-*the-medium-of* everything save through the glass.

*There is one* who says: "*It* will-not-smite the 'nasus' even-in water".

This too, as *is* written: When *the* dog looks up *the* head of *the* man in contact, *it* will verily smite *the 'nasus'*.

When his hands or feet amputated in-life, and *they-*

satīṭ, ka mīrēt, vas, hama jāk, nasūs awar han dōbārēt ;  
pas, ka-s ē jāk dīṭ-as hama jāk, zaṭ bawēt.

3. “Dāṭār ī-gēhān ī-ast-aūmandān, asō ! chun ōisān (nasā) ī sag-zaṭ, gōrg-zaṭ, yaṭū-zaṭ,—(ku, yāṭūān zaṭ-ēstēt),—bēs-zaṭ,—(ku, pa bēs mōrt-ēstēt),—vēm-zaṭ,—(ku, ez kōp bē-aūpast ēstēt),—martōmān-zaṭ,—(ku, pa dāṭastān-aūmandih),—zūr-zaṭ,—(pa a-dāṭastānih),—tangih-zaṭ,—(pa āzak),—(as) pa-chand-zamān (as) ān drūj ī nasūs awar dōbārēt?”

4. Az-as gūpt Aūhr-mazd, (ku) : “ez-nazdik pas, pa (ān-ī) hān raṭih,—(ka-s gās pēs paṭas andar āyeṭ),—(as) ān drūj ī nasūs awar-dōbārēt.”—

[Aē : in pa acvarih, tā-s gās ī pēs paṭas andar āyeṭ, jāk ū kaṭa ū mart rīman nē-kūnēt ; pa awarē chis aētūn bawēt chun nasā ī sag-dīṭ. Ka-s gās ī pes paṭas andar āyeṭ, aētūn bawēt chun ka-s gān andar ān zamān bē sūt haē.]

lie in different places, when he dies, the ‘nusus’ will verily rush over them *at all the* places ; then, when-it is-seen *at* one place, it will-be smitten *in all the* places.]

3. “*Oh* holy Creator of-*the*-material-world ! “After-what-time does the ‘druj ī nasus’ rush-upon (him), such-as those (dead bodies) which *are* killed-*by-the*-dog, or killed-*by-the* wolf or killed-*by-the*-sorcerer,—(that-*is*, the-sorcerers have smitten *him*),—*or* killed-*by*-affliction,—(that-*is*, is dead owing-to affliction)—*or* killed-*over-a*-precipice,—(that-*is*, has fallen from *the* mountain),—*or* killed-*by*-men,—(that-*is*, with lawfulness),—*or* killed-*by*-violence,—(unlawfully),—*or* killed-*by*-privation,—(with poverty).—

4. Thereupon replied Ohrmazd : “Near after, in (the) other day-period,—(when the following ‘gāh’ comes on there-after),—the ‘druj ī nasus’ rushes-upon (him).”

[Note : This is with-certainty, until *the* following ‘gāh’ comes on thereafter, *it* will-not-contaminate *the* place, *the* abode and *the* man ; in other matters, *it* is just like *the* ‘nasā’ which *the*-dog *has*-seen. When *the* following ‘gāh’ comes on thereafter, *it*-happens just as if-his life had departed at the time.

Awarg gūpt, aé: "Chi han-icha chis awar né-handâzispn."

Gôgôsnasp gūpt, aé: "Han handâzispn."

Vend. VII, 5-8 = Vend. V, 27-30.

8. (contd). 'Aêṭān ôisān hast vistara ū bālisn, awar-nihūmb'.—

[Aé: é-s râ awâz âvôrêṭ ku tâ dānī, ku: sag ke vistara âwâyeṭ dāṭan katâr ].—

9. "Dāṭār ī-géhān ī-ast-aūmandān, asô! chand ôisān vistara ū bālisn (as) ān drūj ī nasūs pa-âévagīh,—(vastakīh),—ū-fsanjispn,—(rimanīh),—ū-âhūkīnispn,—(a-kārīh),—(awar frâz-rasêṭ)?"

10. Az-as gūpt Aūhr-mazd, (ku): "(ān-ī) awar-tōm ôisān vistara, (ān ī) andar-tōm awar-nihūmb,—(ê tō ī azīr ū âévak ī azpar),—(as) ān drūj ī nasūs pa âévagīh,—(vastakīh),—ū fspanjispn,—(rimanīh),—ū âhūkīnispn,—(a-kārīh),—awar frâz-rasêṭ."—

Awarg said: "Nothing whatsoever should-be thought over it."

Gogosnasp said: "One shall-verbily-consider *it*."

Vend. VII, 5-8, = Vend. V, 27-30.

8. (contd). Thus theirs are *the* carpet, *the* pillow, *the* oversheet'.—

[Note: This is quoted for this that *thou*-mayest-know: which *are the* dogs whom *they* ought to-give *the* bedding.]-

9. "Oh holy Creator of-*the*-material-world! (over) how-much of-their beddings, and-pillows does the 'druj ī nasus' approach with-union,—(change),—and-infection,—(contamination),—and-defilement,—(uselessness)?"—

10. Thereupon replied Ohrmazd: "(Over the) uppermost of-their beddings *and* (the) innermost of-oversheets,—(one fold underneath and one upper),—the 'druj ī nasus, approaches with-union,—(change),—and-infection,—(contamination),—and defilement,—(uselessness).—

[Aé: in ān hamār ke-s gīn paṭas bē-sawêṭ. Ka-s mūy ê tā awar êstêṭ, aé: jvitar nêst, tō ê ī azīr ū aévak-i azpar rīman; har chi awā ān aévakarṭa rīman.

Īn chun ez Awistā pēṭā. Būp ū bālisn ī pasma, tā ka awā akvīn aé karṭ êstêṭ, aéva-karṭa; ka awā akvīn aé nê karṭ êstêṭ, aé: jvīṭ-karṭa. Bālisn aé-chand, ka pa aévakar-ṭakīh farōṭ bast estêṭ, bālisn awā bālisn, aé: aéva-karṭa, awā band, aé: jvīṭ-karṭa; ka ō bālisn rasêṭ, aé: band pak; ka ō band rasêṭ, aé: bālisn pāk.

Īn chun pasm ī bōz, pasm ī aūstar, ū pasm ū mūy pambakīn, ka pa aévak niyām andar āvōṭṭ êstêṭ, aévakarṭa; ka vīta vīta ākht êstêṭ, ka aētūn awāz sāyêṭ staṭan yas rēs paṭas nê bawêṭ: jvīṭ-karṭa.

Hast ke aētūn gūyêṭ, aé: ān zamī awā ān gō-spend jvīṭ-karṭa ].—

[Note: Consider this *bedding to be* that on which his life departs. When a single hair remains over it, note: *it*-is not otherwise, an underfold and one upper *are* contaminated; whatever *is* made-one with it, *is* contaminated.

This *is* evident from *the* Avestā. Rich woollen carpets and pillows are contaminated so-long-as *they* are made-one together; when *they* are not made-one together, note: *they are* made-separate. When several pillows are tied down in-contact, note: *one* pillow, with *another* pillow *is* made-one; note: *a* pillow with *the* bandage *is* made-separate: when *the* 'nasus' reaches *the* pillow, note: *the* bandage *is* clean; when *it* reaches *the* bandage, note: *the* pillow *is* clean.

These, such-as *the* goat's wool, *the* camel's wool, and woollen, hairy and cotton-garments are made-one, when *they* are brought in one case; when *they* are separately drawn, *they are* made-separate, when *they* can-be so held back that *there* will-be no wound on-it.

*There* is *one* who thus says: "That *of* *the* earth with that *of* *the* animal are made-separate." ]—

11. "Dāṭār ī-gēhān ī-ast-aūmandān, asō! chun ōisān vastra yōsdāsar hend, asō Aūhr-mazd! ke nasā awar-bōrt- (ēstēt) ī sag bē-ṽitart ayūp martōmān?"

12. Az-as gūpt Aūhr-mazd, (ku): "yōsdāsar hend, asō Zaratūst! (bē) ka? aētūn;—(ku, chuu pāk bē bawēt, vas vichīr);—agar hast (ku-s) awar-rapt-(ēstēt),—(sūsar),—ayūp-(as) awar-nambīṭ-(ēstēt),—(khūn),—ayūp-(as) awar-rīt-(ēstēt), ayūp-(as) awar-ṽamīṭ-(ēstēt), aētūn ōi (vinās) rā,—(ku, tā nē bawāt),—ōisān (ke) Mazd-yast ōisān vastra frā-eh-(ē)-karī-nēnd,—(ku-s bē-bōrēnd),—bē-cha-(ē)-nikānēnd,—ku, bē-awa-kanēnd);—

[ Vastra ī a-kār īn : ān ke paṭas bē-mrēt, ān ke paṭas bē-barēnd, ān ke paṭas bē-visōpēnd, ān ke charwisn andar gōmikht-ēstēt, ān ke hīkhr-ī mōrtakān awar rasēt, ān ke dastān bawēt āwar rasēt; ān awāz nē āvōrisn. Ān ke zan-ī dastān pa mahamānīh dārēt, vas andar bē-nīhēt, ayūp-as

11. "*Oh* holy Creator of *the*-material-world! How shall those clothes be pure, *Oh* holy Ohrmazd! over which *the* 'nasā' (is)-brought of a dog or man dead?"

12. Thereupon replied Ohrmazd: "*They* will-be pure, *Oh* holy Zaratuhst! (but) when? thus!—(that-is, its explanation, as to when *they* will-be clean);—

"if *there* be (what-is)-emitted (*by-him*),—(*the* seed),—or (*is*)-wetted (*by-him*),—(*the* blood),—or (*is*)-excreted (*by-him*)—or (*is*)-vomited (*by-him*), then for-his (sin),—(that-is, so-that *it* may-not-be), those (that are) Mazdyasnāns shall-cut up,—(that-is, shall cut them),—and will-conceal those clothes,—(that-is, cast-them-off),—

[ Clothes unfit-for-use are these: that on which *one* dies, that on which *they* carry *the* dead, that on which *they*-disintegrate *the* dead, that in which greasy-matter is-commingled, that on which reaches *the* 'hīkhr' of *the* dead, that on which reaches menstruation *when* it-occurs; these shall not be brought back. That which a menstruating woman keeps 'pa mahamānīh', *the* 'nasā' is-carried.

nasâ awar rasêť, ān ke hīkhr mōrtakān awar rasêť, ān-and jāk bê-bōrisn, awarê pāk ; ān ke dastān awar rasêť, ān avāz né avōrisn, ān-and jāk bê-bōrisn, awarê pāk ; ān ke charwīsn andar gōmikht-êstêť, ān-and jāk bê-bōrisn, awarê pāk pa ‘kh-s-v-a-m-â-n-g-h-ô’, ū awarê hama a-kār. ]

13. “Agar nê hast (ku-s) awar-rapt-(êstêť),—(sûsar),—ayûp-(as) awar-nambît,—(khûn),—ayûp-(as) awar-rit-(êstêť),—ayûp-(as) awar-vānīť-(êstêť), aêťûn ôi (vinās) rā,—(ku tâ nê bawāt),—ôisān (ke) Mazd-yast (hend) ôisān vastra frâz-(ê)-sōyênd pa gō-méz.

14. “Agar hast (ku) pûstīn, si-(bār) frâz-(ê)-sōyênd pagōméz, si-(bār) pa-zamī (ô)-ham-nikānênd,—(ku, namb pāk bê ê 𐬀𐬎𐬌𐬎),—si-(bār) pa-âw frâz-(ê)-sōyênd, si māh, awar-(ê)-bōdênd pa-rōchan awar mān.—

[ Aê : ka-s mūy ê-tā awar, aêťûn bawêť chun taťa. ]—

under it, or *the* ‘nasâ’ comes over it, and on which *the* ‘hīkhr’ of *the* dead comes up: that-much portion shall-be-cut, *the* rest is pure; that on which menstruation *has* come, shall not-be-brought back, that-much portion shall-be cut, *the* rest is pure; that in which greasy-matter is commingled, that-much portion shall-be cut, *the* rest will be clean by *the* ‘khsvas-māonhō’-process and *the* entire remaining-portion will-be unfit for use. ]

13. “If *there* be *nothing* (that is)-emitted (*by-him*),—(*the* seed), or (*is*)-wetted (*by-him*),—(*the* blood), or (*is*)-excreted (*by-him*), or (*is*)-vomited (*by-him*), then for-his (sin),—(*that-is*, so-that *it* may-not-be),—they that are Mazdyasnāns shall-clean these clothes with bull’s-urine.

14. “If *it*-be of-leather, *they*-shall-clean *it* three-(times) with-*the*-bull’s-urine, rub *it* three-(times) with-*the*-earth,—(*that-is*, *they*-shall-remove *the* moisture entirely),—clean *it* three-(times) with-*the*-water, and *they*-shall-expose-*it* for-three-months over-*the*-window of-*the*-house.

[ Note: If *there* be a single hair on it, *it* is just like woven cloth. ]—

15. “Agar hast (ku) taṭa, sas-(bār) frāz-(ē)-sōyēnd pa-gō-mēz, sas-(bār) pa-zamī (ō)-ham-nikānēnd,—(ku-s namb pāk bē ē 𐬀𐬎𐬌𐬎),—sas-(bār) pa-āw frāz-(ē)-sōyēnd, sas mäh, awar-(ē)-bōdēnd pa-rōchan awar mān.

16. “Ardvi(sūr) nām āw, Spitamān Zaratūst! ān (ān) ī men āw yōs-dāsrinēt,—(ku, pāk dārēt);—ān (ān) ī gōsnān sūsar,—(ka nē awā khūn, aē: bē-āyet, aē: pa rās ī ōi tā bē-āyet); ān (ān) ī māṭakān gawr,—(ka bār diṭ awūstan bawēt, aē: pa rās ī ōi);—ān (ān) ī māṭakān pēm,”—(ka and chand āwāyet chun āyet, aē: pa rās ī ōi).—

Vend. VII 17–22 = Vend. V, 57–62.

23. “Dātār ī-gēhān ī-ast-aūmandān, asō! chun ōisān martān yōsdā-sar hend, asō Aūhr-mazd! ke nasā frāz-kh<sup>v</sup>art, sag bē-ṽart ayūp martōmān?”

24. Az-as gūpt Aūhr-mazd, (ku): “a-yōsdāsar hend, asō Zaratūst! ōisān-icha martān garīsta-karīnīsn (hend),—

15. “If it-be woven-cloth, *they*-shall-clean *it* six-(times) with-*the*-bull’s-urine, rub *it* six-(times) with-*the*-earth,—(that-*is*, *they* shall-remove *the* moisture entirely),—clean *it* six-(times) with-*the*-water and expose-*it* for-six-months over-*the*-window of-*the*-house.

16. “*There is the Water* named ‘Ardvi-(sūr)’, Oh Spitamān Zaratūst! that water of-mine purifies,—(that-*is*, keeps clean),—(that) she *purifies* (the) seed of-males,—(when not with blood does *it* come out, note: *it is* owing-to her that *it* comes-out); (that) she *purifies the* wombs-of-females,—(when a woman will-be pregnant again, note: *it will be* owing-to her; (that) she purifies (the) milk of-females,”—(when *it* will-come as much as requisite, note: *it is* owing-to her).—

Vend. VII, 17–22 = Vend. V, 57–62.

23. “*Oh* holy Creator of-*the*-material-world! How will those men be clean, *Oh* holy Ohrmazd! who have-partaken *the* dead-matter of-a-dog or m n dead?”

24. Thereupon replied Ohrmazd: “*They* will-be unclean, *Oh* holy Zaratūst! and-these men (will-be) *fit-for-cutting-their* abode,—



[Awarg gūpt. aé : "garīsta sān be kanīsn."]—

ū dél-karīnīsn (hend); ōisān-īcha martān spēt-dōīsar ez chasīm bē-barīsn; ōisān srōb (vināskārān) awar,—(pa ōisān srōb vināskārān),—(asān) ān drūj ī nasūs awar-dōbārēt;—

[hast ke srōb mōrtākān gūyēt;]—

a-yōsdāsar pas bawēnd tā-ō-hama ū hama-rōbisnīh."—

[Īn ez Awistā pētā. Ān bawēt ka-s nasā pa vināskārīh gūt-ēstēt; rīman, marg-arzān; vas sōē nēst; pa īn nīrang, ez pēs pētā, bē awa-zanīsn. Ka-s pa a-vināsīh gūt-ēstēt, as sōē hast, vasān pa kūtak var gō-méz han dahīsn.]

25. "Dātār ī-gēhān ī-ast-aūmandān, asō ! chun ōisān mart yōsdāsar hend, asō Aūhr-mazd ! nasā awā gūhīh,—(awa rīmanīh),—ō-āwān ayūp ō-ātasān, (ān ī) a-yōsdārīhā frāz-bōrt (vināskārīhā)?"

26. Az-as gūpt Aūhr-mazd, (ku) : "a-yōsdāsar hend asō Zaratūst !—

[Awarg said : "Thēir abode shall-be-dug out." ]—

and are fit-for-cutting their-hearts; and-these men bear-down the white (sclerotic) from-the-eye; the 'druj ī nasus' will-rush-over (them), over the nails (of-the-sinners),—(by these sinners' nails);—

[There is one who says : "The nails of the dead;"]—

they-will-be unclean thereafter upto-eternity and eternal-progress."—

[This is evident from the Avestā. That happens when-he has devoured the dead-matter with sinfulness; he is contaminated and a sinner deserving-death; there is-no purification for him. He-shall-be-killed according-to this aphorism, evident from above. If-he has-devoured it without sinfulness; there is a purification for him; they shall verily give him bull's-urine with pounded ashes.]

25. "Oh holy Creator of-the-material-world ! How will those men be clean, Oh holy Ohrmazd ! who have with-uncleanliness,—(with-sinfulness),—brought the 'nasā' with-filth to-the-waters or to-the-fires?"

26. Thereupon replied Ohrmazd : "They-will-be unclean, Oh holy Zaratuhst !

[Aê: in nasâ ân hamâr î staṭan râ rīman han bawêṭ, marg-arzân nê-bawêṭ; aê: chi-s pas bê ô âw û âtas barêṭ, rīman û marg-arzân; vas sôê nêst. Ka fra-ṭôm marg-arzân han bawêṭ, pas rīman bawêṭ, pa aûskârisn ku-s sôê nêst.

Hast ke aêṭûn gûyêṭ, aê: “ke nasâ ô âw û âtas barêṭ, har chun barêṭ, marg-arzân bawêṭ, rīman; vas sôê nêst.”

Hast ke aêṭûn gûyêṭ, aê: pa nasâ, har chun marg-arzân bawêṭ, rīman; vas sôê nêst. ]—

“ôisân-(icha) tanand madag-acha ayîyârîh-dahisn-tar bawênd, ke nasâ-karîn (hend), (ku), darvand (hend);—(awâz ôi ke nasâ pa vinâskârih gûṭ êstêṭ);—

“ôisân khûsk a-vâstar (sahm) ayîyâr-dahisn-tar bawênd, ke nasâ-karîn î darvand (hend);—(awâz ôi ke nasâ pa vinâskârih gûṭ-êstêṭ);—

27. “ôisân zamestân î devân-dât î gô-(spend)-zan î zôpr-

[Note: Consider this ‘nasâ’ to be that by seizing which *one* will become contaminated, *he* will-not-be a sinner deserving-death; for, *if* he then carries it unto *the* water and *the* fire, *he will-be* contaminated and deserving-death; *ther-* is-no purification for him. If first he verily becomes deserving-death then *he* will-be-contaminated, with the thought that he has no purification.

*There* is *one* who thus says: “*He* who carries *the* ‘nasâ’ to *the* water and *the* fire, howsoever *he* carries *it*, *he* will be deserving-death *and* contaminated; *there* is-no purification for him.”

*There* is *one* who thus says: “Howsoever *one* will be deserving-death, owing-to *the* ‘nasâ’ *he-will-be-contaminated*; *there* is-no purification for him.”]—

“(and)-they, who (are) *the* ‘nasâ’-cutters,—(that-is, are wicked),—will-be *the-most-helpful to-the*-spider and-*the*-locust;—(again he who has devoured *the* ‘nasâ’ with sinfulness);—

“they, who (are) the wicked ‘nasâ’-cutters, will-be-*the-most-helpful* to drought *and* absence of pasture,—(terror);—(again he who has devoured *the* ‘nasâ’ with sinfulness);—

27. “they who (are) *the* wicked ‘nasâ’-cutters, will-be *the-*

vapr ī awar-aūstāw-gar,—(ku, kasān anāyih az-as),—ī gva-khrū,—(ku, rēs kūnēt),—ī vaṭa,—(ku, chis-é vaṭ),—ī dūs-dā,—(ku, pa awārūnih dāt éstēt),—ayiyār-dahisn-tar bawēnd, ke nasā-karīn ī darvand (hend);—(awāz ōi rīman ke nasā pa vināskārīh gūt éstēt);—

ōisān srōb (vināskārān) awar,—(pa ān ī ōisān srōb ī vināskārān),—(as-ān) ān druj ī nasūs awar-dōbārēt;—

[Hast ke srōb ī mōrtakān gūyēt.]—

a-yōsdāsar pas bawēnd tā-ō-hama ū hama-rōbisnih.”

28. “Dāṭār ī-géhān ī-ast-aūmandān, asō! chun ōisān aēsam yōsdāsar hend, asō Aūhr-mazd! ke nasā awar-bōrt- (éstēt) ī sag bé-viṭart ayūp marṭōmān?”

29. Az-as gūpt Aūhr-mazd, (ku): “yōsdāsar hend, asō Zaratūst! (bè) ka? aētūn :—(ku, chun pāk be-bawēt?)—

“agar ān nasūs an-awar-zāṭ ī sag ī karp-kh<sup>v</sup>ar ayūp vay ī karp-kh<sup>v</sup>ar, vitīst-drānā,—(dūra),—ka khūsik (aēsam), frāz-

most-helpful to winter produced-by-the-devs, which kills-*the* (beneficent)-animal, which is of-deep-snow, *the*-punisher,—(that-is,—*there is harm to persons therefrom*),—cruel,—(that-is, *it inflicts wound*)—wicked,—(that-is, *it is a bad thing*)—of-vile-product,—(that-is, *it is produced with impiety*),—(again he, *the contaminated man who has devoured the ‘nasā’ with sinfulness*);—

the ‘druj ī nasus’ will rush over (them), over their, (the sinners’) nails,—(by these, the sinners’, nails.)—

[*There is one who says: “The nails of the dead.”*]—

they will-be unclean thereafter upto-eternity and-eternal progress.”

28. “*Oh holy Creator of-the-material-world! How will those ‘aesams’ be clean, Oh holy Ohrmazd! over which (is) brought the ‘nasā’ of a dog or m n dead?*”

29. Thereupon replied Ohrmazd: *They will-be clean, Oh holy Zaratuhst! (but) when? thus :—(that-is, how will-it-be clean)?—*

“if the nasus *be* un-smitten by *the* corpse-devouring dog or *the* corpse-devouring bird, *they will-lay-down, on any of the*

aératn-dránâ ka kh<sup>v</sup>it; pa-in zamí bê-(é)-dahénd, pa kaṭâr-ach-ê chatrûsvaṭa, (vas) aévak-bâr âw awar-(é)-hinchénd,—(pa sâl sar),—aêtûn yôsdâsar,—(ku, pâk).—

30. “Agar ân nasûs awar-zaṭ ī sag ī karp-kh<sup>v</sup>ar ayûp vay ī karp-kh<sup>v</sup>ar, frâz-aératn-dránâ,—(dûra),—ka khûsk (aêsam), frâz-bâzâ-dránâ ka kh<sup>v</sup>it; pa in zamí bê-(é)-dahénd, pa kaṭâr-ach-ê chatrûsvaṭa, (vas) aévak-bâr âw awar-(é)-hinchénd,—(pa sâl sar),—aêtûn yôsdâsar.

31. “Aêtûn (ka) khûsk aêsam,—(vas né hamâr),—aêtûn (ka) kh<sup>v</sup>it,—(ân bawêt ka zaṭ-éstêt),—

aêtûn (ka) sakht, aêtûn (ka) narim; pa in zamí bê-(é)-dahénd, pa kaṭâr-ach-ê chatrûsvaṭa; (vas) aévak-bâr âw awar-(é) khsinchénd,—(pa sâl sar),—aêtûn yôsdâsar.”—

[Aé: ka-s aêtûn bê-sôst, pas-icha pa kâr ī âw û âtas akar-icha né sayeṭ.

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four-sides on-this earth, of-*a*-span's-length,—(distance),—when (*the* ‘aesams’ *be*) dry, of-*an*-ell's-length when moist; *they*-will-sprinkle water over (them) once;—(at *the* end of the year),—thus *they-will-be* pure,—(that-*is*, clean).—

30. “If the ‘nasus’ is-smitten by *the* corpse-devouring dog or *the* corpse-devouring bird, *they* will-lay-down on any of *the* four sides on-this earth, at-*an*-ell's-length,—(distance),—if (the ‘aesams’ *be*) dry, at-an-arm's-length if moist;—*they*-will-sprinkle water over (them) once,—(at *the* end of *the* year);—thus *they will-be* pure.

31. “*They*-will-lay-down, on any of-*the* four-sides on-this earth, this-much (if) *the*-‘aesams’ *be* dry,—(of-it *there* is-no reckoning),—this-much (if) moist,—(that-*is the case* when *the* ‘nasus’ is smitten),—this-much (if) hard, this-much (if) soft; *they*-will-sprinkle water over (them) once,—(at *the* end of *the* year),—thus *they will be* pure.”—

[Note; When-*they* will-be thus cleaned, even-then *they*-will-be never fit for *the* use of water and fire.

Māh-Aûhr-mazd gûpt, aê : “pa kâr ī 𐬨𐬀𐬎𐬎𐬀 sâyet.”

Parik gûpt, aê : “pa awazâr ī yazisn akar-icha nê-sâyet.”

Dâr-ī stawr jvīt-karṭa ; ān-ī khûrt aêtûn bawêt chun zâz û mûrâ. Ku pa aêvak faroṭ bast êstêt, ān-ich ī stawr aêva-karṭa.]—

32. “Dâtâr ī-géhân ī-ast-aûnandân, asô ! chun ôisân jav vâstar yôsdâsar hend, asô Aûhr-mazd ! ke nasâ awar-bôrṭ- (êstêt) ī sag bê-viṭarṭ ayûp martômân ?”

33. Az-as gûpt Aûhr-mazd, (ku) : “yôsdâsar hend, asô Zaratûst ! (bê) ka ? aêtûn :—(ku chun pâk bê-bawêt ?)—

“agar ān nasus un-awar-zaṭ ī sag ī karp-kh<sup>v</sup>ar ayûp vay ī karp-kh<sup>v</sup>ar, frâz-aêratn-drânâ,—(dûra),—ka khûsk jav, û frâz-bâzâ-drânâ ka kh<sup>v</sup>it ; pa īn zamī bê-(ê)-dahênd, pa katâr-ach-ê chatrûsvaṭa, (vas) aêvak-bâr âw awar-(ê)-khsinchênd,—(pa sâl sar),—aêtûn yôsdâsar ;

Māh-Ohrmazd said : *They-are-fit for the use of hail.*”

Parik said : “*They-will-never be-fit as the ‘âlât’ of the ‘yazisn’.*”

*A big log of wood is made separate ; the small piece of wood is just like ‘zâz’ and ‘mûrâ’. Even-the big log is made-one when it is tied down to a piece.]*

32. “*Oh holy Creator of-the-material-world ! How will the corn and-pasture be clean, Oh holy Ohrmazd ! over which (is) the ‘nasâ’ of a-dog or m n dead ?*”

33. Thereupon replied Ohrmazd : “*They-will-be clean, Oh holy Zaratûst ; (but) when ? thus :—(that-is how will-it-be clean ?)—*

*“if the ‘nasus’ be un-smitten by the corpse-devouring dog or the corpse-devouring bird, they-will-lay-down on any of the four-sides on this earth, at-an-ell’s-length,—(distance),—if the (corn) be dry, at-a-forearm’s-length if moist ; they-will-sprinkle water over (them) once,—at the end of the year),—thus they will be pure ;*

34. “agar ān nasūs awar-zaṭ ī sag ī karp-kh<sup>v</sup>ar ayūp vay ī karp-kh<sup>v</sup>ar, frāz-bāzā-drānā,—(dūra),—ka khūska (jāv), ū jvīt-ê-drānā ka kh<sup>v</sup>it; pa īn zamī bē-(ê)-dahēnd, pa kaṭār-ach-ê chatrūsvata, (vas) aēvak-bār āw awar-(ê)-khsīnchnd,—(pa sāl sar),—aētūn yōsdāsar.

35. “Aētūn (ka) khūska jāv,—(vas nē hamār),—aētūn (ka) kh<sup>v</sup>it,—(ān bawēt ka darūt ēstēt),—aētūn (ka) kest, aētūn (ka) nē kest, aētūn (ka) farkhūnast, aētūn (ka) nē farkhūnast, aētūn (ka) bakht, aētūn (ka) nē bakht, aētūn (ka) ārṭ, aētūn (ka) nē ārṭ, aētūn (ka) srest jāv,—(vas nē hamār),—pa īn zamī bē-(ê)-dahēnd, kaṭār-ach-ê chatrūsvata, (vas) aēvak-bār āw awar khsīnchēnd,—(pa sāl sar)—aētūn yōsdāsar.”

[Aē: ka pa ham āw frāz sresta, aē: sāyet. Gyāh, andar sāl, bē pa nikirīn, ō stōrān nē pāṭakhsā dātan. Ka-s awar ēstēt, pāṭakhsā ka awāz nē dārēt. Aē: ka aētūn bē

34. “if the ‘nusus’ be smitten by *the* corpse-devouring dog or *the* corpse-devouring bird, *they*-will-lay-down on any *of the* four-sides on this earth, *at-a-forearm’s-length*,—(distance),—if *the* (corn) be dry, *at-an-arm’s-length* if moist; *they*-will-sprinkle water over (them) once,—(at end of *the* the year),—thus *they will be* pure.

35. “*They*-will-lay-down, on any *of-the-four-sides* on-this earth, this-much (if) *the* corn be dry,—(of-it there is no reckoning)—this-much (if) moist,—(that is the case when it is reaped),—this-much (if) sown, this-much (if) not-sown, this-much (if) reaped, this-much (if) not-reaped, this-much (if) thrashed, this-much (if) not-thrashed, this-much (if) ground, this-much (if) not-ground, this-much (if) the-corn is-kneaded,—(of-it there is no reckoning),—*they* will-sprinkle water over (them) once,—(at the end of *the* year)—thus *they will-be* pure.”

[Note: If *the* corn is kneaded together with water, *it* is-proper. *It* is not proper to-give grass to *the* cattle, without examination, within a year. If it be over *them*, *it* is proper if *they* will-not-withold *it*. Note: when thus

sōst, pas-icha, pa yazisn ī Yazdān a-kar-icha né sāyeṭ.

Awarg gūpt, aē: "Véhān-icha kem kh<sup>v</sup>arism."

Bar ī pazāwt éstētē aētūn bawēt chun ān ī andar 𐬨𐬀; ān ī né pazāwt éstētē, ka-s awar rasētē, ē cha han-icha nēst.

Awarg gūpt, aē: "vāṭrang pazāwisn hama awā hast jav, pāk jvīṭ-karṭa; ka awā gyāh, aē: aēva-karṭa; gyāh pa chis ī kh<sup>v</sup>ēs, aēva-karṭa.

Ka andar 𐬨𐬀 awist éstētē. aēva-karṭa. Ka 𐬨𐬀 𐬨𐬀 frāz vīzīṭ-éstētē, ka aētūn awāz sāyeṭ staṭan, ya-s rēs paṭas né bawēt, jvīṭ-karṭa.

Rōsana gūpt, aē: ka pa varag rēs né bawēt jvīṭ-karṭa.

Īn chun anār, khōrmā aēva-karṭa; īn chun 𐬨𐬀 (gauz), vātām jvīṭ-karṭa.

Har chis ē sōē hast, bé gōst, pēm, ū ātrōstar ū 𐬨𐬀 (gél).

Hast ke aētūn gūyēt, aē: "Atrōstar ō dār handāzism, (sar) gél ō vāstar."

cleaned, even-then *it* is never fit for *the* yazisn of 'Yazdān'.

Awarg said: "The faithful shall-eat *the-least of it*."

Fruit which is ripened is just like that which *is* in 𐬨𐬀; that-which is not ripened, when-it will become ripe, that-too is-not otherwise.

Awarg said; "If cucumber ripens entirely with corn, *it is* clean and made-separate; if with grass, note: *it is* made-one; grass *is* made-one in *its* own substance.

When fruit is hung in a 𐬨𐬀, *it is* made-one. When it is hung up in bundles, if they can so take it off that *there* will be no wound on-it, *it is* made-separate.

Rosana said: "If *there* will-be no wound over the leaf, *it is* made-separate."

Fruit such-as these: pomegranate and date are made-one; such as walnut and almond are made-separate.

*There* is purification for every thing but meat, milk, ashes and clay.

*There* is one who thus says: "Ashes shall-be-considered as-identical with wood and clay to be *the same as* pasture."] ]

36. "Dāṭār t-gēhān t-ast-aūmandān, asō! ka ōisān ke Mazd-yast pa-bazeskih frāz-vazēnd, pa-kaṭār pēs āzmāyisn, pa-Mazd-yastān ayūp dēv-yasnān?"

37. Az-as gūpt Aūhr-mazd, (ku): "Pa dēv-yasnān pēs é āzmāyisn chun pa Mazd-yastān, Ka fra-ṭōm dēv-yasn karinēt, bé ān mirāt, ka daṭṭigar dēv-yasn karinēt, bé ān mirāt, ka saṭṭigar dēv-yasn karinēt, bé ān mirāt, an-āzmūṭa zī ān tā-ō-hama ū hama-rōbisnīh.

38. "Ma-cha pas Mazd-yast pa-bé-āzmāyisnīh bé-āzmāyisn; ma-cha karinēnd Mazd-yast, ma-cha pa-karinīsn rēsānd.

"Agar, pas, Mazd-yast pa-bé-āzmāyisnīh bé-āzmāyisn, agar karinēnd Mazd-yast, agar pa-karinīsn rēsānd, bé (ān) ī ōi rēs-icha awar-rēs tōjēt pa bōṭō-varst tōjisn.

39. "Ka fra-ṭōm dev-yasn karināt. bé ān āyāt, ka daṭṭigar dēv-yasn :karināt, bé ān āyāt, ka saṭṭigar dēv-yasn karināt, bé ān āyāt, āzmūṭa ān tā-ō-hama-rōbisnīh.

36. "Oh holy Creator of *the*-material-world! If they that *are* Mazd-yasnāns will-proceed for-healing, whom shall-*they*-treat first: Mazdyasnāns or Dēvyasnāns?"

37. Thereupon replied Ohrmazd: "*They*-shall first treat *the* Dēvyasnāns *rather* than *the* Mazdyasnāns. If *he* first operates-*on a*-dēvyasn *with-the-knife*, he dies, if *he*-operates-*on the* second dēvyasn, he dies, if *he* operates-*on the* third dēvyasn, he dies: inexperienced *is* he, verily upto eternity and eternal-progress.

38. "And let *him* not *thereafter* treat *the* Mazdyasnāns, with-treatment; and let *him* not operate-*on the* Mazd-yasnāns,—and let *him* not wound by-operation.

"If, *thereafter*, *they*-will-treat *the* Mazdyasnāns with-treatment, if *they*-will-operate-*on the* Mazdyasnāns, if *they*-will-wound by-operation, *he*-shall-atone for-the-wound of-him wounded with *the* atonement *of-the*-bōṭōvarst sin.

39. "If *he*-will-operate-*on the* first 'dēvyasn', he recovers, if *he*-will-operate-*on the* second 'dēvyasn', he recovers, if *he*-will-operate *on the* third 'dēvyasn', he recovers: he *is* experienced upto-eternity and-eternal-progress.



40. "Pa-kâma, pas, Mazd-yast, pa bê-âzmâyisnñh bê-(ê)-âzmâyênd ; pa-kâma ê karínênd Mazd-yast ; pa-kâma karínisn ê bêszazênd.

41. "Âsravan bêszazínêť, (as) ez-dahmân bê âfrín;—

[aé: 'asô bâs'; vas kh<sup>v</sup>âsta paťmân nê hamâr.

Hast ke aêťún gúyêť, aé: "ân bawêť ka-s si hazâr stír nêst.]-mân mân-pať bêszazínêť, (as paťa) ni-tôm stôr arj; vis vis-pať bêszazínêť, (as) mîyâna stor arj; zand zand-pať bêszazínêť, (as) 'aghrâi' stôr arj; dah dahyú-pať besazinet, (as) vâs chahâr ayújisn arj,—(bisaspa);

[aé: hapt stír arjêť; aé: magúpaťân magúpať har chis kúnêť, aê: acťún.]-

42. "Ka fra-ťôm mân-patân mân-pať nâirik bêszazínêť, (as) khar dênúťa arj; vis vis-pať nâirik bêszazínêť, (as) gâv dênúťa arj; zand zand-pať nâirik bêszazínêť, (as) asp dênúťa arj; dah

40. "At-will, thereafter, let-them-treat the Mazdyasnâns with-treatment; at-will let-them-operate-on the Mazdyasnâns; at-will let-them-heal by-operation.

41. "One may-heal an 'âsravan': (him) with-a-good blessing;

[Note: *in return of the blessing*: 'mayest-thou be holy'; *there is no reckoning of it in measure of wealth.*

*There is one who thus says*: "That is the case when he has-not 3000 stirs.]-

"one may-heal the house house-lord: (his fee is) the value of the smallest cattle; one may-heal the street's street-chieftain: (his fee is) the value of a medium-sized cattle; one may-heal the village village-lord: (his fee is) the value of a large cattle; one may-heal the country's country-lord, (his fee is) the value of a four-yoked chariot,—(having-two-horses);

[Note: *it is-worth seven stirs*; Note: *whatever he-shall-do for the Magúpatân magúpat will be rewarded thus.*]-

42. "If he-shall-heal first the wife of the house house-lord, (his fee is) the value of a she-ass; he-shall-heal the wife of the street street-lord: (his fee is) the value of a cow; he-shall-heal the wife of the village village-lord: (his fee is) the value of a

dahyū-paṭ besazīnēt, (as) aūstra dēnūṭa arj;

43. "Viš viš-paṭ bēszazīnēt, (as) 'aghrāi' stōr arj; aghrāi stōr bēszazīnēt, (as) miyāna stōr arj; miyāna stōr bēszazīnēt, (as) nī-tōm stōr arj; nī-tōm stōr bēszazīnēt, (as) anūmayē arj; anūmayē bēszazīnēt, (as) gōst kh'varisn arj, (pasn).—

[Aē: mazd ī bazeskān aētar gūyēt; pa chahār-dah gūyēt ī pa Ratustāit, ī har ān dō jāk aē-tōm gūyēt: 'nvikayêhê'.

Har ān ī jvītar gūyēt as har ān ī pa chahār-dah. Ān ī a-vināsihā, dast har dō rā āzmāyisn: rāstih rā, sawōkīh rā; ān ī pa vināskārih, as aēvāj, aē rāstih rā āzmāyisn:

'stavanō vā puīti pāidhē daēva-yasnē vā'.

Aē: hama ān ī pas kār.

Hast ke aētūm gūyēt aē: āzmūṭa ē an-āzmūṭa hau bawēt; an-āzmūṭa āzmūṭa nē-bawēt.]

mare; *he*-shall-heal *the* wife of *the* country country-lord: (his *fee*-is) *the* value of *a* she-camel.

43. "*He*-shall-heal *the* son of *the*-street-lord: (his *fee* is) *the* value of *a* large cattle; *he*-shall-heal *a*-large cattle: (his *fee* is) *the* value of *a* medium-sized cattle; *he*-shall-heal *a* medium-sized cattle: (his *fee* is) *the* value of *the*-smallest animal; *he*-shall-heal *the*-smallest animal: (his *fee* is) *the* value of *a* sheep; *he*-shall-heal *a* sheep: *the* value of meat food (is his *fee*).—

[Note: *They*-mention *the* fees of *the* healers here; *they*-mention for fourteen as in Ratustāit, in both these places *they*-mention identically:

(Av.) 'Of-two-evidences'. Whichever mentions otherwise, whichever *is* contained in *the* fourteen.

*In* the case of *an*-unsinful-patient, *the* hands of *the* healer shall-be-tested for both: for precision *and* for lightness; *in* the case of sinfulness of *the* patient he shall-be-tested only for precision.

(Av.) 'Of-the faithful or *a*-dēv-yasn freed from sin'.

Note: All this *is* work after *passing* *the* test.

*There* is *one* who thus says: "One tested does become rejected; *but* *the* rejected will-not-become accepted."

44. “Ka vas-bêszinîtar (ô)-ham-rasând, Spitamân Zaratušt! (ke) pa-kârt-bêszinêţ,—(ku, 𐬒𐬀𐬎𐬌 bôrêţ),—(ke) pa-aurvar-bêszinêţ,—(ku, dârû dahêţ).—(ke) pa-mânsraspend-bêszinêţ,—(ku, awsûn kûnêţ),—

[‘tem athra hanjasâonti yaţ mâthrem-spen tem-baêsazem’ ôi aêtâr ô-ham-rasênd ke pa-mânsraspend bêszinêţ],—chi, ân hast î ez-bêszinîtarân bêszinîtar-tôm ke pa mânsraspend-bêszinîtar,—(î vêh nê-kûnêţ, vatar-icha nê kûnêţ)—ke mart î asô ez aûrûswar bêszinêţ,—(ku, awsûn kûnêţ).”—

45. “Dâtâr î-gêhân î-ast-aûmandân, asô! chand drânâ zamân (ku) satêţ martôm rist pa-zamî bê-dât-(êstêţ) rôsanîh awar-var kh<sup>v</sup>ar(sêţ)-nikîrîsn zamî bawênd (pâk)?”

46. Az-as gûpt Aûhr-mazd, (ku): “sâl-drânâ, asô Zaratušt! (ku) satêţ martôm rist pa-zamî bê-dât-(êstêţ) rôsanîh awar-var kh<sup>v</sup>ar(sêţ)-nikîrîsn zamî bawênd (pâk).”—

44. “When many healers may-come-together, *Oh* Spitamân Zaratušt! *he* (who) heals with *the*-knife,—(that-*is*, cuts with the scalpel),—*he* (who) heals with *the*-herbs,—(that-*is*, gives medicine),—*he* (who) heals with *the*-beneficent-‘mânthra,—(that-*is*, prepares charms),—

[ (Av.) (Pah)-‘Hither do-they-concourse to him who *is* a healer with *the* beneficent-‘mânthra’ ]—“for, he is of healers *the*-most-healing who *is* *the* healer with *the*-(beneficent)-‘mânthra’—(who may-not-do good, *yet* does-not-do any harm also),—who heals from *the* ‘orûswar’ of *the* holy man,—(that-*is*, prepares charms).—

45. “*Oh* holy Creator of *the*-material! *at* what length of time do *the* lands become (clean), (where) lie men dead that (are) consigned to-*the*-ground enveloped-in light, exposed-to-sun-(light)?”

46. Thereupon replied Ohrmazd: “*After* a-year’s-length, *Oh* holy Zaratušt! *the* lands become (clean), (where) lie men dead *that* (are) consigned to-*the*-ground enveloped-in light, exposed-to-sun-(light).”—

[Aê: in zamî-ch ân hamâr ke-s paŧas bê-visôpênd; sâl-drânâ nê-kanisn û nê kârisn; vas âw awar nê-hêlisn. Har ke visôpêt, martŧ ê ayûp sag ê, pa har chi visôpêt, dâr-ê ayûp sig-ê, har chum visôpêt, pa vinâskârîh a-vinâsîh, and-chand visôpêt, ham-bûn-icha pa visôpt dârisn. Ka-s zivandakân dast û pâ bôrîŧ-êstêt, jâk jâk bê satêt, ka môrŧ, ka-s jâk-ê visôpêt, as hama jâk visôptan râ, zamî rîman han kûnêt; ka âno bê visôpt, bê han-icha jâk-ê barêt, ân jâk visôptan râ zamî rîman nê-kûnêt.]

47. "Dâtâr î-gêhân î-ast-aûmandân, asô! chand drâna zamân satêt martôm rist andar-zamî nikân, havand zamî bawênd, (pâk)?"—

48. Az-as gûpt Aûhr-mazd, (ku): "Pas-(ez) panjâh sâl, Spitamân Zarâtûst! (ku) satîŧ martôm rist andar (în) zamî nikân, havand zamî bawênd (pâk)."—

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[Note: Consider even these lands *to be* those whereon *they*-disintegrate it; *they* shall neither plough nor sow for a-year's length: nor shall-*they*-sprinkle water over *them*. Whoever disintegrates a man or a dog, with whatever *they*-disintegrate, a-piece-of-wood or a-stone, howsoever, *they*-disintegrate, with sinfulness or without-sin, as-much as is-disintegrated, shall be taken as quite disintegrated. When-one's hands and feet are amputated in-life *and* lie in various places, when he is dead, when *they* disintegrate his *dead body* at one place, they do make *the* lands contaminated, owing-to disintegrating *at* all the places; when *it is* disintegrated there, *if they* carry it even to another place, it does not contaminate that land for disintegrating *it* there.]—

47. "Oh holy Creator of-*the*-material-world! *at* what length of time do *the* lands become what-they-were,—(clean),—*wherein* lie men dead buried in *the* earth?"

48. Thereupon replied Ohrmazd: "After fifty years, Oh Spitamân Zarâtuhst! *the* lands become what-they-were,—(clean),—(wherein) lie men dead buried in (this) earth."—

[ Aê : ka andar tōw-ê rûy-in nihâta, pa jâk aulâ âvôrêṭ, vas pas panjâh sâl ban awâyeṭ, tâ kh<sup>h</sup>ar(sêṭ)-nikirîsn kûnêṭ, as-ach han-icha hamâr nêst ; vas pas sag bê-namâyîsn ; vas kâr pa dô marṭ awar kûnîsn.]

49. “Dâṭâr ī-gêhân ī-ast-aûmandân, asô ! chand drâna zamân (ku) satîṭ marṭôm rist andar dēzân bê-dâṭ-(êstêṭ) havand zamî bawênd (pâk) ?”—

50. Az-as gûpt Aûhr-mazd, (ku) : “nê kanû pês ez-ân, Spîtamân Zaratûst !—(as panjâh sâl andar êstêṭ),—(tâ) ka ô-khâkîh gômîkhtêṭ ;—

[ Aê : andar panjâh sâl, ez pas pêṭâ ; ôi khâk bê bûṭ, ez in jâk pêṭâ, aêvak andar dît ê. ]—

“Hâchî, Spîtamân Zaratûst ! kaṭâr-ach-ê ī ahû-ī ast-aûmand, ô ôîsân dēzân bê-kanîsnîh.

51. “Ke (ân ô) men, ez-ôîsan dēzân ân-and masâ bê kanêṭ chand ôi tan hast, patîṭîhâ ôi minîsu hast (ô) patîṭîhâ gûbîsn, patîṭîhâ kûnîsn ;—

[ Note : If *the ‘nasâ’* is laid in a bronze cover, they bring out on *the spot*, it then does require fifty years, until they may make it exposed to sunlight, it has-no other reckoning ; it shall then be shown *to the dog* ; its work should be done by two men.]—

49. “*Oh* holy Creator of-*the-material-world* ! *at* what length of-time do *the lands* become what-they-were. —(clean),—(where) lie men dead (that are) consigned-to the ‘dakhma’ ?”

50. Thereupon replied Ohrmazd : “Not now before-that. *Oh Spîtamân Zaratûst* !—(it will-be fifty years inside). —(till) when *it-is-mingled with-the-dust* ;—

[ Note : Within fifty years, *as evident from the following* ; its becoming dust *is evident from this place, in one another.*,— “do-thou-incite, *Oh Spîtamân Zaratûst* ! any one soever of-*the-material-life to-eradicate these ‘dakhmas’.*

51. “*And-whoso* of-mine will-eradicate as-much size of-these ‘dakhmas’ as is his body, absolved will-be his thoughts *and* absolved his words *and* absolved his deeds ;—

[ Chum ke tanâpôhrîkân-ê mînîsnî, gûbîsnî, kûnîsnî, pa patîť bawêť. bê viehârêť. as vinâs tanâpôhr-ê bê-kanêť, kerpa, han bawêť, êstêť, ôi-cha aêťm. ]—

aûlâ-(han)-varzîť ôi mînîsn hast, aûlâ-(han)-varzîť gûbîsn, aûlâ-(han)-varzîť kûnîsn ;

52. “Chi, nè pa in marť awar, dô mînây pa patkâr bê-êstênd,—(ku-s ahr-man اهرمان awar nè bawêť);—

(aê: chi), frâz-fra-naptêť ô (ân i) pasôm ahvân;—

[ Hast ke aêťm gûyêť, aê: “Ka frâz-fra-naptêť ô ân i pasôm ahvân. ]—

“bôrzând-as, (âi) Zaratûst! star, mâh, kh`ar-sêť; vam-cha ôi bôrzam, (men) ke dâtâr A ûhr-mazd (hom), (ku): “nêvak. aêťm tô, marť! ke ez (ân i) sêj-aûmand ahû—(i petiyâra-aûmand)—awar ô (ân i) a-sêjîsn ahvân—(i a-petiyâra)—fra-napt-haê.”—

[ Aê: Har ân jâk ku Awistâ ‘paititem’ ũ ‘vachô urvaitis’ ũ ‘yavaêcha’ gûyêť, jvĭť ez garzîsn vinâs tanâpôhr-ê bê-kanêť, kerpa han-êstêť.

[ Just as a tanâpôhr sinner becomes penitent with thought, word *and* deed and expiates *his sins*, his one ‘tanâpôhr’ sin is-eradicated *and* the good-deed which verily is, remains he-too *is* such. ]—

“undone, (verily), are his thoughts,—undone, (verily), *his* words,—undone, (verily), *his* deeds ;

52. “For, not over this men, shall *the* two spirits stand-up for-dispute.—(that-*is*, ahriman will not be اهرمان over him) ;—

(Note : for), “he-progresses forth to (the) best existence ;—

[ *There is one* who thus says : “When *he* progresses forth, *it is* to the best existence.” ]—

“him welcome. (Oh) Zaratûst ! *the-stars and-the-moon and-the-sun ; and-I* welcome him, (I) who (am) *the* Creator Ohrmazd, (saying) : “Blissful, then *art*-thou, *Oh* man who hast advanced from (the) perishable existence,—(which *is* full-of-adversity).—on to (the) imperishable existence,—(which *is* without adversity.”)—

[ Note : Wherever *the* Avestâ mentions ‘paititem’, ‘vachô urvaitis’ or ‘yavaêcha’, *they*-eradicate a ‘tanâpôhr’ sin without penitence, *and* the good-deed does remain.

‘At-cha henti peretô-tanunâm shyaothnanâm uz-vars-tayô’:

Ānô pêtâ, ku: vichârisn tanâpôhr-ê râ, marg-arzân-ê bê-êstêt, vas tanâpôhr-ê vichârt bawêt.

‘Yascha ðim janaţ, Spitama Zarathustra ! yim viptem vâ’:

Ānô pêtâ, ku: ke kûn-marz-ê bê-awazanêt, as marg-arzân-ê bê-êstêt, vas patît awar êstêt.

‘Yas-cha ðim janaţ, Spitama Zarathustra ! vehrkem yim bizangrem daêva-yasnem peshô-tanvê’:

Ānô pêtâ, ku: ke an-air-ê bê awa-zanêt, as ‘yavaêcha’ awar bê-êstêt.

În ku: vinâs kanêt ‘vachô urvaitis’ pêtâ. An-aúspôrt né garzism. Hû-mat ðûs-maţ bê-kanêt; hûkht ðûs-aúkht bê-kanêt; hû-varst ðûs-aúvarst bê-kanêt.

Dânêt. Awistâ yastan, vinâs hama bê-kanêt, kerpa han êstêt.

(Av.) And-then are *the* atonements of-*the*-deeds of ‘peshô-tanu’-sinners.

Thence *it-is*-evident, that owing-to *the* expiation of a ‘tanâpohr’-sin, a sin-deserving-death remains. his ‘tanâpohr’ sin is expiated.

(Av.) And-whoso may-kill either him, *Oh* Spitamân Zarathustra ! who *is the* ‘vipta’:

Thence *it is* evident that *he* who will-kill a ‘kûn-marz’, his sin-deserving-death remains. his penitence remains on.

(Av.) And-whoso may-kill it, *Oh* Spitamân Zarathustra ! *the* wolf that *is the* two-legged ‘daêva-yasna’ for-*the*-peshôtanu’-sin:

Thence, *it-is*-evident that *he* who will-kill a non-aryan, his ‘yavaêcha’ will-remain over.

This *is* evident that *the* ‘vachô urvaitis’ extirpates sin. *One*-shall-not-offer-penitence imperfectly. Good-thought extirpates wicked-thought; good-word extirpates wicked-word; good-deed extirpates wicked-deed.

‘*He*-shall-know’, and ‘to-adore *the* Avestâ’ will-extirpate all *the* sins, *the* good-deed will verily remain.

Dānēt, ez ān jak pētā:—Haithim ashavana bawatem'.

Awistā yastan, ez ān jak pētā:—'Vispem taṭ paiti fra-  
merezaiti dus-matem-cha'.

Yazisn i Yazdān and-chand kūnēt, vinās bē-kanēt,  
kerpa han ēstēt; awarē har ān kār ū kerpa vinās-vichā-  
risnih rā kūnēt, and-chand kūnēt, vinās bē-kanēt, kerpa  
han ēstēt.

Ān-ī nē vinās-vichārisnih rā kūnēt, Sōsiyans gūpt, aē:  
"tā tan ī pasin, har dō han bawēt ēstēt."

Vas ez 'barsōm-kar' pētāyiniṭ. Ê-cha ez 'barsōm-kar'  
pētā, kū: Zivanda asō; vas vinās pa būn ēstēt; pas mirēt-  
ach aētūn bawēt; vas, pa tan-ī pasin, kerpa rā mazd  
dahēnd; vas, vinās rā, pātīrās kūnēnd.

Gōgōsnasp gūpt, aē: pa siṭōs, aēvak pa tani bē-sawēt:  
'Yat he avat paourum uba jyāitē'.

*That 'he-shall-know' is evident from the text;—(Av.)  
'Truly they-two-become holy'.*

*'To-adore the Avesta' is evident from the text:—(Av.)  
'And with that he-wipes-off all wicked-thought'.*

*He-shall-perform as much worship of Yazdān as will-  
extirpate sin and the good-deed will certainly remain; all  
the remaining duties and good-deeds that he-will-perform  
for the expiation of sins, he-shall-perform as-many as will-  
extirpate the sins and the good-deeds will verily remain.*

*Those-which he-will-perform not for the-expiation-of-  
sins: Sōsiyans said: "Both will certainly be and remain  
upto the final material-life."*

*He proved his statement from the text 'barsōm-kar'.  
This-too is evident from the text 'barsōm-kar': Whilst  
living he is holy; the sins originated-by him will-remain;  
even after he-dies, it is so; they-will-give him the reward  
for his good-deeds and will-deal the punishment for his  
sins, in the final material-life.*

*Gogōsnasp said: On the 'siṭōs', the one will-go in-exchange-  
of the other:—(Av.) 'When both his may-go ever so much'.*



Ka-s si srōsa-charanām vinās vês ku kerpa, tâ tan-î pasîn pa dûz-akh':—'Âtare vanhâo vanat'.

Ka-s har do rast, pa ham-éstakân:—'Hâm yâsaiti'.

Ka-s si srōsa-charanām kerpa vês ku vinās, pa ān ī pasôm ahvân:—'Vanhâo âtare vanat'.

Ka-s yast kart-éstêt, as tanâpôhr-é kerpa vês ku vinās, garô-tamâni:—'Aetahê snatha t̄bishañuha'.

Awarg 'avavat-chit̄ yatha hvô peresahê' awar ez tanâpôhr gûpt̄.

Hast ke chahâr tanâpôhr gûyêt. É ke 'yô tûiryâbis' pa khûp gûyêt; é ke chahâr tanâpôhr.

Ka-s marg-arzân-é kart-éstêt, pa patit̄ bawêt, as sar bê-bôrend, pa jâk asô; vas siṭôs ham yazisn. Ka pa hûs kh'vês bê-mirêt, pa aûskârisn ku pas ez si-sawa hamârisn,

If he *has* three 'srosa-charana' sins more than the good-deeds, he will remain in *the* wicked existence upto *the* final material-life: (Av.) '*The evil-deed will-vanquish the good*'.

When both *his good-deeds and sin are* equal, *he will remain* in purgatory:—(Av.) He causes to-deposit together'.

If he *has* three 'srosacharana' good-deeds more than *the* sins, *he will remain* in the best existence:—(Av.) '*The good-deeds will vanquish the evil*'.

If he has performed *the* worship, he has a 'tanapohr' good-deed more than *the* sins, he-will-be 'garotamâni':—(Av.) 'By his blow and affliction'.

Awarg said: "*The text* 'Even-as-much as *thou*-askest of-him' *refers to a good deed* superior to a 'tanâpohr'."

*There is one* who says: "Four 'tanapohrs'; *there is one* who says: " 'Who with-four', as proper": one who *says*: "four 'tanâpohrs'".

When he has committed a *sin*-deserving-death, if he becomes penitent and they-cut-off his head, *he will be* holy on *the* spot; they-shall certainly consecrate his 'siṭôs' ceremony. When one-will-die in *the* possession of his senses, with *the* contemplation that *there will be* reckoning after *the* three-nights, they-will-consecrate *the* 'siṭôs' after *the*

siṭōs pas ez si-sawa yazisn ; chi, né dānom, ku : pātfrās pa si-sawa bé-kūnēt, ayūp pa si-sawa sar.

Ū ka né pa-patīt bawēt, tā tan ī pasin pa dūz-akh<sup>v</sup>. Vas pa tan ī pasin ez dūz-akh<sup>v</sup> bê-āvōrēnd, vas har marg-arzān-ê rā, ê bar, sar bé-bōrēnd, vas bār awadōm awāz ô dūz-akh<sup>v</sup> awa-kanēnd, vas pātfrās ‘tishrām khshafnām’ paṭas bê kūnēnd, asô.

Hast ke aētūn gūyēt, aē : “‘tishrām khshafnām’ pa aēvak marg-arzān né-bawēt.”

Hast ke aētūn gūyēt, aē : “awāz ê pa ôisān bawēt ke-sān Jam bê-karīnt.”]—

53. “Dātār ī-gēhān ī-ast-aūmandān, asô ! ku hast dēv ? ku (hast) dēva-yaz ?—(ku, yazisn ī dēvān ku-jāk vēs kūnēnd) ?—ku dēvān ham-dōbārisnīh ?—(ku, āyisn sawisn ku-jāk) ?—ku dēvān ham-pātisnīh ?—(ku, pa aēva-kartākīh awāz ô ē ku-sān vēs dōbārēnd) ?—(ez) ku dēv (ô)-ham-dōbārēnd,—(pa vinās

three-nights ; for, *I-do-not-know whether they-execute the punishment during the three nights or at the end of the three nights.*

And if *one* will-not-be penitent, <sup>no.</sup> *he* will be in the wicked existence till the final material-life. As the final material-life, *they* will-bring him out from the wicked-existence, *they* will-cut-off his head once for every *sin* of his deserving-death, *they*-will-cast him back to the wicked-existence the last time, thereby *they*-will-execute his punishments ‘of-the third-night’, and *he* will be holy.

*There* is *one* who thus says : “The punishment ‘of the third night’ shall-not-be for one *sin* deserving-death.”

*There* is *one* who thus says : “It will again be to them who cut-up Jam.”]—

53. “*Oh* holy Creator of-the-material-world ! Where is the-‘dēv’ ? where (is) the ‘dēv’-worshipper ?—(that-is, where do they-perform the worship of the ‘dēvs’ the-most) ?—where the ‘dēvs’ congress ?—(that-is. where is their coming and going) ?—where the ‘dēvs’ on-rush ?—(that-is, where do-they-rush back to, the-most, with an-evil-union) ?—(from) where do

**karṭan**),—pa panjāh-ganisnīh ū é-saṭ-ganisnīh, saṭ-ganisnīh ū hazār-ganisnīh, hazār-ganisnīh ū bêvar-ganisnīh, bêvar-ganisnīh ū a-mar-ganisnīh ?”

54. Az-as gūpt Aūhr-mazd, (ku): “Andar ōisān dēzān, Spitamān Zaratūst! ke awar pa in zamī bawēnd, pa-aūlā-dēzīsnīh aūlā-dēzīst-(ēstōt), ke andar (ān) marṭ rist bê-dāt-(ēstōt); ānō hast dēv, ānō (hast) dēva-yaz, ānō (hast) dēvān ham-dōbārīsnīh (ū) ānō dēvān ham-paṭīsnīh, ānō dēv (ō)-ham-dōbārēnd, panjāh-ganisnīh saṭ-ganisnīh, saṭ-ganisnīh hazār-ganisnīh, hazār-ganisnīh bêvar-ganisnīh, bêvar-ganisnīh a-mar-ganisnīh.

55. “Hamānā ān, Spitamān Zaratūst! ōisān, ke dēv (hend), andar ōisān dēzān gangēnd, bê-cha vāmēnd, chun andar ān ahū 1 ast-aūmand, smā ke marṭōm (it), kh<sup>v</sup>arīsn pōkhta kh<sup>v</sup>arīṭ, gōst-acha pōkhta kh<sup>v</sup>arīṭ; vīnā-it, (smā) ke marṭōm (it),—(bōd dānīṭ),—kh<sup>v</sup>arēṭ frāz-(acha)-minēt—(bar aé-tōm).—

56. “Chi, ān hast dēvān rāmīsn, hama ez-ān ka tā ka ōisān gand awar-awākēnd,—(ku, bê-kanēnd),—

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*the ‘dēvs’ rush-togethēr,—(to-commit sins),—by-fifty-fold and-hundred-fold, by-hundred-fold and-thousand-fold, by-thousand-fold and-ten-thousand-fold, by-ten-thousand-fold and-innumerable-fold ?”*

54. Thereupon replied Ohrmazd: “In-these ‘dakhmas’, *O* Spitamān Zaratuhst! which are upon this earth, (are) piled-up by-piling-up, where-in (are)-laid dead-bodies of men; there is *the* ‘dēv’, there (is) *the* ‘dēv’-worshipper, there (is) *the* ‘dēvs’ congress, (and) there *the* ‘dēvs’ on-rush, *from-there the* ‘dēvs’ rush-together *by* fifty-fold and-hundred-fold, *by*-hundred-fold and-thousand-fold, *by*-thousand-fold and-ten-thousand-fold, *by*-ten-thousand-fold and-innumerable-fold.

55. “Like-unto that, *O* Spitamān Zaratuhst! They that (are) *the* ‘dēvs’, eat in-these ‘dakhmas’ and-vomit, as in-the-material-life, you who (are) men eat cooked food, and-eat meat; (you) who are men are observant,—(know *the* smell),—they-eat and-think with relish,—(*the* result is identical).—

56. “For, that is *the* ‘dēvs’ delight, ever from-that till-when they cling-to *the* stench,—(that-is, dig-out *the*-graves).—

57. "Andar ôisân dêzân, (ô)-ham-bawênd aêvakîh,—(vas-takîh),—gar,—(âsnâ),—tâpîsn,—(tap î garm).—𐬰𐬀𐬎𐬀𐬎𐬀,—(𐬀𐬎𐬀𐬎𐬀),—sart-âstîsnîh,—(tap î sart),—û vatar astîsnîh,—(awarê anâyîh),—(ân-icha-i) pêr hast vars.

58. "Andar ôisân dêzân, martôm ham marûnchîniâr-tar bawênd pas-(ez) hû-frâsmôdât,—(ô ân jâk rasêţ; asân anâyîh vês tûbân kartan).

59. Ôisân-icha ke kûtak-khraţ (hend),—(ku, yâţû hend),—mas-khraţîh nê awar kh<sup>v</sup>âhênd,—(ku, aérpaţastân nê-kûnênd);—srisvaţa ôisân aêvakîh jaê drenjînêţ;—(ku, pa si aêvak ôisân râ vês bawâţ, tâ-sân yâţûkîh pa sartîh vês nê tûbân kartan);—

pa lahv, awar dêmn, ân-ich-i si-(vaskîţ) gês,—

[Aê : nê dakhîsa î yâţû, bê pa in brâh vês kûnêţ.]—

Vend. VII, 60-69 = Vend. V, 45-54. •

57. "In-those-'dakhmas' arise union—(changed-condition),—itches,—(*it is* well-known),—feverishness,—(hot fever),—𐬰𐬀𐬎𐬀𐬎𐬀,—(𐬀𐬎𐬀𐬎𐬀)—cold rigours,—(cold fever),—and-bad-standing-posture,—(other harms),—(even-that-of)—*the* old bones and hair.

58. "In-those-'dakhmas', men become the-most-destructive after sun-set",—(*they* arrive there; they can do much harm).—

59. And-they who (are) *of*-little-wisdom,—(*that-is*, are sorcerers),—do-not-desire greater-wisdom,—(*that-is*, would-not-do *the*-work-of-religious-instruction);—*the*-'*jahe*' chant one-third of-their-impurities,—(*that-is*, *it* may-increase by one-third on-account-of them, so-that-they cannot practise sorcery more than one-third);—

with *the* lips over the 'dêmn' and-the lock (parted-in)-three,—

(Note: *This is* not *the* mark of the sorcerers, but *they* make much show with these).—

Vend. VII, 60-69 = Vend. V, 45-54.

70. "Dātār ī-gēhān ī-ast-aūmandān, asō ! agar-icha oisān tapisn (ō)-ham-rasēt awar ō-tan ī baja-īn (ī rīman), agar-icha ān dō yask vatar awar rasāt : é-cha ī sūd, é ke tōsn;kh<sup>v</sup>arāt ān (ke) nāirik āw ? "

71. Az-as gūpt Aūhr-mazd, (ku): (aé): "kh<sup>v</sup>arāt; (chi) aētūn ōi hast mas-dātastānīh ka (ān) gān bōjēt; bé, katār-ach-é ez-dahmān (ī dīndārān) ō-dahmān (ī dastōbarān), (ke) ākās (ku) dahmīh asōih, (dahmānīh dastōbarīh); aētūn ān nāirik (tūbānikīh) dast paṭmāna āw khūrṭ-haé; (ān ī) smā rā,—(ku, tā né bawāt vinās ō būn),—smā ke Mazd-yastān (īṭ), (as) tōjīsn frāz-bréhīnēt,—(ku-s vinās pāṭfrās bé-gūyīt); (ān) gūpt-raṭ,—(ku, dastōbar dārēt),—gūpt-srōsavarz,—(ku, vinās garzēt),—(as) tōjīsn frāz (aé) bréhīnēt,—(ku-s vinās pāṭfrās bé-gūyēt.)"—

72. "Katār ōi hast tōjīsn ? "

Az-as gupt Aūhr-mazd, (ku): "Pa (ān ī) ōi tanāpōhrīkānīh dō saṭ pa-awar-zanīsnīh awar-zanīsn asp-astar, dō saṭ srōsar-charanām."—

70. "Oh holy Creator of-the-material-world ! And-if feverishness comes to-her over the-sinful (contaminated) body, and-if those two very-vile diseases come-on : that which is hunger and that which is thirst : Can the woman drink water ?"

71. "Thereupon replied Ohrmazd : "(She) may-drink ; (for), this-much is for-her the-greatest-advantage, if (her) life be-saved ; by the order of any of-the-good (chieftains) to-the-good ('Dasturs'), (who) know (that it is) goodness and holiness,—(leadership of orthodoxy) ; that woman (has) thus (the ability) if she had-drunk a handful of water ; (it is) for you,—(that-is, so-that sin may not be originated),—you who (are) Mazdyasnāns may-fix-up (her) atonement,—(that-is, you-declare the punishment of her sin) ; (that) well-spoken-of 'raṭ',—(that-is, he who holds authority-of-Dasturship),—the well-spoken-of 'srōsavarz',—(that-is, he who repents for sin),—may-fix-up (her) atonement,—(that-is, may-declare the punishment of her sin).—(vide V 25)

72. "What is her penalty ?"

Thereupon replied Ohrmazd : "For her 'tanāpōhr'-sinfulness, she-shall-destroy two hundred with-destruction with-the-horsewhip, two hundred with-the-'srōsacharana."—

[Ka né pa a-túbānikih ziyāna rā haē, aē pētā bawē ku : ke kasān rā pa-patīt bawēt as patītīh kār. Apōrnāya-ē hapt-sāla rā, ez Awistā pētā : ka-s pētār pa-patīt bawēt, aē : sāyeṭ : 'Yēzi aēshām ptarō ishāre-s-tāitya'.]

73. "Dātār ī-gēhān ī-ast-aūmandān, asō ! chun oisān tast, paṭas-kh<sup>v</sup>ar yōsdāsar hend, asō Aūhr-mazd ! ke nasā-awar-bōrt (éstēt) ī sag bé-ṽīartṭ ayūp martōmān ?"

74. Az-as gūpt Aūhr-mazd, (ku) : "yōsdāsar hend, aso Zaratūst ! (bē) ka ? aētūn.—(ku, chun pāk bé bawēt, vas vichīr).—agar hast (ku) zar-én, aēvak-bār frāz-(ē)-sōyēnd pa gō-mēz (ī gāw), aēvak-bār pa-zamī (aūlā ē) aūz-dāsēnd,—(ku-s nam pāk bé ē nīkānēnd),—aēvak-bār pa-āw frāz-(ē)-sōyēnd, aētūn yōsdāsar ;

75. "agar hast (ku) āsim-én, dō-bār frāz-(ē)-sōyēnd pa gō-mēz (ī gāw), dō-bār pa zamī (aūlā ē) aūz-dāsēnd,—(ku-s nam pak bé ē nīkānēnd),—do-bar pa-āw frāz-(ē)-sōyēnd, aētūn yōsdāsar ;

[If, owing-to inability *it* be not *possible* for *the* woman, let *it* be clear that *he* who becomes penitent for *other*-persons, his penitence *is* of-avail. As-to a child seven years of age, *it is* evident from *the* Avesta : if-his father becomes penitent, *it is* proper.

(Av.) 'If their father immediately.....']

73. "Oh holy Creator of-*the*-material-world ! How will those vessels *and* eating-utensils be clean, Oh holy Ohrmazd ! over which (is) brought *the* 'nasā' of a dog or m n dead ?"

74. Thereupon replied Ohrmazd : "*They*-will-be clean, Oh holy Zaratuhst ! (but) when ? thus.—(that-*is*, how will *it* be clean, its explanation).—

"if *it* be of-gold, *they*-will-wash (it) once with *the* 'gōmēz' (of *the* bull), *they*-will-rub (it off) once with-*the*-earth,—(that-*is*, *they*-shall-thoroughly dry its moisture),—*they*-will-wash (it) once with-water ; thus *it will be* clean ;

75. "if *it* be of-silver, *they*-will-wash (it) twice with *the* 'gōmēz' (of *the* bull), *they*-will-rub (it off) twice with-*the*-earth,—(that-*is*, *they*-shall thoroughly dry its moisture),—*they*-will-wash (it) twice with-water ; thus *it will be* clean ;

“agar hast (ku) ayag-én, si-bâr frâz-(ê)-sôyénd pa-gômêz (t gâw), si-bâr pa-zami (aûlâ ê) aûz-dâsênd,—(ku-s nam pâk bê ê nîkânênd),—si-bâr pa-âw frâz-(ê)-sôyénd, aêtûn yôsdâsar;

“agar hast (ku) pôlawt-én, chahâr-bâr frâz-(ê)-sôyénd pa-gômêz, (t gâw), chahâr-bâr pa-zami (aûlâ ê) aûz-dâsênd,—(ku-s nam pâk bê ê nîkânênd),—chahâr-bâr pa-âw frâz-(ê)-sôyénd, aêtûn yôsdâsar;

“agar hast (ku) sig-én, sas-bâr frâz-(ê)-sôyénd pa-gômêz (t gâw), sas-bâr pa-zami (aûlâ ê) aûz-dâsênd,—(ku-s namb pâk bê ê nîkânênd),—sas-bâr pa-âw frâz-(ê)-sôyénd, aêtûn yôsdâsar;

“agar hast (ku) zami-én ayûp dâr-én ayûp sôrb-én, tâ-ô hama û hama-rôbîsnh a-yôsdâsar.”—

[ Gôhar hama ô ayag-én handâztsn. Âw-gîna aêtûn bawêt chun zar; kâh-rûpâ gohar: sawa û vafrîn sig; kharûhak aûlmâs û âwnûs dâr; pa môrvârît jvît-dâstân bût-hend:

“if *it* be of-iron, *they*-will-wash (it) thrice with *the* ‘gômêz’ (of *the* bull), *they* will-rub (it off) thrice with-*the*-earth,—(that-*is*, *they*-shall thoroughly dry its moisture),—*they*-will-wash (it) thrice with-water; thus *it will be* clean;

“if *it* be of-steel, *they*-will-wash (it) four-times with *the* ‘gômêz’ (of *the* bull), *they* will-rub (it off) four-times with-*the*-earth,—(that-*is*, *they*-shall thoroughly dry its moisture),—*they*-will-wash (it) four-times with-water; thus *it will be* clean;

“if *it* be of-stone, *they*-will-wash (it) six-times with *the* ‘gômêz’ (of *the* bull), *they*-will-rub (it off) six-times with-*the*-earth,—(that-*is*, *they*-shall-thoroughly dry its moisture),—*they*-will-wash (it) six-times with-water; thus *it will be* clean;

“if *it* be of-earth or of-wood or of-lead, *they are* unclean upto-*eternity* and-*eternal*-progress.”—

[ All precious-stones shall-be-considered *in the same category* as iron. Glass is just like gold; amber is a-precious-stone; ‘sawa’ (dark agate) and ‘vafrîn’ (snowwhite agate) are stones; ‘kharuhak’ (coral), ‘aûlmâs’ (diamond), and ebony are woods (carbon); *they* were of different opinions as-regards pearl.

Hast ke aētûn gûyêt, aé: "aētûn bawêt chun zar;"

Hast ke aētûn gûyêt, aé: "aētûn bawêt chun awarê gôhar;"

Hast ke aētûn gûyêt, aé: "sôê nêst." ]

76. "Dâtâr ī-gēhān ī-ast-aūmandān, asô ! chun ôisān gô-  
(spend) yôsdâsar hend, asô Auhr-mazd ! ke nasâ frâz-khûrt-  
(éstêt) ī sag bê-viřart ayûp martômān ? "

77. Az-as gûpt Aūhr-mazd, (ku); "yôsdâsar hend, asô  
Zaratûst ! nê pêm (û panîr) ô zôhr, û nê gôst ô zôhr û barsôm,  
awar-barisn, ez-andarôn-nêma sâl-drânâ; (ān ī) pas-ez sâl-drânâ,  
kâma kh<sup>v</sup>arisen hend ī martān asôān, hain-aētûn chun pês-  
acha.—

[Aé: in gôspend ān hamâr ke nasâ khûrt-éstêt; vas, sâl-  
drânâ, har chis-é hikhr ī gerâ. Mûy, ka bê-hêlêt awâ-  
gôspend-é, pa paṭmāna pāk bê-bawêt; ka bê-bôrêt, akar-icha  
pāk nê-bawêt. Ka apûsîhâ khûrt-éstêt, vacha awâ mâřar  
pa paṭmāna pāk bawêt; ka pês ez apûstanîh khûrt-éstêt,

*There is one who thus says: "It is just like gold."*

*There is one who thus says: "It is just like other  
precious-stones."*

*There is one who thus says: "There is-no purification."*

76. "Oh holy Creator of-the-maaterial-world ! How will  
those (beneficent)-animals be clean, Oh holy Ohrmazd ! who  
(have) devoured the 'nasâ' of a dog or m n dead ?"

77. Thereupon replied Ohrmazd : "They-will-be clean, Oh  
holy Zaratûst ! they-shall-take neither milk (and cheese) for-  
'zaothrâ' nor meat for-'zaothrâ' and 'barsom' within-a-year's-  
length ; after a-year's-length, they will-be the food at-will of  
holy men, just-the-same as before.—

[ Note : Consider this animal to be that which has-partaken-  
of the 'nasâ'; every thing of hers is severe 'hikhr', for-a-  
year's-length. The hair will-become clean in due-time, when  
they-leave them with the-animal ; if they-cut them, they  
will never be clean. If she has partaken of it during-  
pregnancy, the infant will-be clean in due time with the  
mother ; if she has-partaken-of it before pregnancy, she



vacha ka bé-zâṭ, aē: pāk. Ka gōsn khūrt-ēstēt, ē-cha han-icha nēst. Khāya, ka-s mōrv khāya bé-kart, aē pāk. Rīṭa ez aēva-bārān zāyēt pa gō-méz ū āw bé-sōyisn.]

78. “Kaṭār ān hast, asō Aūhr-mazd ! ke asahih mīnēt,—(ku, kūnom),—asahih kh<sup>v</sup>āhēt,—(ku, han kūnēt),—asahih bé-apa-rōdīnēt,—(ku-s apār bawēt),—asahih-icha mīnēt,—(pa in dārēt ku, am kerpa),—drūjisn vindēt,—(ku-s vinās bawēt)?”

79. Az-as gūpt Aūhr-mazd, (ku): “ān-icha hast, asō Zaratūst ! ke asahih bē-mīnēt,—(ku, kūnom),—asahih kh<sup>v</sup>āhēt,—(ku, han kūnet),—asahih apa-rōdīnēt,—(ku-s apār bawēt),—asahih-icha mīnēt,—(pa in dārēt ku-am kerpa),—drūjisn vindēt,—(ku-s vinās bawēt);—ke (ān) ō (ān ī) nasā-aūmand āw pa-zōhr frāz-barēt; ke, awar pa-nihūpta ū tārik, bé-zōhr frāz-barēt.”—

will-be clean in due-time ; if she has partaken *of it* before pregnancy, *the* infant *is* clean when born. If a stallion-animal has partaken *of it*, that-too is-not otherwise. Eggs, when *the* bird *has-laid the* eggs, *they* are clean. *They* shall-wash with bull's urine and water *the* colt *which* shall be born of a pregnant she-animal. ]

78. “Who will-be that, *Oh* holy Ohrmazd ! who contemplates holiness,—(that-is, I-will-do *this holy deed*),—*who* seeks holiness,—(that-is, *he*-will certainly perform it),—obstructs holiness,—(that-is, it becomes away *from him*),—and-he contemplates holiness,—(*he* considers that this *is* a good deed *for me*),—and-attains-to impiety,—(that-is, *it* is his sin?)—”

79. Thereupon replied Ohrmazd: “*It* is he, verily, *Oh* holy Zaratuhst ! who contemplates holiness,—(that-is, I-will-perform *it*),—*who* seeks holiness,—(that-is, *he* will certainly perform *it*),—obstructs holiness,—(that-is, it becomes away from him);—and-he contemplates holiness,—(*he* considers that this *is* good-deed *for me*),—and-attains-to impiety,—(that-is, *it* is his sin),—who brings-forth (the) ‘nasā’-full water for-‘zaothrā’, who brings *it* forth for-‘zaothrā’ in-concealment and in-darkness.”

[Īn nasâ ān hamār, ī bē ez si gām barsōm rīman nē-kūnēt; zōhr andar si gām rēzēt.]

Hast ke aētūn gūyēt, aé: “nasâ bōrēt-estēt, āw nē khsist estēt.”—

### HASTŌM PARGART BŪN

1. “Adīn ka dār-awar-dāstār ayūp-(as) namaṭ-awar-var, (khāna ē), (vas) sag ayūp mart (andar) (bē)-viṭirēt; chun, ān (vinās) rū,—(ku, tā nē bawāt),—varzānd ōisān ke Mazd-yast (hend) ?”

2. Az-as gūpt Aūhr-mazd, (ku): “Awar dēzān (ē) kh<sup>v</sup>ā-hend (jāk), bē dēzān (bē)-pētāyēnd (jāk).—(jāk andar jāk);—agar ān rist bē-barisn-tar andar (awar?) dānānd,—(ku-sān vēh bē-tūbān-hāt bōrṭan),—bē ān rist (ē) barēt, aētūn (ān) mān (ē) hēlēt, awar ān mān (ē) bōdīnānd rāsn ayūp hū-gōn ayūp hukarṭ ayūp hadanepad ayūp kaṭār-ach-ē (ān) ī hū-bōd-tōm ez aūrvarān.

[Consider this ‘nasā’ to be that *which* will not contaminate the ‘barsom’ farther away than three steps and *the* ‘zaotrā’ which one pours within three steps.

There is one who says thus: “The ‘nasā’ is removed, the water is not flowing.”]—

### COMMENCEMENT OF THE EIGHTH PARGARD

1. “Then, when (in) a wooden-structure or (under) a felt-roof,—(an abode),—a dog or a man will-die: how shall they that (are) Mazdyasnāns act for that (sin),—(that-is, so that it may-not-be) ?”

2. Thereupon replied Ohrmazd: “They-shall-search over (a) ‘dakhma’—(a place),—for ‘dakhma’ they-shall-declare (a place),—(a place within place);—if they-will-know the dead the-more-removable, —(that-is, they can better remove it),—away shall-they-carry the dead, then shall-they-leave the abode, over shall-they-fumigate the abode with-incense or with-‘hugon’ or with-sulphur or with-pomegranate or with-any-whatsoever of-the-most-fragrant of-trees;

3. “agar ān m̄an bē-barisn-tar andar-dānānd,—(ku-sān vēh bē-tūbān-hāṭ bōrṭan),—bē ān m̄an (ē) barend, aētūn (ān) rīst (ē) hēlēt, awar ān m̄an (ē) bōdīnānd rāsn ayūp hū-gōn ayūp hū-karṭ ayūp hadanepad ayūp kaṭār-ach-ē (ān) ī hū-bōd-tōm ez aūrvarān.”—

[Īn ez Awistā pētā. Ān bawēt ka-s sag-ē ayūp mart-ē andar bē-viṭirēt. Ez dō aēvak har chi pēs bē sāyeṭ bōrṭan, aē : bē-barisn ; ū khāna ez andarōn bē-rōn pa ātas bē-bōdīnīsn.

Hast ke ez andarōn pa 𐬀𐬀𐬀 gūyēt.

Nohō-sawa ū māh-drānā. khāna ez andarōn bē-rōn hīkhr gerā ; har chi ān-jāk ēstēt hīkhr gerā ; ān ī pas rasēt a-pātyāwih. Ka ez ān jāk bē kanda, jāk diṭ bē awazanēt, tā awazūt ēstēt tahī rīman ; ka 𐬀𐬀𐬀 ē bē-bōrēt, pa aēvak diṭ bē awazanēt, ān and jāk tahī rīman.

Ka andar dō askōp ē bē-mīrēt, ka azīr bē-mīrēt, azpar pāk;

3. “and-if *they-will-know* that a bode *the-more-removable*,—(that-is, they can better remove it),—away shall-*they-carry* the abode, then shall-*they-leave* (the) dead, over shall-*they-fumigate* the abode *with-incense* or *with-‘hu-gon’* or *with sulphur* or *with-pomegranate* or *with-any-whatsoever* of-*the-most-fragrant* of-trees.”—

[This is evident from *the Avestā*. That will-happen when a dog or man shall-die in it. Of *the* two one, whichever is fit to-remove first, note: *they-shall-remove*; and *they-shall-fumigate the house* from inside and outside with the fire. *There* is one who says: “From inside with 𐬀𐬀𐬀.”

For nine-nights or a month’s-length, *the house* from inside and outside is severe ‘hikhr’; whatever is there is severe ‘hikhr’; that which reaches later is ‘a-pātyāwih’. If, digging-out that place, they lay the structure on another place, until the structure is laid, the floor is-contaminated; if *they-cut* a 𐬀𐬀𐬀, *they raise* the structure on another place and lay in *the-foundation*, that-much floor space is-contaminated.

If one will-die between two roofs, when *he* dies over *the roof* underneath, *the roof* above is clean; when *he* dies on

ka azpar bê-mîrêṭ, azîr pak. Ka-s sūla ê andar aulâ-sawêṭ, ân and jak tahi rîman. Ka miyâna awâz stat, ka azîr bê-mîrêṭ, azpar pâk; ka azpar bê-mîrêṭ, azîr rîman.

4. "Dâṭâr î-géhân î-ast-aûmandân, asô: Ka andar-mân î Mazd-yastân sag ayûp martḡ bê-viṭîrêṭ, ayûp pa vâran ayûp pa snehisn, (vapṛ), ayûp pa-barand (vâṭ dama) ayûp pa-tôm (târikîh) ayûp pa-awar-rasisnîh andar-(ân)-rôz (ka) varṭa-fsavîh (û) varṭa-vîrîh maṭ-(êstêṭ),—(ku, martḡmân gôspendân î fsagân ez varṭayîh bêm);—chun, ôi (vinâs) râ,—(ku, tâ nê bawâṭ),—varzând ôisân ke Mazd-yast (hend)?"

5. = Vend., V, 46.

6. = Vend., V, 47.

7. = Vend., V, 48.

[ Pa vâran, nê-barisn, û pa bêm vâran nê barisn. Ku mitarg awîr rûy dâṭ-êstêṭ, ez khâna, bê pâṭakhsâ bôrṭan.

*the roof above, the roof underneath is clean. If he departs within a hole, that much space of the floor is contaminated. If he is held back in the middle, when he dies underneath, the above is clean; when he-dies above, the downward portion is contaminated.]*

4. *Oh holy Creator of the-material-world ! if in-this-abode that is of a Mazd-yasnân a dog or a man may die, either in rain or in-snow,—(ice),—or in-the-gale,—(blowing of wind),—or in-the-gloom,—(darkness),—or on-the-approach of (the) days (when) detraction-of-animals (and) detraction-of-men (have) come,—(that-is, men and animals of the tillers have fear of detraction;—how shall those that (are) Mazdyasnâns act for that (sin),—(that-is, so-that it may-not-be)?"*

5. = Vend. V, 46.

6. = Vend. V, 47.

7. = Vend. V, 48.

[ *They shall-not-carry the dead body in rain, and they-shall-not-carry during the fear of rain. When the cloud has-made-full-appearance, it is proper to-carry from the house.*

Ka-s andar rās é vārān gtrēnd, ka-s pa jāk bē tūbān nihātan, andar bē nihisn; ka nē, as han barisn; vas pa pas awāz nē avōrisn; —<sup>۰۰۰</sup> ez pas bōrtan, var awar dāstan kār nēst. Ka ó jāk rasōt, dēzān pōr ez āw bē ēstōt, pātakhsā ka-s andar awa-kanōt].—

8. Aētūn ōi (vinā:) rā,—(ku, tā nē bawāt),—ōisān Mazdyast in zami farōt-kanisnīh farōt (ē) kanēnd, tā-ō miyān pai-tistān (ka) sakht-zamī, tā-ō miyān mart (ka) narm; bē ōi gās aē barēt ātrōstar ayūp sargīn; bē ōi ez-awar-(tar)-nēma (ē) barēnd khest ayūp sig,—(aē: ka nē sig rā haē, aē: pētā bawē ku khest awā zamī, aē: aēva-karṭa. Ē-cha han pētāyīnēnd ku ātrōstar va sargīn sōē nēst).—

“ayūp ez-(ān-ī)-khūsk-zamī khāk.

9. “Aētūn ōi (aūlā)-aūzīt-bōd, (ī mōrt), (vas) tau bē-dahēnd, dō-sawa ayūp māb-drānā hama ez-ān (tā) ka'frāz vay patānd,—(ku, bē-āyānd),— frāz aūrvar vakhsānd,—(ku, bē-rūyānd),—

If they encounter rain on the road, *they* shall lay *it* in, if *they*-can lay it on a place; if not, *they* shall certainly carry it; *they*-shall-not-bring it back thereafter; there is no need of carrying an umbrella after *it* or keeping a cover over it. If the 'dakhma' be full of water when *they* approach the place, *it* is proper if *they* cast it in.]—

8. “Then for that (sin),—(that-is, so-that *it* may-not-be), these Mazdyasnāns shall-dig-down this earth by-digging-down, upto-*the*-mid-leg (when) *it* is hard-earth, upto *the* man's waist (when) *it* is soft-earth; to that place *they*-shall-bring ashes or dung; on to it from-*the*-up(per)-side *they*-shall-bring the dust of brick or stone,—

(Note: if it were not for stone, let *it* be clear that brick with earth is made-one. *They* certainly declare this-too that ashes and dung have-no purification.)—

“or of (the) dry earth.

9. “Thus *they*-shall-consign (his) body of-him who is away-from-consciousness,—(dead),—for-two-nights or three-nights or a-month's-length; ever from-that (till) when *the*-birds may-fly along,—(that-is, may-come),—*the* trees may-

nyâenchâ bê-tachât,—(ku, pettyâra zamestân bê-sawât),—aûlâ vât zamî khûsînât.

10. Ka frâz vay patit̄-hend, frâz aûrvar vakhsit̄-hend ū nyâenchih-cha bê-tachit̄-hât, (ku, petiyâra zamestân bê-sût-haê),—aûlâ vât zamî khûsînî-hât, aêtûn, ôi (vinâs) râ,—tâ né bawât),—ôisân Mazd-yast ân mân pa-awar-bôrisnîh awar-(ê)-bôrend.

“Dô mart̄ ân-râ (ê) kh<sup>v</sup>âhend zênâvand-tôm,—(tûkhsâ-tôm),—bê-pâk-tôm,—(frahakhta-tôm, pa ân kâr);—brahna, an-awar-vastra,—(awâz ôi ke ô magh barêt),—zami-k-ên ayûp sang-ên ayûp ‘upa-skaubem, ayûp ‘vichichaesva’,—(ôkata);

[Aê: pêtâyënd: ‘dim ukhdhō dâitē’, ku-s rat̄ ô pa bâlîn, pa har gahâna dast aêvak-ê ū har gahâna pâe aêvak-ê];—

ôi pa in zamî bê-(ê)-dahênd, chun-awar ôi bâlestân bê dâmand sag î karp-kh<sup>v</sup>ar ayup vay î karp-kh<sup>v</sup>ar.—

become-strong,—(that-is, may-grow);—*the-descending-water* may-flow-away,—(that-is, *the* adverse winter may-go-away),—*and the wind may-dry up the-earth.* (cf. Vend. V, 12).

10. *Then, when the-birds have-flown, the-trees have-become-strong and-the-descending-water shall-have-flowed-away,—(that-is, the adverse winter shall-have-gone-away),—the-wind shall-have-dried up the-earth, then, for his (sin),—(that-is, so-that it may-not-be),—these Mazdyasnâns shall-cut-up that abode by-cutting-up.* (Cf. Vend. V, 13).

“*They shall find-out two men for-it, most-agile,—(most industrious), cleanest,—(most-instructed for the work);—naked, without clothes,—(again those who carry to the hole);—on the support of-earth or of-stone in-mortar lining,—(to the kata);*

[Note: They-prove from the text ‘him with the lawful utterance’, that the Rat̄ shall-stand by his pillow, one on each handle of the bier, and one on each foot of the bier;]—“*they-shall-lay him down on this earth, over-which the corpse-devouring dog or the corpse-devouring bird may certainly know him.—*

[ Īn rist ān hamār ī ez kaṭa; awarê-cha jvītar nêst.  
 Kavê-âtar-bûjīṭ gûpt, aê: "aêvâch ê ez kaṭa brahna barêṭ."  
 Pa sūrak barêṭ; sag ez pas barêṭ; tan sôyet.  
 Pa châsta Kaê-âtar-bûjīṭ: aêvâch ê ān ī ez kaṭa, pa châsta  
 .....rista hama ez sūrak barêṭ; pa kaṭa, kaṭa-kh<sup>v</sup>atâ,  
 kaṭa-bânô pa sūrak barisn, awarê pa dara. Sūrak, and  
 chand pês sâyet bôrtan, awâz kûnison; awâz hanbestan kâr  
 nêst.  
 Pa dô mart̄ barisn; ān har dô har ke hast, sâyet; aêvak-ê-  
 zan û aêvak mart̄, sâyet; ka har dô zan hend, sâyet; pa  
 kâr-tar barisn, Ka bê-barêṭ, awâz nê âvdorison. Hama  
 nihûpta nê barisn; nêṃ ê nihûpta nê barisn; âkôsta nê  
 barisn.  
 Sôsiyans gûpt, aê: "Aêṭun chun pa pês barêṭ, sâyet."

[ Consider this dead to be that *which is* from the 'kaṭa';  
 the others-too are-not otherwise.

Kavê-âtar-bûjīṭ said: *They shall-carry naked only  
 that from the 'kaṭa'.*"

*They shall-carry through the hole in the wall; they-  
 shall-carry the dog after it; they-shall-wash their bodies.*

According-to the teaching of Kaê-âtar-bûjīṭ: only this  
 which is from the kaṭa; according-to the teaching of.....:  
*they-shall-carry all the dead from the hole in the wall;*  
 according-to usage: *they-shall-carry the master-of-the-  
 house and the lady-of-the-house from the hole, others from  
 the door. The hole shall-be opened as much wide as is-fit  
 to carry before; there is-no need of closing it back.*

*They-shall-carry the dead by two men; whoever those  
 two may-be are-fit; a woman and a man are-fit; if both be  
 women, they are-fit; they-shall-carry very-properly. When  
 they-carry it, they-shall-not-bring again. They-shall-not-  
 carry wholly covered; they-shall-not-carry half-covered.  
 They-shall-not-carry hanging.*

Sosiyans said: "Just as *they-carry the-sooner, it is-  
 proper.*"

Dō pa aēvak bār né barisn; pa stōr né barisn; pa saw né barisn; saw ān gūyom, ka ō ān jāk resēt; saw; tā ez khāna saw: diṭ pātakhsā kartan.

Īn hama pahariz zīvandakān rā āwāyet, tā aēvak-icha rīman né-bawēt. Jāk pa vahā kharītan. Awistā ez pas gūptan ū, darōn ān jāk yastan, aēvak-icha 𐬨 nīrang ī pōryō-tkēsān.]—

11. “Aētūn.....ōisān nasā-kēs (ē) nīsinēnd ān-and ez rist chand si-gām;—

[Aē: ka nazd nīsinēnd, as kh<sup>v</sup>at bēm; ka dūr aē nīsinēt, aē: sāyet.]—

“adīn (ē) gūyēt rat (ē) asō,—(sar)dar ī mōrta-kasān),—(ō)-Mazd-yastān, (ku): ‘Mazdyast it?’ ham ō-ōisān (gō)-mēz (ē) barēt, ku-pa-ān ōisān nasā-kēs frāz-(ō)-sōyēnd vars ū tan.”

12. “Dātār ī-gēhān ī-ast-aūmandān, asō! ez-chi ōisān (gō)-mēz hend, asō Aūhr-mazd! ke-pa-ān ōisān nasā-kēs frāz-

*They-shall-not-carry two at one time; they-shall-not-carry on the cattle; they-shall-not-carry at night: I-say that as night, when they-arrive there, it is night; if it be night, when they start from the house, it is proper to bring again.*

All this care is-requisite for *the* living, so that none may-be-contaminated. *They-are* to-purchase *the* place with *payment of price*. *They are to perform* no ritual of *the* Poryotkēsās: the recitation of *the* Avesta, following *the body* and *the* consecration of *the* ‘daron’ there.]—

11. “Thus shall these corpse-bearers sit as-far from-*the*-dead as three-steps;—

[Note: if *they-sit* nearer, they *have* fear of themselves; if *they-sit* farther, it is proper.]—

then shall (a) holy Rat,—(chief of *the* corpse-bearers),—say (this) to-Mazdyasnāns: ‘(are you) Mazdyasnans’? *they* may-bring to them (bull’s) urine wherewith these corpse-bearers may-wash *their* hair and-body.”

12. • “Oh holy Creator of-*the*-material-world! “Of-whom shall the urine be, Oh holy Ohrmazd! wherewith these corpse-



(ê)-sôyênd vars û tan: ez-pahaân û stôrân, ez-narân û ez-nâirikân?"

13. Az-as gûpt Aûhr-mazd, (ku): "ez-pahaân û stôrân, ma ez-narân, ma ez-nâirikân, bé ez-dô ke hend kh<sup>v</sup>êtôdat mart zan,—(ku-sân kart êstêt)—ôisân mésa (ê-gô)-mézênd ke pa ân ôisân nasâ-kês frâz-(ê)-sôyênd vars û tan."—

[Aê: ۱-۱۰۲۲ râ, tâ ka awâz ô dah âyet, as tan pa gô-mêz û âw bé sôyisn.]

14. Dâtâr i-gêhân i-ast-aûmandân, asô! ka pa-(ôisân)-râs aulâ-barêt sag (bé)-rist ayûp mart rist: chun pa-ôisân râs fra-nâmênd paha stôr (martôm) û nar û nâirik, âtas Aûhr-mazd pûsar, barsôm-acha i pa-asahih frâz-vistart?"

15. Âz-as gûpt Aûhr-mazd, (ku): "ma pa-ôisân râs (i) fra-nâmênd paha û stôr, ma nar û nâirik û ma âtas Aûhr-mazd pûsar, ma barsôm pa-asahih frâz-vistart.

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bearers shall-wash *their* hair and-body: of-animals or cattle, of-men or of-women?"

13. Thereupon replied Ohrmazd: "Of-animals or cattle, neither of-men nor of-women, save of-two who may-be married man *and*-woman,—(that-is, they have-made it);—they shall urinate *the* urine wherewith these corpse-bearers may-wash *their* hair and body."

[Note: In-order-to *avoid* infection, so-that when *they* return to *the* village, *they*-shall-wash their bodies with bull's urine and water.]—

14. "Oh holy Creator of-*the*-material-world! On-(these)-paths whereon *they*-carry-away *the* dog dead or *the* man dead: how shall animals or cattle or men or women or *the* fire, son-of Ohrmazd, or *the* 'barsom' spread with holiness proceed-forward to-these paths?"

15. Thereupon replied Ohrmazd: "Neither shall animals nor cattle nor men nor women nor *the* fire- son-of-Ohrmazd, nor *the* 'barsom' spread with-holiness proceed-forward to-these paths.

16. "Sag zart̄ chahār-chasm (ayûp) spêt̄ zart̄-gôs,—  
[aé : pa sagih in awirtar, tâ awarê sâyet̄.]—

tâ-si-bâr ôi pa ôisân râs é vâdinênd; awar-nîit, Spitamân Zaratûst : sag i zart̄ chahār chasm (ayûp) spêt̄ zart̄-gôs, ân drûj i nasûs awâz-dôbârêt̄ ô-apâkhtar-nêma, pa makhs-karp i aêrag i frâz-snû i awâz-kûn i a-kanâra-drîm,—(ku-s drîm ô drîm pat̄vast-êstêt̄),—chun (ân-i) bajâ-tôm khrawstar (i rîman-tôm).

17. "Agar né awar ânîhêt̄, Spitamân Zaratûst ! sag zart̄ chahār chasm, û né spêt̄ zart̄-gôs,—(ku, pa kâma i kh<sup>v</sup>ês né rawêt̄),—tâ-sas-bâr ôi pa ôisân râs (é) vâdinênd; awar-nîit, Spitamân Zaratûst ! sag zart̄ chahār chasm ayûp spêt̄ zart̄-gôs, ân drûj i nasûs awâz dôbârêt̄, ô-apâkhtar-nêma, pa-makhs-karp i aêrag i frâz-snû i awâz-kûn i a-kanâra-drîm,—(ku-s drîm ô drîm pat̄vast-êstêt̄),—chun (ân-i) bajâ-tôm khrawstar (i rîman-tôm).

16. "Upto-three-times they-shall-lead *thence* on these paths *the yellow dog with-four-eyes* (or) *the white dog with-yellow-ears*,—

[Note: This *is* especial in possessing the qualities of the dog; so-that other *dogs-too* are-fit.

*by-leading*, Oh Spitamân Zartuhst ! *the yellow dog with-four-eyes* (or) *the white dog with-yellow-ears*, the 'druj i nasus' rushes-away to-the-northern-regions in the form of a swift fly having-bow-legs, with-protuded-back, having infinite spots,—(that-is, spot is connected with spot),—like (the) most-sinful,—(most contaminated),—'khrafstar'.

17. "If neither *the yellow dog with-four-eyes* nor *the white dog with-yellow-ears* will-be-led over, Oh Spitamân Zartuhst !,—(that-is, if it will-not-go at its own will),—upto-six-times *they* shall-lead him *thence* on these paths; *by-leading*, Oh Spitamân Zartuhst ! *the yellow dog with-four-eyes* (or) *the white dog-with-yellow-ears*, the 'druj i nasus' rushes away to-the-northern-regions in the form of a swift fly having-bow-legs, with-protuded-back, having-infinite-spots,—(that-is, spot is-connected with spot),—like (the) most-sinful,—(most-contaminated),—'khrafstar'.

18, “Agar né awar ānihēt, Spitamān Zaratūst! sag zarṭ chahār chasim, ū né spēt zarṭ-gōs,—(ku, pa kāma-i kh<sup>v</sup>ēs né-sawēt),—tā nohō-bār ōi pa ōisān rās (ē) vādinēnd; awar-nīft, Spitamān Zaratūst! sag zarṭ chahār chasim, ayūp spēt zarṭ-gōs, an druj ī nasūs awāz-dōbārēt, ō-apākhtar-nōma, pa-makns-karp ī aērag ī-frāz-snū ī-awāz-kūn ī a-kanāra-drīm,—(ku-s drīm ō drīm paṭvast-ēstēt),—chun (ān-i) bajā-tōm khrawstar (ī-rtman-tōm.)—

[Īn si ū sas ū nohō ē rā āwāyēt ku, tā si bār, pa kāma ī kh<sup>v</sup>ēs sawēt, pa stahma, ez Awistā pētā ku, nē sāyēt; pa dūs-kāmayth sāyēt.

Awarg tar drānā ī rās gūpt; Métyōmāh tar pahanā.]

19. “Agar né awar ānihēt, Spitamān Zaratūst! sag zarṭ chahār chasim, ū né spēt zarṭ-gōs, āsrava, fra-tōm, pa ōisān rās, (ē) fra-nāmēnd,—

[aē : aēvak ham vēh, bé dō kh<sup>v</sup>ēs bēm],—

18. “If neither *the yellow dog with-four-eyes* nor *the white dog with-yellow-ears* will-be-led over, *Oh Spitamān Zaratuhst!*—(that-is, if it will-not-go at its own will),—upto-nine-times *they* shall-lead him *thence* on these paths; by-leading, *Oh Spitamān Zaratuhst!* *the yellow dog with-four-eyes* (or) *the white dog with-yellow-ears*, the ‘*druj ī nasūs*’ rushes away to-*the-northern-regions* in *the* form of a swift fly having-bow-legs, with-protuded-back, having-infinite-spots,—(that-is, spot is-connected with spot),—like (the) most-sinful,—(most contaminated),—‘*khrafstar*’.—

[This three and six and nine are requisite for this *purpose* that so-long as *the dog* goes three times at *its* own will, *it* is-not-proper to lead it with force, as evident from *the Avestā*; it is-proper in case of unwillingness.

Awarg said: Across *the* length of *the* road”; Métyōmāh : “Across *the* width”.]

19. “If neither *the yellow dog with-four-eyes* nor *the white dog with-yellow-ears* will-be-led over, *Oh Spitaman Zaratuhst!* an ‘*āsrava*’ shall first proceed to these paths,—

[Note: one is also good, but two are better for their own fear,]—

(ān-ī) pirōzgar-tar gūbīsn frāz-(ē)-gūyēt:—(yatāiy ahū-véryō):—

Chun ahū kâma,—(chun Aûhr-mazd kâma),—aētûn ratîhâ,—(aētûn dastôbarîhâ),—ez-asahîh chīgām-ach-é (kâr kërpa),—(ku, hama kâr û kerpa aētûn dastôbarîhâ kartan chun Aûhr-mazd kâma);—

(ān-ī) Vohûman dahīsn andar-(har-dô)-ahvân kûnīsn (Aûhr)-Mazd,—(ku, ān mazd û pāt-dahīsn ô Vohû-man dahêt, ôi-cha han dahêt);

[hast ke aētûn gūyēt, aē: kh<sup>v</sup>êsîh Vohûman dahêt]—  
kh<sup>v</sup>atāyîh ô-Aûhr-(mazd) (dât bawêt),—(ku, Aûhr-mazd pa tan t kh<sup>v</sup>ês kh<sup>v</sup>atâ pâtakhsâ kart bawêt),—  
ke ô-drīgûsân dahêt srāyīsn,—(parvarīsn),—(ku-sân ayīyâr-aûmandîh û dâta-gūyîh kûnêt).

20. “Ke ô-Men, (Aûhr)-Mazd! manîkân,—(hāvīstān t Men),—pâna dât?—(ku, kâr kërpa kûnom, am pânayîh ke kûnêt).—

*he shall-pronounce (the) very-victorious word, ‘yatây-ahū-véryō’:*—

‘As is the Lord’s wish,—(as is Ohrmazd’s wish),—thus is it with ‘ratu’-ship,—(thus is it with-‘dasturship’),—through-holiness is any (duty and good-deed) whatsoever;—(that-is, all duties and good-deeds are so to-be-done with-the-‘dastur’s’ authority as is Ohrmazd’s wish);—

(the) gift (of the) good-intelligence in-(both)-the-lives is work for-(Ohr)mazd,—(that-is, the reward and retribution which he ‘Vohuman’ gives, he verily gives to him also);

[There is one who thus says: “Vohuman gives possession”.]—  
(he shall have given) sovereignty to Ohr-(mazd),—(that-is, he shall-have-made Ohrmazd Lord and Sovereign over his earthly-life),—

who, to-the-poor, gives nourishment,—(nurture),—(that-is, who gives them help and recommends them).

20. “Which protector, Oh Ohrmazd! has been given unto-me and those-of-mine,—(disciples of mine; that-is, I-may-perform duty and good-deeds: who will protect me?)—

ka Men (ān) darvand,—(ahrman),—pa-dārisn kén,—(ku-am kén pa minisn awā dārét),—  
hān ez tō ātas (Vohū)-man,—

(Aē: smā rā dānom ku kūniṭ am pānayih, bē jvīt ez smā ke kūnēt)?—

ke-pa-ōisān kūniṣn asahiḥ fravarēm, Aūhr-(mazd)!—(ku, kār kerpa kūnom, am pānayih ke kūnēt)?—

ān ō-men dastōbar ī Dīn frāz-gūyē;”—(Īn gūyē, ku: Dīn pa Dastōbar dārom).—

Ke pa-pīrōz-garīh-zaṭār (hast), pa-ē-ī tō pānayih ā-mūkhtisnh?—(ku, aētūn chun ez Awistā Dīn, vināskārān rā paṭfrās ké kūnēt)?—pa-pētāyih ō-Men dahisn andar-har-dō-ahvān raṭīh chāsīsn,—(ku-t dastōbarih aēṭar ānō ō Men āwāyeṭ dāṭan),—aēṭar, ān (ī) vēh Srōs rasisn pa-(vohū)-man,—(ku-t Vistāsp pa ayiyārīh bē ō men āwāyeṭ dāṭan),—

(Aūhr)-Mazd! (ān)-ī-ōi (kāma), ke-(ān-ī)-ōi kāma kaṭār-ach-é,—(rasisn-ī Sōsīyans);

when (the) wicked (ahrman) shall-hold malice with me,—  
(that-is, he-shall-hold in his mind malice with me),—  
other than thy fire and-(good)-intelligence,—

[ Note: I-know as-regards you that you-will-protect me,  
but besides you who else will-do so? ]—

by-whose actions I-may-nourish holiness, Oh Ohrmazd!—(that-is, I-perform duty and good-deeds: who will-protect me?)—  
do-thou-proclaim me that ‘dastur’ of Religion;”—(do-thou-say this that I-will-preserve the Religion as ‘Dastur’).—

Who (is) the-smiter-with-victory, with this which is thy protection and teaching?—(that-is, who will-punish the sinners, just as from the Avestan Religion?)—

Thou-shalt-give me openly ‘ratu’-ship and teachership in both the-lives,—(that-is, thou oughtst to give me ‘dastur’-ship here in this life and there in the next);—

here, the good Sros will approach with-the-(good)-intelligence,—(that-is, Thou oughtst to-give Vistāsp unto me for help),—

Oh (Ohr)-mazd! (the) desire is for-him, (the) desire for-whom is of-any-whomsoever,—(the arrival of Sosisyans);—

[Aê : har kas-é âwâyet, ku-s anâyiĥ az-as bê barêṭ; anâyiĥ ez har kas-é ôi bê tûbân bôrṭan ].

21. "Pâyit êmâ ez-bésitârân bê,—(ez vinâskârân,—(Aûhr)-Mazd û Spend-armat!—(ku-mân anâyiĥ i ganâ minûy az-as awâz dâr ;—nas, dev drûj!—(ehun ? o pês gûyom),—nas, devân-tôkhma!—(ku-sân tokhma ez ân jâk),—nas, devân-frâz-karinit!—(ô a-kâriĥ),—nas, devân-frâz-dât!—(pês û pas, aé bê-sân dât, vasân bê ô a-kâriĥ dât);—bê, drûj! nas,—(ku, an-bén bâs),—be, drûj! dôbâr,—(ku, ez aêṭar bê-dôbâr, andar râs-é an-bén bâs),—be, drûj! jviṭ-nas,—(ku, andar râs-é awâz ma-êst),—ô-apâkhtar awâz-nas,—(aê : râs gûpt bawêṭ ku, ê ku apâkhtar-rôn saw),—ma-marunchin gêhân i ast-aûmandân i asahiĥ.

22. "Pa-kâma, pas, Mazd-yastân, pa-ôisân râs (é) fra-nâmênd paha û stôr û nar û nâirik, âtas-icha Aûhr-mazd pûsar, barsôm pa asahiĥ frâz-vistart;

[Note : *It is-necessary that every person shall-remove the harm from him ; he can remove the harm from every person.*]

21. "Do-you-protect us far from-*the*-afflictors,—(from *the* sinners),—*Oh* (Ohr)-mazd and Spend-armat!—(that-*is*, do *thou* keep back from us *the* harm of Ganâ-minuy thereby);—perish, *Oh* 'Dev Druj'!—(how ? *I*-will-mention later),—perish, *Oh* seed of-*the*-'devs'!—(that-*is*, their seed *is* from that place),—perish, *Oh* Creation-of-*the*-'Devs'!—(for uselessness),—perish, *Oh* Gift-of-*the*-'Devs'!—(before and after ; what they did-give, they gave for uselessness);—Away, perish, *Oh* 'Druj'!—(that-*is*, be unseen),—away, rush, *Oh* 'Druj'!—(that-*is*, run-away, hence, be unseen in *the* road),—away, vanish, *Oh* 'Druj'!—(that-*is*, do-not-stand-back in the road),—disappear to-*the* north,—(Note : *the* road is mentioned in this : 'go to-*the*-northern-direction'),—do-*thou*-not-destroy *the*-material-world of holiness."

22. "At-will, thereafter, let *the*-Mazdyasnâns or animals or cattle or men or women or *the*-fire, son-of-Ohrmazd, or *the*-barsôm spread-forth with holiness proceed to-those-paths ;

“pa-kāma, pas, Mazd-yastān, andar (ān ī) ōi māt, myazd (ē) dahēnd,—(rōz ī chahārōm),—gōst-aūmand, maya-aūmand, yōsdāsar,—(ku, pāk),—an-āstart,—(ku, ez chis kh<sup>v</sup>ēs),—ham-aētūn chun pēs-acha.”—

[ Aē : ka nē ās rā būṭ haē, pētā haē ku, andar si rōz-sawān, gōst tāza pa kār nē girisn.

În ez Awistā pētā. Siṭōs, har tan-ē rā yast-ē ū darōn-ē pa ē pāṭakhsā. Ka rīta bē-bawēt, ē-cha jvītar nēst.

Gōgōsnasp gūpt, aē : “tā hapt-sāla pāṭakhsā ka nē kūnēt.”

Andar ān si rōz, yazisn hama ān ī Srōs kūnisn. Vas nīrang hama aētūn bawēt chun awarē yazisn, bē hama-zōhr būṭan.

Hast ke aētūn gūyēt. aē : “pa-cha darōn ‘kh<sup>v</sup>arata narō’ ne gūbisn.”

Andar ān si-sawa, ka har gās yazisn ē kūnēt, vēh chun

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“at-will, thereafter, let the-Mazdyasnāns, in-(that)-house of-his, dedicate the ‘myazd’,—(on the fourth day,)—possessing-meat, possessing-wine ; the place is pure,—(that-is, clean),—unspoiled,—(that-is, of-its-own-substance),—just the same as before.”—

[ Note : If it-may not be possible to secure wine, let it be clear that fresh meat shall-not-be-taken into use during the three days-and-nights.

This is evident from the Avestā. During the ‘three-nights’, a ‘yast’ and a darōn are-enjoined for every one. If it be a babe, it is not otherwise.

Gōgōsnasp said : “If it be upto seven years-of-age, they are authorized if they-will-not-perform the ceremony.”

During those three days, they shall wholly perform the adoration of Sros. All its ritual will-be just as that of other adoration services, save that of becoming ‘hama-zōhr’.

There is one who thus says : “They-shall-not-utter ‘kh<sup>v</sup>arata narō’ in the ‘daron’ ceremony.

During those three nights, it is better if they-perform an adoration-service in each ‘gāh’ (period)-of-the-day than

ka pa é gās awīr bê-kūnēt, pas nê kūnēt. . Andar an si sawa gōst ī tāza pa kār nê-girīsn.

Awarg gūpt, aê : “Nabâ-nazdistân-acha kôm kh<sup>v</sup>arīsn ke ān-jāk rasīf-hend.”

Awarg gūpt, aê : “Andar si-sawa chīs tar pa darōn nihīsn.”

Awarg jvīṭ ez tar mīva gūpt.

Ū ka nihāta é chīs é nihāt êstēt, ka sāyet, pa hān jāk bê-kūnīsn, ū ka nê, andar ham khāna, nê pa nāmkanīh ī ōi bê-kūnīsn, ū gost tāza pa kār nê girīsn.

Vas, aūs satīgar, darōn si bê yazīsn : aêvak, Rasnū ū Astāt, aêvak, Vay ī vēh, aêvak, Artā fravart. Vas har chīs é darmōk pa darōn ī Artā fravart frāz-nihīsn. Ka chīs é pa rūbān han bê-kūnēt dātan, vas pa ān darōn bê-pētāyīsn.

Vas, rōz, chahārōm, gōspend-é pa zōhr bê-kūnīsn. Ka saw satīgar rōz chahārōm rā kōst, aê : sāyet.

if they-perform specially in one ‘gāh’ and then do not perform. During those three nights, they-shall-not-take fresh meat into use.

Awarg said : “*The*-near-relatives who have come there shall-eat the-least.”

Awarg said : “Something fresh shall-be-laid in *the* ‘daron’ service, during *the* three-nights.”

Awarg said : “Other than fresh fruit”.

And if a preserve, a thing is laid, if possible, *they*-shall-perform *the* ceremony at another place ; and if not, they-shall-not-perform *it*, in *the* same house for *the* celebration of his name, and fresh meat shall-not-be-taken into use.

*They*-shall-perform *for* him, three ‘daron’-consecrations, *on the* third dawn : one of ‘Rasnū’ and ‘Astāt’, one of *the* good Wind and one of ‘Artā fravas’, *They* shall lay forth, in *the* ‘daron’ consecration of ‘Artā fravas’, every thing of clothes. If *they* verily wish to-dedicate any thing for *the* soul, *they* will-present it in *that* ‘daron’ consecration.

*On the* fourth day, they-shall-prepare an-animal as ‘zohr’ (offering-of-invocation). If *it* be killed on *the* third night for the fourth day, *it* is proper.



Pa dah-rôza, mâhikân har aêvak-ê yast-ê; pa sâlikân yast-ê.

Mâhikân : Awarg pa sî rôz gûpt; Nîsâpôhr pa sî ũ aêvak rôz-ê.

Ka sâyet, har dô andar aê rôz kûnîsn : yazîsn ũ myazd ; ka ne, yazîsn pês, myazd pas.

Nîsâpôhr pês pas gûpt.

Ka jâk-ê bê-mîrêṭ ka-sân ân-jâk yast-ê Srôs kartan asô fravartṭ chi, yazîsn hama artâ fravartṭ, ku nê siṭôs ez bûnîh.

Ka-s ân panj rôz andar bé âyet, mâhikân chun ka-s dâṭastân bûṭ, vas sâli rôza pa gâs ī kh<sup>v</sup>ês. Ka andar ân panj rôz bê-mîrêṭ, as mâhikân chun dâṭastân bûṭ, vas rôza Fravartṭin rôz, vas sâli pa gâs ī kh<sup>v</sup>ês.

Ka-s rôza nê dânet, as rôza Fravartṭin rôz. Ka sâli nê dânet, as sâli Âṭar mâh Fravartṭin rôz.

For *the-tenth-day and the-month-day*, each one, 'a 'yast' is requisite ; for the-anniversary, a 'yast' is-requisite.

The month-day, Awarg said : "On the thirtieth day"; Nîsâpôhr said : "On the thirty-first day".

If possible, *they*-shall-perform both, 'yazîsn' and 'mayzd' in one day ; if not *they*-shall-perform 'yazîsn' before, and 'myazd' after. Nîsâpôhr said : "Vice versa".

When *one* will-die at a place, since-*they are* to-perform there *the* adoration of 'Sros' and 'Artâfravas' for, *the* 'yazîsn' of all *the* holy fravashis, if not *the* three nights' ceremony from *the* commencement.

If those five days intervene, the month-day will be as where-it was according to the rule ; his anniversary day will be in its own position. If one will die during those five days, his month-day will be as where it was according to the rule, his day is-the day 'Fravardin'; his anniversary will be in its own position.

When *they* do-not-know his day of death, his day will be the day 'Fravardin'. When *they* do-not-know the anniversary-day, his anniversary-day will be the month 'Âdar' and day 'Fravardin'.

În ku: ka aētar hend? pa dah-rōza, mähikān, sālīkān  
û ān dah rōz fravartīkān.

Hast ke aētūn gūyēt, ac: "Ātar mah tā ô bālēst aētar  
hend."

Hast ke aētūn gūyēt ac: "Har fravartīn rōz-é, aētar  
hend, né hend."

Hast ke aētūn gūyēt, ku: Pa ān dah rōz, tā nê bê aētar  
hend, emā īn vês ku: aētar hend."

Ez ān jāk pētāyīnī:

'Yatha makhshyāo a-perencin, yatha vā perenahé'.

Hūmānā ī ôi chun makhs par.

În pa nirmaṭ kh'ēs, tā pa nirmaṭ gētān, hama ka-  
sān āwāyēt, ac: aētar hend.]

23. "Dātār ī-gēhān ī-st-aūmandān, asō! ke vastra awar-  
hêlēt, awar ô-ān-rīst, taṭa ayūp pōstēn ān-and ehand marṭ  
pa-vāw—(gīva);—kaṭār ôi hast tōjīn?"

*The question is this: When are they here? On the-  
tenth-day, the-month-day, the-anniversary-day and those  
ten 'Fravardegān' days.*

*There is one who thus says: They are here in the  
month Ādar upto the end."*

*There is one who thus says: "They are here, they are  
not, every 'Fravardin' day."*

*There is one who thus says: "If even they be not here  
on those ten days, this belief is enough for us that they  
are here."*

*He proved it from the text:*

(Av.) "Like a fly without wings or like one having-wings."

*Like unto it: like the fly's wings.*

*This coming is for their own share, whereas for the  
share of the earthly-beings, note: they are here, whenever  
they are-requisite.]*

23. "Oh holy Creator of-the-material-world! Whoso  
wastes clothing over the dead, woven or of-skin, as much as a  
man's foot-wear,—(gīva),—what is its penalty?"

Az-as gūpt Aûhr-mazd, (ku) : "chahâr saṭ pa-awar-zanisnĥ awar-zanisn asp-astar, chahâr saṭ srôsa-charanâm."

24. "Dâṭâr ī-gêhân ī-ast-aûmandân, asô ! ke vastra awar-hêlêṭ, awar ô-ân-rist, taṭa ayûp pôstên ân-and chand rân (ân-ī) har-dô giraptâr ; kaṭâr ôi hast tôjîsn ?"

Az as gūpt Aûhr-mazd, (ku) : "sas saṭ pa-awar-zanisnĥ awar-zanisn asp-astar, sas saṭ srôsa-charanâm."

25. Dâṭâr ī-gêhân ī-ast-aûmandân, asô ! ke vastra awar-hêlêṭ, awar ô-ân-rist, taṭa ayûp pôstên ân-and chand aêvak vir-vastra ; kaṭâr ôi hast tôjîsn ?"

Az-as gūpt Aûhr-mazd, (ku) : "ê-hazâr pa-awar-zanisnĥ awar-zanisn asp-astar, ê-hazâr srôsa-charanâm."

26. "Dâṭâr ī-gêhân ī-ast-aûmandân, asô ! ke an-aûsôihâ vêheptêṭ ayûp vêheptînêṭ : kaṭâr ôi hast tôjîsn ?"

Az-as gūpt Aûhr-mazd, (ku) : hast saṭ pa-awar-zanisnĥ awar-zanisn asp-astar, hast saṭ srôsa-charanâm."

27. "Dâṭâr ī-gêhân ī-ast-aûmandân, asô ! ke aûsôihâ

Thereupon replied Ohrmazd : "*He*-shall-destroy 400 with-destruction *with-the*-horsewhip, 400 *with-the*-srosa-charana'.

24. "*Oh* holy Creator of-*the* material-world ! Whoso wastes clothing over the dead, woven or of-skin, as would-hold *the* two thighs : what is its penalty ?"

Thereupon replied Ohrmazd : "*He*-shall-destroy 600 with-destruction *with-the*-horsewhip, 600 *with-the*-srosa-charana'."

25. "*Oh* holy Creator of-*the*-material-world ! Whoso wastes clothing over the dead, woven or of-skin, as much as a man's clothing : what is its penalty ?"

Thereupon replied Ohrmazd : "*They*-shall-destroy 1000 with destruction *with-the*-horsewhip, 1000 *with-the*-srosa-charana'."

26. "*Oh* holy Creator of-*the*-material-world ! Whoso unwillingly emits or causes-to-emit *the*-seed in-unnatural-intercourse : what is its penalty ?"

Thereupon replied Ohrmazd : "*He*-shall-destroy 800 with-destruction *with-the*-horsewhip, 800 *with-the*-srosacharana'."

27. "*Oh* holy Creator of-*the*-material-world ! Whoso

vêheptēt ayûp vêheptînéṭ : kaṭâr ôi hast tōjîsn,—(pa kh<sup>v</sup>âsta)—kaṭâr ôi hast pôhl,—(pa astar û srōsa-charanām),—chun ôi hast yōsdâsrîh—(pa rûbân) ?” —

Az-as gûpt Aûhr-mazd, (ku) : “né ôi hast tōjîsn,—(pa kh<sup>v</sup>âsta),—né ôi hast pôhl,—(pa astar û srōsa-charanām),—û né ôi hast yōsdâsrîh,—(pa rûbân);—(chi), anâpôhl ô vinâs, tâ-ô-hama û hama rōbîsnîh.”—(cf. Vend. III, 38, 39),

[Hast ke hân pôhl gûyēt].—

28. (Bé) ka ? aētûn.

Agar hast âstôbân,—(ku, vêh-dîn, dânêṭ ku vinâs),—ayûp-(as) awar-asnôpt dîn î Mazd-yastân,—(ku, ak-dîn, vas pa vinâs aûskârt-éstét); agar hast an-âstôbân,—(ku, ak-dîn, vas pa kerpa aûskârt-éstét,—ayûp-(as) an-awar-asnôpta dîn (î) Mazd-yastân,—(ku, vêh-dîn pa kh<sup>v</sup>ahîsn û pûrsîsn vinâskâr pa awê-gûmânîh kerpa-mînisîh kûnêṭ);—ôisânîcha (vinâs) ez-ôisân (marṭô-mân) awa-kanêṭ âstôbânîh,—(patitigîh),—î pa dîn î Mazd-

willingly emits or causes-to-emit *the seed in unnatural intercourse*: what is his penalty,—(by money),—what is his atonement,—(by *the whip and the 'sroascharana'*),—how is his purification,—(for *the soul*) ?” —

Thereupon replied Ohrmazd: “No penalty is his,—(by money),—no atonement is his,—(by *the whip and the 'sroascharana'*)—nor is *there any* purification of him,—(for *the soul*),—(for), unatonable *is* the sin, upto eternity and-eternal-progress.” —

[*There is one who says other atonement.*]

28. (But) when? thus. If *he-be* a-believer,—(that-is, faithful, *he-knows* that *it is* sin), or-(he) *has-listened-attentively-to the* Mazdyasnân religion,—(that-is, an-unbeliever, he *has-considered it to-be* a sin),—*then*, if *he-be* an-unbeliever,—(that-is, of-a-wicked-faith; he *has-considered it to-be* a good deed), or-(he) *has-not-listened-to the* Mazdyasnân religion,—(that-is, faithful by desires and inquiries, *he as a sinner* commits *this* with-indubitableness and thinking *it to be* a good deed);—and belief,—(renunciation),—in *the* Mazdyasnân

yastān,—(pētā),—(ka) a-varzītār pas (ān-ī) awā-rōn kūnīsn ;—  
(ku, pa é mīnīsn pa patīt bawēt, ku : ‘ez kanū frāz vinās né  
kūnom).—(cf. Vend. III, 40.)

29. = Vend. III, 41.

30. = Vend. III, 42.

31. “Dātār t-gēhān ī-ast-aūmraudān, asō ! ke hast dēv ? Ke  
dēva-yaza ? Ke dēvān khwaza ? Ke dēvān khūmba ?—(ku,  
dēvān kār marīh māfakīh ke kūnēt) ?—ke dēvān kū-māta-ach-  
ē.—(ehun nātrik ī sōē tarskās ē ān ī dēvān tarskās),—ke  
hāvand-dēv,—(pa vināskārīh).—ke hama-dēv,—(pa vatarīh),—  
ke pēs-ez-marg dēv, ke pas ez marg pa-mīnūy dēv frāz  
bawēnd ?”

32. Az-as gūpt Aūhr-mazd. (ku) : “gōsn vīpta ū gōsn  
vēptīnīta Spītamān Zaratūst ! ān hast dēv, ān dēva-yaza, ān  
dēvān khwaza, ān dēvān khūmba, ān dēvān kū-māta-ach,—(aē :

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religion shall-cast-off these (sins) from these (men),—*it is*  
manifest),—(when) *they-are-non-performers* thereafter of (the)  
impious actions ;—(that-*is, he* shall-be penitent with this  
resolve : “hereafter *I* will not commit sin.”)—

29. = Vend. III, 41.

30. = Vend. III, 42.

31. “*Oh* holy (Creator of-*the-material-world* ! Who is  
*the-‘dēv’* ? Who *is the ‘dēv’-worshipper* ? Who *is the ‘khwaza’*  
*of-the-‘dēvs’* ? Who *is the ewer of the ‘dēvs’* ?—(that-*is, who*  
*does the work of man and woman for the ‘dēvs’* ?)—Who *is*  
*the bad-woman of the-‘dēvs’* ?—(that one is devoted-to the  
*‘dēvs’* as a wife who is devoted-to her husband),—who *is like*  
*the-dēv*,—(in sinfulness) ?—who *is wholly-a-‘dēv’*,—(in wicked-  
ness) ?—who *is a-‘dēv’* before death, and who become ‘dēvs’  
in-the-spirit-*realm* after death ?”

32. Thereupon replied Ohrmazd : “*The* man ‘vīpta’ and  
and *the* man ‘vēptīnīta’, *Oh* Spītamān Zaratūst ! he is a ‘dēv’,  
he is a ‘dēv’-worshipper, he is *the ‘khwaza’ of-the-‘dēvs’*, he is  
*the ewer of-the-‘dēvs’*, he is *the bad woman of-the-‘dēvs’*,—

chum nâirík sóc tarskâs, é ân í dēvan tarskâs),—ân hâvand dēv,—(pa vinâskârîh),—ân hama dēv,—(pa vatarîh),—ân pês-ez-marg dēv, ân pas ez marg pa-minûy dēv frâz-bawênd : martôm ke ô martôm(ân) sūsar awar frâz-hêlêt,—(pa kûn),—ayûp martôm ke ez-martômân sūsar bê-gîrêt,—(pa kûn.)”

33. “Dîjâr î-gêhân î-ast-aûmandân, asô ! chum ôisân mart yôsdâsar hend, asô Aûhr-mazd ! ka pa nasâ awar bê-êstêt ! khûsk tar-sâl mörî?”

34. Az-as gûpt Aûhr-mazd, (ku): yôsdâsar hend, asô Zaratûst ! (chî), nè khûsk ô-khûskîh fšanjîs,—(ku, chis rîman nè-kûnêh);—(chî), agar khûsk ô khûsk fšanjîsu bût-haê,—(ku-s chis rîman han karî-hac),—pa-têz-rôbisûh,—(ku, é zût bût-haê),—(ân)-î men (har)visp ahû î-ast-aûmand zat kh<sup>v</sup>âstâr î asahîh,—(ku-sân rûs î kâr ô kerpa zat-êstât-hac,—khrôsisn-dât-(ô)-rûbân,—(ku-sân rûbân ez garô-tamân khrôsta u kh<sup>v</sup>êsta bût-haê),—tanâ-pôhrikân,—(ku, marg-arzân bût-hac),—pa

(that one is devoted-to the ‘dēvs’ as a wife who is devoted to her husband),—he is like-*the* ‘dēv’—(in sinfulness),—he is wholly-a-‘dēv’,—(in wickedness),—he is a ‘dēv’ before death, they become ‘dēvs’ in-*the*-spirit-*realm* after death; the man who emits *the* seed into men,—(in *the* anus),—or the man who receives *the* seed from men,—(in *the* anus).—

33. “Oh holy Creator of-*the*-material-world ! How will those men be clean, Oh holy Ohrmazd ! who may-stand-by the dry ‘nasâ’ dead more-than-a-year?”

34. Thereupon replied Ohrmazd: “*They* will-be clean, Oh holy Zaratûst ! (for) (*the*) dry has no adherence to the dried,—(that-is, contaminates nothing);—(for), if *the* dry had adherence to *the* dry,—(that-is, if it really did contaminate any thing),—with-swift-progress,—(that-is, this would-have-happened soon),—all material life of-mine, desirous of-holiness would-have-been smitten,—(that-is, their path to duty and good deed would have been blocked),—wailing-(for)-*the*-soul—(that-is, their souls would have been lamenting and wailing for ‘garô-tamân’),—and ‘tanâpohr’-sinners,—(that-is, they would-have-been sinners-deserving-death),—owing-to-*the*-

fraēstih,—(ez vasih),—ōisān nasā ke awar īn zamī viṭrēnd.”—

[Awarḡ gūpt, aē: “Har chahār han āwāyeṭ: khūskth. rīmanih, sāl-mōrtih, ū sag-dītih.”

Mētyōmah gūpt, aē: “Sag-dītih andar nē āwāyeṭ.”]

35. “Dātār ī-gēhān ī-ast-aūmandān, asō ! chun ōisān marṭ yōsdāsar hend, asō Aūhr-mazd ! ke nasā awar-bort-(ēstēt) ī sag bē-vītarī ayūp marṭōmān ?”

36. Az-as gūpt Aūhr-mazd, (ku): “yōsdāsar hend, asō Zaratūst ! (bē) ka ? aētūn ;—(ku, chun pāk bē-bawēt, ka pāk bē-bawēt) ;—agar ān nasā awar-zaṭ ī sag karp-kh<sup>v</sup>ar ayūp vay ī karp-kh<sup>v</sup>ar, adīn (ān) ī kh<sup>v</sup>ēs tan awar-(ē) yōsdāsrinēt, pagōmēz pa-cha-āw awar (bē),—aētūn yōsdāsar.—

[Aē: ham-karzakih bawēt, nē jandinēt, ez pēs pētā.]—

37. “Agar (ān) nasā an-awar-zaṭ ī sag karp-kh<sup>v</sup>ar ayūp vay ī karp-kh<sup>v</sup>ar, fra-tōm, ān (vinās) rā, (ku, tā nē bawāt,)—

immensity,—(due-to *the* excessiveness),—of these dead-bodies of-those who will-pass away on this earth.

[Awarḡ said: “All *the* four conditions are certainly requisite: dryness, contamination, death-before-a-year, and being-seen-by-a-dog”.

Mētyōmah said: “*The* condition of being-seen-by-a-dog is-not-requisite in *it*”.]

35. “*Oh* holy Creator of-the-material-world ! How will those men be clean, *Oh* holy Ohrmazd ! who (have) carried *the* ‘nasā’ of a dog or m n dead ?”

36. Thereupon replied Ohrmazd: “They will-be clean, *Oh* holy Zaratuhst ! (but) how ? thus ;—(that-*is*, how will-*they*-be clean, when *they*-will-be clean) ;—if the ‘nasā’ *is*-smitten by *the* corpse-devouring dog or *the* corpse-devouring bird, then *they* shall-cleanse their bodies over with-bull’s urine and with-water ; thus *they*-will-be clean.”—

[Note: *It* is contact, *they*-do-not-move *the* body, as manifest from *the*-following].—

37. “*Then* if (the) ‘nasā’ *is*-not-smitten by *the* corpse-devouring dog or *the* corpse-devouring bird, first, for-that-

-(oisân) Mazd-yast pa-în-zamî si magh bê-(ê)-kanênd; adîn, (ân) 1 kh<sup>v</sup>ês tan awar-(ê)-yôsdâsrinêṭ pa-gô-mêz, ma pa-âw; fraz (ê pa ân) 1 men sag (bê-ê)-girând pa-bê-barisnîh, ma pa-a-bê-barisnîh, pa-bê-barisnîh tâ ô-pês-(acha).

38. "Datîgar, ân (vinâs) râ,—(ku, tâ nè bawâṭ),—(ôisân ke) Mazd-yast (hend), pa-în-zamî si magh bê-(ê)-kanênd; adîn, (ân) 1 kh<sup>v</sup>ês tan awar-(ê)-yôsdâsrinêṭ pa-gô-mêz, ma pa-âw; fraz (ê pa ân) 1 men sag (bê-ê)-girând pa-bê-barisnîh, ma pa-a-bê-barisnîh, pa-bê-barisnîh tâ ô-pês-(acha);

hama ez-ân awar-(ê)-mânêṭ (tâ) ka ôi awar pa-vaghtan (ân 1 and) ez-awar-tôm vars khûsk bawâṭ.

39. "Saṭîgar, ân (vinâs) râ,—(ku, tâ nè bawâṭ),—(ôisân ke) Mazd-yast (hend), pa-în-zamî si magh bê-(ê)-kanênd; and ez-(ân-i)-pês chun si-gâm; adîn, (ân) 1 kh<sup>v</sup>ês tan awar (ê) yôsdâsrinêṭ pa-âw, ma pa-gômêz.

40. "Dast 1 ôi ân fra-tôm fraz-(ê)-sôyêṭ,—(tâ ô arsnî-cha);—adîn, ka ôi dast nè fraz-sôst, adîn, har-(visp) (ân) 1 kh<sup>v</sup>ês tan

(sin),—(that-is, so-that *it* may-not-be),—(these) Mazdyasnâns shall dig three holes on-this-earth; then, *they*-shall-clean their bodies with-bull's-urine, not with-water; forth shall-*they* hold my dog by-lowering, not without-lowering, by-lowering (even)-upto-*the*-front.

38. "Secondly, for-that-(sin),—(that-is, so-that *it* may-not-be),—(those who are) Mazdyasnâns shall dig three holes on-this-earth; then, *he*-shall-clean his body with-bull's-urine, not with-water; forth shall-*they*-hold my dog by-lowering, not without-lowering, by-lowering (even) upto-*the*-front; ever from that shall-*they*-wait (till) when his hair over *the* head from *the* upper-most portion will-become dry.

39. "Thirdly, for-that-(sin),—(that-is, so-that *it* may not be),—(those who are) Mazdyasnâns shall-dig three holes on-this-earth, as-far from (the) former as three steps; then, *he*-shall-cleanse his body with-water, not with-bull's-urine.

40. "*They*-shall first wash-off his hands,—(even upto *the* elbow),—as, if his hands be not washed, then, he will make his



a-yōsdāsar kūnēt,—(riman);—ka ōi dast frāz-sōst,—(tā arsnī-cha),—si-bār, pas (ka) frāz-sōst dast (būt-hāt), bālēst vaghṭan ī-ōi pēs awar-khsinchyīs,—(chand mūy rōst ēstēt.)—

41. “Dātār ī-gēhān ī-ast-aūmandān, āsō! agar-īcha āw vēh bālēst vaghṭan (ī-ōi) pēs bē-rasēt, ō-ku ez-ōisān (pēsakān ī awarē), (as) ān drūj ī nasūs awar-dōbārēt?”

Az-as gūpt Aūhr-mazd, (ku): “Paṭīra ōi marṭ, ez-andarōn-nēma ī brvadān,—(ez ōisān pēsakān ī awarēān),—(as) ān drūj ī nasūs awar-dōbārēt.”—

(Ez ān jāk ku mūy stawr rōst-ēstēt tā awāz ō gōs [ū law?] var-ē-cha har dō ī azār).—

42. “Dātār ī-gēhān ī-ast-aūmandān, āsō! agar-īcha āw vēh paṭīra ōi marṭ, ez-andarōn-nēma-ī brvadān bē-rasēt, ō-ku ez ōisān (pēsakān ī awarēān), (as) drūj ī nasūs awar-dōbārēt?”

entire body unclean,—(contaminated);—*then*, (when) his hands are washed,—(even) upto *the* elbow,—three-times, after (when) *the* hands are washed,—(even upto the elbow)—three-times, after (when) *the* hands have-been washed, do-*thou*-besprinkle first *the* top of his head,—(upto where hair have-grown).”

41. “*Oh* holy Creator of-*the*-material-world! and-if *the* good water reaches before *the* top (of his) head, of-these (other limbs of his) where over will the ‘druj ī nasus’ rush?”

Thereupon replied Ohrmazd: “*To-the-brow-of that-man, on-to-the-inside of-his-brows,—(of these other limbs of his),—the ‘druj ī nasus’ rushes.*

(From there where *the* hair have grown thick even back upto underneath [both *the* ear and *the* lip?] *the* circumference of both *the* ears.)—

42. “*Oh* holy Creator of-*the*-material-world! And-if *the* good water reaches *to-the-brow-of that man, to-the-inside of-his-brows,—(of these other limbs of his),—where over will the ‘druj ī nasus’ rush?*”

Az-as gūpt Aūhr-mazd, (ku) : “Pas vaghtan ī-ōi ez ōisān (pēsakān ī awarēān), (as) ān drōj ī nasūs awar-dōbārēt.”—

(Ez ān jāk ku nuṯy stawr rōst-ēstēt stōna pa chahār-aēvak tā ō mōhra.)—

\*43. “Dāṭār... pas vaghtan (ī-ōi) bē-rasēt, ō-ku... awar-dōbārēt?”  
Az-as gūpt.... “Paṭīra paṭas-kh<sup>v</sup>ar ī-ōi..... awar-dōbārēt.”

44. “Dāṭār.... paṭīra paṭas-kh<sup>v</sup>ar (ī-ōi) bē-rasēt, ō-ku... awar-dōbārēt?”

Az-as gūpt.... “Dasn gōs ī-ōi..... awar-dōbārēt.”

45. “Dāṭār.... dasn gōs (ī-ōi) bē-rasēt, ō-ku..... awar-dōbārēt?”  
Az-as gūpt.... “Havē gōs (ī-ōi)..... awar-dōbārēt.”

46. “Dāṭār.... havē gōs (ī-ōi) bē-rasēt, ō-ku..... awar-dōbārēt?”  
Az-as gūpt.... “Dasn sūpt ī-ōi..... awar-dōbārēt.”  
[ Para aēṭūm chum gast-ēstēt tā ō arsn-icha ۴۰۳۳ ۳۲ tā ō sūpt nēm ō ۴۰۳۳ ].—

Thereupon replied Ohrmazd : “Of these (other limbs of his), the ‘druj ī nasus’ rushes on to behind his head.”

(From there where the hair have grown thick, one-fourth of the spine up to the ‘mohra’.)

\*43. “Oh holy... reaches behind his head, where over..... will rush?”

Thereupon..... “rushes on to the front of his mouth.”

44. “Oh holy... reaches to-the-front of his mouth, where over..... will rush?”

Thereupon..... “rushes on his right ear.”

45. “Oh holy... reaches his right ear, where over... will rush?”

Thereupon..... “rushes on his left ear.”

46. “Oh holy... reaches his left ear, where over... will rush?”

Thereupon..... “rushes on his right shoulder.”

(The arm-pit just as it is turned up to the elbow; the water goes half to the shoulder, half to the chest).

\* Paras 43-69 are repetitions of para 42, with the names of different body-limbs in successive paras, and hence they are given here in abbreviated forms.

47. "Dāṭār...dašn sūpt (i-ōi) bé-rasêṭ, ô-ku...awar-dôbâreṭ?"  
Az-as gūpt... "Havê sūpt i-ōi.....awar-dôbâreṭ."
48. "Dāṭār....havê sūpt (i-ōi) bé-rasêṭ, ô-ku...awar-dôbâreṭ?"  
Az-as gūpt ... "Dašn kês i-ōi.....awar-dôbâreṭ."
49. "Dāṭār...dašn kês (i-ōi) bê-rasêṭ, ô-ku.....awar-dôbêreṭ?"  
Az-as gūpt... "Havê kes i-ōi.....awar-dôbâreṭ."
50. "Dāṭār....have kês (i-ōi) bé-rasêṭ, ô-ku.....awar-dôbâreṭ?"  
Az-as gūpt..... "Paṭīra var i-ōi.....awar-dôbâreṭ."  
(Ez 𐭮𐭥 chahâr angūst aê tā ô 𐭮𐭥.)—
51. "Dāṭār....paṭīra var (i-ōi) bé-rasêṭ, ô-ku...awar-dôbâreṭ?"  
Az-as gūpt... "Pôst i-ōi.....awar-dôbâreṭ."  
(Ez môhra dô-si-ô tā ô sūlak).—
52. "Dāṭār.....pôst (i-ōi)...bé-rasêṭ, ô-ku.....awar-dôbâreṭ?"  
Az-as gūpt... "Dašn pistân i-ōi...awar dôbâreṭ."

47. "Oh holy...reaches his right shoulder, where over.....  
will rush?"  
Thereupon....."rushes on his left shoulder."
48. "Oh holy...reaches his left shoulder, where over.....  
will rush?"  
Thereupon....."rushes on his right arm-pit."
49. "Oh holy...reaches his right arm-pit, where over.....  
will rush?"  
Thereupon....."rushes on his left arm-pit."
50. "Oh holy.....reaches his left arm-pit, where over.....  
will rush?"  
Thereupon.....rushes on *to*-the-front of his breast.  
(From *the* distance of four fingers upto the stomach.)—
51. "Oh holy...reaches the front of his breast, where over  
.....will rush?"  
Thereupon....."rushes-over his back."--(from two-thirds of  
the 'mohra' upto the anus.)—
52. "Oh holy...reaches (his) back, where over....will rush?"  
Thereupon....."rushes over his right chest."

53. "Dāṭār...dasn pistān (i-ōi) bé-rasēt, ō-ku...awar-dōbārēt?"  
Az-as gūpt...."Havē pistān i-ōi...awar-dōbārēt."
54. "Dāṭār...havē pistān (i-ōi) bé-rasēt, ō-ku...awar-dōbārēt?"  
Az-as gūpt...."Dasn pahlū i-ōi...awar-dōbārēt."
55. "Dāṭār...dasn pahlū (i-ōi) bé-rasēt, ō-ku...awar dōbārēt?"  
Az-as gūpt...."Havē pahlū i-ōi...awar-dōbārēt."
56. "Dāṭār...havē pahlū (i-ōi) bé-rasēt, ō-ku...awar-dōbārēt?"  
Az-as gūpt...."Dasn srēna i-ōi...awar-dōbārēt."
57. "Dāṭār...dasn srēna (i-ōi) bé-rasēt, ō-ku...awar-dōbārēt?"  
Az-as gūpt...."Havē srēna i-ōi...awar-dōbārēt."
58. "Dāṭār...havē srēna (i-ōi) bé-rasēt, ō-ku...awar-dōbārēt?"  
Az-as gūpt...."Hakhti' i-ōi...awar-dōbārēt. Agar nar hast,  
pas i-ōi pēs awar-khsinchīs, paṭīra ō-pas; agar māṭa hast  
paṭīra i-ōi pēs awar-khsinchīs ū pas pas."—  
(Aé: hakhta nēm ō pēs, nēm ō pas; vas mālisn andar  
ō pēs.)—

53. "Oh holy...reaches (his) right chest, where over.....  
will rush?"  
Thereupon....."rushes over his left chest."
54. "Oh holy...reaches (his) left chest, where over...will rush?"  
Thereupon....."rushes over his right ribs."
55. "Oh holy...reaches (his) right ribs, where over.....  
will rush?"  
Thereupon....."rushes over his left ribs."
56. "Oh holy...reaches (his) left ribs where over...will rush?"  
Thereupon....."rushes over his right hip."
57. "Oh holy...reaches (his) right hip, where over...will rush?"  
Thereupon....."rushes over his left hip."
58. "Oh holy...reaches (his) left hip where over...will rush?"  
Thereupon....."rushes over his *or her* 'hakhti'; if *it* be of  
a man, besprinkle *thou* first the hind-part of it, the fore-part  
thereafter; if *it* be a woman, besprinkle-*thou* first the fore-  
part of it, and-*the* hind-part thereafter."—  
(Note: *The* 'hakhti' is half in-*the*-front, half in *the*  
rear; it shall-be-rubbed in-*to*-*the*-front.)—

59. "Dāṭār...hakhti (i-ōi) (pēs) bê-rasēt, ō-ku...awar-dōbārēt?"  
Az-as gūpt... "Dasn rān i-ōi.....awar-dōbārēt."
60. "Dāṭār...dasn rān (i-ōi) bê-rasēt, ō-ku...awar-dōbārēt?"  
Az-as gūpt... "Havê rān i-ōi...awar-dōbārēt."
61. "Dāṭār...havê rān (i-ōi) bê-rasēt, ō-ku...awar-dōbārēt?"  
Az-as gūpt... "Dasn snū i-ōi.....awar-dōbārēt."
62. "Dāṭār...dasn snū (i-ōi) bê-rasēt, ō-ku...awar-dōbārēt?"  
Az-as gūpt... "Havê snū i-ōi.....awar-dōbārēt."
63. "Dāṭār...havê snū (i-ōi) bê-rasēt, ō-ku...awar-dōbārēt?"  
Az-as gūpt... "Dasn 𐬨𐬀 i-ōi...awar-dōbārēt."
64. "Dāṭār...dasn 𐬨𐬀 (i-ōi) bê-rasēt, ō-ku...awar-dōbārēt?"  
Az-as gūpt... "Havê 𐬨𐬀 i-ōi...awar-dōbārēt."
65. "Dāṭār...havê 𐬨𐬀 (i-ōi) bê-rasēt, ō-ku...awar-dōbārēt?"  
Az-as gūpt... "Dasn zang i-ōi...awar-dōbārēt."

59. "Oh holy...reaches (before his or her) 'hakhti' where over  
.....will rush?"  
Thereupon....."rushes over his right thigh."
60. "Oh holy...reaches (his) right thigh, where over.....  
will rush?"  
Thereupon....."rushes over his left thigh."
61. "Oh holy...reaches (his) left thigh, where over.....will  
rush?"  
Thereupon....."rushes over his right knee."
62. "Oh holy...reaches (his) right knee, where over.....will  
rush?"  
Thereupon....."rushes over his left knee."
63. "Oh holy...reaches (his) left knee, where over.....will  
rush?"  
Thereupon....."rushes over his right calf."
64. "Oh holy...reaches (his) right calf, where over.....will  
rush?"  
Thereupon....."rushes over his left calf."
65. "Oh holy...reaches (his) left calf, where over.....will  
rush?"  
Thereupon....."rushes over his right shank."

66. "Dātār...dasn zang (i-ōi) bê-rasēt, ō-ku...awar-dōbārēt?"  
Az-as gūpt..."Havê zang i-ōi...awar-dōbārēt."
67. "Dātār...havê zang (i-ōi) bê-rasēt, ō-ku...awar-dōbārēt?"  
Az-as gūpt..."Dasn frapd i-ōi...awar-dōbārēt."
68. "Dātār...dasn frapd (i-ōi) bê-rasēt, ō-ku...awar-dōbārēt?"  
Az-as gūpt..."Havê frapd i-ōi...awar-dōbārēt."
69. "Dātār...havê frapd (i-ōi) bê-rasēt, ō-ku...awar-dōbārēt?"  
Az-as gūpt. Auhr-mazd, (ku): "Aīr hakh (i-ōi) ni-(kām)-  
vartēt, hūmānā i-ōi chum makhs par.

70. "Pa-akvīn bê-girapt angūst,—(awā zamī),—aūlā girapt pāsna,—(ez zamī),—dasn hakh i-ōi awar-khsinchīs; adīn, ān drūj ī nasūs havê hakh (i-ōi) awar-dōbārēt; havê hakh i-ōi awar-khsinchīs; adīn, ān drūj ī nasūs aīr angūst (i-ōi) ni-(kām)-vartēt, hūmānā i-ōi chum makhs par.

71. "Pa-akvīn bê-girapt pāsna,—(awā zamī)—aūlā-girapt angūst,—(ez zamī),—dasn angūst i-ōi awar-khsinchīs; adīn,

66. "Oh holy...reaches (his) right shank. where over.....will  
rush?"  
Thereupon....."rushes over his left shank."
67. "Oh holy...reaches (his) left shank. where over.....will  
rush?"  
Thereupon....."rushes over his right fore-foot."
68. "Oh holy...reaches (his) right fore-foot, where over.....  
will rush?"  
Thereupon...rushes over his left fore-foot.
69. "Oh holy...reaches (his) left fore-foot. where over...will  
rush?"

Thereupon replied Ohrmazd: "She turns-down underneath the soles (of his) feet just like the wing of a fly.

70. "With the fingers held-down together,—(with the ground),—with the heels held-up—(from the ground),—do-thou-besprinkle his right sole; then the 'drūj ī nasūs' rushes over (his) left sole; do-thou-besprinkle his left sole; then the 'drūj ī nasūs' turns-down underneath (his) fingers, just like the wing of a fly.

71. "With the heels together held-down—(with the ground),—with the fingers held-up—(from the ground),—do-

ān drūj ī nasus havé angūst (ī-ōi) awar-dōbārēt; havé angūst ī-ōi awar-khsinchis,—(ez-kas ta ō mas);

[Hast ke ez mas tā ō kas gūyēt.]—

adīn, ān drūj ī nasūs ni-(kūn)-vartēt, ō-apākhtar nēma, pama-khs-karp ī aérag ī-frāz-snū ī-awāz-kūn ī-a-kanāra-drīm,—(ku-s drīm patvāst-ēstēt),—chun (ān-ī) bajā-tōm khrawstar (ī rīman-tōm).—

72. “Adīn, im gūbīsn drēnjīnīsn ke hend pīrōzgar-tōm bēszūnītār-tōm: ‘yatā-’hū-véryō’... (tā)..... ‘mā-merenchainīs gaēthāo astvaitīs ashahē’.

73. “Dātār ī-gēhān ī-ast-aūmandān, asō! ka ōisān ke Mazd-yast (hend), pa-pāy rawān ayūp fachān ayūp barān ayūp vazān,—

[‘baro aspo, vazo raso’]—cf VI, 26

ō-ātas nasā-pāk frāz-rasānd, nasā (ō)-ham pachēnd (ayūp) nasā (ō)-ham hāānd, chun, ōi (vinās) rā,—(ku, tā nē bawāt),—varzānd ōisān ke Mazd-yast (hend)?”

*thou*-besprinkle his right fingers; then the ‘*druj i nasus*’ rushes-over (his) left fingers; do-*thou*-besprinkle his left fingers,—(from *the* little to *the* large);

[*There is one* who says: “From *the* large to *the* little”]—“then the ‘*druj i nasus*’ turns-down to-*the*-northern regions, in *the* form of a swift fly bow-legged with protuded back of infinite-spots,—(that-*is*, its spots are connected with spots)—like (the) most-sinful,—(most contaminated),—khrafstar.

72. Then shall-*thou*-utter these words that are *the*-most victorious and-*the*-most-healing:

from ‘yatā-’hū-véryō’...upto...‘mā-merenchainīs gaēthāo astvaitīs ashahē’. (vide Vend. VIII, 19, 20, 21)

73. “*O*h holy Creator of-*the*-material-world! If those that (are) Mazd-yasnāns, going on-foot or running or riding or driving,—

[ (Av.) ‘riding a horse, driving a chariot’]—

may-come-up to-*the*-fire cooking-*the*-‘nasā’: *they*-may-burn the ‘nasā’ (or) offer-*the*-‘nasā’-as oblation, how shall they that (are) Mazdyasnāns act for-that (sin),—(that-*is*, so-that *it* may-not be)?”

74. Az-as gūpt Anhr-mazd, (ku): "Bē ān nasâ-pâk (ê) zanêṭ, bê-zanêṭ ôi, bê ān deg (é) barêṭ, bê ān aulâ-dêzîṭ (bê é) barêṭ,—(kaṭa).

[Īn ez Awistâ pêṭâ. Ān bawêṭ ku martṭ ê frâz rasêṭ nasâ ê, tâ pachênd ayûp tâ é birtzênd. Nasâ-pâk bê-kôsisn; ka, chun ka-s gān bê-stânênd, nasâ kaṭa bê barisn. Ka, ez dô, aevak sâyeṭ karṭan, nasâ-pâk bê-awazanisn.

Nasâ ī mōrtān, ka-s han-būn-icha pōkhtakīh ayûp biristakīh paṭas pêṭâ, margarzān; ū ān ī zivandagān tâ bê 𐬀𐬀𐬀𐬀 (nigânêṭ) bê pa âtas, tâ né-bawêṭ.

Gōgōsnasp gūpt, aé: "Ka-s tōjish pa ān paṭmāna hast: 'yaṭ hama avi nōiṭ nošem nadhō saosmchayō'—han bawêṭ."

Ka aulâ-āvōrêṭ, vas awar awâz sawêṭ ne: margarzān né bawêṭ. Pa hikhr, har bār-é han-bawêṭ.

74. Thereupon replied Ohrmazd: "Straight shall-*they*-kill that *one who* cooks-the-'nasâ'; straight shall-*they*-kill him; away shall-*they*-carry the cauldron; away shall-*they*-carry the hearth,—(the house).

[This *is* evident from *the* Avestâ. That happens when a man approaches a 'nasâ' till they-cook or roast *it*. They shall kill *him who* cooks-the-'nasâ'. As soon as *they* take his life, *they* shall remove the 'nasâ'-container. When, of two *things*, *it* be possible to-do one, *they* shall kill *him who*-cooks the 'nasâ'.

When *the signs of* cooking or roasting *are* evident on the 'nasâ' of *the* dead, *it is* a sin-deserving-death; and till the 'nasâ' of-*the*-living, is on *the* fire, sin-does-not-take-place. Gōgōsnasp said: "Since, its atonement is of such proportion: 'If, in-this *there-be* neither death nor burning', sin certainly takes-place."

*If* when they-bring out *the* 'nasâ', it goes back to *the cauldron*, one will-not be a sinner deserving-death. In-case of 'hikhr', one does-become a-sinner-deserving-death at every time.



Dāk han nihisn; chi, vēh-dīn pōryōtkēsān han nīhāt: har bār, pa gō-mēz bē sōyisn; vas nan pāk bē 𐬨𐬀𐬎𐬀.

Gōgōsnasp gūpt, aē: dāk né nihisn.

Nasā-pāk ū rās-dār ū kūn-marz, ū ke dast andar vinās dārēt, pa jvīṭ ez viehīr ī dātōbarān, har kas ē paṭakhsā awazaṭan.

Nisāpōhr aēvāj ē rās-dār gūpt; vas an-ichea pa ān zamān gūpt, ka dast andar vinās dārēt.

Ka dastgīrōb né sāyet kartan, ān gūyom ka marg-arzān nē bawēt; tā ka marg-arzān būt awarē-cha ī marg-arzān paṭakhsā awa-zaṭan ].—

75. “Ez bānū ī ātas aēsam frāz-(ē)-sōchīnīṭ,—(ku, ē tā frāz ō ātas ē dahīṭ),—ayūp ōisān aūrvar ī ātas-tōkhma,—(ē tā frāz ō ātas dahīṭ),—ayūp ka aētūn ātas ō-ham-basta-(haē),—(ku-s andar girapt-haē),—ōisān aūrvar ī-ātas-tōkhma; bē-cha (ē)-barīṭ,—(ō pēs),—bē-cha (ē)-rawinīṭ,—(ku, bē-ē-awsārīṭ),—

*One can-lay scald; for the faithful Poryotkesas did-lay; they shall-wash every time with bull's urine; they-shall entirely dry its moisture.*

Gōgōsnasp said: “*One shall not lay the scald*”.

Any person *is* authorized to kill *one-who-cooks-the-‘nasā’, the high-way robber, one-who-commits-the-sin-of unnatural-intercourse, and him who keeps his hand in sin,—without the decision of the judges.*

Nisāpōhr said: “*Only a high-way-robber*”. He said: “*he-too at the time when he keeps his hand in sin*”.

Since, *it is-not proper to-menace, I-say that, if one is not a sinner-deserving-death; so-that if one has-become a-sinner-deserving-death, one is authorized to kill even-others who are deserving death.*].—

75. From *the-flame of the fire do-you-ignite fuel,—(that-is, do-you-give once to the fire),—either of those trees which have the essence of-fire,—(do you-give once to the fire),—or to-which the-fire may have been thus connected,—(that-is, may-be caught in),—of those trees which have the essence of-fire;* and-do-you-disperse (it)—(in *the front*),—and-do-you-cause-(it)-to-go-away,—(that-is, do-you-extinguish-it),—

[hast ke aētūn gūyēt, aé: “Bê-cha é-barit, ku, awáz ê girit; bê-cha é rawinīt, ku, bê é awsârīt”]—

chun téz-tar fravīnīt,—(ku, pês-tar bê-awsârīt).—

76. “Ka-(s) aētūn fra-tōm (âtas) (ô)-ham-bast-(hât),—(ku-s andar girapt hât),—pa-(in)-zamī bê-(é)-dât, ān-and ez-âtas nasâ-pāk chun-(as) frâz-tar vitast; bê-cha (é) barit,—(ô pês),—bê-cha (ê) rawinīt,—(ku, bê-é-awsârīt),—

[hast ke aētūn gūyēt, aé: “Bê-cha ê barit, ku, awáz ê girit; bê-cha é rawinīt, ku, bê é awsârīt”.]—

chun téz-tar fravīnīt,—(ku pês-tar bê-awsârīt).—

77. “Ka-(s) aētūn datīgar (âtas) (ô)-ham-bast-(hât),—(ku-s andar girapt hât),—pa-(in)-zamī bê-(é)-dât, ān-and ez-âtas nasâ-pāk chun-(as) frâz-tar vitast; bê-cha (é) barit,—(ô pês),—bê-cha (ê) rawī-nīt,—(ku, bê-ê-awsârīt),—chun téz-tar fravīnīt,—(ku, pês-tar bê-awsârīt).—

[*There is one who thus says: “And-do-you-disperse it, that-is, hold it back; and-do-you-cause-it-to-go-away, that-is, do-you-extinguish it,*]

*so-that you-may-extinguish the-sooner,—(that-is, you-may-cool it the-earlier).—*

76. “When, thus, first (he shall have) connected *the* (fire),—(that-is, he shall have held *it* in),—(it) will be-laid-down on-(this)-earth, as-far from-*the*-fire cooking-*the*-‘nasâ’ as a big span; and-do-you-disperse-(it),—(in *the* front),—and-do-you-cause-(it)-to-go-away,—(that-is, do-you-extinguish-*it*),—(*There is one who thus says: “And-do-you-disperse-it, that-is, hold it back; and-do-you-cause-it-to-go-away, that-is, do you cool it”*),—so-that *you-may-extinguish the-sooner,—(that-is, you-may-cool it the-earlier).—*

77. “When, thus, secondly (he shall-have)-connected *the* (fire),—(that-is, he shall-have-held *it* in), (it) will-be-laid down on-(this)-earth, as-far from-*the*-fire cooking-*the*-‘nasâ’ as a big span; and-do-you-disperse-it,—(in *the* front),—and-do-you-cause-(it)-to-go-away,—(that-is, do you cool *it*),—so-that *you-may-extinguish the-sooner,—(that-is, you-may-cool it the-earlier).—*

“Ka-(s) aētūn saṭīgar (âtas) (ô)-ham-bast-(hât),.....(same as  
para above)

“Ka-(s) aētūn chahârôm (âtas) (ô)-ham-bast-(hât),.....,.....,

“Ka-(s) aētūn panjôm (âtas) (ô)-ham-bast-(hât),.....,.....,

“Ka-(s) aētūn sasôm (âtas) (ô)-ham-bast-(hât),.....,.....,

“Ka-(s) aētūn haptôm (âtas) (ô)-ham-bast-(hât),.....,.....,

“Ka-(s) aētūn hastôm (âtas) (ô)-ham-bast-(hât),.....,.....,

78. “Ka-(s) aētūn nohôm (âtas) (ô)-ham-bast-(hât),.....,.....,

[ Īn ez Awistâ pētâ. Ān bawēt âtas kaṭayî pa pêsîh pa pasîh girêt. Ka aêvak bâr awsârêt, aé : sâyeṭ. Ka ān-ī daṭīgar pês awsârêt ku ān ī fra-tôm, as ān ī saṭīgar awâz ô ān ī daṭīgar âvôrisn, pa har dô ô mar âvôrisn.

Ka andar vitast awsârêt, as âtas nè khup awsârṭ bawēt ; vas âtas awazaṭan ô bûn nêst. Ū ka bê ez vitast awsârêt, as âtas khúp awsârṭ bawēt ; vas âtas awazaṭan ô bûn : Varharân nè rôsana.

“When, thirdly, (he shall-have) thus connected (*the fire*),—...

“When, fourthly, (he shall-have) thus connected (*the fire*),—.....

“When, fifthly, (he shall-have) thus connected (*the fire*)...

“When, sixthly, (he shall-have) thus connected (*the fire*)...

“When, seventhly, (he shall-have) thus connected (*the fire*).....

“When, eighthly, (he shall-have) thus connected (*the fire*)...

78. “When, ninthly, (he shall-have) thus connected (*the fire*).....

[ *This is evident from the Avestâ. That happens when one makes the fire of-the-house before and after. If he-will-cool-it once, it is-proper. If he-will-cool the second before the first, he shall-bring the third back to the second ; he shall bring both to account.*

If one cools the fire within a span, he shall-not-have-cooled the fire properly ; the merit-of-killing-the-fire does not originate with him. And if he cools it farther than a span, he shall-have properly cooled the fire ; the-merit-of-killing-the-fire originates with him. As regards the ‘Ātas ī Vaharâm’, it is not clear.

Hast ke aētūn gūyēt, aē: “Ku han awsarīsn pa pēsīn awsarīsn.”]

79. “Ke aēsam pa asahīh bōrt, —(awāz ō ān ī dahom),— Spītanān Zaratūhst ! rāsūn ayūp hū-gōn ayūp hū-karṭ ayūp hadanepad ayūp kaṭār-ach-é (ān) ī-hū-bōd-tōm ez rūrvarān,

80. “Ez-ān-ī-ōi kaṭār-ach-é nēma (ku) vāt (ān) ātas bōd bē-barēt, ez-ān-ī-ōi kaṭār-ach-é nēma pa é-hazār-ghanisnūh bē-rasēt ātas ī-Aūhr-mazd (pūsar), dēvān minūyān tōm-tōkhmagān darvandān dō-zvadān (ān and) yātū parik.—

[Awarg é-hazār martḡ-gan gūpt Varahrān.

Pa nēma saw ‘aojaiti’ Varahrān. Nē pa nēma-saw kaṭayī. Pa nēma saw Varahrān. Nē pa nēma saw hama ‘hazañ-raghna’.

Hast ke aētūn gūyēt, aē: “Kaṭayī nē pa nēma saw tōm bōrēt.”]—

*There is one who thus says: “Where-ever they do cool, they-will-cool with the-foremost.”]—*

79. “Who-so carried the ‘aēsam’ with-piety, —(again to the tenth),—*Oh Spītanān Zaratūhst ! of-‘rāsūn’ or of ‘hūgōn’ or of-sulphur or of-pomegranate or of-any-whichsoever of (the) most-fragrant of-trees,*

80. “*to-whichsoever direction from (that-of)-his (where) the wind will-spread (the) fragrance-of-the-fire, to-anysoever direction from (that of) his, shall the fire (son) of-Ohrmazd approach for-killing a thousand of-the-spiritual ‘dēvs’ of-the-seed-of-darkness and the wicked twins (as many) ‘yātus’ and ‘pariks’.*—

[Awarg said: “Varahrān killing-a-thousand-men.”

At mid-night does the ‘Varahrān’ ‘illumine’. Not so the house-fire at midnight. At midnight does the ‘Varahrān’ give light. Not all the fires are ‘smiting a thousand’ at midnight.

*There is one who says: The-house-fire does not cut-off darkness at midnight.]*

81. "Dātār ī-gēhān ī-ast-aūmandān, asō ! ke ātas nasā-pāk ō (ān ī) dātīhā gās awar-barēt, chand ān marṭ mazd hast pas-ez tan bōd bē-varṭisnih ?"

Az-as gūpt Aūhr-mazd, (ku): "Chun (ka-s) andar-abū ī ast-aūmand bēvar ātas ī-sōchā ō-(ān-ī)-dātīhā gās awar-bōrt-(haē)", —(ku-s, bēvar ātrō frāz ō ātas ī Vahrām nisāst-haē).—

82. "Dātār ī-gēhān ī-ast-aūmandān, asō ! ke ātas rūd-pāk ō (ān ī) dātīhā gās awar-barēt, chand ān marṭ mazd hast pas-ez tan bōd bē-varṭisnih ?"

Az-as gūpt Aūhr-mazd, (ku): "Chun (ka-s) andar-abū ī ast-aūmand ē-hazār ātas ī-sōchā ō-(ān-ī)-dātīhā gās awar-barēt,"—(ku-s ē-hazār ātrō frāz ō ātas ī Vahrām nisāst-haē).—

83. "Dātār ī-gēhān ī-ast-aūmandān, asō ! ke ātas ī sariyé-icha ō (ān-ī) dātīhā gās awar-barēt, chand ān marṭ mazd hast pas-ez tan bōd bē-varṭisnih ?"

81. "*Oh* holy Creator of *the-material-world* ! How-much will-be that man's reward, after *the* departure of-consciousness from *the* body, who will bring *the* 'nasā'-burning fire to (its) lawful place?"

Thereupon replied Ohrmazd: "As if, in-*this-life* that is material *he*-(had)-brought ten-thousand burning fires to (the) lawful place",—(that-*is*, he had-set up ten-thousand 'ātrōs' on *the* 'Ātas ī Vahrām').—

82. "*Oh* holy Creator of *the-material-world* ! How-much will-be *the* reward of that man, after *the* departure of-consciousness from *the* body, who will bring *the* fire burning-offal to (the) lawful place."

Thereupon replied Ohrmazd: "As if, in-*this-life* that (is) material, (he) would bring a thousand burning fires to (the) lawful place,"—(that-*is*, he had set up a thousand 'ātrōs' on *the* 'Ātas ī Vahrām').—

83. "*Oh* holy Creator of *the-material-world* ! After *the* departure of-consciousness from *the* body, how-much will-be *the* reward of that man who will bring *the* fire of *the* dung to (the) lawful place?"

Az-as gūpt Aûhr-mazd, (ku): "Chun (ka-s) andar-ahû î ast-aûmand panj sat̄ âtas î-sôchâ ô-(ân-î)-dâṭihâ-gâs awar barêt."

84. "Dâṭâr î-gêhân î-ast-aûmandân, asô ! ke âtas î ez khûmba ê î zamî-pachân,—(chârû-karân),—ô (ân î) dâṭihâ gâs awar-barêt, chand ân mart̄ mazd hast pas-ez tan bôd bê-varṭisnih ?"

Az-as gūpt Aûhr-mazd, (ku): "Chun (ka-s) andar-ahû î ast-aûmand chahâr sat̄ âtas î-sôchâ ô-(ân-î)-dâṭihâ-gâs awar-bôrt̄-(haê)."

85. "Dâṭâr î-gêhân î-ast-aûmandân, asô ! ke âtas î ez khûmba ê î jâm-pachân,—(dôsîn-karân),—ô (ân î) dâṭihâ gâs awar-barêt, chand ân mart̄ mazd hast pas-ez tan bôd bê-varṭisnih ?"

Az-as gūpt Aûhr-mazd, (ku): "Chun (ka-s) pa-hama jvîṭ jvîṭ (ân) î-sariya ân-and âtas î-sôchâ ô-(ân-î)-dâṭihâ gâs awar-bôrt̄-(haê),—(si sat̄)."

86. "Dâṭâr î-gêhân î-ast-aûmandân, asô ! ke âtas î ez-

Thereupon replied Ohrmazd: "As (if) in-*this-life* that (is) material, (he) would-bring 500 burning fires to (the) lawful place."

84. "Oh holy Creator of-*the-material-world* ! After *the* departure of-consciousness *from the* body, how-much will-be *the* reward of that man who will-bring *the* fire from-*a* kiln of *the* clay-bakers,—(chârûkarân),—to (the) lawful place ?"

Thereupon replied Ohrmazd: "As (if), in-*this-life* that (is) material, (he had) brought 400 burning fires to (the) lawful place."

85. "Oh holy Creator of-*the-material-world* ! After *the* departure of-consciousness *from the* body, how-much will-be *the* reward of that man who will bring *the* fire from *a* kiln of *the* bakers,—(dôsînkarân),—to (the) lawful place ?"

Thereupon replied Ohrmazd: "As (if he had) brought to (the) lawful place as-many burning fires *collected* as (in-all the) various 'sariyas' (kilns?),—(three hundred).—

86. "Oh holy Creator of-*the-material-world* ! After *the*

ōnaya ê ī ārzû-ritān ô (ān ī) dāṭihâ gâs awar barêṭ, chand ān mart mazd hast pas-ez tan bôd bê-varṭisnih ?”

Az-as gūpt Aūhr-mazd, (ku): “Chun (ka-s) pa-hama jvṭ jvṭ nūrvarān ān-and ātas ī-sôchâ ô-(ān-ī)-dāṭihâ gâs awar-bōrt-(haê),—(dô sat).”—

87. “Dāṭâr ī-gêhān ī-ast-aūmandān, asô ! ke ātas ī ez pitar ê ī zarayēn-paṭkarān ô (ān-ī) dāṭihâ gâs awar-barêṭ, chand ān mart mazd hast, pas-ez tan bôd bê-varṭisnih ?”

Az-as gūpt Aūhr-mazd, (ku): “Chun (ka-s) andar-ahû ī-ast-aūmand ô-saṭ ātas ī-sôchâ ô-(ān-ī)-dāṭihâ gâs awar-bōrt-(haê).”—

88. “Dāṭâr ī-gêhān ī-ast-aūmandān, asô ! ke ātas ī ez pitar ê ī āsim-ayēn-paṭkarān,—(āsim-karān),—ô (ān-ī) dāṭihâ gâs awar-barêṭ, chand ān mart mazd hast, pas-ez tan bôd bê-varṭisnih ?”

Az-as gūpt Aūhr-mazd, (ku): “Chun (ka-s) andar-ahû ī-ast-aūmand navat ātas ī-sôchâ ô-(ān-ī)-dāṭihâ gâs awar-bōrt-(haê).”—

departure of-consciousness from the body, how-much will-be the reward of that man who will-bring the fire from an ‘ōnaya’ of ‘ārzû-ritān’ 𐭌𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓𐲔𐲕𐲖𐲗𐲘𐲙𐲚𐲛𐲜𐲝𐲞𐲟𐲠𐲡𐲢𐲣𐲤𐲥𐲦𐲧𐲨𐲩𐲪𐲫𐲬𐲭𐲮𐲯𐲰𐲱𐲲𐲳𐲴𐲵𐲶𐲷𐲸𐲹𐲺𐲻𐲼𐲽𐲾𐲿𐳀𐳁𐳂𐳃𐳄𐳅𐳆𐳇𐳈𐳉𐳊𐳋𐳌𐳍𐳎𐳏𐳐𐳑𐳒𐳓𐳔𐳕𐳖𐳗𐳘𐳙𐳚𐳛𐳜𐳝𐳞𐳟𐳠𐳡𐳢𐳣𐳤𐳥𐳦𐳧𐳨𐳩𐳪𐳫𐳬𐳭𐳮𐳯𐳰𐳱𐳲𐳳𐳴𐳵𐳶𐳷𐳸𐳹𐳺𐳻𐳼𐳽𐳾𐳿𐴀𐴁𐴂𐴃𐴄𐴅𐴆𐴇𐴈𐴉𐴊𐴋𐴌𐴍𐴎𐴏𐴐𐴑𐴒𐴓𐴔𐴕𐴖𐴗𐴘𐴙𐴚𐴛𐴜𐴝𐴞𐴟𐴠𐴡𐴢𐴣𐴤𐴥𐴦𐴧𐴨𐴩𐴪𐴫𐴬𐴭𐴮𐴯𐴰𐴱𐴲𐴳𐴴𐴵𐴶𐴷𐴸𐴹𐴺𐴻𐴼𐴽𐴾𐴿𐵀𐵁𐵂𐵃𐵄𐵅𐵆𐵇𐵈𐵉𐵊𐵋𐵌𐵍𐵎𐵏𐵐𐵑𐵒𐵓𐵔𐵕𐵖𐵗𐵘𐵙𐵚𐵛𐵜𐵝𐵞𐵟𐵠𐵡𐵢𐵣𐵤𐵥𐵦𐵧𐵨𐵩𐵪𐵫𐵬𐵭𐵮𐵯𐵰𐵱𐵲𐵳𐵴𐵵𐵶𐵷𐵸𐵹𐵺𐵻𐵼𐵽𐵾𐵿𐶀𐶁𐶂𐶃𐶄𐶅𐶆𐶇𐶈𐶉𐶊𐶋𐶌𐶍𐶎𐶏𐶐𐶑𐶒𐶓𐶔𐶕𐶖𐶗𐶘𐶙𐶚𐶛𐶜𐶝𐶞𐶟𐶠𐶡𐶢𐶣𐶤𐶥𐶦𐶧𐶨𐶩𐶪𐶫𐶬𐶭𐶮𐶯𐶰𐶱𐶲𐶳𐶴𐶵𐶶𐶷𐶸𐶹𐶺𐶻𐶼𐶽𐶾𐶿𐷀𐷁𐷂𐷃𐷄𐷅𐷆𐷇𐷈𐷉𐷊𐷋𐷌𐷍𐷎𐷏𐷐𐷑𐷒𐷓𐷔𐷕𐷖𐷗𐷘𐷙𐷚𐷛𐷜𐷝𐷞𐷟𐷠𐷡𐷢𐷣𐷤𐷥𐷦𐷧𐷨𐷩𐷪𐷫𐷬𐷭𐷮𐷯𐷰𐷱𐷲𐷳𐷴𐷵𐷶𐷷𐷸𐷹𐷺𐷻𐷼𐷽𐷾𐷿𐸀𐸁𐸂𐸃𐸄𐸅𐸆𐸇𐸈𐸉𐸊𐸋𐸌𐸍𐸎𐸏𐸐𐸑𐸒𐸓𐸔𐸕𐸖𐸗𐸘𐸙𐸚𐸛𐸜𐸝𐸞𐸟𐸠𐸡𐸢𐸣𐸤𐸥𐸦𐸧𐸨𐸩𐸪𐸫𐸬𐸭𐸮𐸯𐸰𐸱𐸲𐸳𐸴𐸵𐸶𐸷𐸸𐸹𐸺𐸻𐸼𐸽𐸾𐸿𐹀𐹁𐹂𐹃𐹄𐹅𐹆𐹇𐹈𐹉𐹊𐹋𐹌𐹍𐹎𐹏𐹐𐹑𐹒𐹓𐹔𐹕𐹖𐹗𐹘𐹙𐹚𐹛𐹜𐹝𐹞𐹟𐹠𐹡𐹢𐹣𐹤𐹥𐹦𐹧𐹨𐹩𐹪𐹫𐹬𐹭𐹮𐹯𐹰𐹱𐹲𐹳𐹴𐹵𐹶𐹷𐹸𐹹𐹺𐹻𐹼𐹽𐹾𐹿𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿𐻀𐻁𐻂𐻃𐻄𐻅𐻆𐻇𐻈𐻉𐻊𐻋𐻌𐻍𐻎𐻏𐻐𐻑𐻒𐻓𐻔𐻕𐻖𐻗𐻘𐻙𐻚𐻛𐻜𐻝𐻞𐻟𐻠𐻡𐻢𐻣𐻤𐻥𐻦𐻧𐻨𐻩𐻪𐻫𐻬𐻭𐻮𐻯𐻰𐻱𐻲𐻳𐻴𐻵𐻶𐻷𐻸𐻹𐻺𐻻𐻼𐻽𐻾𐻿𐼀𐼁𐼂𐼃𐼄𐼅𐼆𐼇𐼈𐼉𐼊𐼋𐼌𐼍𐼎𐼏𐼐𐼑𐼒𐼓𐼔𐼕𐼖𐼗𐼘𐼙𐼚𐼛𐼜𐼝𐼞𐼟𐼠𐼡𐼢𐼣𐼤𐼥𐼦𐼧𐼨𐼩𐼪𐼫𐼬𐼭𐼮𐼯𐼰𐼱𐼲𐼳𐼴𐼵𐼶𐼷𐼸𐼹𐼺𐼻𐼼𐼽𐼾𐼿𐽀𐽁𐽂𐽃𐽄𐽅𐽆𐽇𐽋𐽍𐽎𐽏𐽐𐽈𐽉𐽊𐽌𐽑𐽒𐽓𐽔𐽕𐽖𐽗𐽘𐽙𐽚𐽛𐽜𐽝𐽞𐽟𐽠𐽡𐽢𐽣𐽤𐽥𐽦𐽧𐽨𐽩𐽪𐽫𐽬𐽭𐽮𐽯𐽰𐽱𐽲𐽳𐽴𐽵𐽶𐽷𐽸𐽹𐽺𐽻𐽼𐽽𐽾𐽿𐾀𐾁𐾃𐾅𐾂𐾄𐾆𐾇𐾈𐾉𐾊𐾋𐾌𐾍𐾎𐾏𐾐𐾑𐾒𐾓𐾔𐾕𐾖𐾗𐾘𐾙𐾚𐾛𐾜𐾝𐾞𐾟𐾠𐾡𐾢𐾣𐾤𐾥𐾦𐾧𐾨𐾩𐾪𐾫𐾬𐾭𐾮𐾯𐾰𐾱𐾲𐾳𐾴𐾵𐾶𐾷𐾸𐾹𐾺𐾻𐾼𐾽𐾾𐾿𐿀𐿁𐿂𐿃𐿄𐿅𐿆𐿇𐿈𐿉𐿊𐿋𐿌𐿍𐿎𐿏𐿐𐿑𐿒𐿓𐿔𐿕𐿖𐿗𐿘𐿙𐿚𐿛𐿜𐿝𐿞𐿟𐿠𐿡𐿢𐿣𐿤𐿥𐿦𐿧𐿨𐿩𐿪𐿫𐿬𐿭𐿮𐿯𐿰𐿱𐿲𐿳𐿴𐿵𐿶𐿷𐿸𐿹𐿺𐿻𐿼𐿽𐿾𐿿 to the lawful place ?”

Thereupon replied Ohrmazd: “As (if he had) brought to (the) lawful place as-many burning fires collected as in-all (the) various trees,”—(two hundred).—

87. “Oh holy Creator of-the-material-world ! After the departure of-consciousness from the body, how-much will-be the reward of that man who will-bring the fire from a ‘pitar’ of the gold ‘paṭkarān’ to (the) lawful place ?”

Thereupon replied Ohrmazd: “As (if) in-this-life that is material (he had) brought a hundred burning fires to (the) lawful place.”

88. “Oh holy Creator of-the-material-world ! How-much will-be the reward, after the departure of-consciousness from the body, of that man who will-bring the fire from a ‘pitar’ of silver ‘paṭkarān’,—to (the) lawful place ?”

Thereupon replied Ohrmazd: “As (if) in-this-life that is material (he had) brought ninety burning fires to (the) lawful place.”

89. "DāȚār i-gēhān i-ast-aūmandān, asō ! ke ātas ī ez pitar ê ī ayag-ēn-paȥkarān ô-(ān-i) dāȥihā gās awar-barēt, chand ān martȥ mazd hast, pas ez tan bōd bē-varȥisnih ?"

Az-as gūpt Aūhr-mazd, (ku): "Chun (ka-s) andar-ahū ī ast-aūmand hastāt ātas i-sōchā ô-(ān-i)-dāȥihā gās awar-bōrtȥ-(haē)."

90. "Dāȥār i-gēhān i-ast-aūmandān, asō ! ke ātas ī ez pitar ê ī pālāft-ayēn-paȥkarān,—(𐬀𐬀𐬀-karān),—ô-(ān-i) dāȥihā gās awar-barēt, chand ān martȥ mazd hast, pas-ez tan bōd bē-varȥisnih ?"

Az-as gupt Aūhr-mazd, (ku): "Chun (ka-s) andar-ahū ī ast-aūmand haptāt ātas i-sōchā ô-(ān-i) dāȥihā gās awar-bōrtȥ-(haē)."

91. "Dāȥār i-gēhān i-ast-aūmandān, asō ! ke ātas ī ez tanūr ê ī ô-(ān-i) dāȥihā gās awar-barēt, chand ān martȥ mazd hast, pas-ez tan bōd bē-varȥisnih ?"

Az-as gūpt Aūhr-mazd, (ku): "Chun (ka-s) andar-ahū ī ast-

89. "Oh holy Creator of-the-material-world ! How-much will-be *the* reward, after *the* departure of-consciousness *from* the body, of that man who will-bring *the* fire from a 'pitar' of iron 'paȥkarān',—to (the) lawful place?"

Thereupon replied Ohrmazd: "As (if), in-*this*-life that *is* material (he had) brought eighty burning fires to (the) lawful place."

90. "Oh holy Creator of-the-material-world ! How-much will-be *the* reward, after *the* departure of-consciousness *from* the body, of that man who will bring the fire from a 'pitar' of steel shapers,—(chirānkarān),—to (the) lawful place?"

Thereupon replied Ohrmazd: "As (if), in-*this*-life that *is* material, (he had) brought seventy burning fires to (the) lawful place."

91. "Oh holy Creator of-the-material-world ! How-much will-be *the* reward, after the departure of-consciousness *from* the body, of that man who will bring *the* fire from an oven to (the) lawful place?"

Thereupon replied Ohrmazd: "As (if), in-*this*-life that *is*



aūmand sast ātas ī-sōchā ō-(ān-i)-dāṭihā gās awar-bōrṭ-(haē).”

92. “Dāṭār ī-gēhān ī-ast-aūmandān, asō ! ke ātas ī ez dīg ē ī ō (ān-i) dāṭihā gās awar-barēt, chand ān marṭ mazd hast, pas ez tan bōd bē-varṭisnīh ?”

Az-as gūpt Aūhr-mazd, (ku): “Chun (ka-s) andar-ahū ī ast-aūmand panjāh ātas ī-sōchā ō-(ān-i)-dāṭihā gās awar-bōrṭ-(haē).”

93. “Dāṭār ī-gēhān ī-ast-aūmandān, asō ! ke ātas ī ez ōnaya ē ī (pēs)takiān,—(pēs sahiṭjān),—ō (ān-i) dāṭihā gās awar-barēt, chand ān marṭ mazd hast, pas-ez tan bōd bē-varṭisnīh ?”

Az-as gūpt Aūhr-mazd, (ku): “Chun (ka-s) andar-ahū ī ast-aūmand chehel ātas ī-sōchā ō-(ān-i)-dāṭihā gās awar-bōrṭ-(haē).”

94. “Dāṭār ī-gēhān ī-ast-aūmandān, asō ! ke ātas ī ez-rās ē ī stōr-pān ō-(ān-i)-dāṭihā gās awar-barēt, chand ān marṭ mazd hast, pas-ez tan bōd bē-varṭisnīh ?”

material, (he had) brought sixty burning fires to (the) lawful place.”

92. “*Oh* holy Creator of-*the*-material-world ! How-much will-be *the* reward, after *the* departure of-consciousness from *the* body, of that man who will-bring *the* fire from a cauldron to the (the) lawful place ?”

Thereupon replied Ohrmazd : “As (if), in-*this*-life that *is* material (he had) brought fifty burning fires to (the) lawful place.”

93. “*Oh* holy Creator of-*the*-material-world ! How-much will-be *the* reward, after *the* departure of-consciousness from *the* body, of that man who will-bring *the* fire from a ‘ōnaya ē ī (pēs) takiān,—(pēs sahiṭjān),—to (the) lawful place ?”

Thereupon replied Ohrmazd : As (if), in-*this*-life that *is* material, (he had) brought forty burning fires to (the) lawful place.”

94. “*Oh* holy Creator of-*the*-material-world ! How-much will-be *the* reward, after *the* departure of-consciousness from *the* body, of that man who will-bring *the* fire from *the* path of *the* herdsman to (the) lawful place ?”

Az-as gupt Anhr-mazd, (ku): "Chun (ka-s) andar ahû i ast-aûmand sî âtas i-sôchâ ô-(ân-i)-dâñihâ gâs awar-bôrt-(luê)."

95. "Dâtâr i-gêhân i-ast-aûmandân, asô! ke âtas i ez-skarya ê i (asûbârân i hênân) ô-(ân-i)-dâñihâ gâs awar-barêt, chand ân mart mazd hast, pas-ez tan bôd bê-varñisnih?"

Az-as gupt Aûhr-mazd, (ku): "Chun (ka-s) andar-ahû i ast-aûmand vist âtas i-sôchâ ô-(ân-i)-dâñihâ gâs awar-bôrt-(haê)."

96. "Dâtâr i-gêhân i-ast-aûmandân, asô! ke âtas i ez-nazdik ê i (sapestân) ô-(ân-i)-dâñihâ gâs awar-barêt, chand ân mart mazd hast, pas-ez tan bôd bê-varñisnih?"

Az-as gupt Aûhr-mazd, (ku): "Chun (ka-s) andar-ahû i ast-aûmand dah âtas i-sôchâ ô-(ân-i)-dâñihâ gâs awar-bôrt-(haê),"—(ku-s dah âtrô frâz ô âtas Varahrân nisast-hac. În hama âtrô ez 'dasa' pêtâ.)

97. "Dâtâr i-gêhân i-ast-aûmandân, asô! Chun ôisân

Thereupon replied Ohrmazd: "As (if), in-*this-life* that is material (he had) brought thirty burning fires to (the) lawful place."

95. "Oh holy Creator of-*the-material-world*! How-much will-be *the* reward, after *the* departure of-consciousness from *the* body, of that man who will-bring *the* fire from a 'skarya' (of *the* troops of *the* army) to (the) lawful place?"

Thereupon replied Ohrmazd: "As (if), in-*this-life* that is material, (he had) brought twenty burning fires to (the) lawful place."

96. "Oh holy Creator of-*the-material-world*! How-much will-be *the* reward, after *the* departure of-consciousness from *the* body, of that man who will-bring *the* fire from a near place,—(of *the* night-apartment)—to (the) lawful place?"

Thereupon replied Ohrmazd: "As (if), in-*this-life* that is material, (he had) brought ten burning fires to (the) lawful place."—(that-is, he had set up ten 'âtrôs' over *the* Âtas Vahrâm'. All these 'âtrôs' are evident from 'dasa'.)

97. "Oh holy Creator of-*the-material-world*! How will

mart̄ yōsdāsar hend, asō Aûhr-mazd! ke nasâ awar-(bê)-êstêt pa-(ân-i)-dûr-jâk (awar), pa-viskar?"

98. Az-as güpt Aûhr-mazd, (ku): "Yōsdāsar hend, asō Zaratūst! (bê) ka? aētūn,—(ku, chun pâk bê-bawēt)?—  
"agar ân nasûs awar-zaṭ ī-sag ī-karp-kh<sup>v</sup>ar ayūp vay ī-karp-kh<sup>v</sup>ar, adīn (ân) ī-kh<sup>v</sup>es tan awar-(ê)-yōsdāsrinēt pa-gômêz, sî-(bâr) pa-(gômêz)-frâz-sôyisnīh, sî-(bâr) pa-awar-soyisnīh,—  
(vas dast awar bê-mâlêt),—(ya-s) aghrya awar-sôyisnīh,—(ku-s sôê sar. Aê: in pa viskar ū ê râ gerâ bawēt);—

99. "agar (ân) nasûs an-awar-zaṭ ī-sag ī-karp-kh<sup>v</sup>ar ayūp vay ī-karp-kh<sup>v</sup>ar, adīn (ân) ī-kh<sup>v</sup>es tan awar-(ê)-yōsdāsrinēt pa-gômêz, pânj-dah-(bâr) pa-frâz-sôyisnīh, pânj-dah-(bâr) pa-awar-sôyisnīh,—(vas dast awar bê-mâlêt).—

100. "(Ê)-tachêt fra-tôm hâsar; frâz pas (ê) tachêt,—  
(ka-s 'pancha-dasa' karṭ-hât); ka ôi katâr-ach-ê ahû ī-ast-âūmand, aētūn, paṭira bê-êstêt, pa-bôland-rasisnī-gûbīsīnīh, (ê)

those men be clean, *Oh* holy Ohrmazd! who *have* stood by the 'nasâ' in-(the)-distant place, in-*the*-wilderness?"

98. Thereupon replied Ohrmazd: "*They*-will-be-clean, *Oh* holy Zaratuhst! (But) when? thus,—(that-*is*, how will-they-be clean)?—

"If the 'nasûs' *is* smitten-by *the* corpse-devouring dog or *the* corpse-devouring bird, then *they*-shall-clean-up their bodies with-bull's-urine; thirty (times) for-bathing (with-bull's-urine); thirty (times) for-rubbing,—(they shall-rub *their* hands over *the* body),—(which *is* his) principal bath,—(that-*is*, his purification *is* at an end. Note: this *is* in *the* wilderness and *is*, therefore, severe).—

99. "If (the) 'nasûs' *is* not-smitten by *the* corpse-devouring dog or *the* corpse-devouring bird, then *they*-shall-clean-up their bodies with-bull's-urine; fifteen (times) for-bathing, fifteen (times) for-rubbing,—(they shall-rub *their* hands over *the* body),—

100. "(He) shall-run *the* first 'hâsra'; forth *thereafter* (he) may-run,—(when-he shall-have performed *the* 'pancha-dasa'); if he, thus, will-stand before anyonesoever *of*-material-life, and

(ā)rāzēt, (ku): 'aētūn, pa (ān)-i-rist-tan bê-êstāt-(hom), a-kh<sup>v</sup>âstâr (hom) pa-mînîsn, a-kh<sup>v</sup>âstâr (hom) pa-gûbîsn, a-kh<sup>v</sup>âstâr (hom) pa-kûnîsn,—(ku-am, pa sôstan né tûbān);—kh<sup>v</sup>âhîṭ ḍ-men yôsdâsrîh,—(ku-am bê-sôyîṭ).—

(Ku) tachêt, fra-tôm bê-ayâwêt; agar, ān né yôsdâsrîh-dahend, ê-srîsvata (ān)-i-ḍi-kûnîsn bakhsênd,—(ku, har ān vinâs yas né tûbān bê ka kûnêt, pa si aêvak ḍisân ḍ bûn).

101. "Ê-tachêt daṭîgar hâsar; frâz pas (ê) tachêt, ka ḍi kaṭâr-ach ê ahû î-ast-aûmand, aētūn, paṭîra bê-êstêt. pa-bôland-rasisnî-gûbîsnîh, ê (â)rāzēt, (ku): 'aētūn, pa-(ān)-i-rist-tan bê-êstāt-(hom), a-kh<sup>v</sup>âstâr (hom) pa-mînîsn, a-kh<sup>v</sup>âstâr (hom) pa-gûbîsn, a-kh<sup>v</sup>âstâr (hom) pa-kûnîsn,—(ku-am pa sôstan né tûbān);—kh<sup>v</sup>âhîṭ ḍ-men yôsdâsrîh,—(ku-am bê-sôyîṭ).—'

(Ka) tachêt, daṭîgar bê-ayâwêt; agar, ān né yôsdâsrîh-dahênd, nêma-ê (ār)-i-ḍi-kûnîsn bakhsênd.—(ku, har ān vinâs yas né tûbān bê ka kûnêt, pa nêma ḍisân ḍ bûn).—

with-utterance-reaching-aloft, (he) shall-declare:—"Thus, (have)-I-stood by-(the)-body-of-*the*-dead, (I-am) unhopeful in-thought, (I-am) unhopeful in-utterance, (I-am) unhopeful in-deed,—(that-is, I cannot clean *myself*);—do-you desire purification unto-me?—(that-is, would-you-clean me)?—"

(When) *he*-runs, *he* encounters *the* first; if, *they*-will-not-give-him ablution, *they*-will-share a-third of-his-deed.—(that-is, whichever sin he cannot but commit, *will-be* theirs in origin by one-third).—

101. "(He) shall-run *the* second 'hâsra'; forth *thereafter* (he) may-run, if he, thus will-stand before anyonesoever of-material-life, and with-utterance-reaching-aloft, (he) shall declare: "Thus, (have)-I stood by-(the)-body-of-*the*-dead, (I-am) unhopeful in-thought, (I-am) unhopeful in-utterance, (I-am) unhopeful in-deed,—(that-is, I cannot clean *myself*);—do-you-desire purification unto-me?—(that-is, would-you-clean me)?—"

"(When) *he*-runs, *he*-encounters *the* second; if, *they*-will-not-give-him ablution, *they*-will-share a-half of-his-deed;—(that-is, whichever sin he cannot but commit, *will-be* theirs in origin by one-half).—

102. “(Ē) tachêṭ saṭīgar hâsar ; frâz pas (ê) tachêṭ ; ka ôi kaṭâr-ach ê ahû î-ast-aûmand ; aêṭûn, paṭîra bê-êstêṭ, pa-bôland-rasisnî-gûbisiñîh (ê) (â)râzêṭ, (ku) : ‘aêṭûn, pa-(ân-î)-rist-tan bê-êstât-(hom), a-kh<sup>v</sup>âstâr (hom) pa-mînisn, a-kh<sup>v</sup>âstâr (hom) pa-gûbisiñ, a-kh<sup>v</sup>âstâr (hom) pa-kûnisiñ,—(ku-am pa-sôstan né tûbân);—kh<sup>v</sup>âhîṭ ô-men yôsdâsrih,—(ku-am pé-sôyt)’.—

(Ka) tachêṭ, saṭīgar bê-ayâwêṭ ; agar, ân né yôsdâsrih-dahend, hama (ân)-î-ôî kûnisiñ bakhseñd.—(ku, har ân vinâs yas né-tûbân bê ka kûnêṭ, hama ôisân ô bûn).—

103. “Frâz pas (ê) tachêṭ ; ka ôi nazdist awar-mân, vîs, zand, dah ; aêṭûn, paṭîra bê-êstêṭ, pa-bôland-rasisnî-gûbisiñîh (ê) (â)râzêṭ, (ku) : ‘aêṭûn, pa-(ân-î)-rist-tan bê-êstât-(hom), a-kh<sup>v</sup>âstâr (hom) pa-mînisn, a-kh<sup>v</sup>âstâr (hom) pa-gûbisiñ, a-kh<sup>v</sup>âstâr (hom) pa-kûnisiñ,—(ku, bê-sôstan né tûbân) ; kh<sup>v</sup>âhîṭ ô-men yôsdâsrih,—(ku-am bê-sôyt) ;—agar, ân né yôsdâsrih-

102. “(He) shall-run *the* third ‘hâsra’ ; forth *thereafter* (he) may-run ; if he, thus, will-stand before anyonesoever of-material-life, and with-utterance reaching-aloft, (he) shall-declare : ‘Thus, (have-I)-stood by-the-body-of-(the) ‘dead ; (I-am) unhopeful in-thought, (I-am) unhopeful in-utterance, (I-am) unhopeful in-deed,—(that-is, I cannot clean *myself*) ; do-you-desire purification unto-me ?—(that-is, would you clean me) ?—

(When) *he*-runs, *he*-encounters *the* third ; if *they*-will-not-give him abintion, *they*-will-share *the* whole of-his-deed ;—(that-is, whichever sin he cannot but commit *will-be* wholly theirs in origin).—

103. “On *thereafter* shall (he) run to which to-him *is the* nearest-house, street, village, or district ; thus, *he*-shall-stand in-*the*-front, and with-utterance-reaching-aloft, (he)-shall-declare:—‘Thus (have)-I-stood by-*the*-body-of-(the)-dead ; (I-am) unhopeful in-thought, (I-am) unhopeful in-utterance, (I-am) unhopeful in-deed,—(that-is, I cannot clean myself) ;—do-you-desire purification unto-me ?—(that-is, would-you-clean me) ?—if

dahend, adin (ān) i-kh<sup>v</sup>és tan awar-yōsdāsrinēt pa-gōmēz pa-cha-āw awar, aētūn (bē) yōsdāsar.”

[Aé: tā si hāsar bē-sawēt, awāz ō dah nē pāṭakhsā raptan. Tā pa si kas bē-paṭkārēt, har ān vinās yas nē tūbān bē ka kūnēt, as ān ō būn; ka-s aētūn bē sōst, as pas-icha kār han kūnīsn :

‘frakairi frakerēnaoṭ vāstrē verezyōiṭ’.

Hast ke aētūn gūyēt, aé : kār-as hama han kūnīsn ; vas ez yazīsn ī Yazdān han paharēzīsn.]—

104. “Dātār i-gēhān i-ast-aūmandān, asō ! agar hast (ku) āw ez-andarōn-nēma i-ōi rās, āw tōjīsn frōt-vartōt,—(ku-s pāy andar nihēt): kaṭār ōi hast tōjīsn ?”

105. Az-as gūpt Aūhr-mazd, (ku): “chahār saṭ pa-awar-zanīsnīh awar-zanīsn asp-astar, chahār saṭ srōsacharanām.—

[Aē: nē khūp. \*Sōsiyans gūpt, aé: “Khūp; chi-s pa pēsīh pasīh andar nihāt.”]

*they-will-not-give him ablution, then he-shall-cleanse his body with-bull's-urine and with-water: thus shall-he-be clean.*—

[Note: Until *he*-goes three ‘hāsrās’, *he* cannot return to *the* village. Until he will-address three men, whichever sin he cannot but commit will be theirs in origin; when he has thus cleansed himself he shall then, certainly, do *his* work:

(Av.) ‘He can-do his work, he can-till for pasture’.

*There* is *one* who thus says: “He will certainly do all his work; he shall abstain from *the* worship of Yazdān.”]

104. “*Oh* holy Creator of-*the*-material-world! “*Then*, if *there* be water within-side of his ways, the-water prepares punishment,—(that-*is*, he lays *his* feet in *them*):—what is his penalty?”

105. Thereupon replied Ohrmazd: “He-shall-destroy four hundred with destruction *with the* horse-whip, four hundred *with the* ‘srosucharana’.”

[Note: *It* is not proper. Sōsiyans said: “*It* is proper; for he laid *his* feet before and after *the*-water.]

106. “Dāṭār ī-gēhān ī-ast-aūmandān, asō! Agar hast (ku) aūrvar ez-andarōn-nēma ī-ān rās,—(ac: aūrvar-ē ī ātas hamār),—ātas tōjīsn frōṭ-varṭeṭ: kaṭār ōi hast tōjīsn?”

107. Az-as gūpt Aūhr-mazd, (ku): “Chahār saṭ pa-awar-zanīsnīh awar-zanīsn asp-astar, chahār saṭ srōsacharanām.

Ān ōi hast tōjīsn,—(pa kh<sup>v</sup>āsta),—ān ōi hast pōhl,—(pa astar ū srōsacharanām,—(ka) awar pōhliyēt,—(ku, bē-vichār-ēt),—aētūn asō; (ka) né bē-pōhliyēt, andar drūja-ṭamān,—(andar dūz-akh<sup>v</sup>),—āskāra (dēvān) hast ēstīsn.”—

[Hast ke aētūn gūyēt. aē: “Āskāra ku-s ēstīsn; rōsana ku, jāk ān-jāk.”]—

106. “Oh holy Creator of *the* material-world! Then, if *there* be trees within-side of his roads,—(Note: consider these trees to be for fuel of the fire),—*the* fire prepares punishment: what is his penalty?”

107. Thereupon replied Ohrmazd: “He shall-destroy four hundred with-destruction *with the* horse-whip, four hundred *with the* ‘srosacharana’.

That is his penalty,—(with money),—that is his punishment,—(with *the* whip and *the* ‘srosacharana’),—(when) *he*-is-punished,—(that-*is*, *he*-expiates),—*he* is then holy; (when) *he*-is-not-punished, his settlements will be in-*the*-‘druj’-dwelling,—(in *the* wicked existence),—publicly-(*of-the*-‘dēvs’).—

[*There* is one who thus says: “It is publicly-known that-*it* is his settlement; *it* is clear that *his* place is there.”]—

## NOHÔM PARGART BÛN

1. Pôrsiṭ Zaratûst ez-Aûhr-mazd, (ku): "Aûhr-mazd, mínûy ī-awazûnī, dâṭâr ī-gēhān ī-ast-aûmandān, asô!—

[ac: Aûhr-mazd, dâṭâr, asô pa kh<sup>v</sup>ānism, awarê pa sitāyism;]—chun, andar-ahû ī ast-aûmand, martôm (ī pāk ôi ī rīman) ham-vīnēnd ôisān ke ham-nasûs-aûmand,—(ham-rīmanih),—ez-(ô)-rist-tan: (as chun pāk) yôsdâsrīnānd,—(ku, chun pāk bê-kūnānd)?"

2. Az-as gûpt Aûhr-mazd, (ku): "Mart asô, Spitamān Zaratûst! (yôsdâsragar), ke bast gûptâr,—(ku-s tûbān gûptān),—râst gûptâr,—(ku-s darôw kem gûpt-êstêt),—mānsrapôrsitâr,—(ku-s yast kart-êstêt),—asô, ke (ān-ī) fraēst andar-dānēt dīn ī Mazd-yastān yôsdâsragarīh,—(ku, nīrang dānēt); ān ī-pa-ān-ī-vīṭarg-aûmand-zamī awar-(ê)-bôrēt aûrvar, nohō jvīṭ-nāi drānā pa kaṭâr-ach ē chatrûsvaṭa,

## COMMENCEMENT OF THE NINTH PARGARD

1. Zaratuhst asked of-Ohrmazd: "Oh Ohrmazd, spirit beneficent, holy Creator of-the-material-world!—

[Note: 'Ohrmazd', 'Datar' and 'Aso' are for invocation, others for praise.]—

In-this material-life, (clean) men may-meet (him who is contaminated),—those who are in-contact-with-the-'nasus',—(with-contamination)—from-the-body (of-him who is) dead: how shall-they-clean (them) entirely,—(that-is, how shall-they-make them clean)?"

2. Thereupon replied Ohrmazd: "They will select a holy man, Oh Spitamān Zaratuhst!—(a 'yôsdâsragar'),—who may-have speech,—(that-is, he can speak),—who is a truth-speaker,—(that-is, he has spoken little falsehood),—who enquires-into-the-'Māthra',—(that-is, he has-performed the worship),—and is holy, who understands (the) most the ablution of the Mazd-yasnān religion,—(that-is, he knows the rites);—he shall cut-off the trees on the-accessible ground, nine 'vibâzus' long on each of the four sides.



Vend. IX, 3-5 = Vend. III, 15-17

6. "Fra-ṭōm awar magh bê-bōrisn,—(pa gō-méz),—pas-ez hāmīn awar-rasisnih dō-angūst pa-nikūnih, pas-ez zamestān (snahisn-aūmandih) awar-rasisnih chand chahār angūst (dōra).

7. Datīgar awar magh bê-bōrisn,.....same as § 6.

Saṭīgar „ „ „ „ „ „

Chabarōm „ „ „ „ „ „

Panjōm „ „ „ „ „ „

Sasōm „ „ „ „ „ „

8. "Chand ān (magh) ez-hān (magh)?" "Chand aēvak (awar) gām".

"Chun aēvak gām?" "Chand si pāē".

9. "Si (ān ī) hān magh bê-bōrisn,—(pa āw),—pas-ez hāmīn awar-rasisnih dō-angūst pa-nikūnih, pas-ez zamestān (snahisn-aūmand) awar-rasisnih chand chahār angūst (dōra)".

"Chand ez (ān ī) pēs (ī pa gōmēz)?" "Chand si-gām".

Vend. IX, 3-5 = Vend. III, 15-17.

6. "On it, thou shalt-dig the first hole,—(for bull's urine),—two-fingers-in-depth after the approach of summer, and as-much-as four-fingers (in measure) after the approach of-the-snow-fall of-winter.

7. "On it, thou shalt-dig the second hole, (same as § 6.)

"On it, thou shalt-dig the third hole,—(same as § 6.)

"On it, thou shalt-dig the fourth hole,—(same as § 6.)

"On it, thou shalt-dig the fifth hole,—(same as § 6.)

"On it, thou shalt-dig the sixth hole,—(same as § 6.)

8. "How-far shall one (hole) be from-the-other (hole)?" "As one (in)step."

"How-much is one step?" "As-much-as three-feet".

9. "Thou-shalt-dig (the) other three holes,—(for water),—two-fingers in-depth after the approach of summer, and as-much-as four-fingers (in measure) after the approach of-the-snowfall of-winter".

"How-far from (the) former (which are for bull's-urine)?" "As three-steps".

“Chun si-gam?” “Chand gāmān ham-chamisiñh.”—  
(sitānēt nīhēt).—

“Chand gāmān ham-chamisiñh?” “Chand nohō pāē.”

10. “Kēs-acha frāz-kārisn pa-tīhr (tahr?)-satrivar’.

“Chand ez magh?” “Chand si gām’.

“Chun si gām?” Chand gāmān ham-chamisiñh.”—  
(sitānēt nīhēt).—

“Chand gāmān ham-chamisiñh?” “Chand nohō pāē.”

11. “Adin, pas dvāz-dah kēs frāz-kārisn; si ī (ez)-andara jvīt, (ez)-andara si magh, frāz-kārisn; si ī (ez)-andara jvīt (ez)-andara sas magh frāz-kārisn; si ī (ez)-andara jvīt (ez)-andara nohō magh frāz-kārisn; si ī (ez)-andara aūrōntar (ī pa āw) parōntar (ī pa gōmēz), (andar si) magh frāz-kārisn; si awar ō- (ān-ī)-nohō pāē (jāk) sang (sig) (han) āvōrisn(āyisn) magh (han) āvōrisn(āyisn) (ē) barisn, khūmb ayūp badvar (frāsip ē) ayūp

“How-much is three-steps?” “As *the* walking-together of steps”.—(*as one raises and lays the step*).

“How-much is *the* walking-together of-steps?” “As-much-as nine feet.”

10. “And-circles *thou*-shalt-draw with-*the*-sharp-‘satrivar’.”

“How-far from *the*-holes?” “As three steps.”

“How-much is three-steps?” “As *the* walking together of steps.”—(*As one raises and lays the steps*).—

“How-much is *the* walking together of steps?” “As-much-as nine feet.”

11. “Then, *thereafter*, *thou*-shalt-draw twelve circles: *thou*-shalt-draw three, *which will-be* separate from-within, around *the* three holes inside; *thou*-shalt-draw three, *which will-be* separate from-within, around *the* six holes inside; *thou*-shalt-draw three, *which will-be* separate from-within, around *the* nine holes inside; and *thou*-shalt-draw three from-within between (those for water) and away-from (those for bull’s-urine, around *the* three) maghs; *thou*-shalt-carry, over (the) nine-feet (space), stones (for)-coming, (for)-coming *to-the*-

zami-vast,—(sip ê),—ayûp kaṭâr-ach (ê ân) i-sakht-zami.—  
(kapâraê chisê).—

12. “Pas ô ân âyisn magh ô âyisn (ê) rasêṭ ân ke awar-rist.  
“Adin, tô Zaratûst ! bê-êstisn ez-kôsta-tar-(nêma) (awar)-  
kês ; adin, im gûbisn drenjnisn, (ku) : ‘niyâyisn î (Spend)-armat  
awazûnî’.

(Pasukh<sup>v</sup>) ô-ôî (ê) gûyêṭ ân ke awar-rist : (ku) : ‘niyâyisn î  
(Spend)-armat awazûnî’.

13. “Adin, ân drûj a-kâr-bawêṭ pa-kaṭâr-ach-ê-gûbisn (î  
har dô-ân) ; snah î-ganâ-mînûy î-darvand,—(as az-as bawêṭ),—  
snah î-aêsam î-khrvi-drôs,—(as az-as bawêṭ),—snah î-mâzani-  
yân, dêvân,—(as az-as bawêṭ),—snah î (har) visp(in) dêvân,—  
(as az-as bawêṭ).

14. “Gô-mêz pas awar-khsinchis pa-ayagên-ên ayûp srûw-  
ên ; agar pa-srûw-ên awar-khsinchis, grôb kh<sup>v</sup>âyisnîs, Zara-

holes, of-pottery, or of-badvar,—(fraspip-ê),—or earthen-clod,—  
(sip ê),—or anysoever of (the) hard-earth.—(kapâra-ê, any-  
thing).—

12. “Then he who *was* in-contact-with-the-dead shall  
advance to the approach to the hole to-approach.

“Then, thou, *Oh* Zaratuhst ! shalt-stand-by (over) the  
circle, from-(a-direction)—far-aside ; then, *thou*-shalt-recite  
these words : ‘*And*-obeisance unto the beneficent  
(Spend)armat.’

*Then*, he who *was* in-contact-with-the-dead, utters in  
(reply) to him, (viz) : “*And* obeisance unto the beneficent  
(Spend)armat.”

13. “Then, the druj will-be worthless at-each of these  
words (of both) : *which-is-a-blow* unto the wicked ‘ganâ-  
mînûy’—(it will-befall him therefrom),—a-blow unto ‘aesma’  
of-the-cruel(hard) spear,—(it will-befall him therefrom),—a-  
blow unto the ‘mâzani’ ‘dêvs’,—(it will-befall them therefrom),—  
a-blow unto all the ‘dêvs’,—(it will-befall them therefrom).—

14. “*Thou*-shalt-thereafter besprinkle bull’s-urine with a  
spoon of-iron or of-lead ; if *thou*-wilt-besprinkle with-that of-

tūst!—(nāi ê-tā),—i ez-nohō-pakha drenjit-(éstēt), (nohō giris);  
ān srūw-én pēs-nēma i-grōb (bē-band).

15. Dast i-ān fra-tōm frāz-(ê)-sōyēt, (tā ô arsnī-cha); ū  
ka ôi dast nē frāz-sosta, adīn (har)visp (ān) i-kh<sup>v</sup>ēs tan a-  
yōsdāsar kūnēt,—(riman); ka ôi dast frāz-sōst-(haê) tā-arsnī-cha-  
si-(bār), pas (ka) frāz-sōst dast (būt-haê), bālest vaghṭan i-ô  
pēs awar-khsinchis,—(and chand mūy rōst-éstēt);—adīn, ān  
drūj i nasūs paṭīra i ôi-mart, ez-andarōn-nēma i bravadān  
awar-dōbārēt. (cf VIII 40).

16. “Paṭīra i ôi mart, ez-andarōn-nēma i bravadān awar-  
khsinchis;—(ez ān jāk ku mūy rōst éstēt tā awāz ô gōs varān-  
(ū lahv?) har dō ô azir);—adīn, ān drūj i nasūs pas vaghṭan  
(i ôi) awar-dōbārēt; pas vaghṭan i ôi awar-khsinchis;—(ez ān  
jāk ku mūy rōst éstēt stōna pa chahār-aēvak tā ô mōhra);—  
adīn, ān drūj i nasūs paṭīra i paṭas-kh<sup>v</sup>ar i-ô i awar-dōbārēt;

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lead, do-thou-seek a stick, Oh Zaratuhot!—(a single piece of  
bamboo),—(which is) ‘drenjit’ of-nine-knots,—(nine knots);—  
(do-thou-fasten) that spoon-of-lead to the fore-side of-the-stick.

15. “They shall first wash-off his hands,—(even up to the  
elbow); and if his hands are not washed, then, he-will-make his  
entire body unclean,—(contaminated);—then, when his hands  
are washed—(even upto the elbow),—three (times) after  
(when) the hands have-been washed, do-thou-besprinkle first  
the top of his head,—(upto where hair have-grown);—then,  
the ‘druj i nasus’ rushes to-the front(brow) of-that-man, on  
to-the-inside of-his-brows.

16. “Do thou-besprinkle the front(brow) of that man,  
from the inside of-his-brows;—(from there where the hair have  
grown thick even back upto underneath the circumference of  
both the ears);—then, the ‘druj i nasus’ rushes behind his  
head;

“do-thou-besprinkle the back of his head;—(from there  
where the hair have grown thick, one-fourth of the spine upto  
the ‘mōhra’);—then, the ‘druj i nasus’ rushes on to-the-front  
of-his-mouth;

paṭira ī paṭaskh<sup>v</sup>ar ī-ōi awar-khsinchīs ;—(lahv har dō tā awāz  
ō gōs ū stōna pa chahār-aēvak tā o 𐬀𐬀),—adīn, ān drūj ī nasūs  
dasn gōs (ī ōi) awar-dōbārēt.

17. “Dasn gōs ī ōi awar-hanchīs ; adīn ān drūj ī nasūs  
havé gōs ī-ōi awar-dōbārēt.

Havé gōs ī-ōi awar-hanchīs ;—(gōs aētūn chūn gast êstēt stōna  
pa chahār-aēvak tā ō 𐬀𐬀);—adīn, ān drūj ī nasūs dasn sūpt  
(ī-ōi) awar-dōbārēt.

Dasn sūpt ī-ōi awar-hanchīs ; adīn, ān drūj ī nasūs havé sūpt  
ī-ōi awar-dōbārēt.

“Havé sūpt-ī ōi awar-hanchīs ;—(para aētūn chun gast êstēt tā  
ō arsn-icha);—adīn, ān drūj ī nasūs dasn kēs (ī-ōi) awar-  
dōbārēt.

18. “Dasn kēs ī-ōi awar-hanchīs ; adīn, an druj ī nasūs  
havé kēs ī-ōi awar-dōbārēt.

“Have kēs ī-ōi awar-hanchīs ;—(and chand mūy rōst-êstēt);—  
adīn, ān druj ī nasūs paṭira var (ī-ōi) awar-dōbārēt.

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‘do-thou-besprinkle *the* front of his mouth;—(both *the*  
lips upto the back of the ears and one-fourth of the spine upto  
the neck);—then, the ‘druj i nasus’ rushes over his right ear.

17. “Do-thou-besprinkle his right ear ; then, the ‘druj i  
nasus’ rushes over his left ear.

“Do-thou-besprinkle his left ear ;—(the ears just as they  
are turned, one-fourth of the spine upto 𐬀𐬀).—then, the ‘druj  
i nasus’ rushes over his right shoulder.

“Do-thou-besprinkle his right shoulder ; then, the ‘druj i  
nasus’ rushes over his left shoulder.

“Do-thou-besprinkle his left shoulder ;—(the armpit just  
as *it* is turned upto *the* elbow);—then, the ‘druj i nasus’ rushes  
over his right arm-pit.

18. “Do-thou-besprinkle his right arm-pit ; then, the ‘druj  
i nasus’ rushes over his left arm-pit.

“Do-thou-besprinkle his left arm-pit ;—(as-much as<sup>c</sup> *the*  
hair have grown);—then, the ‘druj i nasus’ rushes over the  
front of his breast.

“Paṭīra var ī-ōi awar-hanchīs ;—(𐬵𐬀𐬎 nēm tā ō sūpt nēm ō var ī 𐬀𐬎𐬀𐬎 angūst tā ō 𐬀𐬎𐬀𐬎);—adīn, ān drūj ī nasūs pōst (ī-ōi) awar-dōbārēt.

19. “Pōst ī-ōi awar-hanchīs ;—(mōhra ē dōra tā ō sūrak);—adīn, ān drūj ī nasūs dasn pistān (ī-ōi) awar-dōbārēt.

“Dasn pistān ī-ōi awar-hanchīs ; adīn, ān drūj ī nasūs havē pistān (ī-ōi) awar-dōbārēt.

“Havē pistān ī-ōi awar-hanchīs ;—(pistān aētūn chun gast-estēt. Aē : ān-ī zanān aūlā dārisn);—adīn, ān drūj ī nasūs dasn pahlū (ī-ōi) awar-dōbārēt.

20. “Dasn pahlū ī-ōi awar-hanchīs ; adīn, ān drūj ī nasūs havē pahlū (ī-ōi) awar-dōbārēt.

“Havē pahlū ī-ōi awar-hanchīs ;—(aē, ē ī-cha nāmchestī bē-gūyēt tā hama ōi pahlū);—adīn, ān drūj ī nasūs dasn srēna (ī-ōi) awar-dōbārēt.

“Dasn srēna ī-ōi awar-hanchīs ; adīn, ān drūj ī nasūs havē srēna (ī-ōi) awar-dōbārēt. •

“Do-thou-besprinkle the front of his breast ;—(𐬵𐬀𐬎 half upto the shoulder, half upto the breast(bosom), a distance of four fingers upto the stomach);—then, the ‘druj ī nasus’ rushes over (his) back.

19. “Do-thou-besprinkle his back ;—(from two-thirds of the ‘mohra’ upto the anus);—then, the ‘druj ī nasus’ rushes over (his) right breast.

“Do-thou-besprinkle his right chest(breast); then, the ‘druj ī nasus’ rushes over (his) left chest(breast).

“Do-thou-besprinkle his left breast ;—(the breasts just as they are turned. Note: Those of women should be held up);—then, the ‘druj ī nasus’ rushes over (his) right ribs.

20. “Do-thou-besprinkle his right ribs; then, the ‘druj ī nasus’ rushes over (his) left ribs.

“Do-thou-besprinkle his left ribs ;—(Note: They-say even this specially : upto all his ribs);—then, the ‘druj ī nasus’ rushes over (his) right hip.

“Do-thou-besprinkle his right hip ; then, the ‘druj ī nasus’ rushes over (his) left hip.

21. "Havé srēna ī-ōi awar-hanchis;—(srēna aētūn chun gast éstētē tā ō 𐬰𐬀 tā ō azīr rān);—adīn, ān drūj ī nasūs hakht (ī-ōi) awar dōbārēt.

"Hakht ī-ōi awar-hanchis; agar nar hast pas ī-ōi pēs awar-hanchis (ū) patīra pas; agar māta hast, patīra ī-ōi pēs awar-hanchis ū pas pas;—

(Aē: hakhta nēma ō pēs, nēma ō pas ū mālīsn andar ō pēs);—adīn, ān drūj ī nasūs dasn rān (ī-ōi) awar-dōbārēt.

22. "Dasn rān ī-ōi awar-hanchis; adīn, ān drūj ī nasūs havé rān (ī-ōi) awar-dōbārēt.

Havé rān ī-ōi awar-hanchis;—(𐬰 ān-ī azīr rān tā ō snū);—adīn, ān drūj ī nasūs dasn snū (ī-ōi) awar-dōbārēt.

Dasn snū ī-ōi awar-hanchis; adīn, ān drūj ī nasūs havé snū (ī-ōi) awar-dōbārēt.

23. "Havé snū ī-ōi awar-hanchis;—(Azpar aētūn chun gast éstētē azīr 𐬰𐬀𐬀);—

21. "Do-thou-besprinkle his left hip;—(*the hips just as they are turned upto the fundament, upto underneath the thighs*);—then, the 'druj ī nasus' rushes over (his) 'hakht'.

Do-thou-besprinkle his 'hakht'; if *it be of a man*, besprinkle-thou first *the hind-part of-it, the fore-part thereafter*; if *it be a woman* besprinkle-thou first *the fore-part of it and-the-hind-part thereafter*";—

[Note: *The 'hakhti' is half in-the-front, half in the rear; it shall-be-rubbed in to-the-front.*]—  
then, the 'druj ī nasus' rushes over (his) right thigh.

22. "Do-thou-besprinkle his right thigh; then the 'druj ī nasus' rushes over (his) left thigh.

"Do-thou-besprinkle his left thigh;—(underneath *the thigh upto the knee*);—then, the 'druj ī nasus' rushes over (his) right knee.

"Do-thou-besprinkle his right knee; then, the 'druj ī nasus' rushes over (his) left knee.

23. "Do-thou-besprinkle his left knee;—(*The above portion just as it is turned, the lower pointed one.*)

[Hast ke aêṭûn gûyêṭ, aê: "Chand azpar ân-and azîr".]—  
adîn, ân drûj ī nasûs dasn 𐬨𐬀 (i-ôî) awar-dôbârêṭ.

"Dasn 𐬨𐬀 i-ôî awar-hanchîs; adîn, ân drûj ī nasûs havê 𐬨𐬀  
(i-ôî) awar-dôbârêṭ.

"Havê 𐬨𐬀 i-ôî awar-hanchîs;—(ez snû tâ ô ân jâk ku zang-pân  
bandênd);—adîn, ân drûj ī nasûs dasn zang (i-ôî) awar-dôbârêṭ.

"Dasn zang i-ôî awar-hanchîs; adîn, ân drûj ī nasûs havê zang  
(i-ôî) awar-dôbârêṭ.

24. "Havê zang i-ôî awar-hanchîs;—(aêṭûn chun zang-  
pân bandênd dô-angûst ê tâ awâz ô zamî);—adîn, ân drûj ī  
nasûs dasn frapd (i-ôî) awar-dôbârêṭ.

"Dasn frapd i-ôî awar-hanchîs; adîn ân drûj ī nasûs havê frapd.  
(i-ôî) awar-dôbârêṭ.

"Havê frapd i-ôî awar-hanchîs;—(ez ân jâk ku zang-pân ban-  
dênd tâ ô sar angûst);—adîn, ân drûj ī nasûs air 'hakh' ni-  
(kûn)-vartêṭ, hûmânâ i-ôî chun makhs par.

[There is one who thus says: "As-much above so-much  
below".]—

then, the 'druj ī nasus' rushes over (his) right calf.

"Do-thou-besprinkle his right calf; then the 'druj ī nasus'  
rushes (over) (his) left calf.—

"Do-thou-besprinkle his left calf;—(from-the knee upto  
there where they tie the stockings);—then, the 'druj ī nasus'  
rushes over (his) right shank.

"Do-thou-besprinkle his right shank; then, the 'druj ī  
nasus' rushes over (his) left shank.

24. "Do-thou-besprinkle his left shank;— (just as they  
tie the stockings two-fingers back upto 'zamî');—then, the  
'druj ī nasus' rushes over (his) right forefoot.

"Do-thou-besprinkle his right forefoot; then, the 'druj ī  
nasus' rushes over (his) left forefoot.

"Do-thou-besprinkle his left forefoot;—(from there where  
they tie the footwear upto the end(tips) of-the fingers);—then,  
the 'druj ī nasus' turns down underneath the soles, just like  
the wing of a fly.



§ § 25-27 = VIII, 70-72.

28. "Fra-tóm awar magh frâz-(ez)-nasûs mart̄ bawêt;— (ku-s tanûk-ê az-as bê sawêt, chun paha ê ka han frâzênd).—

Adîn, im gûbîsn drenjyôis ke hend pirôz-gar-tóm bê-sazinitâr-tóm: 'yathâ ahû vairyô (tâ) gaêthâo astvaitis asbahê.'

"Daṭīgar awar magh frâz-(ez)-nasûs mart̄ lawêt; adîn, im gûbîsn drenjyôis ke hend pirôz-gar-tóm bes-azinitâr-tóm: 'yathâ ahû vairyô (tâ) gaêthâo astvaitis asbahê.'

"Satīgar... (same as above except the first ordinal number).

"Chahârôm..... " " "

"Panjôm..... " " "

"Sasôm..... " " "

29. Pas ân ê nisînêt, ân ke awar-rist, (ez)-andara arag ī-magh (û) parôn-tar ez hânân maghân (ī pa gômêz), ân-and ez-ân (ī pês pa gô-mêz) chand chahâr angûst; ôisân-icl a (im) zamî 𐬔-pa-frâz-ban-kanisnîh frâz-ban-kanârd,— (ku, 'pancha

§ § 25-27=VIII, 70-72.

28. "Over *the* first hole, *the* man becomes free (from) *the* 'nasus';—(that-*is*, a little goes-away from-him, just like an animal when *they* drive it);—then, do-*thou*-recite these words which will be *the*-most-victorious, *the*-most-healing: 'Yathâ ahû vairyô' (upto) 'gaêthâo astvaitis asbahê'.

"Over *the* second hole, *the* man becomes free (from) *the* 'nasus'; then, do-*thou*-recite these words which will-be *the*-most-victorious, *the*-most-healing; 'Yathâ ahû vairyô' (upto) 'gaêtlâo astvaitis asbahê'.

"Over the third hole,...same as above.

"Over the fourth hole,...same as above.

"Over the fifth hole,...the same as above.

"Over the sixth hole,...the same as above.

29. "Thereafter shall-that-one-sit-down, he who *was* in-contact-with-*the*-dead, (from)-within betwixt *the*-holes (and) away from *the* other holes (which *are* for bull's urine), as-far from-those, (*the* former which *are* for bull's urine), as four fingers; and-they-shall dig-up (this) earth wide by-digging-up—

dasa zemō han-kanayen', khûp bé han kanêṭ);

30. "pânj-dah (dast) zamī (ō)-ham-(ê)-kanênd,—(ku-s nam pāk bé nigânênd; (vas) hama ez-ân awar-(ê)-mânênd (tâ) ka ôi awar pa vaghṭan ez-awar-tôm vars khûsk bawâṭ;

31. "(tâ) ka pa-(ân-i)-ô-i-tan (ân) kh<sup>v</sup>it khâk khûsk bawâṭ, pas ân ô-ân hân magh (i pa âw) ô-âyisn (ê) rasêṭ ân ke awar-rist.

Fra-tôm awar magh aêvak-bâr pa-âw, adin, (ân-i) kh<sup>v</sup>ês tan awar (ê) yôsdâsrinêṭ; daṭigar awar pa magh dô-bâr pa-âw, adin, (ân-i) kh<sup>v</sup>ês tan awar (ê) yôsdâsrinêṭ; saṭigar awar magh si-bâr pa-âw, adin, (ân-i) kh<sup>v</sup>ês tan awar (ê) yôsdâsrinêṭ.

32. "Pas ân â-bôdinêṭ ayûp râsn ayûp hû-gônayûp hû-kartṭ ayûp hadanêpad ayûp kaṭâr-ach é ân i hû-bôd-tôm ez-aûrvarân; vastra pas (ê) ayṭwyâhaninêṭ; pas ân ô-âyisn mân ô-âyisn (ê) rasêṭ ân ke awar-rist.—(Vastra hama pa 'khshvas-mâoñhó'.)

(that-is, *they*-shall properly dig-up according to the precept 'panchadasa zemo hankanayen').

30. "*They*-shall-dig-up fifteen (handfuls) of earth,—[that-is, *they*-shall entirely rub-off the moisture(wetness)];—(they) shall-wait ever from-that-time, (till) when *the*-uppermost of his hair over *the* head will-become dry;

31. "till when (the) wet dust may-become dry on his body. Thereafter, he who *was* in-contact-with-the-dead shall approach towards-the-other holes (which *are* for water) by-coming.

Over *the* first hole, then *he*-shall-cleanse his body once with water; over *the* second hole, then, *he*-shall-cleanse his body twice with water; over *the* third hole, then, *he*-shall-cleanse his body thrice with water.

32. "Then *they*-shall-fumigate him either with 'rasun' or 'hu-gon' or 'hû-kartṭ' or pomegranate or any whatsoever of *the*-most fragrant of-trees; *he*-shall thereafter put-on clothings; then, shall-he come by-coming to-*the*-house-by coming, he who has come-in-contact with the dead.—(All clothes *will be clean* by the 'six-months' process).

[Awarg gūpt, aē: “Yōs-dāsragar dō han āwāyet; har dō ān sāyet ke yast karṭ ēstēt.

Ū aētūn ham-dātaštān-tar būṭ-hend, ku: ka ān ke kōs kārēt, pa pēsa sōyēt Avistā gūyēt, as karṭ ēstēt; ān ī diṭ ka-s nē karṭ ēstēt, aē: sāyet. Ka aévak, é-cha sāyet.

Vandidāt ē pa é kār pa khšnūman-ī Srōs bê-yazisn. Har tan-é rā, pa kamistīh, āw gō-méz ê(si?) dōla sumār. Ān jāk bê nihisn; vas pa yast būn bê-nikirisn; vas pa jvīṭ-dēv-dāṭ bê nikirisn. Pas ka nihūpt ēstēt 𐬀𐬀𐬀𐬀𐬀𐬀 sig-icha andar awakandan. Awāz ō zōr bōrṭan kār nēst. Ka bê yast tā ganda bê bawēt, aē: hama sāyet. Ez aéva-bar ū dastān han paharézisn. Ka-s awir nazdik ēstēt, aē: sāyet. Vas ‘nava vibázva drājō’ pa viskar vés bê kūnisn; ka andar ō dah-é kúnēt, vas rās-é ayūp jūy-é ayūp jāk-ê(dīvār-é?) andar bê né āyet,

[Awarg said: “Two ‘yōsdāsragars’ are certainly requisite; both of *them* ought to be those who have performed the ‘yast’”.

And *the ‘dasturs’* have mostly agreed that if he shall have performed *it* who draws *the* circles, gives ablution of *the* limbs, and recites *the* Avesta and if the other has not performed *it*, *it* is-proper.

If *there be* one ‘yosdasragar’, that-too is proper.

*They*-must-consecrate a Vandidāt for this work with *the* ‘khshnuman’ of ‘Srōs’. Consider one pot at least of water and bull’s-urine *necessary* for each person. *They*-shall-lay *them* there; *they*-shall-look-at *them* at *the* beginning of *the* consecration; *they*-shall-look-at-them-whilest-reciting *the* ‘Jvīṭ-dēv-dāṭ’. After *they* are covered and well-protected, sandstones *are* to be cast in *them*. There is no need of bringing again for *the* ‘zohr’. When it is consecrated, *it* is ever fit until *it* will-be stinking.

It must certainly be taken care of from one who has carried the dead body singly and from menstruation. If it be very near, note: *it* is fit. It shall-be made ‘of nine vibázva in length’, away in the wilderness; if *they*-prepare *it* in a village,

sāyet. Vas dār ī khūrta pāk bē chinisn; ān ī stawr, ka andar magh nēst sāyet.

Magh, har ke kasēt(kanēt?), pa har chi kasēt (kanēt), hama ka kasēt(kanēt), sāyet. Chahār angūst, dō angūst kār nēst. Har magh-ē, pa kamistih, ē pāē, pa vēsastih and-chand as tan andar bē-vazēt; vas ez apākhtar andar kanisn; vas pa sūk bē ō rapitwin-tar-rōn kanisn.

Vas kēs yōsdāsragar kārīsn; pa 𐬨 kārīsn; pa Awistā kārīsn; andar ān rōz kārīsn. Ka kēs kārēt, 'ashem vohū' si, fravarānē', chi gās dārēt, snūman ī Srōs; vas vāj frāz girīsn; vas ez apākhtar andar girīsn; vas sar-pa-sar awāz vitārīsn. Har kēs ē pa kamistih 'yathā ahū vairyō' ē, ū pa vēsastih and-chand-as āwāyet; vas kēs awaz ō kēs nē kārīsn; tā andar ō kār girēt, hama ka bē-āsūpēt, as pa Awistā awāz kārīsn; ū ka andar ō kār girapt, awāz kēstan kār nēst.

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if no road nor stream nor wall intervenes, *it* is proper. Small shrubs shall-be-entirely plucked-out-*of* it; the lig shrubs if *they* be not in the holes, *it* is-proper.

*The holes*: whoever digs *them*, by(with) whatever *he* digs them, whenever *he* digs *them*, *it* is-proper. *There* is-no need of 'four-fingers' and 'two-fingers'. Each hole *must* be at-least one foot, at-the-most as big as would-contain his body; it must-be-dug-in from *the-north*; it must-be-dug towards *the* southerly direction.

*The* 'yōsdāsragar' shall-draw its circles; *he* shall-draw *them* with a sharp edge; *he*-shall-draw *them* with *the* Avesta recitation; *he*-shall-draw *them* on that day. When *he*-draws *the* circles, *he* shall recite three 'ashem vohū', 'fravarane', *the* invocation of *the* gās, which may-be, and *the* 'snuman of Srōs'; *he* shall-hold *the* 'vāj'; *he* shall-undertake *the* drawing of *the* circles from *the* north; *he* shall-make *both* *the* ends of *the* circle to meet. *He* shall draw each circle with at-least one 'Yathā ahū vairyō', and at-*the*-most as-many-as *are* requisite for it; *he* shall-not-draw a circle again on a circle; till *he* takes it into use, if ever it is broken, *he* shall-draw again with *the* Avesta recitation; and if *it* is taken into use, *there* is-no need of-drawing it again.

Aévak bôr, ez bê-rân, tan ez hikhr î gêtâ pâk bê-kûnîsn. Vars awar bastan ûnâkhûn bôriřan kâr nêst. Vas ez apâkhtar andar ô magh âyîsn. Yôsdâsragar ez kôst î đasn bê-êstêt. Ka kês kêsêt, vâj đârêt, sâyet; ka nê, as vâj frâz grîsn. ‘Nemas-châ yâ ârmaitis îzâ-châ’ ôi bê-gûbîsn; ôi-cha aévak-bâr bê-gûbîsn; ka ôi nê túbân gûptan, har đô bâr ôi yôsdâsra-gar bê-gûbîsn.

Vas dast si bâr, nê pa andara, bê-sôyîsn.

Awarê pésa : Awarg si bâr, nê pa andara, gûpt ; Mêtýômâh ê bâr gûpt.

Vas âw gô-mêz, aetún chun âwâyet, as awar han barîsn ; vas سجده ez tan han paharézîsn ; ka-s chîs ê awar-rasêt, as gô-mêz andak-ê-awar farôt hêlîsn ; vas pésa î sôst ez ân î nê sôst han paharézîsn ; ka-s awar rasêt, aê : sâyet ; ka-s سجده ê awar bê-êstêt, as dast awar bê mâlîsn.

Ka andar han magh, pa pésa ê, gômân bawêt : ka đânêt

*The contaminated* shall clean *his* body from material ‘hikhr’ once from outside. *There is-no need of-tying the hair and pairing the nails.* He shall-come into *the hole* from *the north.* *The ‘yôsdâsragar’ shall-stand to the right side.* *It is-proper that he retains the ‘vâj’ when he draws the circles.* If not, he shall-take *the ‘vâj’* again. He, *the ‘yôsdâsragar’*, shall-recite(utter) ; ‘Nemas-châ yâ ârmaitis îzâ-châ’ ; he-too, *the contaminated*, shall-utter *the words* once ; if he cannot speak, he, *the ‘yôsdâsragar’* shall-recite(utter) them both the times.

He shall wash *his* hands three times, not under that.

*As-regards* other limbs : Awarg said : “Three times, not under that.” Mêtýômâh said : “Once”.

He shall certainly bring to him, *the contaminated*, water and bull’s urine, just as *is* necessary ; he shall certainly avoid سجده from *the body* ; if anything comes up to him, he shall-sprinkle a little bull’s urine over *it* ; he shall-certainly-preserve a limb which *is* cleaned from that which is not cleaned ; if *something* comes up to him, note : *it is-proper* if he stands سجده over it ; he shall-rub his hands over it.

If *there* be *any* doubt as-regards a limb in *the* same hole, if

as awâz sôyisn, vas ez ân ī frâz hama awâz sôyisn; ka né dâñêṭ, vas magh bûn awâz kûnisn. Ka bê ô ân ī pês âyêṭ, ka dâñêṭ, vas awâz ô ân ī pas sawisn; vas magh bûn awâz kûnisn.

Ka pa magh é gômân bawêṭ, as awâz ô ân ī awê-gômân sawisn.

Ka ez magh ô magh sawêṭ, aêvak bâr sag gîrisn; yôsdâsragar Awistâ gûbisn; vas aêṭûn kûnisn ka ô ân jâk rasêṭ, as sar kartan; ka né, as ân jâk bê mânisn, vas sar bê kûnisn.

Hast ke aêṭûn gûyêṭ, ac: "Andar-as ham magh sar bê kûnisn."

Vas sag har chahâr pâê andar ô magh nihisn. Vas pa chahâr angûst bê-nisîñêṭ(nisînisn). Vas 'pancha dasa zemô hankanayen' khûp bê-kûnisn. Vas bê-mânisn tâ khûp bê-kh<sup>v</sup>asêṭ.

Vas pas bê ô magh ī pa âw sawisn. Jviṭ bâr ī pa âw aêṭûn bawêṭ chun jviṭ magh ī pa gô-méz bê sag giraptan; pa kartâ sag-icha andar han kûnêṭ. Ka-s han 'vêṭ' as bê tâwisn; ka-s

*he-knows, he-shall-wash again; he shall wash again all the limbs from that onward; if he does-not-know, he shall-recommence the hole. If he comes to the forward, if he-knows, he shall-return to the rear-ward; he shall-recommence the hole.*

*If there be any doubt as-regards a hole, he shall-return to that which is without-doubt.*

*When he goes from hole to hole, he shall-hold the dog once; the 'yôsdâsragar' shall-recite the Avestâ; he shall so do the recitation that when he reaches the place, he is to-end it; if not, he shall-wait there and he shall-end it.*

*There is one who thus says: "He shall-end it in the same hole".*

*He shall-lay all-the-four feet of-the-dog within the hole. He shall-sit within the four-finger's space. He shall properly perform the 'panchadasa zemô hankanayen'. He shall-wait till his body is properly dried.*

*He shall then go to the holes with water. Each separate time with water is the same as each separate hole with bull's-urine, save(except) holding the dog. According-to usage, he shall certainly make the dog-too go inside.*

han gūrsēt as nān dahisn ; ka-s pēs-kār âyet, as chis-é andar dârisn ; ū ka-s vaṭ-zôhrîh râ bé né-tûbān sôstan, as kas-ê awâ andar bé-nisinisn. Ka aētūn chun tâ sôyēt, vas gâs pēs paṭas andar âyet, as vâj bé-gûbisn ; as vâj awâz gîrisn ; vas pēsa ī sôst pa sôst dârisn.

Ka bê-drâyet, as Awistâ awâz ô dahān dahisn.

Ū ka aévak-bar, tan ez hîkhr-î gêtâibâ né pâk, né sâyet. Ka sî sôé né dahēt né sâyet. Ka var ô apâkhtar né kûnēt né sâyet. Ka Vandîdât né yazēt, né sâyet. Ka yôs-dâsragar yast nô né kart̄ éstēt, né sâyet. Ka yôs-dâsragar né mart̄, né sâyet. Ū ka né pa pēsa sôyēt, né sâyet. Ka Awistâ né gûyēt, né sâyet. Ū ka aévak-bar sag né girēt né sâyet. U ka magh né-kanēt, né sâyet. Ka 'pancha-dasa zemô hankanayen' né kûnēt né sâyet. U ka né pa chahâr angûst, né sâyet. U kēs, ka né yôsdâsragar kârēt, né sâyet ; né pa ṭikh kârēt, né sâyet ;

If-he does tremble, he shall warm him ; if-he does become-hungry, *he* shall give him bread ; if-he wants to make water, he shall-hold *it* in something ; and if-he cannot bathe owing-to little-strength, some-one will-sit with him in *the hole*. If just as *they* wash *him*, *the* former 'gâh' intervenes, he shall recite *the* 'vâj' ; he shall again hold *the* 'vâj' ; he shall-consider *the* limb which *is* washed as washed. If *he*-chatters, *he* shall-give him *the* Avesta again in *his* mouth.

And if *he* be a person-who-has-carried-the corpse-alone, if *his* body be not free from earthly 'hikhr', *it* is-not proper. If *they* do-not-give him *the* 'thirty washes' (sî sôé), *it* is-not proper. If *they* do not make the 'var' to *the* north, *it* is-not proper. If *they* do not consecrate *the* Vandîdât, *it* is-not proper. If the 'yôsdâsragar' has not renewed *the* 'yast', *it* is-not proper. If the 'yôsdâsragar' be not man, *it* is-not proper ; and if *he* does not wash with-*the* limbs, *it* is-not proper. If *he* does not recite *the* Avesta, *it* is-not proper ; and if *he* does-not-hold *the* dog once, *it*-is-not proper ; and if *they* do not dig *the* holes, *it* is-not proper. If *he* does-not do *the* 'panchadasa zemô hankanayen', *it* is-not proper ; and if not 'with *the* four fingers', *it* is-not proper. And if the 'yôsdâsragar' does not draw *the* circles, *it* is-not

nē pa Awistā kārēt, nē sāyet; nē andar rōz kasēt(kārēt), nē sāyet. Ka andar magh ī pa āw rīman vīnēt, nē sāyet. Ka andar magh ī pa gō-mēz vārān girēt(kūnēt), nē sāyet. Ka-sap paṭas andar āyet, nē sāyet. Ka hama sāsīsn bē āyet, pa chis ē gōmān bawēt, pa ān sāsīsn nē sāyet.]—

33. “Pa-(ān-i)-arméstān gās nisínēt, (ez)-andara arak ī-mān, parōn-tar ez hānān Mazd-yastān; ma pa-pāṭakhsā-īh rasāt ō-ātas, ma ō-āw, ma ō-zamī, ma ō-gō(spend), ma ō-aūrvar, ma ō-marṭ-asō, ma ō-nāīrik-asō; hama ez-ān (tā) ka ōi si-sawa bē-sachāt; ān pas ez-si-sawa, aúlā tan (é) sōyēt, ū aúlā vastra pa-gō-méz, pa-cha āw, awar aētūn yōsdāsar.

34. “Pa-(ān-i)-arméstān gās (ē) nisínēt, (ez)-andara arak ī-mān, parōn-tar ez hānān Mazd-yastān; ma pa-pāṭakhsā-īh rasāt ō-ātas, ma ō-āw, ma ō-zamī, ma ō-gō(spend), ma

proper; *if he* does not draw with the sharp-edge, *it is-not* proper; *if he* does not draw with *the* Avesta recitation, *it is-not* proper; *if he* does not draw during the day, *it is-not* proper. If *he* sees impurity in *the* holes for water, *it is-not* proper. If it rains in *the* holes for bull's-urine, *it is-not* proper. If *the* night comes on, *it is-not* proper. If all *the* preparations have come, *but* there be doubt as to one thing, *it is-not* proper with that preparation.]—

33. “*He* shall-sit in (the) ‘armest gās’ (from) within *the* middle of *the* house, away from other Mazdayasnāns; may *he* not, with-ability, approach *the* fire, neither water nor earth, nor *the* (beneficent)-animal, nor tree, nor *the* holy man, nor *the* holy woman; ever from that *time* (till) when his three nights have-passed; after the three nights, off shall (he) wash *his* body, and off shall *he* wash *his* clothes with bull's-urine and-with-water, *he* shall thus be-clean.

34. “*He*-shall-sit in (the) ‘armest gās’ (from) within *the* middle of *the* house, away from other Mazdayasnāns; may *he* not, with-ability, approach *the* fire, nor water nor *the* (beneficent)-animal nor tree nor *the* holy man nor *the* holy woman,



ô-aûrvar, ma ô-marṭ-asô, ma ô-nâirik-asô ; hama ez-ân (tâ) ka ôi sas sawa bê-sachât ; ân pas ez-sas-sawa, aûlâ tan (è) sôyêt, aûlâ vastra pa-gô-mêz, pa-cha âw, awar aêtûn yôsdâsar.

35. Pa-(ân-i)-armestân gâs (è) nisinéṭ, (ez)-andara arak i-mân, parôn-tar ez hânân Mazd-yastân ; ma pa-pâṭakhsâih rasât ô-âtas, ma ô-âw, ma ô-zamî, ma ô-gô(spend), ma ô-aûrvar, ma ô-marṭ-asô, ma ô-nâirik-asô ; hama ez-ân (tâ) ka ôi nohô-sawa bê-sachât ; ân pas ez-nohô-sawa, aûlâ tan (è) sôyêt, û aûlâ vastra pa-gô-mêz, pa-cha âw, awar aêtûn yôsdâsar.

36. "Pas pa-pâṭakhsâih rasât awar ô-âtas, awar ô âw, awar ô-zamî, awar ô-gô(spend), awar ô-aûrvar, awar ô-marṭ-asô, awar ô-nâirik-asô.

37. "Âsravan yôs-dâsrinéṭ, (as) ez-dahmân bê âfrîn;—(aè : asô bäs ; vaṣ kh<sup>v</sup>âsta patmâna né hamâr).

[Hast ke aêtûn gûyêt, aè : "ân bawêt ka-s si hazâr stîr nêst."]

ever from that *time* (till) when his six nights will-pass ; after *the* six nights, off shall (he) wash *his* body, and off *shall he wash his* clothes with bull's-urine and-with-water : *he* shall thus be clean.

35. "He-shall-sit in (the) 'armest gâs' (from) within *the* middle of *the* house, away from other Mazdayasnâns ; may he not, with-ability, approach *the* fire nor water nor earth nor *the* (beneficent)-animal nor tree nor *the* holy man nor *the* holy woman, ever from that *time* (till) when his nine nights will-pass ; after the nine-nights, off shall (he) wash his body, and off *shall he wash his* clothes with bull's-urine and-with-water : he shall thus be clean.

36. "Thereafter, with-ability, *he-may-approach the* fire, *the* water, *the* earth, *the* (beneficent)-animal, *the* tree, *the* holy man, *the* holy woman.

37. "One shall-cleanse an 'âsravan' for blessing from-*the*-good ;—(Note : 'Mayest-thou-be holy' ; there is no consideration of it in measure of wealth).

[There is one who thus says : "That is *the* case when he has not 3,000 stîrs.]

dah dahyûpaṭ yôs-dâsrînêṭ, (as) aûstar awar i-gosn i-aghrya; zand zand-paṭ yôs-dâsrînêṭ, (vas) asp awar i-gôsn i-aghrya; vis vis-paṭ yôs-dâsrînêṭ, (vas) gâw awar i-gôsn i-aghrya; mân mân-paṭ yôs-dâsrînêṭ, (vas) gâw awar i-az.

38. "(Ka) mân mân-paṭ nâirik yôs-dâsrînêṭ, (as) gâw awar i-fravâṭ; vis p-r-in-it̄-a yôs-dâsrînêṭ, (as) gâw awar i-vaz; (ân)-icha (i) nî-tôm apôrnây yôs-dâsrînêṭ, (as) paha grabûs i-anûmay.

39. "Agar tûbāni (hend) ôisân Mazd-yast (pa) ôisân paha û stôr, ô-ôi-marṭ frâz-(ê)-barêṭ; agar né tûbāni (hend) ôisân Mazd-yast (pa) ôisân paha û stôr, (ân-i)-hân kh<sup>v</sup>âsta (pa ân paṭmâna) ô-ôi-marṭ frâz-(ê)-barêṭ; hama ez-ân (tâ) ka ân marṭ i yôs-dâsragar ez-(ân)-(i)-ôisân mân kh<sup>v</sup>asnûṭ û a-bêst bê-rawêṭ.

40. "Agar-icha ân marṭ i yôs-dâsra-gar ez-(ân-i)-ôisân mân bêst a-kh<sup>v</sup>asnûṭ bê-rawêṭ, bê ez-ôi ez-pas-(as) farôṭ-vartêṭ, Spitamân Zaratûst! ân druj i nasûs,—(ku-s awar awâz dôbarêṭ),—(bê) ez-nâg, (bê) ez-chasm, (bê) ez-hûzvân, (bê) ez-paṭas-kh<sup>v</sup>ar, (bê) ez-kér, (bê) ez-kûn (i ôi môrt̄).

*one shall-cleanse the lord of the province for a large male camel; one shall-cleanse the lord of the village for a standard stallion; one shall-cleanse the lord of the street for a standard bull; one shall-cleanse the lord of the house for an ox of the plough.*

38. "(If) *one shall-cleanse the wife of the lord of the house, for a cow; one shall-cleanse a street servant, for an ox of the cart; and one shall purify the smallest babe for the new-born of a small animal.*

39. "If *they-can*, these Mazdayasnâns will-carry these animals and cattle to this man; if *they* cannot these Mazdayasnâns will-carry to this man (the) other valuables (of that measure, instead of) these animals and cattle; ever from-that (till) when that man who *is the* 'yôs-dâsragar' will-go satisfied and unaggrieved from their houses.

40. "And-if that man who *is the* 'yôs-dâsragar' shall-go grieved and unsatisfied from their houses, away from-him after (him), the 'druj i nasûs' returns, Oh Spitamân Zaratuhst!—(that-is, she again rushes-up),—from *the* nose, from *the* eyes, from *the* tongue, from *the* mouth, from *the* sex-limb, from *the* anus (of him who is dead).—

41. “Ōisān srōb ī-(vināskārān) awar,—(pa ān-ī ōisān srōb ī vināskārān),—(as-ān) ān drūj ī nasūs awar-dōbārēt;—

[Hast ke ān srōb ī mōrtakān gūyēt.]—

a-yōsdāsar pas bawēt tā-ō-hama ū hama-rōbisnih.—

[Mazd ka-s past kart, êstēt, aētūn chun-as kart-êstēt, ka nē dīni, ka-s ez dō aēvak bê dāt, ê kh<sup>v</sup>aṭ véh dānēt; ka-s ez dō aēvak bê nē dāt, as nasūs awar dōbārēt; pas, bê ka bê-sōyēt, ayūp ōi yōsdāsaragar kh<sup>v</sup>asnūt bê-kūnēt, tā-s vas bê nē dōbārēt.

Hast ke aētūn gūyēt, aē: “Bê ka sōyēt, tā-s vas bê nē dōbārēt.”

Hast ke aētūn gūyēt, aē: “Bê ka kh<sup>v</sup>asnūt kūnēt, tā-s vas bê nē dōbārēt.]—

“Chi, an-aūsōihā, Spitamān Zaratūst! ān ke awar-rist, (as ān ī) kh<sup>v</sup>ar-sēt tātēt, an-aūsōihā ān māh, an-aūsōihā ōisān star.

42. “Chī, snāyīnēt, Spitamān Zaratūst! ān mart ī yōsdāsaragar, ka ān (ke) awar-rist (as) frāz-(ez)-nasūs kart; snāyīnēt

41. “Over their nails, of-(*the*-sinners),—(through the nails of these, of the sinners),—the ‘druj ī nasus’ rushes over (them);—

[*There is one* who says: “the nails of the dead”.]—*they* become unclean thereafter upto eternity and eternal progress.—

[If-he has made a stipulation for fee, just as he has made it, if not religious, if he gave one out of two as he himself knows best; if he did not give one out of two, *the* nasus rushes on him; then, unless he washes, or satisfies the ‘yōsdāsaragar’, it will not rush on him.

*There is one* who thus says: “Unless(But if) he washes, it will not rush on him”.

*There is one* who thus says: “But if he satisfies him, it will not rush on him.]—

“For, involuntarily, *Oh* Spitamān Zaratūst! does the Sun shine upon him who is in-contact-with-the-dead, involuntarily the moon, involuntarily these stars.

42. “For, *he*-gladdens, *Oh* Spitamān Zaratūst! that man who *is the* Yōsdāsaragar, when *he has*-freed (from) the nasus him who was in-contact-with-the-dead; *he* gladdens *the*

âtas, snâyînêţ aw, snâyînêţ zamî, snâyînêţ gô(spend), snâyînêţ aûrvar, snâyînêţ mart asô, snâyînêţ nâirik asô.”

43. ‘Awâz ez-ôi pôrsîţ Zaratûst, (ku): “Dâtâr i-gêhân i-ast-aûmandân, asô ! chand ôi mart mazd hast, pas-(ez) tan bôd bê-vartîsnîh, ka ân (ke) awar-rist (as) frâz-(ez)-nasûs kart ? ”

44. Az-as gûpt Aûhr-mazd, (ku): “Nîkîzênd ô-ôi-mart ân-and mazd, bê pa-(ân-i)-nazdîk ahvân, vazdvarth,—(néva-kîh),—(ân) i-pahlôm-ahvân.”—

[Aê: as patkâr né pa tanâpôhrkânîh.]—

45. Awâz-(as) ez-ôi pôrsîţ Zaratûst, (ku): “Dâtâr i-gêhân i-ast-aûmandân, asô ! chun, pa-ôi-drûj pat-kârom,—(ku, chun stôb bê-kûnom),—ke ez (ôi) rist ô (ôi) zivanda awar-dôbâret, (pa ham-rit) ?—chun, pa-ôi-nasûs pat-kârom,—(ku-s chun stôb bê-kûnom),—ke ez (ôi) rist ô (ôi) zivanda awar-gômîkhtêt,—(pa pêţ-rit) ? ”

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fire, he gladdens the water, he gladdens the earth, he gladdens the (beneficent)-animal, he gladdens the tree, he gladdens the holy man, he gladdens the holy woman”.

43. Again, Zaratuhst asked of-him: “Oh holy Creator of-the-material-world! What will-be the reward of that man, after the departure of consciousness from the body who has freed (from) the ‘nasus’ him who was in contact with the dead?”

44. Thereupon replied Ohrmazd: “They-may-declare to that man as-much reward, away from-(the) near existence: the welfare,—(happiness),—of the best existence”.—

[Note: he has no dispute for ‘tanapohr’-sinfulness].—

45. Again-(he) Zaratuhst asked of him: “Oh holy Creator of-the-material-world! How shall I-contend with-the-druj, —(that-is, how shall-I-vanquish),—who rushes over (him) the living from (him) the dead,—(with direct-defilement)?—How shall-I-contend with-the nasus,—(that-is, how shall-I-vanquish him),—who is mingled-up with (him) the living from (him) the dead,—(with indirect defilement?)—

46. Az-as gūpt Aūhr-mazd, (ku): “Īm gūbīsn frāz-gūy ke hend pa-gāsān bisāmruṭ,—(Vandāt-ê bê-yaz);—im gūbīsn frāz-gūy ke hend pa-gāsān srisāmruṭ; im gūbīsn frāz-gūy ke hend pa-gāsān chasrūsāmruṭ. Hūmānā ī-ōi, Spitamān Zarātūst! bê ān drūj ‘jaṭ’, chun tīr ī kh<sup>v</sup>a-sakht, ayūp chun ka pa namaṭ ī tar sāl, ayūp chun ka pa (ān-ī) frārōn var, (ê tā).—  
[Aê: frārōnih ê ku-s ayīvyāêgahnih paṭas han bawêṭ].—

47. “Dātār ī-gēhān ī-ast-aūmandān, asō! agar-icha ān marṭ awar-hanchêṭ, (ān) ī nê andar-dānêṭ (ke) dīn ī-Mazd-yast-ān yōsdāsragarīh,—(ku, nīrang nê-dānêṭ),—chun ān drūj paṭ-kārêṭ,—(ku-s stahmayīh-ê ī chun bê-bawāt),

[Hast ke aētūn gūyeṭ, aê: “Chun pa ān drūj paṭkārthāt, ku-s chun stōb bê-karṭīhāt,(kūnihāt)”],—  
ke ez (ōi) rīst ō (ōi) zīvanda awar-dōbārêṭ,—(pa ham-rīṭ)?—  
chun ān nasūs paṭkārêṭ,—(ku-s stahmayīh-ê ī chun bê-bawāt),—

46. Thereupon replied Ohrmazd: “Do-thou-chant these words that are in *the* twice-recited ‘gāthās’,—(do-thou-consecrate a Vandīdāt);—do-thou-chant these words that are in *the* thrice-recited ‘gāthās’; do-thou-chant these words that are in *the* ‘gāthās’ recited-four-times. Like unto this, *Oh* Spitamān Zarātūst! will the ‘druj’ be-smitten like an arrow well-darted or as if with ‘namaṭ’ which is *older*-than-a-year, or as if by *the* righteous ‘var’-ordeal,—(at-once).—

[Note: its righteousness is this that the putting-on-of-the-sacred-thread will thereby certainly happen].—

47. “*Oh* holy Creator of-*the*-material-world! And-if that man will-give-ablution, (he) who does not understand: (what is) *the* ‘yōsdāsragarīh’ of *the* Mazdayasnān religion,—(that-is, he does-not-know *the* ritual),—how will the ‘druj’ contend,—(that-is, how will her virulence be)?

[*There* is *one* who thus says: “How shall that ‘druj’ be fought with, that-is, how shall she be vanquished?”]—  
who rushes-over from (him) *the*-dead to (him) *the*-living,—  
(with direct defilement)?—how will the ‘vasus’ contend,—  
(that-is, how will her virulence be)?

[Hast ke aētūn gūyēt, aē: “Chun pa ōi nasūs patkārīhāt, ku-s chun stōb bê-kūnīhāt,”]—

ke ez (ōi) rist ō (ōi) zivanda awar-gōmīkhtēt,—(pa pēt-rīt)?”—

48. Az-as gūpt Aūhr-mazd, (ku): “hūmānā ī-ōi, Spītamān Zaratūhst! ān drūj ī nasūs vas-aūj-tar vardayeȥ chun pēs ez ān būȥ;—(Aē: chi (adīn-īcha?), kanū nē-paharēzēt);—ān ōi yask, ān ōi marg ū ān ōi pētīyāra, ham-aētūn chun pēs-acha—(ez ān būȥ ku nīrang dānēt).

[Aē: han pētāyēnd ku dēv-yazaīh pa-cha a-vināsīh han bawēt.]—

49. “Dāȥār ī-gēhān ī-ast-aūmandān, asō! kaȥār ōi hast tōjīsn ?

Az-as gūpt Aūhr-mazd, (ku): “Pa-s-ham-bandīsīnīh (ō)-ham- (ē)-bandēnd ōisān ke Mazd-yast (hend); dast ī-ōi fra-tōm(ō)-ham-(ē)-bandēnd; bê ez-ōi vastra (ē)-barēnd pōst-pahanā ōi kamār (ē) kōsēnd,—(ku-s sar bê-ē-bōrend),—ō-vas-kh<sup>v</sup>artārān ī-Spenā-minūy dāmān ī-karp-kh<sup>v</sup>arān (as) karp bê-(ē)-awaspā-

[*There is one* who thus says: “How shall she *the* ‘nasus’ be fought with, that-*is*, how shall she be vanquished?”]—

who is-mingled up from (him) *the*-dead to (him) *the*-living,—(with indirect defilement)?”—

48. Thereupon replied Ohrmazd: “Like unto this, *Oh* Spitamān Zaratuhst” will the ‘durj ī nasus’ wax *the* stronger than *she* was before-that;—(hence, too, *they* do not, at-present, take-care-of-her);—these diseases *are* hers, these deaths *are* hers, these adversities *are* hers, even the-same as before. (*It* was owing-to this that *he* does-not know *the* ritual).

[Note: *they* do-declare that ‘dev’-worship will certainly take-place even-without-sinfulness].

49. “*Oh* holy Creator of-*the*-material-world! What is his penalty?” Thereupon replied Ohrmazd: “They that (are) Mazdyasnāns shall-fetter *him* with fetters; *they*-shall first manacle his hands; off shall-*they*-remove his clothes; *they* will-sever his head skin-wide,—(that-*is*, *they*-shall-cut-off his head),—*they*-shall-deliver (his) corpse to-*the*-most-voracious of

rēnd ō-vay ī-karkas; aētūn-ē-gūyēt, (ku): ‘awar (in) him,—(awar in zamin),—bē-masīnī, —(ku pa-patī bawom), ez-(har)-visp dūs-mat ū dūs-aūkht ū dūs-aūvarst, (yam ez yōs-dāsra garīh ō būn būt ēstēt).’

50. “Agar-icha ōi hān (ān ī) vatar kūnīsn frāz-varzīt,—(ku-s hān-icha) vinās ē karṭa),—patītikīh ī-ōi tōkht-(bawēt).— [Sōsiyans gūpt, aē: “Ān bawēt ka ān ī diṭ nē marg-arzān.”

Kavē-ātar-bōjīt gūpt, aē: “Patītikīh ōi tōjīsn; vas ez-icha awarē vinās jvīt jvīt pa patī bawīsn.”]—

“Agar ōi hān (ān ī) vatar kūnīsn nē frāz-varzīt,—(ku-s hān-icha vinās ē nē karṭa),—patītikīh ī-ōi marṭ tā-hama ū hama rōbisnīh,”

51. “Chi ān būt, Aūhr-mazd! ke men sahas, (ku-s) fra-dahīsnīh bē-bōrt, (vas) vardān-dahīsnīh bē-bōrt, (vas) yask awar-bōrt, (vas) marg awar-bōrt?”

52. ‘Az-as gūpt Aūhr-mazd, (ku): “Ān-icha ān hast, asō

the corpse-devouring creatures of spenâ-minuy,—to the bird that is the vulture; he will thus speak: “over (this) ‘him’,—(over this earth),—*I-am-killed*,—(that *I-may-be-absolved*),—of-all vile-thought and vile-word and vile-deed,—(which have commenced *through* me, owing to *imperfect* ‘yōsdāsrāgarīh’.” (cf. III 20).

50. “And-if other wicked deeds *are done by* him,—(that-is, if even any other sin is committed),—his absolution (is) condoned.—

[Sōsiyans said: “That is the case if when the other sins be not deserving-death.”

Kavē-ātar-bōjīt said: “Absolution is his atonement; he-shall expiate separately even-for his other sins.”]—

“If no other wicked deed is done by him,—(that-is, if no other sin is committed)—*there is* absolution of-this man upto-eternity and eternal progress.”

51. “Who was he, *Oh* Ohrmazd! who seemed to me, (that-he) carried-away profit, (he) carried away increase, (he) brought-on disease, (he) brought-on death?”

52. Thereupon replied Ohrmazd: “It is even-he, *Oh* holy

Zaratūst! asmōk ī an-asō, ke andar-in-ahū ī ast-aūmand, awar-hanchēt, ān nē andar-dānēt dīn ī-Mazd-yastān yōsdāsra-garīh;—(ku, nīrang nē-dānēt).

53. “Bē kanū ez-ān-ī-(émā) jāk ū rōtastāk rawēt, Spitamān Zaratūst! sirīnīh ū charwīh, bē dūrēstīh ū bēsazīnīnīh, bē fra-dahīsnīh ū vardān-dahīsnīh vakhsīsn, bē javān vāstarān-īcha ārōyīsnīh.”

54. “Dāṭār ī-gēhān ī-ast-aūmandān, asō! ka ō-ān-ī-émā jāk rōtastāk awāz-rasēt, sirīnīh ū charwīh, ū ka dūrēstīh ū bēsazīnīnīh, ū ka fra-dahīsnīh ū vardān-dahīsnīh vakhsīsnīh, ū ka javān-īcha ū vāstarān-īcha ārōyīsn?”

55. Az-as gūpt Aūhr-mazd, (ku): “Nē kanū pēs ez-ān, Spitamān Zaratūst! ō-(ān-ī-émā) jāk ū rōstāk awāz-rasēt sirīnīh ū charwīh, ū nē dūrēstīh bēsazīnīnīh, ū nē fra-dahīsnīh ū vardān-dahīsnīh vakhsīsn, ū nē javān-īcha ū vāstarān-īcha ārōyīsnīh.

Zaratuht! the unholy ‘asmok’, who, in this material life, gives-ablution, *though* he does not understand *the* ‘yōsdāsra-garīh’ of the Mazdayasnān religion;—(that-is, does not know *the* ritual).—

53. “Away, now goes, from our places and districts, *Oh* Spitamān Zaratuht! sweetness and fatness, away sanitation and health, away profit and-plenty of increase, away *the* growth of-corn and-pasture.”

54. “*Oh* holy Creator of *the* material world! When will sweetness and-fatness, when will sanity and health, when will profit and-plenty of increase, and when will the growth of-corn and-pasture return to these our places and districts?”

55. Thereupon replied Ohrmazd: “Not now before that, *Oh* Spitamān Zaratuht! neither sweetness nor fatness, nor sanity nor health, nor profit nor plenty of increase, nor growth of-corn and-pasture will return to (these) our places and districts,



56. “Pēs ez-ān (tā) ka aētar asmōk ī an-asō pa-akvin-zanishn bē-zanēnd, (awā 𐬀𐬀𐬀), ayūp andar-ān dah Srōs asya frāz-yazēnd, si rōz ū si saw, pa-sōchishn awar ātas, frāz-(vi) starishn awar barsōm, aūlā-dahishn awar hōm.

57. “Paṣ ō-(ān-ī)-ēmā jāk ū rōstāk awāz-rasēt sīrinh ū charwih, ū pas dūrēstīh ū bēsazīnsh, ū pas fra-dahishn ū vardān-dahishn vakhsishn, ū pas javān ū vāstarān-icha ārōyishn.—

[Aé: in, har chi rā, kūnēt, vas snūman ī Srōs kūnēt, sāyēt; ān, bē ka pa in kār, kūnēt, vas snūman ī Arṭā-fravart kūnēt, tā, né sāyēt.]

56. “before that (till) when *they*-will-kill hither *the* unholy ‘asmok’ by-killing-at-once, (with shame), or men of that village will-worship ‘Srōs’, pertaining to Asha, for three days and three nights, with burning ‘*aesani*’ over *the* fire, over *the* barsom spread-forth, with *the* offering of Hom.

57. “*Thereafter* will sweetness and fatness, and *thereafter* sanity and health, and *thereafter* profit and plenty of increase and *thereafter* growth of-corn and-pasture return to these our lands and places.—

[Note: For whoever *he* performs this, he shall recite *the* ‘snuman’ of ‘Srōs’, *it* is-proper. That is not proper unless he will do *it* for this work, unless he will recite *the* ‘snuman of Arṭafravas.’]—

## DAHŌM PARGART BŪN

X  
1

1. Pōrsiṭ Zaratūst ez-Aūhr-mazd, ku : “Aūhr-mazd, mīnūy awazūnī, dātār ī-gēhān ī-ast-aūmandān, asō ! (Zand chun pa hān jāk nipist.) chun pa-ōi-drūj paṭ-kārēm,—(ku, chun stōb bē-kūnom).—ke ēz (ōi) rist ō (ōi) zīvanda awar-dōbārēt,—(pa ham-rīṭ) ?—chun pa-ōi-nasūs paṭ-kārēm,—(ku-s chun stōb bē-kūnom),—ke ez (ōi) rist ō (ōi) zīvanda awar-gōmīkhtēt,—(pa pēt-rīṭ) ? ”—

2. Az-as gūpt Aūhr-mazd, (ku) : “īm gūbīsn frāz-gūy ke hend pa-gāsān bisāmṛūṭ,—(jvīṭ-ĎĒV-ĎĀṬ-ē bē-yaz);—īm gūbīsn frāz-gūy ke hend pa-gāsān sṛisāmṛūṭ; īm gūbīsn frāz-gūy ke hend pa-gāsān chasrūsāmṛūṭ; īm gūbīsn frāz-gūy ke hend pa-gāsān bisāmṛūṭ-acha, sṛisāmṛūṭ-acha, chasrūsāmṛūṭ-acha.”—

(Aévak : ān ī pa Jvīṭ-ĎĒV-ĎĀṬ; aévak : ān ī pa Gāsān).—

3. “Dātār ī-gēhān ī-ast-aūmandān, asō ! kaṭār ōisān gūbīsn ke hend pa-Gāsān bisāmṛūṭ ? ”

## COMMENCEMENT OF THE TENTH PARGARD

1. Zaratuhst asked of-Ohrmazd : “Oh Ohrmazd, Spirit beneficent, holy Creator of *the*-material-world ! (*The* commentary as written in *the* other place). How shall-*I* fight against-that-‘Druj’,—(that-*is*, how shall-*I*-defeat),—which rushes-up from (the) dead to (the) living,—(for direct-defilement) ?—

How shall-*I*-fight against-that-‘nasus’,—(that-*is*, how shall-*I*-defeat her),—which is-mixed-up from (the) dead to (the) living,”—(for indirect-defilement) ?—

2. Thereupon replied Ohrmazd : “Do-*thou*-pronounce these words that are twice-recited in-*the*-‘Gāthās’,—(perform a ‘Jvīṭ-ĎĒV-ĎĀṬ’),—do-*thou*-pronounce these words that are thrice-recited in-*the*-‘Gāthās’; do-*thou*-pronounce these words that are recited-four-times in-*the*-‘Gāthās’; do-*thou*-pronounce these words that are recited-twice, recited-thrice and-recited-four-times in-*the*-‘Gāthās’.”—

(*The* one : what is recited in *the* ‘Jvīṭ-ĎĒV-ĎĀṬ’; *the* other what is recited in *the* ‘Gāthās’).—

3. “Oh holy Creator of *the*-material-world ! Which are those words that are twice-recited in-*the*-‘Gāthās’ ? ”

Az-as gūpt Aāhr-mazd, (ku) : “Īm ōisān gūbisen ke hend pagāsān bisāmṛt; īm gūbisen tā-dō-bār frāz-gūy :

4. “‘Ahyā yāsā,’ u ‘humatanām,’ u ‘ashahyā āaṭ sairi,’ u ‘yathā tū ī ahurā mazdā.’ u ‘humāim thwā izīm,’ u ‘thwōi staotaras-chā,’ u ‘ustā ahmāi,’ u ‘spentā mainyū,’ u ‘vohu khshathrem,’ u ‘vahistā istis.’

5. “(Ān ī) pas-ez bisāmṛt gūbisen, īm gūbisen frāz-gūyis ī pīrōzgar bēsazintār; bē-pōrtīnam ganā-minūy ez mām, ez vīs, ez zand, ez dah, ez (ān) ī kh<sup>v</sup>ēs-tan, ez marṭ (ke) awar-rīst, ez nātrik (ke) awar-rīst; ez mām mām-paṭ, ez vīs vīs-paṭ, ez zand zand-paṭ, ez dah dahyū-paṭ, ū ez (har)visp (ān) ī asō-ān stī.

6. “Bē-pōrtīnam nasūs; bē-pōrtīnam (ke pa) ham-rīṭ (riman būṭ-ēstēt); bē-pōrtīnam (ke pa) pēt-rīṭ (riman būṭ-ēstēt), ez mām, ez vīs, ez zand, ez dah, ez (ān) ī-kh<sup>v</sup>ēs-tan, ez marṭ (ke)

Thereupon replied Ohrmazd : “These *are* those words that are twice-recited in-*the* ‘Gāthās’; do-*thou*-pronounce these words twice :

4. “‘Ahyā yāsā,’ ‘Humatanām,’ ‘Ashahyā āaṭ sairi,’ ‘Yathā tū ī Ahura mazdā.’ ‘Humāim thwāizīm,’ ‘Thwōi staotaras-chā,’ ‘Ustā ahmāi,’ ‘Spentā mainyū,’ ‘Vohu khshathreni’ and ‘Vahistāistis.’

5. “*Then, after the words twice-recited, thou-shalt-pronounce these words, victorious and healing : ‘I-drive-away ‘Ganā-minuy’ from the-house, from the-street, from the-village, from the-country, from my-own-body, from the-man (who is) in-contact-with-the-dead, from the-woman (who is) in-contact-with-the-dead, from the-house-lord of the-house, from the street-lord of-the-street, from the-village-lord of-the-village, from the country-lord of-the-country, (and) from (the)-entire being of holiness.*

6. “*I-drive-away the-‘nasus’; I-drive-away (what has-been contaminated by) direct-defilement; I-drive-away (what has-been contaminated by) indirect-defilement from the-house, from the-street, from the-village, from the-country, from my-own-body, from the-man (who is) in-contact-with-the-dead, from*

awar-rist, ez nâtrik (ke) awar-rist, ez mân mân-paṭ, ez vis vis-paṭ, ez zand zand-paṭ, ez dah dahyû-paṭ, û ez (har)visp (ân) î-asôân stî' ”.

7. “Dâtâr î-géhân î-ast-aûmandân, asô ! kaṭâr ôisân gûbîsn î hend pa-gâsân srisâmrût ?”

Az-as gûpt Aûhr-mazd, (ku): “Îm ôisân gûbîsn, ke hend pa-gâsân srisâmrût; im gûbîsn si-bâr frâz-gûy :

8. ‘Ashem vohû,’ u ‘yê sevistô,’ u ‘hukhshathrôtemâi,’ u ‘duzvarenâis’.

9. “(Ān 1) pas-ez srisâmrût, gûbîsn im gûbîsn frâz-gûy î pirôzgar 1 bêszânîṭâr :

“ ‘Bê-pôrtînam ‘andar’-(dêv), bê-pôrtînam souru-(dêv), bê-pôrtînam ‘nâonhaithi’-(dêv) ez mân, ez vis, ez zand, ez dah’.

10. “ ‘Bê-pôrtînam tari-cha (dêv), bê-pôrtînam zar-icha (dêv), ez mân, ez vis, ez zand, ez dah’ ”.

*the-woman (who is) in-contact-with-the-dead, from the-houselord of the-house, from the street-lord of the-street, from the-village-lord of the-village, from the country-lord of the-country and from-the-entire being of holiness.”*

7. “*Oh holy Creator of-the-material-world ! Which are those words that are thrice-recited in-the-‘Gâthâs’ ?*”

Thereupon replied Ohrmazd : “*These are those words that are thrice-recited in-the-‘Gâthâs’; do-thou-pronounce these words thrice :*

8. “ ‘*Ashem vohû,’ ‘Yê sevistô,’ ‘Hukhshathrôtemâi’ and ‘Duz-varenâis’.*

9. “*Then, after the words thrice-recited, thou-shalt-pronounce these words victorious and healing : ‘I-drive-away (the ‘dêv’) Indra ; I-drive-away (the ‘dêv’) Saurva ; I-drive-away Nâonhaithya-dêv from the-house, from the-street, from the-village, from the-country :’*

10. “ ‘*(And) I-drive-away (the ‘dêv’) Tari, and I-drive-away (the-‘dêv’) Zar from the-house, from the-street, from the-village, from the country.’*”

11. “Dātār ī-gêhān ī-ast-aūmandān, asō! kaṭār ōisān gūbisen ke hend pa gāsān chasrūsāmṛūt?”

Az-as gūpt Aūhr-mazd, (ku): “Īm ōisān gūbisen, ke hend pa-gāsān chasrūsāmṛūt; īm gūbisen chahār-bār frāz-gūy:

12. “Yathā ahū vairyō,’ u ‘Mazdā aṭ mōi,’ u ‘ā airyemā mā ishyō’.

13. “(Ān ī) pas ez chasrūsāmṛūt gūbisen, īm gūbisen frāz-gūy ī pīrōzgar ī bēsazīnīṭār:

Bē-pōrtīnam aēsam ī-khrvī-drōs. bē-pōrtīnam aka-tas dēv, ez mān, ez vīs, ez zand, ez dah.’

14. “‘Bē-pōrtīnam varanya dēv, bē-pōrtīnam vātī dēv, ez mān, ez vīs, ez zand, ez dah’.

15. “Īm ōisān gūbisen ke hend pa gāsān bīsāmṛūt; īm ōisān gūbisen ke hend pa gāsān sṛīsāmṛūt; īm ōisān gūbisen ke hend pa gāsān chasrūsāmṛūt.

11. “*Oh* holy Creator of *the*-material-world! Which *are* those words that are recited-four-times in-*the*-‘Gāthās’?”

Thereupon replied Ohrmazd. “These *are* those words that are recited four times in-*the*-‘Gāthās’; do-*thou*-pronounce these words four-times:

12. “‘Yathā ahū vairyō,’ ‘Mazdā aṭ mōi,’ and ‘Ā airyemā mā ishyō.’

13. “*Then*, after *the* words recited-four-times, *thou*-shalt-pronounce these words victorious and healing:

“*I*-drive-away Aēshma of-*the*-cruel-spear; *I*-drive-away Aka-tas dēv from *the*-house, from *the*-street from *the*-village, from *the*-country;

14. “*I*-drive-away Varenya dēv; *I*-drive-away Vātī dēv from *the*-house, from *the* street, from *the*-village, from *the*-country.’

15. “These *are* those words that are twice-recited in-*the*-‘gāthās’; these *are* those words that are thrice-recited in-*the*-‘gāthās’; these *are* those words that are recited-four-times in-*the*-‘gāthās’.

16. “Īm ōisān gūbīsn ke hend (ku) ganā-mīnūy snah; ĩm ōisān gūbīsn ke hend (ku) aēsam ī-khrvī-drōs snah; ĩm ōisān gūbīsn ke hend (ku) māzanīyān dēvān snah; ĩm ōisān gūbīsn ke hend (ku) (har)visp(īn) dēvān snah.

17. “Īm ōisān gūbīsn ke hend (ke) ōi drūj, ōisān nasūs hamēstār (hend), ke ez (ōisān) rist ō (ōi) zīvanda awar-dōbārēt (pa ham-rīṭ): ĩm ōisān gūbīsn ke hend (ke) ōi drūj ōi-sān nasūs hamēstār (hend), ke ez ōi rist ō ōi zīvanda awar-gōmīkhtēt (pa pēt-rīṭ.)

18. “Adīn, tō, Zaratūst! nohō magh bē-bōrisn, ke hend, pa ĩn zamī, jvīṭ-ez-āw-tōm, jvīṭ-aūrvar-ṭōm, khūs-k-zamī-tōm, an-awar-kh<sup>v</sup>arīsn paha-vīr:— (ān ī ē rōz sāl drānā pa ham-kār nē sāyet, pa aware kār sāyet; ka kand ēṭ, aē: pāk).—

“Yōsdāsrih martōmān.—(pākīh pa rūbān),—pas-ez zāyīsn pahlōm.—

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16. “These *are* those words that are *a-blow to* Ganā-minuy; these *are* those words that are *a-blow to* Aēshma of *the-cruel-spear*; these *are* those words that are *a-blow to the* Māzanīy dēvs; these *are* those words that are *a-blow to all the* dēvs.

17. These *are* those words that are *the* opponent of the “Druj,” of the nasus which rushes-on from those dead to the living (by direct-defilement); these *are* those words that are *the* opponent of the ‘Druj,’ of the nasus which is-mixed-up from the dead to the living (by indirect-defilement).

18. “Then, *Oh* Zaratuhst! thou shalt dig nine holes, that may-be, on-this-earth, farthest from-*the-water*, farthest from-*the-trees*, *the-driest-land*, unfit-for-*the-food* of animals-and-men;—(That which is-not-proper for *the use of the* co-associates for-*the-length* of a year and one day; it is-proper for other use; when it will-be-dug, note: it is clean).— Purification of-man,—(cleanliness for-*the-soul*),—*is the best* from birth onward.—

(Ka bé-zâṭ-hend asān chis-é, yōsdâsrîh ī pa rûbān, vèh).

“Ān yōsdâsrîh (gūyom), Zaratûst ! ī (pa) dîn ī Mazd-yas-tān (pêṭā); ke (ān) ī-kh<sup>v</sup>és dîn yōsdâsrînêṭ,—(ku, ez vinās pāk dâret.)—pa-hû-mat, hûkbt, hû-varst.—

(Aè : ‘daênām’, ‘aṅhvām’, har dô aévak.)—(cf. V. 21)

19. “Dîn, awêza ! Yōsdâsrînêṭ; chi, aêṭûn ôi hast yōsdâsrîh;—

Katâr-ach-é ī-ahû-ī-ast-aûmand, (ān) ī-kh<sup>v</sup>és dîn awêza;—ke (ān) ī-kh<sup>v</sup>és dîn yōsdâsrînêṭ pa hû-mat, hûkbt, hû-varst.”—

(Aè : ‘daênām’, ‘aṅhvām’, har dô aévak).

20. ‘Yathâ ahû vairyô’; ‘kém nâ’ mazdâ tâ ‘mâ-merenchainis gaêthâo astvaitis ashahê’; ‘ashem vohû’.

(As soon as they-are-born, one thing, purification unto the soul is the best for them).

(I-mention) that purification, Oh Zaratuhst ! which (is manifest from) the mazdyasnân religion; who purifies his-own conscience,—(that-is, keeps pure from sin),— by-good-thoughts, good-words and good-deeds.

(Note : ‘Conscience’ and ‘conduct’ are both identical).—

19. “Do-you-cleanse your-conscience, Oh pure one ! for, thus is its cleansing;—

“any-one-soever of material-life will be pure of his-own conscience;—

“who may-cleanse his-own conscience by-good-thoughts, good-words and good-deeds.”

(Note : ‘Conscience’ and ‘conduct’ are both identical).—

20. ‘Yathâ ahû vairyô’; ‘kém nâ’ upto ‘mâ-merenchainis gaêthâo astvaitis ashahê’; ‘ashem vohû’.

## YĀZ-DAHŌM PARGART BŪN

1. Pōrsiṭ Zaratūst ez Aûhr-mazd, (ku): "Aûhr-mazd minûy awazûni, dâṭar ī-géhān ī-ast-aûmandān, asô! chun pa-mān yōsdāsarīnam,—(ku, tā 'airimê' né bawâṭ);

[hast ke 'anusô' gūyēt],—

chun pa-âtas, chun pa-âw, chun pa-zamî, chun pa-gô-(spend), chun pa-aûrvar, chun pa-mart-asô, chun pa-nâirik-asô, chun pa-star, chun pa-mâh, chun pa-kh<sup>v</sup>ar-(sêt), chun pa-an-aghr-rōsan, chun pa-(har)-visp-âwâṭih (Aûhr)-mazd-dâṭ (ke-ez)-asahîh-pêtâyih?"

2. Az-us gūpt Aûhr-mazd, (ku): "Yōsdāsarīh srâyisn, Zaratūst!—(ku, Jvĭt-dĕv-dâṭ-ê bé-yaz);—

yōsdāsar pas bawêṭ pa-mān, yōsdāsar pa-âtas, yōsdāsar pa-âw, yōsdāsar pa-zamî, yōsdāsar pa-gô-(spend), yōsdāsar pa-aûrvar, yōsdāsar pa-mart-asô, yōsdāsar pa-nâirik-asô, yōsdāsar pa-star, yōsdāsar pa-mâh, yōsdāsar pa-kh<sup>v</sup>ar-(sêt), yōsdāsar pa-asar-rōsanīh, yōsdāsar pa-(har)-visp-âwâṭih (Aûhr)-mazd-dâṭ (ke-ez)-asahîh-pêtâyih".

## COMMENCEMENT OF THE ELEVENTH PARGART

1. Zaratuhst asked of-Ohrmazd: "Oh Ohrmazd, Spirit beneficent, holy Creator of-the-material world: How shall-I-cleanse the house,—(that-is, so-that it may-not-be 'airime'). [There is one who says: 'anusô'.]—

how the-fire, how the-water, how the-earth, how the-(beneficent)-animal, how the-tree, how the-holy-man, how the-holy-woman, how the-stars, how the-moon, how the (shining) sun, how the-endless-light, how all the-blessings given-by-(Ohr)mazd (whose) manifestation is (from) holiness?"

2. Thereupon replied Ohrmazd: "Thou-shalt-chant the-purificatory-rite, Oh Zaratuhst!—(that-is, do-thou-perform a 'Jvĭt-dĕv-dâṭ');—clean, then, will-be the-house, clean the-fire, clean the-water, clean the-earth, clean the-(beneficent)-animal, clean the-tree, clean the-holy-man, clean the-holy-woman, clean the-stars, clean the-moon, clean the-(shining)-sun, clean the-endless-light, clean all the-blessings given-by-(Ohr)mazd (whose) manifestation is (from) holiness."



3. Adīn, im gūbīsn drenjyōis ke hend pīrōz-gar-tōm bēsa-zīnītār-tōm : panj ahuna-var frāz-srāyīsnīh ;—(yatā-ahū-veryō panj bē-gūy) ;—ahuna-var tan pānayīh-rā ; (aēvak dīt) ; ‘kēm nā Mazdā’ (ta) ‘ashahē’. (cf IX. 27).

4. “(Ka) aētūn pa-mān yōsdāsīnīy, adīn im gūbīsn frāz-gūy :

“‘Aētūn, men, hama (tā-ō-ān-1-) bē-tōm- (zamān) pānayīh mahest’,—(ku-am tā tan-ī pasīn hama pānayīh ī dāmān kartān) ;

[Hast ke aētūn gūyēt, aē : ‘Kanū ka andar maṭ-haē, at bē nē hēlom’] ;—

“(Ka) aētūn pa-ātas yōsdāsīnīy, adīn im gūbīsn frāz-gūy : ‘aētūn ō-(ē-ī)-tō ātas, fra-tōm, pa-varzīsn bē-rasom, Aūhrmazd !—(aē : pa paharēz snāyīnītārīh).

5. “(Ka) aētūn pa-āw yōsdāsīnīy, adīn im gūbīsn frāz-gūy : ‘āw aētūn yazom

3. “Then, *thou*-shalt-intone these words which will be *the*-most-victorious, and *the*-most-healing : *thou*-shalt chant five ‘ahuna-var’ ;—(recite ‘yathā-ahū-vairyō’ five times) ;—‘ahuna-var’ is for-*the*-preservation-of-material-life ; (one other ‘*ahuna-var*’ ; ‘kem nā mazdā’ (upto) ‘ashahē’.

4. “(If) thus *thou*-wouldst-cleanse *the* house, then do-*thou*-pronounce these words :

“‘Thus, *have* I, ever (upto-the)-most-distant-(time) *the* greatest preservation’.—(that-is, I *have* to-do *the* preservation of *the* creatures ever upto *the* final material-life).

[*There* is one who thus says : “Now as *thou* hast come in, I-will-not-let thee go.”]—

“(If) thus *thou*-wouldest-cleanse *the*-fire, then do-*thou*-pronounce these words :

“(Thus), unto-(this)-*Thy* fire, do-we first by-deed attain, *Oh* Ohrmazd !—(Note : By-means-of preservation is its propitiation.)—

5. “(If) thus *thou*-wouldst-cleanse *the*-water, then do-*thou*-pronounce these words :

*The*-waters thus do-we-worship which are those that *have* these names’.

“(Ka) aētūn pa-zamī yōsdāsrīniy, adīn im gūbīsn frāz-gūy: ‘im zamī awā zanān yazom’,—(awā arṭā fravart; aē: zanān vas ‘ghnyêhê’).

6. “(Ka) aētūn pa-gō-(spend) yōsdāsrīniy, adīn im gūbīsn frāz-gūy: ‘(ān ī) gō-(spendān) dahīsn,—(āw ū vāstar),—(ū ān-ī) ōisān (kaṭ)-kūnīsn,—(pah-ast),—ōisān (martōmān ī andar im gēhān kār ī) pahlōm framāyīsn’;—(ku-sān gō-spendān rā pahlōm kār in karṭ bawēt ku pah-ast-ê bê-kūnēt, vas āw ū vāstar dahēt)—

“(Ka) aētūn pa-aūrvar yōsdāsrīniy, adīn, im gūbīsn frāz-gūy: ‘aētūn, pa-(ān-ī)-ōi-tarskāsth,—(ka gāv aēva-dāt tan bé dāt),—(Aūr)-mazd aūrvar vakhśīnēt’,—(ku-s bê awazāyīnēt).—

7. “(Ka) aētūn pa-mart-asō yōsdāsrīniy, aētūn pa-nāīrik-asō yōsdāsrīniy, adīn im gūbīsn frāz-gūy:

“(If) thus *thou-wouldst-cleanse the-earth*, then *do-thou-pronounce* these words:

‘This earth do *we thus* worship’, with *the women*’,—(with *the holy* ‘fravasis’; note: women having much ‘ghnyêhê’ ).

6. “(If) thus *thou-wouldst-cleanse the-(beneficent)-animal*, then *do-thou-pronounce* these words: ‘(The) gifts (of) *the-(beneficent)-animals*,—(water and fodder),—(and the) works (of) their (dwelling),—(cattle-fold),—those (men who are in this world) shall-enjoin *as the-best of (works)*’;—(that-*is*, they shall have done this *the best work* for *the beneficent-animals* that *they-prepare* a cattle-fold and give them water and fodder).—

“(If) thus *thou-wouldst-cleanse the-tree*, then *do-thou-pronounce* these words:

‘Thus, owing-to-her-devotion,—(as *the sole-created* ‘gāv’ gave-away *her-material-life*),—(Ohr)mazd causes *the-tree* to grow,—(that-*is*, fertilises it).—

7. (If) thus *thou-wouldst-cleanse the-holy-man*, thus *thou-wouldst cleanse the-holy-woman*, then *do-thou-pronounce* these words:

(ān) airmān kh<sup>v</sup>ahisnī (at) ō-rāmīsn rāsīsn,—(ku, āwāyet maṭan, vat pa rāmīsn āwāyēnd karṭan)—narān ū nāīrīkān ī-Zaratūst; vohūman rāmīsn-tōm (hend ?),—(ku, tō-cha āwāyēnd maṭan, vat pa rāmīsn āwāyēnd karṭan); ke (ān) dīn kāma arzānī-bawēt. pa-mazd (ī uēṭar ū ān ī ānō); (ān) ī-sahīh tarskāsīh kh<sup>v</sup>āstār-(bawānī hāvīst),—(ku-am pa tarskāsīh),—(ān) ī-Aōhr-mazd masīh (bawāt),—(magū-paṭān-magū-paṭīh).—

8. “Adin, īm gūbisn drenjyōis ke hend pīrōz-gar-tōm bésazīnītār-tōm: hast ahuna-var frāz-srāyīsnīh;—(yatā-ahū-véryō hast bē-gūy; ‘Kēm nā Mazdā’ tā ‘ashahē’).

9. “Pōrtīnam aēsam, pōrtīnam nasūs,—(pēs ū pas; pōrtīnam, as han paṭ-kārēm vas pas), pōrtīnam (ke pa) han-rīt (rīman būt ēstēt), pōrtīnam (ke pa) pēt-rīt (rīman būt ēstēt), pōrtīnam khrū, pōrtīnam khrvighni, pōrtīnam būidhi, pōrtīnam būidhiza, pōrtīnam kundi, pōrtīnam kundiza, pōrtīnam būsyast

“May (the) desirable Airyaman come (to thee) for-delight, —(that-is, he-ought to-come; *they*-ought to-make thee full-of delight)—*the* men and women of-Zaratubst are for *the* delight of-Vohuman,— (that-is, *they*-ought to-come even-to-thee; *they*-ought to-make thee full-of delight);—(he) who *has* religion may-be worthy of *the* wished reward (of this-life and that of the-other-life); *I*-seek (the) devotion of holiness,—(*I*-wish-to-be *the* disciple),—(that I may have by devotion the) Magistracy of Ohrmazd,—(‘magūpaṭān-magūpaṭīh’).—

8. “Then, *thou*-shalt-intone these words which will-be *the*-most- victorious and *the*-most-healing: *thou*-shalt-chant eight ‘Ahuna-var’;—(recite ‘yathā ahū vairyō’ eight-times);—‘Kēm nā Mazdā’ (upto) ‘ashahē’.

9. “*I*-drive-away Aēshma; *I*-drive-away *the*-nasus’,—(before and after);—(*I*-drive-away,—*I*-do-fight with her and then), drive her away,—(what has been contaminated by) direct-defilement; *I*-drive-away (what has been contaminated by) indirect-defilement; *I*-drive-away ‘Khrū’; *I*-drive-away ‘Khrvighni’; *I*-drive-away ‘Būidhi’; *I*-drive-away ‘Būidhiza’; *I*-drive-away ‘Kundi’; *I*-drive-away ‘Kundiza’; *I*-drive-away

ī zar-kar,—(Aé: zar-karih é ku, ke vas kh<sup>v</sup>âpēt nizâr bê-bawêṭ),—

pōrtīnam bûsyast ī dērang-gava,—(Aé: dērang-gavaihá é ku-spa har kas é bê-rasēt),—

pōrtīnam mûidhi, pōrtīnam kapastis, pōrtīnam (ān ī) pari-kāmayih,—(ān ī aūz-dēs-parastakih),— ke āhûkīnēt ātas, āw, zamī, gō-(spend), aūrvar, pōrtīnam (ān) āhûkīnīṭa (awazâr ī ði) ke āhûkīnēt ātas, āw, zamī, gō-(spend), aūrvar.

10. “Pōrtīnam tō, dūs-dānā ganâ-minūy! ez mân, (ez vis, ez zand, ez dah). ez ātas, ez āw, ez zamī, ez gō-(spend), ez aūrvar, ez mart asô, ez nâirik asô, ez star, ez mâh, ez kh<sup>v</sup>ar-(sēt), ez (ān ī) asar rōsanih, (û) ez (har)-visp āwâṭih (Aühr)-mazd-dât (ke-ez) asahih-pēṭâyih.

11. “Adn, im gûbisen drenjyōis ke hend pīrōz-gar-tōm bēsazīnītâr-tōm: chahâr ahuna-var frâz-srâyisnīh;—(yâtâ-ahûvêryô chahâr bê-gūy);—‘kēm nâ Mazdâ’ (tâ) ‘ashahê’.

‘Bushyasta’ that is the-weakener; (Note: The weakening is this that whoever sleeps much becomes feeble.)—

*I-drive-away the-long-handed ‘Bushyasta’;—(Note: The long-handedness is this that he overreaches every person.)—*

*‘I-drive-away ‘Mûidhi’; I-drive-away ‘Kapasti’; I-drive-away (the)-desire-for- the-‘parik’,—(the worship of the idol),—which defiles the-fire, the-water, the-earth, the-(beneficent)-animal, the-tree; I-drive-away (the) defiled (agent-of-hers) which defiles the-fire, the-water, the-earth, the-(beneficent)-animal, the-tree;*

10. “*I-drive-away thee, Oh Ganâ-minny of-evil-knowledge! from the-house, (from the-street, from the-village, from the-country), from the-fire, from the-water, from the-earth, from the-(beneficent)-animal, from the-tree, from the-holy-man, from the-holy-woman, from the-stars, from the-moon, from the-(shining)-sun, from (the) endless light, (and) from all the-blessings given-by-(Ohr)mazd (whose)-manifesta-tion-is from-holiness.*

11. “Then, *thou-shalt-intone these words which will-be the-most-victorious and the-most-healing: thou-shalt-chant four ‘ahuna-var’;—(recite ‘yathâ ahû vairyô’ four-times);—‘Kēm nâ Mazdâ’ (upto) ‘ashahê’.*

12. "Paṭ-kārēm aēsam, paṭ-kārēm nasūs,—(pēs ū pas, aē : pōrtīnam paṭ-kārēm, vas pas han paṭ-kārēm),—paṭ-kārēm (ke-pa)-ham-riṭ (riman bût-éstét), paṭ-kārēm (ke-pa)-pēt-riṭ (riman bût-éstát), paṭ-kārēm khrû, paṭ-kārēm khrvighni, paṭ-kārēm bûidhi, paṭ-kārēm bûidhiza, paṭ-kārēm kundi, paṭ-kārēm kundiza, paṭ-kārēm bûsyast ī zar-kar,—(Aē : zar-karīh ē ku, ke vas kh<sup>v</sup>âpēt nizār bê-bawēt).

[Hast ke aētūn gūyēt, aē : ke-cha nē kh<sup>v</sup>âpēt nizār bê bawēt.]—

paṭ-kārēm bûsyast ī dērang-gava,—(Aē : dērang-gava-ihâ ē ku pa har kas-ē bê rasēt),—

paṭ-kārēm mûidhi, paṭ-kārēm kapastis paṭ-kārēm (ān ī) parī-kāmāyih,—(ān ī aūz-dēs parastakīh),—ke āhûkīnēt ātas, āw, zamī, gō-(spend), aūrvar, paṭ-kārēm (ān) āhûkīnīta (awazār ī ōi) ke āhûkīnēt (ke) ātas, āw, zamī, gō-(spend), aūrvar.

13. "Paṭ-kārēm ō-tō, dūs-dānā ganâ-minūy ! ez mām, ez ātas, ez āw, ez zamī, ez gō-(spend), ez aūrvar, ez mart̄ asō, ez

12. "*I-fight-with Aēshma, I-fight-with the-‘nasus’,—(before and after),—(Note : I-drive-away, and I-fight, I verily fight with her thereafter),—I-fight-with (what has been contaminated with) direct-defilement ; I-fight with (what has been contaminated with) indirect-defilement ; I-fight-with ‘Khrû’ ; I-fight-with ‘Khrvighni’ ; I-fight-with ‘Bûidhi’ : I-fight-with ‘Bûidhiza’ ; I-fight-with ‘Kundi’ ; I-fight-with ‘Kundiza’ ; I-fight-with ‘Busyasta’ that is the-weakener ;—(Note : The-weakening is this that whoever sleeps much becomes feeble.)—*

[*There is one who thus says : Even-he-who does not sleep becomes feeble.*]—

*I-fight-with the-long-handed ‘Busyasta’ ;—(Note : The-long-handedness is this that it overreaches every person.)—*

*I-fight-with ‘Mûidhi’ ; I-fight-with ‘Kapastis’ ; I-fight-with (the) desire-for the-‘parik’,—(the worship of the idol),—which defiles the-fire, the-water, the-earth, the-(beneficent)-animal, the-tree ; I-fight-with (the) defiled (agent of hers) which defiles the-fire, the-water, the-earth, the-(beneficent)-animal, the-tree.*

13. "*I-fight with-thee, Oh Ganâ-minūy of-evil-knowledge ! from (on-behalf-of)-the-house, from (on-behalf-of)-the-fire, from*

nâirik asô, ez star, ez mâh, ez kh<sup>v</sup>ar(sêṭ), ez (ân-i) asar rôsanih, ez (har)-visp âwâṭih (Aûhr)mazd dâṭ (ke-ez) asahih-pétâyih.

14. "Adin, im gûbisen drenjyôis ke hend pirôzgar-tôm bêszâzinitâr-tôm : chahâr 'mazdâ aṭ moi' frâz-srâyisnih ; 'Mazdâ aṭ moi vahistâ' chahâr.

15,16 = §§ 9,10.

17. "Adin, im gûbisen drenjyôis ke hend pirôz-gar-tôm besazinitâr-tôm : panj ahuna-var frâz-srâyisnih ;—(yathâ-ahû-vâyô panj);—'kêm nâ Mazdâ' (tâ) 'ashahê'.

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(on-behalf-of)-*the-water*, from (on-behalf-of)-*the-earth*, from (on-behalf-of)-*the-(beneficent)-animal*, from (on-behalf-of)-*the-tree*, from (on-behalf-of)-*the-holy-man*, from (on-behalf-of)-*the-holy-woman*, from (on-behalf-of)-*the-stars*, from (on-behalf-of)-*the-moon*, from (on-behalf-of)-*the-(shining)-sun*, from (on-behalf-of) (the)-endless-light, from (on-behalf-of) all-*the-blessings given-by-(Ohr)mazd* (whose) manifestation is (from) holiness.

14. "Then, *thou-shalt-intone* these words which will-be *the-most-victorious, the-most-healing* : *thou-shalt-chant* from 'Mazdâ aṭ moi';—(*recite* 'Mazdâ aṭ moi vahistâ' four times).—

15, 16.= §§ 9, 10.

17. "Then, *thou-shalt-intone* these words which will-be *the-most-victorious, the-most-healing* : *thou-shalt-chant* five 'ahuna-var';—('yathâ ahû vairyô', five);—'Kêm nâ Mazdâ' (upto) 'Ashahê'.

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## DVĀZDAHŌM PARGART BŪN

1. "Adin, ka pēt bê-viṭirēt ayûp mât bê-viṭirēt, chand (drânâ zamân) ôisân awar-mânênd, pûsar ez pēt, dûkht ez mât ? chand dahmân, chand tanâpôhrîkân ?"

Az-as gûpt Aûhr-mazd, (ku): "sî dahmân, sast tanâpôhrîkân."

2. "Dâtâr i-gêhân i-ast-aumandân, asô ! chun mân yôsdâsrînan, chun bawêṭ yôsdâsar ?"

Az-as gûpt Aûhr-mazd, (ku): "Pa (ân-i) si-(bâr) frâz-sôyêṭ (sôyisn) i-tan, pa (ân-i) si-(bâr) frâz-sôyêṭ (sôyisn) i-vastra, pa (ân-i) si-(bâr) frâz-srâyisn i-gâsân, im (ân) i-émâ âtas yazêṭ, barsôm (frâz-vi)-starêṭ, ô-âw vêh zôhr barêṭ; yôsdâsar pas bût mân ; pa-kâma awar-rawêṭ ô-âw, pa-kâma awar-rawêṭ ô-aúrvar, pa-kâma awar-rawêṭ ô-amalhra-spendân, Spitamân Zaratûst !

## COMMENCEMENT OF THE TWELFTH PARGART

\*\*1. If, when *the father passes away or the mother passes away, for-what (length of time, shall they stay-back, the son for the father, and the daughter for the mother ? How-long for the righteous ones ? How-long for the sinful ones ?*

Thereupon replied Ohrmazd : "Thirty days for the righteous ones, and sixty days for the sinful ones."

\*\*2. *Oh holy Creator of the material world ! How shall-I-cleanse the house ? How shall-it-become clean again ?*

Thereupon replied Ohrmazd : For (that) *purpose, the whole body should be washed three (times); for (that) purpose, the clothes should be washed three-(times); for (that) purpose, the Gathas should be chanted three-(times); this (that) he-shall-offer-praise to our fire, he-shall-spread-(forth) the 'barsom,' he-shall-carry 'Zohr' (libations) to the good waters; and thereafter, Oh Spitamân Zaratust ! the house was clean; and at-will, the waters may flow over, at-will the trees may go over and, at-will the Ame-saspands (Beneficent Immortals) may move over in that house.*

3. "Adīn, ka pūsar bê-viřirêt ayûp dūkht bê-viřirêt, chand (drânâ zamân) ôisân awar-mânênd, pêt ez pūsar, mâț ez dūkht? chand dahmân, chand tanâpohrikân?"

Az-as gûpt Aûhr-mazd, (ku): "sî dahmân, sast tanâpohrikân".

4. = Same as § 2.

5. "Adīn, ka brăț bê-viřirêt ayûp kh<sup>v</sup>âhar bê-viřirêt, chand (drânâ zamân) ôisân awar-mânênd, brăț ez (ân) kh<sup>v</sup>âhar kh<sup>v</sup>âhar ez (ân) brăț, chand dahmân, chand tanâpohrikân?"

Az-as gûpt Aûhr-mazd, (ku): "sî dahmân, sast tanâpohrikân."

6. = Same as § 2.

7. Adīn, ka mân-paț bê-viřirêt ayûp mân-pața bê-viřirêt, chand (drânâ zamân) ôisân awar-mânênd, chand dahmân, chand tanâpohrikân?"

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\*\*3. If, when *the son* passes away or *the daughter* passes away, *for-what* (length of time), shall-they-stay-back, *the father* for *the son*, and *the mother* for *the daughter*? How-long for *the righteous ones*? How-long for *the sinful ones*?

Thereupon replied Ohrmazd: "Thirty days for the righteous ones and sixty days for the sinful ones."

4. = § 2.

\*\*5. If, when *the brother* passes away or *the sister* passes away, *for-what* (length of time), shall-they-stay-back, *the brother* for (the) *sister* and *the sister* for (the) *brother*? How-long for *the righteous ones*? How-long for *the sinful ones*?

Thereupon replied Ohrmazd: "Thirty days for the righteous ones and sixty days for the sinful ones."

6. = § 2.

\*\*7. If, when *the master-of-the-house* passes away, or *the mistress-of-the-house* passes away, *for-what* (length of time), shall-they-stay-back? How-long for *the righteous ones*? How-long for *the sinful ones*?



Az-as gūpt Aûhr-mazd, (ku): "Sas mâh dahmān, dwâz-dah-mâh tanâpôhrikān, kaininô kh<sup>v</sup>atô pūthrem.

8. = Same as § 2.

9. "Adin, ka nyâ bê-viṭirēt ayûp 𐬰𐬀𐬎𐬎𐬀𐬎𐬀 bê-viṭirēt, chand (drânâ zamân) ôisân awar-mânend, chand dahmān, chand tanâpôhrikān?"

Az-as gūpt Aûhr-mazd, (ku): "vist-û-panj dahmān, pan-jâh tanâpôhrikān.

10. = Same as § 2.

11. "Adin, ka nawa bê-viṭirēt ayûp 𐬰𐬀𐬎𐬎𐬀𐬎𐬀 bê-viṭirēt, chand (drânâ zamân) ôisân awar-mânend nyâ ez nawa, nyâke ez napti, chand dahmān, chand tanâpôhrikān?"

Az-as gūpt Aûhr-mazd, (ku): "vist-û-panj dahmān, pan-jâh tanâpôhrikān."

12. = Same as § 2.

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Thereupon replied Ohrmazd: "Six months for the righteous ones, *and* twelve-months for the sinful ones, (Av) her own daughter or his own son."

8. = same as § 2.

\*\*9. If, when *the* Grand-father passes away, or *the* Grand-mother passes away, for-what (length of time), shall-they-stay back? How-long for the righteous ones? How-long for the sinful ones?

Thereupon replied Ohrmazd: "Twenty-five days for the righteous ones and fifty days for the sinful ones?"

\*\*10. = same as § 2.

\*\*11. If, when *the* grand-son passes away, or *the* grand-daughter passes-away, for-what (length of time), shall-they-stay-back, *the* grand-father for *the* grand-son and *the* grand-mother for *the* grand-daughter? How-long for the righteous ones? How-long for the sinful ones?

Thereupon replied Ohrmazd: "Twenty-five days for the righteous ones and fifty days for the sinful ones."

12. = same as § 2.

13. "Adin, ka brātar-zāt bê-viṭirēt ayūp brātar-dūkht bê-viṭirēt, chand (drânâ zamân) ôisân awar-mânênd, chand dahmân, chand tanâpôhrîkân?"

Az-as gūpt Aühr-mazd, (ku): vist dahmân, chahal tanâpôhrîkân."

14. = Same as § 2.

15. "Adin, ka tûiryô bê-viṭirēt ayūp tûiryâ bê-viṭirēt, chand (drânâ zamân) ôisân awar-mânênd, chand dahmân, chand tanâpôhrîkân?"

Az-as gūpt Aühr-mazd, (ku): "pânj-dah dahmân, si tanâpôhrîkân?"

16. = Same as § 2.

17. "Adin, ka tûiryô puthrô bê-viṭirēt ayūp tûiryâ dughdha be-viṭirēt, chand (drânâ zamân) ôisân awar-mânênd, chand dahmân, chand tanâpôhrîkân?"

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\*\*13. If, when *the* brother's son (𐬀𐬀𐬎𐬎𐬀 𐬀𐬀𐬎𐬎𐬀) passes away, or the brother's daughter (𐬀𐬀𐬎𐬎𐬀 𐬀𐬀𐬎𐬎𐬀) passes away, for-what (length of time), shall-they-stay-back? How-long for the righteous ones? How-long for the sinful ones?

Thereupon replied Ohrmazd: "Twenty days for the righteous ones and forty days for the sinful ones."

14. = same as § 2.

\*\*15. If, when *the* uncle passes away, or the aunt passes away, for-what (length of time), shall-they-stay-back? How-long for the righteous ones? How-long for the sinful ones?

Thereupon replied Ohrmazd: "Fifteen days for the righteous ones and thirty days for the sinful ones."

16. = same as § 2.

\*\*17. If, when *the* uncle's son passes away, or *the* aunt's daughter passes away, for-what (length of time), shall-they-stay-back? How-long for the righteous ones? How-long for the sinful ones?"

Az-as gūpt Aûhr-mazd, (ku): “dah dahmān, vīst tanā-pōhrīkān.”

18. = Same as § 2.

19. “Adīn, ka tûiryô puthrô vâ puthrê bê-viṭirêṭ, ayûp tûiryā dughdha vâ dughdhairi bê-viṭirêṭ, chand (drānâ zamān) ôisān awar-mānēnd, chand dahmān, chand tanāpōhrīkān?”

Az-as gūpt Aûhr-mazd, (ku): “panj dahmān, dah tanā-pōhrīkān.”

20. = Same as § 2.

21. Adīn, ka kaṭâr-ach-ê ez-tôkhmakān bê-viṭirêṭ chun (ān-ī) hān-varôyīsn, (ān-ī) hān-kēs, (ān) ī-spenâ-minûy dāmān (ô)-ham-gômīkhtêṭ (pa-ham-rīt), chand awar-gômīkhtêṭ (pa-pêṭ-rīt)?”

22—24 = Vend. V, 36—38.

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Thereupon replied Ohrmazd: “Ten *days for the righteous ones and twenty days for the sinful ones.*”

18. = Same as § 2.

\*\*19. If, when *the* uncle’s grandson passes away or *the* aunt’s grand-daughter passes away, for-what (*length of time*), shall-they-stay-back? How-long *for the righteous ones*? How-long *for the sinful ones*?

Thereupon replied Ohrmazd: *Five days for the righteous ones and ten days for the sinful ones?*

20. = Same as § 2.

\*\*21. If, when anyone whatsoever of the *other* origins such as (that-one) of another belief or (that-one) of another persuasion passes away, how-many creatures *of-spenâ-minûy* does *it* contaminate-(by contamination),—how many does *it* defile,—(by defilement)?—

22—24 = Vend. V, 36—38.

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## SĪZDAHŌM PARGART BŪN

1. “Kaṭār ān dām Spēnâ-minûy (dām kh<sup>v</sup>ês), ez-ôisân-dâmān ke hend (ku) Spēnâ-minûy dām-dât, (ke) pa-(har)visp-aûs,—(pa nēm-saw aûlâ-âyêṭ),—(ān) tâ-ô-hû-vakhs, pa-ê-hazâr-ghanisnîh, ô-ganâ-minûy-(dām) bé-rasêṭ?”

2. Az-as gûpt Aûh<sup>7</sup>-mazd, (ku): “sag و٬٬٬,—(kôpi),—surma-sara,—(ku-s sar-pûza bârîk),—1 ‘vañhâparem’ (nām), ke martôman awar pa-dûs-gûbisnîh zûzak nām gûyênd,—(aé : ka né gûyênd as vêh(vés) tûbān haô kartan);—

Aetûn ān dām i-Spēnâ-minûy (kh<sup>v</sup>ês), ez-ôisân-dâmān ke hend (ku) spēnâ-minûy dām-dât, pa-(har)visp-aûs,—(pa nēm-saw aûlâ-âyêṭ),—(ān) tâ-ô-hû-vakhs, pa-ê-hazâr-zanisnîh, ô-ganâ-minûy bé-rasêṭ.—

[Aé : و٬٬٬ pa in and zamān in and kûnêṭ. Īn ku chun kûnêṭ, am né rôsanâ.

COMMENCEMENT OF THE THIRTEENTH  
PARGART

1. “Which *is* that creature, *the*-Beneficent-Spirit’s-(own-creature), of-those creatures that are *the*-creatures-created of-*the*-Beneficent-Spirit, (which) arrives for-killing (a)-thousand (creatures) of-Ganâ-minuy, during-*the*-entire-dawn,—(*which* comes-on at midnight),—upto-*the*-sunrise?”

2. Thereupon replied Ohrmazd: “*The*-dog ‘sīzdra’.—(with-*the*-hump),—of-*the*-pointed-head,—(that-*is*, its head-muzzle *is* thin),—that is ‘vañhâparem’ (*by*-name), which men call ‘zuzak’ *by*-name with-evil-utterance :—(Note: If *they* would not so call it, it could-do much *more*.)—

Such *is* that creature, *the*-Beneficent-Spirit’s (own), of-those creatures that are *the*-creatures-created of-*the*-Beneficent-Spirit, (*which*) arrives for-killing-(a)-thousand to-Ganâ-minuy, during-*the*-entire-dawn,—(*which* comes-on at midnight),—upto-*the*-sunrise.”—

[Note: Each one does this much during as much time. How it does this is not clear to me.

Hast ke acētūn gūyēt, ac : “Andar rōz-sapān ē bār vēs nê-kūnēt.”]

3. “Ke-cha ōi zanēt, Spītanān Zaratūst ! sag sīzdra,—(kōpi),—surma-sara,—(ku sar-pūza bārīk),—ī ‘vañhâpara’ (nām), ke martōmāu awar pa-dūs-gūbisnūh zūzak nām gūyēnd,—(ac : ka nê-gūyēnd, as veh(vēs) tūbān haē karṭan),—(ān-ich) ī-nohōm naptya ī-ōi (as) rūbān bē-marōchīnēt,—(ku, pa kār kerpa karṭan dahisn vatar bawēt),—ke-ōisān hend dūsayāwa pa-chayān-vīṭara,—(awāz ō (han ?) ōi ke ōi zanēt),—ke nê pazivānda srōsīkih aulā-varzēt,—(ku, bē nê vichārēt).”—

4. “Dātār ī-gōhān ī-ast-aūmandān, asō ! ke zanēt sag ī sīzdra,—(ī kōpi),—surma-sara,—(ku-s sar-pūza bārīk),—‘vañhâpara’, ke martōmān awar pa-dūs-gūbisnūh zūzak nām gūyēnd,—(ac : ka nê-gūyēnd, as veh tūbān-haē karṭan),—katār ōi hast tōjīsn ? ”

Az-as gūpt Aūhr-mazd, (ku): “ē-hazār pa-awar-zanīsnūh awar-zanīsn asp-astār, ē-hazar srōsa-charanām.”

*There is one who thus says: “It does-not-do more than once in the-whole-day.”]*

3, “And-*he-who* shall-kill him, *Oh* Spītanān Zaratūst ! the-dog ‘sīzdra’—(with-*the-hump*),—of-*the-pointed-head*,—(that-*is*, its head-muzzle *is* thin),—that *is* ‘vañghâpara’ (by-name), which men call ‘zuzak’ *by-name* with-evil-utterance,—(Note : If *they* would not *so* call *it*, it could-do much *more*.)—will-destroy (even-*the*) soul of-his ninth descendant,—(that-*is*, his (their) destiny for performing duty *and* good-deeds will-be bad),—who will-be ill-attaining *the-path-of-punishment*,—(again, he verily who will-kill it),—who would-not-undo, in-life *the-act-worthy-of-penance*,”—(that-*is*, would-not-expiate).—

4. “*Oh* holy Creator of-*the-material-world* ! Whoso shall-kill *the-dog* ‘sīzdra’,—(with the hump),—of-*the-pointed-head*,—(that-*is*. its head-muzzle *is* thin),—that *is* ‘vañghâpara’ (by-name), which men call ‘zuzak’ *by-name* with-evil-utterance,—(Note : If *they* would not *so* call *it*, it could-do much *more*),—what is his penalty ? ”

Thereupon replied Ohrmazd : “*He*-shall-destroy (a) thousand with-destruction *with the* horse-whip, (a) thousand *with-  
the* ‘srosa-charana’ ”.

5. “Kaṭār ān dām ī-ganā-mīnūy (kh<sup>v</sup>ēs), ez-ōisān-dāmān ke hend (ku) ganā-mīnūy dām-dāt, (ke) pa-(har)visp-aūs,—(pa nēm-saw aūlā-āyēt)—(ān) tā-ō-hū-vakhs, pa-é-hazār-ghanisnīh, ō-spēnā-mīnūy (dām) bé-rasēt ?”—

[Aê : Har pa īn zamān han kūnēt. Īn ku chun kūnēt, au né rōsana.

Hast ke aētūn gūyēt, aé ; “Ô-āw mezēt.”

Hast ke aētūn gūyēt, aé : “Andar rōz-sapān aēvak-bār vēs nê-kūnēt.”]—

6. Az-as gūpt Aúhr-mazd, (ku): “Dēv ī zarīmangūr nām, Spitamān Zaratūst ! ke marṭōm awar pa-dūs-gūbisnīh ‘zairimiyāka’ nām gūyēnd,—(aé : ka nē-gūyēnd, as kam tūbān-haé kartan);—é-(cha) ān dām ī-ganā-mīnūy (kh<sup>v</sup>ēs), ez-ōisān-dāmān ke hend (ku) ganā-mīnūy dām-dāt, (ke) pa-(har)visp-aūs,—(pa nēm-saw aūlā-āyēt)—(ān) tā-ō-hū-vakhs, pa-é-hazār-ghanisnīh, ō-spēnā-mīnūy bé-rasēt.”—

5. “Which *is* that creature (which *is*) Ganā-minūy’s (own), of-those-creatures that are *the*-creatures-created *of*-Ganā-minūy, (which) arrives for-killing-(a)-thousand (creatures) *of-the*-Beneficent-spirit, during-*the*-entire-dawn,—(*which* comes-on at midnight),—upto-the-sunrise ?”—

[Note: Each *one* certainly does *it* during this time. How *it* does this is not clear to me.

*There is one* who thus says: “*It*-makes-water in-*the*-water.”

*There is one* who thus says: “*It* does not do more *than* once in *the* whole day”.]—

6. Thereupon replied Ohrmazd: *The*-‘dēv’ that *is* ‘zairimiyāka’ *by*-name, *O*h Spitamān Zaratuhst ! which men call ‘zairimiyāka’ *by*-name with-evil-utterance,—(Note: If *they*-will-not-so name *it*, it can do *the*-least ;)—such-(too) *is* that creature (which *is*) Ganā-minūy’s-(own), of-those-creatures that are *the*-creatures-created of-Ganā-minūy, (which) arrives for-killing-(a)-thousand *to-the*-Beneficent-spirit, during-*the*-entire-dawn,—(*which* comes-on at midnight),—upto-the-sunrise.—

[Aé : Har pa in and zamān in han kūnēt. Īn ku chun kūnēt, am nē rōsana.

Hast ke aētūn gūyēt, aé : “Ô-āw mēzēt.”

Hast ke aētūn gūyēt, aé : “Roz-sapān ē bār vēs nē-kūnēt.”]—

7. “Ke-cha ōi zanēt, Spitamān Zaratūst ! dēv ī zarimangūr, ke martōm awar pa-dūs-gūbīsnih ‘zairimyāka, nām gūyēt,—(aé : ka nē-gūyēnd, as kam tūbān-haē kartan),—patītihā ōi mīnīsn hast, patītihā (ōi) gūbīsn, patītihā (ōi) kūnīsn,—(chun ka tanā-pōhr-ē ;—mīnīsnī, gūbīsnī, kūnīsnī pa-patīt bawēt, ku, bē-vichārēt; as vinās tanā-pōhr-ē bē-kanēt, kerpa han éstēt, ōi-cha aētūn),—aūlā-varzīt ōi mīnīsn hast, aūlā-varzīt gūbīsn, aūlā-varzīt kūnīsn.”—

[Sōsiyans gūpt, aé : in rōsāna (سوسان ?), ān-ich ī rōspī, in khūp, ān-icha nē khūp.

Hast ke aētūn gūyēt, aé : in māta-var, ān awar-vāra.

Kavē-ātar-būjīt gūpt, aé : in (سوسان), ān zēramar, har dō khūp.]—

[Note : Each *one* certainly does this during this much time. How *it* does this is not clear *to* me.

*There is one* who thus says : “*It*-makes-water ‘in-the-water’”.

*There is one* who thus says : “*It* does not do more *than* once in *the* whole day”.]—

7. “And-*he*-who shall-kill him, *Oh* Spitamān Zaratuhst ! *the*-‘dēv’ that is ‘zairimyangura’, which men call ‘zairimyāka’ by-name with-evil-utterance,—(Note : If *they*-will-not-so name *it*, it can do *the*-least),—absolved will-be his thought, absolved (his) word, absolved (his) deed,—(as if a ‘tanāpōhr’-*sinner* becomes penitent with-meditation, utterance *and* action, that-*is*, expiates, he will-extirpate a ‘tanāpōhr’-sin and *his* good-deed will verily remain, he-too *is* such), atoned will-be *his* thought, atoned *his* word, atoned *his* deed.”—

\*\* [Sōsiyans said, note : “of this (سوسان) *and* also-that volu-  
ptuousness, this *one* is good *but* that-*one*-even is not good.

*There is one* who thus says : “This-*one* is essential, *but* that-*one* is a thievish-act.” Kavē-ātar-bujit said, note : “This (سوسان) *and* that ‘zēramar’ are both good.”]

8. "Ke ōsān sagān zanēt ī pasūs-hūrv, vis-hūrv, vōhū-nazg, ū drakht-hūnar ;—

[aē : pasūs-hūrvīh vis-hūrvīh pa 𐬀𐬀𐬀𐬀, ū drakht-hūnarīh ē ku ka-s āmūzēnd, aē : kūnēt ;]—

khrośa-tar ez-ān ī-ēmā (garō-tauān), kh<sup>v</sup>ista-tar. (as ān) ī kh<sup>v</sup>ēs rūbān bē-rawēt bē pa-(ān)-nazdik-ahū, chun gōrg 𐬀𐬀𐬀𐬀-  
tūbānī,—(ke 𐬀𐬀𐬀𐬀 tūbān karṭan),—ez-(ān-ī)-bōland-vēsa,—(ez 𐬀𐬀𐬀𐬀 ī vēsa),—(ka) pa-razūr (gō-spend).

9. "Nē ō-ōi (ān-ī) hān rūbān (ī aware, as ān-ī)-kh<sup>v</sup>ēs-rūbān, pa-bē-viṭīrisnīh bārinēt(baharinēt ?),—(ku-s ayiyār-aūmandīh karṭan nē-tūbān),—ez-khrōstayīh kh<sup>v</sup>istakīh (ya-s) andar-ahvān (karṭ); nē sag pōhl-pān, —(sag ī sagān),

[Hast ke awazūnī pōhl-pān gūyēt.

'Yayāo asti anyō Rashnus razistō.']—

pa-bē-viṭīrisnīh bārinēt(baharinēt ?),—(ku-s ayiyār-aūman-  
dīh karṭan nē-tūbān), ez-khrōstayīh kh<sup>v</sup>istakīh (ya-s) andar-ahvān (karṭ)."

8. Whoso shall-kill *one of*-those dogs which *is the*-animal-protector *or the*-street-protector *or the*-bloodhound *or the*-*'drakht-hunar'*,—

[Note : *The*-protection-*of*-*the*-animal, *the*-protection-*of*-*the*-street *are* by education, and *'drakht-hunarīh'* is this that when *they*-teach him, he-performs *it* ;]—

his soul will-return to-(the)-next-life from-the ('garōtauān') of ours, very-angry, *and* much-afflicted, like *the* wolf capable-of good-jump—(who can make a good jump),—from-(the)-tall-forest,—(from the 𐬀𐬀𐬀𐬀 of *the* forest),—(when *an* animal *is*) in-*the*-wilderness.

9. Neither shall (the) other soul;—(of *another*),—share with-his-soul on-passing-away,—(that *is*, he cannot help *him*),—owing-to-*the*-irritation and affliction (which-he caused) in-life, nor shall *the* dog protecting-*the*-bridge,—(*the* dog of dogs).

[*There* is *one* who says : "*The* beneficent bridge-protector."

(Av.) 'Of-which-two *the*-other is *the*-most-righteous *Rāshnu'*.]—

shall-share on-passing-away,—(that-*is*, he cannot help *him*,—owing-to-*the*-irritation *and* affliction (which-he caused) in-life."



10. "Ke sag pīsa zanêṭ ī pasūs-hūrv, aulā (ān)-ī-ōi gōs bōrêṭ, ayūp pa-(ān)-ī-ōi pāy karinêṭ; agar ez-ān bê,—(chun-as pīsa bê-skast),—ez-(ān-ī)-ōisān géhān, dūz ayūp gōrg, pa-a-numāyisnīh,—(ka s bê-skast ākāsīh dāṭan nê-tūbān),—ez-géhān bê-barêṭ 𐭪𐭩, pas pa-(ān-ī)-ōi a-fsê tōjêṭ; tōjêṭ (ān)-ī-(ōi)-sag rēs pa-bōṭa-varst tōjīsn.

11. "Ke sag pīsa zanêṭ ī vis-hūrv, aulā (ān)-ī-ōi-gōs bōrêṭ, ayūp bê-(ān)-ī-ōi pāy karinêṭ; agar ez-ān bê,—(chun-as pīsa bê-skast),—(ān)-ī-ōi-vis dūz ayūp gōrg, pa-a-numāyisnīh,—(ka-s ākāsīh dāṭan nê-tūbān),—ez-vis bê-barêṭ 𐭪𐭩, pas pa-(ān-ī)-ōi a-fsê tōjêṭ; tōjêṭ (ān)-ī-(ōi)-sag rēs pa-bōṭa-varst tōjīsn."

12. "Dāṭār ī-géhān ī-ast-aūmandān, asō ! ke sag zanêṭ ī pasūs-hūrv, pa-(ān-ī) frāz-(ez)-bōd snah, jvīṭ-karinêṭ-gān, kaṭār ōi hast tōjīsn ? "

10. "Whoso shall-hurt *the-limb-of-the-dog* that *is the-animal-protector*, or shall-cut-off his ear, or shall-sever his foot, if thereupon,—(since his limb *is-broken*),—*a-thief* or *a-wolf* of those-folds shall-carry-away,—(steal),—from-*the-fold*, unobserved,—(as-his *limb is-broken*, he cannot give information.)—therefore, for-(the)-loss-of-animal-of-the-*fold*, shall-*he-suffer*-penalty; *he-shall-atone-for* (the) wound-of-the dog with-*the-penalty-of-the-‘bodho-varst’-sin*.

11. "Whoso shall-hurt *the-limb-of-the-dog* that *is the street-protector*, shall-cut-off his ear or shall sever his foot; if thereupon,—(since his limb *is-broken*),—*a thief* or *a wolf* of his-street shall-carry-away,—(steal),—from-the-streets unobserved,—(as he cannot give information),—therefore, for-*the-loss-of-animal-of the-street*, shall-*he-suffer*-penalty; *he-shall-atone-for* (the)-wound-of-the-dog with-*the-penalty-of-the-‘bodho-varst’-sin*."

12. "Oh holy Creator of-*the-material-world* ! Whoever shall-hurt *the-dog* that *is the-animal-protector* with-(the)-blow-that-causes-unconsciousness and severs-life-from-*the-body* : what is his penalty ? "

Az-as gūpt Aūhr-mazd, (ku): "Hast saṭ pa-awar-zanish awar-zanish asp-astar, hast saṭ srōsa-charanām."—

[Aē : In sag ī pasūs-hūrv ān bawēt ka-s pa gān bōtyō-zaṭ kūnēt, ka pa pisa pahlū hama zanish kūnēt, ē-cha jvitar nēst. In chahār tanāpōhr and chand bāzā ē hamēmālān kh<sup>v</sup>ēs, awarē rūbānī pāya hamēmālān pa kh<sup>v</sup>ar éstēt vas pahlū pa aredūs éstēt ; pas gūpt bawēt ku pa sag kâitō-zaṭ nē-bawēt.]—

13. "Dātār ī-gēhān ī-ast-aūmandān, asō ! ke sag zanēt ī vis-hūrv, pa-(ān-ī)-frāz-(ez)-bōd snah, jvīṭ-karinēt-gān, kaṭār ōi hast tōjish ?"

Az-as gōpt Aūhr-mazd, (ku): "Hapt-saṭ pa-awar-zanish awar-zanish asp-astar, hapt saṭ srōsa-charanām."

14. "Dātār ī-gēhān ī-ast-aūmandān, asō ! ke sag zanēt ī volūnazg, pa-(ān-ī)-frāz-(ez)-bōd snah, jvīṭ-karinēt-gān, kaṭār ōi hast tōjish ?"

Thereupon replied Ohrmazd : "*He shall-destroy eight-hundred with-destruction with-the-horse-whip, eight-hundred with-the 'srosa-charana'.*"—

[Note : This animal-protecting dog is that when *one* commits the 'bōtyō-zaṭ'-sin *by an attack* on his life, or when *one* makes *an-attack* on all his limbs and ribs, that-too is-not otherwise. These four 'tanāpōhr' sins are as-much-as a 'bāzā'-sin hamemalāns' own, other degrees-of-sin pertaining-to-the soul of hamemalān are included in the 'kh<sup>v</sup>ar'; the breaking of his rib is included in the 'aredūs'; therefore, it-is-said that the-sin-of-'kâitō-zaṭ' does-not-occur in-the-case-of-the dog.]

13. "*Oh* holy Creator of-the-material-world ! *Whoever shall-hurt-the* dog that *is the-street-protector with-(the)-blow-that-causes-unconsciousness and severs-life-from-the-body* : what is his penalty ?"

Thereupon replied Ohrmazd : "*He shall-destroy seven-hundred with-destruction with-the-horse-whip, seven-hundred with-the-'srosa-charana'.*"

14. "*Oh* holy Creator of-the-material-world ! *Whoever shall-hurt the-dog* that *is the-bloodhound with-(the)-blow-that-causes-unconsciousness and severs-life-from-the-body* : what is his penalty ?"

Az-as gūpt Aûhr-mazd, (ku): "Sas sat pa-awar-zanish awar-zanish asp-astar, sas sat srōsa-charanām."

15. "Dâtâr ī-gēhān ī-ast-aūmanadān, asō ! ke sag zanēt ī tarūna, pa (ān-ī)-frāz-(ez)-bōd snah, jvīṭ-karinēt-gān, katâr ōi hast tōjish ? "

Az-as gūpt Aûhr-mazd, (ku): "Panj sat pa-awar-zanish awar-zanish asp-astar, panj sat srōsa-charanām."

16. "Aētūn 'jazus', 'vīzus'; aētūn hūkūr, aētūn rapū ī-tēz-dandān, aētūn rūpāh kh<sup>v</sup>at-ayūtār,—(aē : kh<sup>v</sup>at ayūtārīhā, ku, zōra-cha cha han pūyēt),—aētūn (ān) ī-(har)visp spēnā-minūy (dāma) sag-tōm (ū) hān (ez) aūdra āwī,—(ān ī gerā bawēt).—

17. "Dâtâr ī-gēhān ī-ast-aūmandān, asō ! ku hast sag pasūs-hūrv dātīhā-gās ? "

Az-as gūpt Aûhr-mazd, (ku): "Yōjisti' ez gēhānān bē-rawēt, 𐬀𐬀𐬀𐬀 dūz, gōrg,—(ku, awāz dārēt);

Thereupon replied Ohrmazd: "*He*-shall-destroy six-hundred with-destruction *with-the*-horse-whip, six-hundred *with-the*-srosa-charana'."

15. "*Oh* holy Creator of-*the*-material-world ! Whoever shall-hurt *the*-dog that is *the* 'tarūna' with-(the)-blow-that-causes unconsciousness *and* severs-life-*from-the*-body : what is his penalty ? "

Thereupon replied Ohrmazd: "*He*-shall-destroy five-hundred with-destruction *with-the*-horsewhip, five-hundred *with-the*-srosa-charana'."

16. "Such *is the* penalty for killing *the*-Jazus', *the*-Vīzus', such *is that of the*-Hukur', such *is that of the*-sharp-toothed weasel, such *is that of the*-fox self-harnessed,—(Note : Self-harnessed, that-*is*, with-agility, *it* verily runs),—such *is* (that) of-all (*the*-creatures)-of-*the*-Beneficent-Spirit of-*the*-canine-race (and) besides *the* water otter.—(Its penalty is *very*-hard).—

17. "*Oh* holy Creator of-*the*-material-world ! Where is *the*-appointed-place of-*the*-animal-protecting-dog ? "

Thereupon replied Ohrmazd: "*Who* shall-move a-yuj-yasti' from-*the*-folds *and*-spot *the*-thief *and-the*-wolf;—(that-*is*, shall-withhold);

[aé : in bém gêtâ gêtâihâ vînêt ; ū ān ī pa deh, aé : gêtâihâ ū mīnūyihâ vînêt : 'katarāēibya' ; ān ī mīnūy mīnūyihâ vînêt.]—

18. "Dātār ī-gēhān ī-ast-aūmandān, asō ! (ez)-ku hast sag vīs-hūrv dātīhā-gās ?"

Az-as gūpt Aūhr-mazd, (ku) : "Hāsr-masā rās ez-vīs bē-rawēt, 𐬀𐬀𐬀𐬀 dūz, gōrg,—(ku, awāz dārēt ; aé : in kh<sup>v</sup>āsta pa darpōstīh).

[Hast ke aētūn gūyēt, aé : "Vaṭ-zōr-tar vīs bē-sawēt."]

19. "Dātār ī-gēhān ī-ast-aūmandān, asō ! (ez)-ku hast sag ī volū-nazg dātīhā-gās ?"

Az-as gūpt Aūhr-mazd, (ku) : "Nē-chis kh<sup>v</sup>āhēt hūnarān, (chī). ō-tan kh<sup>v</sup>āhēt srāyisn."—

[Aé : ān ī pasūs-hūrv vīs-hūrv kūnēt, in nē kūnēt, bē in khrawstar é girēt, nasūs é zanēt.]—

20. "Dātār ī-gēhān ī-ast-aūmandān, asō ! ke sag tar-paṭī-kh<sup>v</sup>ih dahēt ī pasūs-hūrv, chand pa-ōisān kūnisnān āstārēt ?"

[Note : This *one* observes materially *the* material fear; and that *one* who *is* in *the* village observes materially and spiritually *as well* : 'from-any-whatsoever-of-the-two' ; *he* observes spiritually *the* spiritual *fear*.]—

18. "Oh holy Creator of-*the*-material-world ! (From)-where is *the*-appointed-place of-*the*-street-protecting-dog ?"

Thereupon replied Ohrmazd : "Who shall-move from-*the*-streets on-*the*-road a-'hāthra'-long and-spot *the*-thief and-*the*-wolf,"—(that-*is*, shall-withhold : Note : this *one is* as a fortification of property.)

[There is *one* who thus says : "The thief and the wolf shall-go-away from the street with-despoiled-strength.]

19. "Oh holy Creator of-*the*-material-world ! (From)-where is *the*-appointed-place of *the*-bloodhound dog ?"

Thereupon replied Ohrmazd : "Who seeks none of-*the*-works; (for), *he*-seeks sustenance for-*the*-body."—

[Note : This *one* does not do what *the* animal protecting and street-protecting *dogs* do, but this *one* seizes *the*-noxious-creatures and smites *the* 'nasus'.]—

20. "Oh holy Creator of-*the*-material-world ! Whoever shall-give stale-food to the-dog that *is* the-animal-protector, how-much is-he-inculpated by-those-deeds ?"

Az-as gūpt Aúhr-mazd, (ku): “Chun-(ka-s), andar-ahû í-ast-aúmand, (ān) í-fráz-tóm mân mân-paṭ—(mân-paṭān mân-paṭ)—awar, tar-paṭikh<sup>vih</sup> dāt-haé, aētún ástárêt.”—

[Aé : aṭwyāt (aṭwdāt ?) har kas é ê-tóm; bé ε kār dāṭastān vés bé-mânêṭ.]—

21. “Dāṭār í-gêhān í-ast-aúmandān, asô ! ke sag tar-paṭikh<sup>vih</sup> dahêṭ í vis-hûrv, ehand pa-ôisān kûnisnān ástárêt ? ”

Az-as gūpt Aúhr-mazd, (ku): “Chun-(ka-s), andar-ahû í-ast-aúmand, (ān)-i-míyāna mân mân-paṭ awar, tar-paṭikh<sup>vih</sup> dāt-haé, aētún ástárêt.”

22. “Dāṭār í-gêhān í-ast-aúmandān, asô ! ke sag tar-paṭikh<sup>vih</sup> dahêṭ í vohûnagz, ehand pa-ôisān kûnisnān ástárêt ? ”

Az-as gūpt Aúhr-mazd, (ku): “Ke mart aēṭar asô (ka) maṭ-éstêṭ ander-(ān)-í-ô-i-mān vas awā dakhsa chun ásravan,—(ku, brêh í vêhān dārêt),—(vas) awar, tar-paṭikh<sup>vih</sup> dāt-haé, aētún ástárêt.”

Thereupon replied Ohrmazd : “As-(if-he)-had-given stale-food in-this-life that is material to the-house-lord of (the)-foremost house—(the-house-lord-of-houselords);—so is-*he*-incul-pated.”—

[Note : the-sin-of-giving-improper-food is the-same for every one; but the regulation of this act is much detailed.]—

21. “*Oh* holy Creator of-the-material-world ! *Whoever* shall-give stale-food to the-dog that is the-street-protector, how-much is-*he*-incul-pated by-those-deeds ? ”

Thereupon replied Ohrmazd : “As-(if-he)-had-given stale-food in-*this*-life that is material to the-house-lord of-(the)-house of middle-rank : so is-*he*-incul-pated.”—

22. “*Oh* holy Creator of-the-material-world ! *Whoever* shall-give stale-food to the-dog that is the-bloodhound, how-much is-*he*-incul-pated by-those-deeds ? ”

Thereupon replied Ohrmazd : “As *he*-who-had-given stale-food hither to-him the-holy-man (when) *he*-has-come in-his-house with *such* tokens as-befit the-‘áthravan’,—(that-is, has the guise of good-men),—so is-*he*-incul-pated.”

23. "Dātār ī-gēhān ī-ast-aūmandān, asō! ke sag tar-paṭī-kh<sup>v</sup>ih dahēt ī tarūna, chand pa-ōlsān kūnīsnān āstārēt?"

Az-as gūpt Aūhr-mazd, (ku): "Chun-(ka-s) andar-ahū ī-ast-aūmand, a-pōrn-āya dahmān-kart, —(ku, ez vēhān zāt ēstēt), —kūnīsn-varz, —(ku, kūnēt as ō būn), —(ka) varzēt kūnīsn, —(ka marg-arzān-ē bē kūnēt, as yāt ē ō būn). — (as) awar, tar-paṭī-kh<sup>v</sup>ih dāt-haē, aētūn āstārēt."

24. "Dātār ī-gēhān ī-ast-aūmandān, asō! ke sag tar-paṭīkh<sup>v</sup>ih dahēt ī pasūs-hūrv, kaṭār ōi hast tōjīsn?"

Az-as gūpt Aūhr-mazd, (ku): "Pa-(ān)-ī-ōi-tanāpōhrīkānīh, dō saṭ pa-awar-zanīsnīh awar-zanīsn asp-astar, dō saṭ srōsa-charanām." —

[Aē: īn tanāpōhr ē rā gerā bawēt, chi, pa aṭwdāt awazaṭ-ēstēt.] —

25. "Dātār ī-gēhān ī-ast-aūmandān, asō! ke sag tar-paṭī-kh<sup>v</sup>ih dahēt ī vis-hūrv, kaṭār ōi hast tōjīsn?"

23. "Oh holy Creator of-the-material-world! Whoever shall-give stale-food to the-dog that is the-'taruna', how-much is-he-inculcated by-those-deeds?"

Thereupon replied Ohrmazd: "As-(if-he)-had-given stale-food in-this-life that is material, to a-child, begotten-of-the-'dahmān', —(that-is, is-born of the good), —performing-work, —(that-is, he-does that which originates with him), —(as) he-executes work, —(that-is, if he commit a-sin-deserving-death, a 'yāt'-sin is originated by-him): —so is-he-inculcated.

24. "Oh holy Creator of-the-material-world! Whoso shall-give stale-food to the-dog that is the-animal-protector: what is his penalty?"

Thereupon replied Ohrmazd: "For-his-'tanāpōhr'-sinfulness, he-shall destroy two-hundred with-destruction with-the-horsewhip, two-hundred with-the-'srosa-charanām'". —

[Note: This 'tanāpōhr'-sin is severe for (owing-to) this, because he is killed by improper food.] —

25. "Oh holy Creator of-the-material-world! Whoso shall-give stale-food to the-dog that is the-street-protector: what is his penalty?"

Az-as gūpt Aûhr-mazd, (ku): "Navaṭ pa-awar-zanishñ awar-zanishñ asp-astar, navaṭ srōsa-charanām."

26. "Dāṭār ī-gēhān ī-ast-aūmandān, asō ! ke sag tar-paṭī-kh<sup>v</sup>ih dahēt ī vohūmazg, kaṭār ōi hast tōjish ? "

Az-as gūpt Aûhr-mazd, (ku): "Haptāt pa-awar-zanishñ awar-zanishñ asp-astar, haptāt srōsa-charanām."

27. "Dāṭār ī-gēhān ī-ast-aūmandān, asō ! ke sag tar-paṭī-kh<sup>v</sup>ih dahēt ī tarūna, kaṭār ōi hast tōjish ? "

Az-as gūpt Aûhr-mazd, (ku): "Panjāh pa-awar-zanishñ awar-zanishñ asp-astar, panjāh srōsa-charanām."

28. "Chi, (awar) andar-ahū ī-ast-aūmand, Spitamān Zaratūst ! ez-spenā-nimūy dāmān as awar-tēz-tar zarmānih awar-rasēt ke sag, ke estēt pa-akh<sup>v</sup>artārīh awar andar-kh<sup>v</sup>artār, —(ac : daksakih gūyēt),—pēs-pās-pān,—(ku, kh<sup>v</sup>āsta panāyih kūmēt).—ū a-vindish ;—(ku, chis ē vaṭ dahēnd);—bē (ān) sīrin

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Thereupon replied Ohrmazd : "*He*-shall destroy ninety with-destruction *with-the*-horsewhip, ninety *with-the*-‘srosa-charana’”.

26. "*Oh* holy Creator of-*the* material-world ! Whoso shall-give stale-food to *the*-dog that is *the*-bloodhound : what is his penalty ? ”

Thereupon replied Ohrmazd : "*He*-shall-destroy with-destruction *with-the*-horsewhip, seventy *with-the*-‘srosa-charana’”.


27. "*Oh* holy Creator of-*the*-material-world ! Whoso shall-give stale-food to *the*-dog that is *the*-‘taruna’ : what is his penalty ? ”

Thereupon replied Ohrmazd : "*He*-shall-destroy fifty with-destruction *with-the*-horsewhip, fifty *with-the*-‘srosa-charana’”.

28. "For, in-*this*-life that is material, *Oh* Spitamān Zaratūst ! of-*the*-creatures-of-*the*-Beneficent-Spirit he *the*-sooner attains decrepitude, *he*-that is of-*the*-dogs, who stand up without-food amongst-*the*-eaters,—(Note : he-mentions-*the*-traits);—vanguards,—(that-is, *they*-protect property),—(and) without-fees,—(that-is-*they*-give something bad to-*them*); let

charw (nân) vspetvâk (as) awâ gôst (ê) barêṭ kh̄varisn: sag aētûn datîhâ pîhv.”

29. “Dâtâr i-gêhân i-ast-aûmandân, asô ! ka, andar mân i Mazd-yastân, sag a-gûptâr bawêṭ, ez-a-dâṭihâ-khraṭih, —(ku, ‘tâiu’ bawêṭ) ;— chun ôi (vinâs) râ, —(ku, tâ né bawêṭ), varzând ôisân ke Mazd-yast (hend) ? ”

30. Az-as gûpt Aûhr-mazd, (ku): “Bê ô-ô (ê) barêṭ (ân i) tâsîṭ dâr awar pa ; astama ôi râ bê-(ê)-awa-zanênd. (mas) khesta-masâ, (ka) sakht, û dô ân-(i)-and (ka) narin.

31. ‘Ez-ân (astama), —(ân ‘vaêibya naêmaêibya), —bê-(ê)-bandêṭ, frâz (pas ân) him, ân-icha (mara), (ân ‘vaêibya naêmaêibya), bê-(ê)-bandêṭ; agar né, —(ku, né-bandêṭ), —sag a-gûptâr, ez-a-dâṭihâ-khraṭih pasûs ayûp martṭ rêsêṭ, bê (ân)-i-ô-i-(cha) rêsîṭ rês tôjêṭ pa-bôṭovarst tôjîsn.

32. “(Ka) fra-tôm paha zanêṭ (ayûp) fra-tôm martṭ rêsêṭ, dasn gôs i-ô-i awar-(ê)-bôrénd.

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*them-bring (the) sweet fat, —(white bread,) —with meat for food : such-alone is the-appointed food of-the-dog.”*

29. “*Oh holy Creator of-the-material-world ! If in-this-house of-a-Mazdyasnân, a-dog may-become without-speech owing-to-improper-wisdom, —(that-is, he may-become ‘tâiu’); —how shall they that (are) Mazdyasnâns act for-his-(sin), —(that-is, so-that it may not be) ? ” —*

30. Thereupon replied Ohrmazd : “*They-shall-bring on to-him (the) hewn log-of-wood, on to-the-transgressor; they-shall-then-hang a log over him, (big), of-the-size-of-a-brick (if) hard, (and) twice as-much (if) soft ;*

31. “*With-that (log) they-shall-tie (him ‘from-both-the-sides’); —there(after) they-shall-tie ‘him’, even-(the deadly one, ‘from-both-the-sides’); if not, —(that-is, if they-do-not-tie him), the dog without-speech, may-wound animal or man, he shall suffer penalty for (the)wound of him wounded with the punishment fo the ‘bodho-varst’-sin.*

32. “*(If) he-smites (hurts) first an-animal (or) first wounds a-man, they-shall-cut-off his right ear;*



“(Ka) datīgar paha zanēt (ayūp) datīgar marṭ rēsēt, havē gōs ī-ōi awar-(ē)-bōrēnd.

33. “(Ka) saṭīgar paha zanēt (ayūp) saṭīgar marṭ rēsēt, dasu pāy ī-ōi awar-(ē)-karēnd.

“(Ka) chahārōm paha zanēt (ayūp) chahārōm marṭ rēsēt, havē pāy ī-ōi awar-(ē)-karēnd.

34. “(Ka) panjōm paha zanēt (ayūp) panjōm marṭ rēsēt, dūm-ach ī-ōi awar-(ē)-bōrēnd.—

[Aē : in ē rā panjōm gūyēt, chi-s ez dūmb (𐬀𐬀𐬀) pih tūbān kh<sup>v</sup>āst,]—

ez-ān (astama),—(ān ‘vaēibya naēmaēibya’),—bē-(ē)-bandēt, frāz (pas ān) hīm, (ān)-icha (mara), (ān ‘vaēibya naēmaēi-bya’), bē-ē-bandēt; agar nē,—(ku, nē-bandēt),—sag a-gūptār, ez-a-dātīhā-khraṭīh pasūs ayūp marṭ rēsēt, bē (ān)-ī-ōi-(cha) rēsīt rēs tōjēt pa-bōtōvarst tōjīsn.”—

[Aē : in gōspend kaṭi bē-awazanēt ayūp marṭān rēsīt ham-būnichā kúnēt : ‘yō daitī khraoiti bawaitī’, ān pa kerpa (kōpa?)

(if) *he-hurts a-second animal (or) wounds a-second man, they-shall cut-off his left ear;*

33. “(if) *he-hurts a-third animal (or) wounds a-third man, they shall-sever his right foot; (if) he-hurts a-fourth animal (or) wounds a-fourth man, they-shall-sever his left foot;*

34. “(if) *he-hurts a-fifth animal (or) wounds a-fifth man, they-shall-cut-off his tail; —*

[Note : *They-mention the-tail fifthly for this, because-he can ask a good turn by wagging the tail.*]—

“with-that (log) *they-shall-tie (him ‘from both-the-sides’),—there(after) they-shall-tie ‘him’, even-(the deadly one, ‘from-both-the-sides’); if not,—(that-is, if they-do-not-tie him), the dog without-speech may-wound animal or man, he-shall-suffer penalty for (the) wound of him wounded with the punishment of-the ‘bodhvarst’-sin-*

[Note : This *dog* may-kill a tame animal or quite wound men : ‘*he* who becomes of-improper-wisdom’; that *one* may-wound *an-animal-of-the-mountain*; note : this *dog and that*

rēs kūnēt. Aē: in ān hama pa aē aē ō kōsisa han rasēt; ka ē in kūnēt aē ān ō kōsisa han rasēt ka fra-tōm ān kūnēt ū pas in kōpl ez kaṭi vartēt, bé ez ān awa-zanēt vartēt.]—

35. “Dāṭār ī-gēhān ī-ast-aūmandān, asō ! ka, andar-mān ī-Mazd-yastān, sag-ē a-bōd bawēt a-dāṭihā-khraṭi, chun ōi (vinās) rā,—(ku, tā nē-bawāt),—varzānd ōi-sān ke Mazd-yast (hend)?”

Az-as gūpt Aūhr-mazd, (ku): “Aētūn ōi-rā bēszānisih (ē) kh<sup>v</sup>āhēnd chun kaṭamyān-icha ī asō.”—(ān ī pas).

[Awarg gūpt, aē: “Bē-awazanēt.”]

Mētyōmāh gūpt, aē: “Darmān-as barisn.”]—

36. “Dāṭār ī-gēhān ī-ast-aūmandān. asō ! agar kh<sup>v</sup>āhēnd nē vindēnd, chun ōi (vinās) rā,—(ku, tā nē-bawāt),—varzānd ōi-sān ke Mazd-yast (hend)?”

37. Az-as gūpt Aūhr-mazd, (ku): “bē ō-ōi (ē) barēt (ān ī) tāsiṭ dār awar pa 𐬀𐬀𐬀; astama ōi rā bē-(ē)-awa-zanēnd, (mas)

animal, all, one by one, may-attain-to *death-by-killing*; when *this-one* does *this*, *that-one* verily attains-to-*death-by-killing*; if *that-one* first does *it* and then *this-one*, *the-mountain-animal* turns-away from *the-lame-animal*, *it* will-turn away from *that one that is killed*.]—

35. “Oh holy Creator of-*the-material-world* ! When in-*this* house that *is* of-*the-Mazdyasnān*, a dog becomes senseless or of improper-wisdom: how shall they that (are) Mazdyasnāns act for-his-(sin),—(that-*is*, so-that *it-may-not-be*) ?”—

Thereupon replied Ohrmazd: “Thus shall-*they*-seek for-him-a-remedy as for any-holy-being-whatsoever.”—(thereafter)

[Awarg said: *They-may-kill him.*”]

Mētyōmāh said: *They-shall-treat him.*”]

36. “Oh holy Creator of-*the-material-world* ! If *they*-seek *the-remedy*, but do-not-find-*it*: how shall they that (are) Mazdyasnāns act for-his-(sin),—(that-*is*, so-that *it-may-not-be*) ?”—

37. Thereupon replied Ohrmazd: “They-shall-bring on-to-him (the) hewn *log-of-wood*, on to-*the-transgressor*; *they-*

khesta-masâ, (ka) sakht, ū dū ān-and (ka) narm; ez-ān (astama), —(ān ‘vaēibya naēmaēibya’),—bē-(ē)-bandēt, frāz (pas ān) hīm, (ān)-icha (mara), (ān ‘vaēibya naēmaēibya’), bē-(ē)-bandēt; “Agar né,—(ku, né bē-bandēnd),—sag a-bōd pa 𐬰𐬀𐬎𐬀 chāh ayūp vem ayūp rōt, ayūp ô-āw ī-nāevatâ (aū)ptēt, ez-ān (bē)-rēsēt;

38. “agar ez-ān bē rēsēt,—(ku, bē-āyet, pas bē-mîrēt),—ez ān kûnîs varz aētûn bawēnd tanâpôhr.—(ê bawēt ka Dîn gūyēt ka marg-arzān).—

39. “Sag dāt, Zaratūhst! men ke Aûhr-mazd (hom) kh<sup>v</sup>ēs-vastra, kh<sup>v</sup>ēs-mók.—(ku, bē né ê-cha-s vichâret),—zēnâ-vand, (ū tûkhsâ), gûprâ,—(ku, dîni khvâpēt),—tēz-dandān, vîr-sûr,—(ku-s sûr ān ī vîrān),—gēhān-dâr,—(ku, kh<sup>v</sup>âsta panāyih kûnēt);—“adîn, Men ke Aûhr-mazd (hom), am sag bē-dāt, ke ān 𐬰𐬀𐬎𐬀 pa-karp (awar) tûrān;—(ku, vinâskārān awāz dârēt); ku, han pētāyēnd ku tûrīh vinâskārīh);—

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shall-then-hang a-log over him, (big), of-the-size-of-a-brick (if) hard, (and) twice as-much (if) soft; with-that (log) they-shall-tie (him),—(‘from both-the-sides’);—there(after) they-shall-tie ‘him’, even-(the-deadly-one, ‘from both-the-sides’);—

“If not,—(that-is, if they do not tie him),—the-dog, senseless, may-fall in the-rain or a-well or a-valley or a-river or navigable water and be-wounded thereby;

38. “if he is-wounded thereby,—(that-is, he-comes back, then he-dies),—they will thus be ‘tanâpohr’-sinners by the performance of that deed.”—(This happens as the Scripture says it is a sin-deserving-death).—

39. “The-dog I-gave, Oh Zaratuhst! I who (am) Ohrmazd, self-clothed, self-shod,—(that-is, he does-not-remove these things),—intelligent, (and industrious), wakeful,—(that-is, he sleeps religiously),—sharp-toothed, feasting-with-man,—(that-is, his banquet is that of men)—keeper-of-the-folds,—(that-is, he-protects property);—therefore, I who (am) Ohrmazd, I-produced the-dog who is of that noble, (intelligent), body (over) the ‘Tûrs’;—(that-is, he-keeps back the sinners; that-is, they verily declare that ‘Tûrīh’ is sinfulness);—

agar hast asahih, (ku-s) khrat̄ (nêvak), agar hast (ku-s) ô-gêhâuan (bândayih),—(ku, pa frârônih dâret).—

40. “Ke-cha pa-(ân)-î-ôi-gûbison, Spitamân Zaratûst! awar-zênâvand hast,—(ka ân vâng kûnêt̄ ez bûsiyast bê-bawêt̄); —nê, ez-(ân-î)-ôi-vis, dûz ayûp gôrg, pa a-numâyisnih,—(ku-s âkâsih dâtan né tobân),—ez vis bê-barêt̄; zanison gôrg,—(ka maṭ-êstêt̄),—û schinison,—(ku, pa dô bê schinison), (û) râninison gôrg snâzanitâr,—(ku, pa êkâr ez pas davêt̄).

[Hast ke aêtûn gûyêt̄, aê: rawison ô ân î gôrg snézison.]

41. “Dâtâr i-gêhân f-ast-aûmandân, asô! kaṭâr ez-ôi-sân gôrg ân zanison-tar hend, asô Aûhr-mazd! ka sag andar gôrg kûnêt̄ chun ka gôrg andar sag?”

Az-as gûpt Aûhr-mazd, (ku): “Ez-bisân gôrg ân zanison-tar hend, asô Zaratûst! ka sag andar gôrg kûnêt̄ chun ka gôrg andar sag.

if *he*-has piety, (that-*is*, his) wisdom (*is* good), if (he) has (perfect-hold) over-*the*-folds,—(that-*is*, • preserves them with righteousness).—

40. “And-who-*so*, *Oh* Spitamân Zaratuhst! shall-awake at-his-voice,—(shall-be-up from sleep when he barks),—neither shall *the*-thief nor *the*-wolf of-his-street carry-away *anything* from-*the*-street unobservantly,—(that-*is*, *in case* he cannot give notice);—*in-order-to-kill the* wolf,—(when it-has-come),—(and) *in-order-to-split-it*, (that-*is*, to tear *it* into two pieces), (and) *in-order-to-drive-away the*-wolf, *he is the*-blow-giver,—(that-*is*, for this purpose, he runs after *the* wolf).

[*There is one* who thus says: *He*-shall-go *in-order-to-give-the*-blow to the wolf.]

41. “*Oh* holy Creator of-*the*-material-world! Which of these-*two* species-of-wolf are *the*-more-worthy-to-be-killed, *Oh* holy Ohrmazd! that which *a* dog causes *a* she-wolf to-beget or that which *a* wolf causes *a* bitch to-beget?”

The *rapun* replied Ohrmazd: “Of-these-*two* species-of-wolf *the*-*more*-worthy-to-be-killed, *Oh* holy Zaratuhst! which *a* dog causes *a* she-wolf to-beget than that which *a* wolf causes *a* bitch to-beget.

42. "Aûlâ ez êstân sag patênd pasûs-hûrv, vis-hûrv, vohûmazg, drakht-hûnar, ka pa-zanish ô-gêhân (âyeȥ gôrg); ôisân-icha ke (andar-sût) bawênd, (ke a-bûn sag), aûsa-(kh<sup>v</sup>âstâr)-tar, (vaȥ-zôrtar, vaȥ-tak-tar) û dûs-rôbish-tar, (vatar tak-tar) gêhân-zaȥâr-tar, (vaȥ-hêm-tar) chun (ân-i) hân sag."

43. "Aûlâ ez êstân gôrg patênd pa-zanish ô-gêhânân, ôisân-icha ke (andar-sût) bawênd, (ke a-bûn gôrg), aûsa-(kh<sup>v</sup>âstâr)-tar, (vaȥ-tak-tar, vaȥ-zôr-tar) û dûs-rôbish-tar, (vatar tak-tar) û gêhân-zaȥâr-tar, (vaȥ-hêm-tar) chun (ân-i) hân gôrg."—

[Aê: aêvak-icha snah nê zanêȥ; har dô in awar dôbârêȥ, ân ke yim gôrg vaȥ-khûyih bê-zanêȥ.]—

44. "Sag aêȥûn hast barish,—(hast hêm);—hast-as (ê) hêm chun âsra-vanân, hast-as (ê) hêm chûn aratêstârân, hast-as (ê) hêm chun vâstryôsân, hast-as (ê) hêm chun vêsân (hûtûkhsân), hast-as (ê) hêm chun dûzân, hast-as (ê) hêm

42. "Away from-*the*-kennel fly *the*-dogs animal-protector, street-protector, bloodhound and 'drakht-humar' when (the wolf comes) to-hurt *the* fold; they-too that are (ill-begotten, that *are* not-of-*the*-dog-species), *are the*-more-desirous-of-death, (of-little(less)-strength, of-less-agility), of-*the*-greater-evil progress(gait), (much-less-agile), *the*-more-hurtful-to-*the*-fold, (of-more-wicked-nature), than (the) other dogs.

43. "Away from-*the*-lair fly *the*-wolves to-hurt *the*-folds; they-too that are (ill-begotten, that *are* not-of-*the*-wolf-species), *are the* more-desirous-of-death, (of-less-agility, of-less-strength.) of-greater-evil-gait, (much-less-agile,) and *the*-more-hurtful-to-*the*-fold, (of-more-wicked-nature) than (the) other wolves."—

[Note: *Such hybrid dogs* do-not-smite even one blow; both these run-away before *an* attack of that one who would destroy the evil temperament of this wolf.]—

44. "*There are* thus eight deportments of-a-dog,—(eight traits);—(one) trait of-his is like that-of-*the*-‘âthraivan’; (one) trait of-his like that-of-*the*-‘rathaêstâr’; (one) trait of-his is like that-of *the*-‘vâstryôs’; (one) trait of-his is like that-of-*the*-

chun disān, hast-as (ē) hēm chun jehān, hast-as (ō) hēm chun a-pōrnāyān.

45. Awar kh<sup>v</sup>arīsn kh<sup>v</sup>arēt chun āsrava,—(ku, bē-nīst-nēt);—hū-snōhar chun āsrava,—(ku, pa hū-chihra awar pa rāmīsn bē-bawēt); hvāzār chun āsrava (vāza);—

[hast ke aētūn gūyēt, aē: khūp vāzār chun āsrava ō gerā:;—aēs,—(ku, har chī dahend bē-paḫīrēt),—kūta-sūr—(kur-s sūr vaḫ dahend)—chun āsrava: aētūn-as ē hēm chun āsravanān.

Raptār ō-pēs chun aratēstār,—(ku, vichīn kūnēt),—bē-zatār gō-(spend) i hū-dā chun aratēstār,—(ka gō-spend ez pahast bē-āyēt, as pas andar ēstēt),—: hast ōi ē hēm chun aratēstārān.

46. Zēn-āvand,—(tūkhsā),—ham-sahmakān (ku jāk) kh<sup>v</sup>a-pōt chun vāstryōs, pēs (vas) mām chum vāstryōs,—(ka gō-masquerader; (one) trait of-his is like that-of-the-thief; (one) trait of his is like that-of-the-‘disu’; (one) trait of-his is like that-of-the-‘jahikā’; (one) trait of-his is like that-of-the-child.

\*\*45. *He eats food separately like-the-āthraivan,—(that-is, he sits apart);—he is well-contented like-the-āthraivan,—(that-is, with good cheerfulness, he becomes over-joyful);—he is forbearing like-the-āthraivan (in speech);—*

[*There is-one who thus says: “Well-forbearing in difficulties, like-the-āthraivan.”*]

*ever-satisfied,—(that-is, whatever is given, he accepts it);—he is partaker of moderate-food like-the-āthraivan,—(that-is, they give bad food);—thus he has these traits like-the-āthraivan.*

*He is the marcher in front rank like-the-rathaestar’ (warrior),—(that-is, he makes selection of his proper place);—he is a fighter for the well-created cattle like-the-‘rathaestār’;—(that-is, he keeps back thieves and wolves);—he is in the front and at the back of the house like-the-‘rathaestār’,—(when the cattle comes out of the pond, he is with them in the rear);—these are the traits like those of warriors.*

\*\*46. *He is intelligent—(industrious), all-terror, (that-is), he sleeps at any place like-the-‘vāstryōs (cultivator), he is in the front and at the back of the house like-the-‘vāstryōs’,—*

spend ez pahast bê-âyet, as pês andar êstêt),—pas (vas) pês mân chûn vâstryôsân,—(ka gô-spend andar ô pâhast sawêt, awâz ô pas andar êstêt),—: aêtûn-as ê hêm chun vâstryôsân.

Khunâ-kar chun vês,—(ku, han dûzêt),—ez-nazdik rês chun vês,—(ku, awâz vichirêt),—nizâr-paṭmân,—(ku, frahang vaṭ kûnêt),—rîpta-paṭmân,—(ku, ân kûnêt(girêt?) zûṭ bê-hêlêt),—chun vês: aêtûn ôi ê hêm chun vêsân.

47. Târik-kâma chun dûz, sap-ayûtâr chun dûz, apîsmân-kh'ar chun dûz, aêtûn-icha dûs-hêm chun dûz,—(ka-s pa chis ê bê-gômârênd bê-kh'arêt),—aêtûn ôi ê hêm chun dûzân.

Târik-kâma chun dis, sap-ayûtâr chun dis, apîsmân-kh'ar chun dis, aêtûn-icha dûs-hêm chun dis,—(ka-s chis ê frâz dahend awâz nê-dahêt),—aêtûn ôi ê hêm chun disân.

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when the cattle comes out of the pond, he, is with them from the front); *he is at the back* and in *the front of the house*, like *the-cultivators*,—(when the cattle enter into the pond, *he is again with them in the rear*);—thus he *has* these traits like-*the-'vâstryôsân'* (cultivators).

*He is a singer like a masquerader*,—(that-is, *he positively steals*);—*he is an inflicter* of wounds from near like-*the-masquerader*,—(that-is, *gives wrong decrees*);—*he is of low-bearing*,—(that-is, *he makes bad use of his knowledge*);—*he is a contract-breaker*,—(that-is, *what he takes up or he does, he soon leaves-it-off*), like-*the-masquerader*;—thus he *has* these traits like-*the-masqueraders*.

\*\*47. *He is-desirous-of-darkness like a thief; he-is a night-wanderer like a thief; he is a shameless eater like a thief; thus-also his bad-traits like a thief*,—(when he is sent for any thing he eats it up);—thus he *has* these traits like-*the-thieves*.

*H. is-desirous of darkness like-the-wild-beast; he is a night wanderer like-the-wild-beast; he is a shameless eater like-the-wild-beast; thus-also his bad traits like-the-wild-beast*,—(when anything is given to-him, *he does not give it back*);, thus he *has* these traits like-*the wild-beasts*.

48. Khunâ-kar chun jah, ez-nazdik-rês chun jah, pa-râs ri chun jah,—

[Hast ke aētûn gûyēt, aê : andar kh<sup>v</sup>ês gâs awâz ô magh nê nisînēt.]—nizâr-paṭmân ripta-paṭmân chun jah, aētûn ôi ê hém chun jahân.

Kh<sup>v</sup>apta chun apôrnâya, snésniūtâr chun apôrnâya,—(ku ô kh<sup>v</sup>at̄ se-),—hûzvân-dranâyinūtâr chun apôrnâya,—

[Hast ke dêrang-hûzvân gûyēt,]

bê-tachēt ô-pês chun apôrnâya,—(ka kaṭa ê var ô palê awakanêṭ, as pêš andar êstêt),— : aētûn ôi ê hém chun apôrnâya.—

[Aê : in hama pa sag nê sâyeṭ bût, ân í pa 'spânahê' sâyeṭ bût.]—

49. Ka-cha ôisân men mân rawând,—(ku, pa râs sawând),—dô, ma pas (bê)-rânênd,—(ku, bê pas ma hêlând),

\*\*48. *He is a singer like-the-courtezan ; he is an inflictor of wounds from near like-the-courtezan ; he is of uncertain moves on the road like-the-courtezan ;—*

[*There is one-who thus says, that : "For his own private place (a privy) again he does not sit on the pit, but spoils a good place."*]

*he is of low-bearing and a contract-breaker like-the-courtezan, thus he has these traits like-the-courtezans.*

*He is a sleeper like the-child ; he is snow-like-soft-natured like-the-child ;-(that-is, he himself se-);—he is a tongue-swagger like-the-child ;*

[*There is one who says : "of long tongue."*]

*he runs in the front like-the-child,—(when near a house he scatters dust on the steps, and gets himself-in front into the pit made thereby in the ground) ;—thus he has these traits like-the-child.*

[*Note : all these were not possible in any-dog, but were possible for 'spânahê' the four varieties of dogs mentioned before.*]

\*\*49. *If-when, in this house of-mine, are roving-about—(that-is, are going along the road),—those two species of dogs, that-which is the dog 'pasûs-hûrv' and that-which is the dog 'vis-hûrv,' then they should not be driven away,—(that-is, they should-not-be-left-neglected);*



[*hast ke aētūn gūyēt, ac : ka-cha ōisān Men mān rawānd, ku khāna kūnānd, ma pas bê-rawānd, ku pa dara ma kūnānd,*]—*ke-cha sag pasūs-hūrv, ke-cha sag vis-hūrv; né (ān) i-men mān vīnārt ēstīsn (būt haé), pa-zanī awar Aūhr-(mazd)-dāt,*—(*ku, kh<sup>v</sup>āsta pānayih né sāyet kartan*);

[*hast ke aētūn gūyēt, ac mān vīnārisu nê-būt-lhâé,*—*agar men nê (dāt) haé sag pasūs-hūrv vis-hūrv.*”

50. “*Dātār i-géhān i-ast-aūmandān, asô ! ka sag bê-viṭart sūt-mazd,*—(*ku, chi-ban-icha né arzēt*), *pātīrān-sūsar,*—(*ku, kātān nê-tūbān*),—*ku (ōi ān) i-ōisān bōd rasēt?*”

51. *Az-as gūpt Aūhr-mazd, (ku) : “Khān awar āwān rawēt, Spītamān Zaratūst ! ānō ez-ōisān (ō)-ham-bawēnd dō aūdra āwī, (ke) ez-ê-hazār sag māṭa-nām, ez ê-hazār sag nar-nām, pa-gōmēza māṭa nar ; (ān) i-aūdra zaṭār khūsk kūnēt a-vāstar (sahm).*

[*There is one who thus says, that : “Then, when they go into my house,—(that-is, make their abode there),—then, may they not go away,—(that-is, may they not be be-made-to-go-away from the door of houses.)*]

if I had not (created) the dogs, ‘*pasūs-hūrv*’-and ‘*vis-hūrv*,’ *there* (would) not (have been) on this Earth created by Ohr-(mazd), the establishment of regular-order in (this) my house, —(*that-is, it would not have been possible to afford protection to property*).

[*There is one who thus says, that : “Organisation of home-(life) would not have been possible”*].

\*\*50. “*Oh holy Creator of-the-material world ! If a dog dies, or the procreativeness is passed off,—(that-is, it is not even worth anything),—or seminal-fluid withered up,—(that-is, is not-able to-perform-the-sexual-act),—whereto does his soul (consciousness) proceed?*”

\*\*51. Thereupon replied Ohrmazd, (that). “*It goes over to the springs of waters, Oh Spītamān Zaratust ! there where from one thousand dogs of female-species, and from one thousand dogs of male-species, a couple of female and male ‘aūdra’ resid-ing-in-water gathers together, out of them; (that) killer of ‘aūdra’ produces dryness (drought), destruction-of-pasture and (danger).*

52-54=Vend. IX 53-55.

55. "Pēs, ez-ān ka, aētār, (ān ī) aūdra-zaṭār pa-ham-zani-sūh bé-zanénd,—(awā vinās ē),—ayūp ān ī-aūdra gān awar dahm frāz-yazēnd, si rōz si saw, pa sōchisn awar ātas, pa-frāz-(vi)starisn awar barsōm, (chun) pa-aūlā-dahisnīh awar-hōm,—

[Aē: in, bê ka pa in kār kūnēt, vas snūman artā fra-varṭ kūnēt, tā nē sāyet; ān har dō nē kūnēt, vas snūman Sarōs kūnēt, sāyet. Aē: aūdra in-icha hast, ān-icha pa būn gāsān, aētūn har dō paṭvand az-as han ē; in pātfrās, ez pēs pētā, pa har dō han bawēt.

Hast ke aētūn gūyēt, aē: aēvaj ē pa ān bawēt, ī ez sagān būt ēstēt.]—

56. "Pas, ō-ān jāk rōstāk rawēt sirīnīh charwīh, pas dūrēstīh bēsazinīsūh, pas fra-dahisnīh varisn-dahisnīh vakhsisn, pas jōrtāyān vāstarān-icha ārōyisn."

52-54=Vend IX 53-55.

55. "Before that till when they will-kill hither the killer-*of-the* 'aūdra', by killing-on-the-spot,—(with the sin); or for the good soul of the 'aūdra', they will-worship for three days and three nights with burning 'aśsan' over the fire, with spreading forth over the 'barsom', and with the offering of 'Hom' (cf. IX 56).

[Note: that this is not proper, unless *he* will do it for this work, and unless *he* will-recite the "snūman" of 'Artā-frayas'; if both do not do *it* and will-recite the 'snūman' of 'Sarōs', *it* will also do. Note: in the case of 'aūdra' *it* is also this, and that-too from the origin of times (creation), that they should-go both thus together (in pairs); the punishment for this (*that-is, not going in pairs*), as revealed elsewhere, surely falls on both. (cf. IX 57, para 2).

*There is one who thus says, that: "An explanation for that will be, as what has been for dogs."*]

56. "Thereafter will sweetness and fatness, and thereafter sanity and health, and thereafter profit and plenty of increase, and thereafter growth of corn and pasture, return to these lands and places. (cf. IX 57. para 1).

CHAHĀR-DAHŌM PARGART BŪN

1. Pōrsit-as Zaratūst ez-Aúhr-mazd, (ku): “Aúhr-mazd, minúy, awazûní, dātār ī-géhān ī-ast-aúmandān asó!—

[Aé: Aúhr-mazd, dātār, asó, pa kh<sup>v</sup>ānīsn, awarê pa sitāyīsn ;]—

ke aúdra zanét ī áwī (ke) ez-ê-hazār-sag-māta-nām, ez-ê-hazār-sag-nara-nām (būt), pa (ān-ī)-frāz-(êz)-bód-snah jvīt-karīnēt-gān: katār ōi hast tōjīsn ? ”

2. Az-as gūpti Aúhr-mazd, (ku): “Bêvar pa-awar-zanīsnīh awar-zanīsn asp astar, bêvar srōsacharanām ;—

[ē-sat ū haptāt tanâpōhr ; pa tûbānikīh, aētūn vichā-rīsn chun ez Awistā gūyēt ; pa a-tûbānikīh, ka hama yazīsn kûnēt, sāyēt ; ka dvāz-dah-hōmayest-ê bê-kûnēt, ê-cha sāyēt ;]—

bêvar pōsta aésam ī-sakht ī-khūsk ī-(pa-rōsnīh)-nikīrīta, ō-ātas

COMMENCEMENT OF THE FOURTEENTH PARGART

\*\*1. Asked-he, Zaratust of-Ohrmazd, (that): “Oh Ohrmazd! Spirit beneficent, Creator of *the* material world and holy !

[Note: *the epithets* ‘Ohrmazd,’ ‘Dātār’ and ‘Asó’ *are*

for invocation, *whilst* the others *are* for praise.]

what is the penalty for him who kills the ‘audra’ *which resides in-water*, and (*which*) was from one thousand dogs of female-species *and* one-thousand dogs of male-species, with a weapon-depriving-him-(of)-its-senses, *and which* cuts off its life ?

\*\*2. Thereupon replied Ohrmazd, (that): “He shall-destroy with-destruction one-thousand *with the* horse-whip, *and* one-thousand *with the* ‘Srosacharana’,—

[*It is* one hundred and seventy ‘tanâpōhr’ *sin*; if able-to-do *it*, he shall so atone for it as stated in the Awistā: if not-able-to-do *it*, when *he* performs the whole ‘Yazīsn, *it will-do*: when he performs *the* ‘dvāz-dah-hōmāyest,’ *it-even will-do.*]

“*he shall-offer to the* fire of-Ohrmazd, with sincere piety,

ī-Aúhr-mazd, pa-asahih-vêh, pa-rôbân pa-tôjîsn, bê-(ê) awaspârêt ;

3. "bêvar pôsta aésam narm (bôd) râsn ayûp hú-gôn ayûp hú-kart ayûp hadanepad ayûp katâr-ach-ê (ân)-î-hû-bôd-tôm ez-aúrvarân, ô-âtas ī-Aúhr-mazd, pa-asahih-vêh, pa-rôbân pa-tôjîsn, bê-(ê)-awaspârêt ;

4. "bêvar frâz-(vi)starisnih barsôm frâz-(ê)-(vi)starêt ; bêvar zôhr hóm-aúmand (û) gôst-aúmand (û) yôsdâsar,—(ku, pâk),—nikírîta,—(ku, pa sardâr dâst êstêt,)—dahmân-yôsdâsrínît,—(ku, dahmân kart.)—dahmân nikírît,—(ku, dahmân pa sardâr dâst),—(ke-s) ham-~~es~~-ôisân aúrvar kê gúpt (ku) hadanepad, ô-âw-vêh, pa-asahih-vêh, pa-rôbân bê-tôjîsn bê-(ê)-awaspârêt ;

5. "bêvar azi 'udhra' é-sak,—(aúlâ-srâyîsn),—bê-(ê)-zanêt ; —

ten-thousand barks (bundles?) of hard dry fuelwood, well examined (in light), as penalty for *the-salvation-of-the* soul ;

\*\*\*3. "he shall-offer to *the* fire of-Ohr-mazd, with sincere piety, ten-thousand barks (bundles?) of soft (fragrant) fuelwood, or of 'rasn' (sandalwood), or 'hu-gôn' (frankincense), or 'hu-kart' (aloe-wood), or pomegranate-wood, or any whatsoever of *the-most-fragrant* of trees, as penalty for *the-salvation-of-the* soul ; (cf. XVIII 71) ;

\*\*\*4. "he shall-spread ten-thousand 'barsoms' by spreading ; he shall-offer to *the-good-waters*, with sincere piety, ten-thousand 'zaothras,'-pure-(that-is, clean),—examined,—(that-is, kept under supervision),—containing-the-'hom',—containing-the-'jivan',—purified-by-*the-holy-ones*,—(that-is, prepared by-*the-good*)-well-examined-by-*the-holy-ones*,—(that-is, kept under *the* supervision of-*the-holy-ones*, (those-which) are mixed with those trees, which are described (as) 'hadanepad' (pomegranate), as penalty for *the-salvation-of-the* soul ; (cf. XVIII 72) ;

\*\*\*5. "he shall-destroy ten-thousand dragons which creep on *their* bellies,—(crawling above):—(cf. XVIII 73)

[Aé : aûlâ-'udhar'-ê-sakîhâ, aûlâ srâyisnihâ ê ku pa askam dôbârêt; ]—

bévar azî sag karpû bê-(ê)-zanêt.—(mârbâna);

[Aé : sagîh-as ê ku awâz ô kûn nisînêt; ]—

bévar kêsûs bê-(ê)-zanêt;—

[Aé : har-icha ke jvîṭ ez âw tûbân zîst nazdik zamî; ]—

bévar vazag î-âwî bê-(ê)-zanêt—

[Awarg môr (𐬀𐬎𐬌) (𐬀𐬎𐬌 ?) gûpt; ]—

bévar môr î-arek,—vaṭa,—î-khûtak,—(a-gûbîsn),—dûs-barîsn bê-(ê)-zanêt,—(𐬀𐬎𐬌)—

6. “Bévar 𐬀𐬎𐬌 gûh-varṭ bê-(ê)-zanêt;

bévar makhs aérang bê-(ê)-zanêt;

bévar magh î-rîman ez-în-zamî bê-(ê)-kanêt;—(ân ke andar sôst éstêt);

[Note: *their* ‘creeping on their bellies’ and ‘crawling above means this that they run-about on their stomachs.]

“he shall-destroy ten-thousand dragons, dog-shaped and lizard-shaped,—(mârbâna asp?);

[Note: its dog-trait is this that it sits reversed on its posterior.]

“he shall-destroy ten-thousand tortoises;—

“he shall-destroy ten thousand frogs, pertaining to the land;—

[Note: every-one of that species which can live also near the land outside water.] (cf. XVIII 73)

“he shall-destroy ten-thousand watery-frogs:—

“he shall-destroy ten-thousand corn-carrying ants; (cf. XVIII 73)

[Awarg described them (𐬀𐬎𐬌) defiled or (𐬀𐬎𐬌) hungry ants.]

“he shall-destroy ten-thousand swift-moving ants.—(vicious),—small,—(noiseless),—of-evil-trait,—(of-wood);—

\*\*6. “he shall-destroy ten-thousand (𐬀𐬎𐬌) worms wallowing-in-filth;—

“he shall-destroy ten-thousand stinking flies;—

“he shall-dig on this land ten-thousand pits for the ablution of the ‘riman’ (contaminated ones),—(those in which men get purificatory ablution);—

[hast ke ān ī kh<sup>v</sup>ēsīhā gās gūyēt];—

dō hapt (ān) ī-ātas dakhsa ō-marṭān-asōān, pa-asahih-vêh, pa-rōbān bê-tōjīsn, bê-(ê)-awaspârêt:

7. “Ātas-kartâr awar-arzāntiyan,—(dō azir ū dō azpar),—yōsdān astama karīsn,—(ān ke ātas ez tanūr paṭas āvōrēnd),—ātas-vazīnītār grtkō-ē, jvīṭ-kōsta-tar azir nēma,—(ku-s būn frākh<sup>v</sup> awāz sawēt),—ham-kōsta azpar nēma,—(ku-s sar andar āyet),—tēs tēz-tēkh ī tēz-snū,—kōtēna tēz-tēkh ī tēz-snū,—(aūra),—ō-marṭān asōān, pa-asahīh vēh, rōbān pa-tōjīsn, bê-(ê)-awaspârêt, ku-pa-ōīsān (awazār), ōīsān Mazd-yast ātas ī Aūhr-mazd rā aēsam awar-kh<sup>v</sup>āhēnd;

8. “(Har)visp zay ī-āsra vanān ō-marṭān-asōān pa-asahih-vêh, rōbān pa-tōjīsn, bê-(ê)-awaspârêt; ez-ōīsān zay ī-āsra vanān: astar,—(āsnā),—gōstdān,—(𐬀𐬀𐬀𐬀𐬀),—padām, khrawa-

[*There is one who says: “(That) pertaining to its own private place” (a privy) ]*

“he shall-offer to holy men with sincere piety twice-seven (*fourteen*) symbolic-implements pertaining to fire as penalty for *the-salvation-of-the Soul*; (*as under*)—

\*\*7. (1) “Fire-kindler (*fire-ladle* 𐬀𐬀𐬀𐬀) for the worthy-ones,—(two *folds* under and two *folds* above),—(2) fire-censer with container 𐬀𐬀𐬀𐬀𐬀,—(that-by which fire is brought out from *the oven*,—(3) fire-fanner 𐬀𐬀𐬀𐬀,—(round 𐬀𐬀),—(4) separated at the lower side,—(that *is*, its commencement again becomes wide),—*and* jointed-together at the upper-side,—(that *is*, its end-comes in *at that side*), (*a pair of tongs*, 𐬀𐬀𐬀𐬀 ?)—(5) sharp-pointed and sharp-edged mattock 𐬀𐬀𐬀𐬀,—(6) sharp-edged and sharp-edged saw—(aūra 𐬀𐬀𐬀 saw 𐬀𐬀 ?),—shall-he offer to holy men with sincere piety as penalty for *the salvation of his soul*, so-that with those implements, the Mazdyasnaans may bring up the firewood for the fire of Ohrmazd.

\*\*8. “he shall-offer to holy men, with sincere piety, as penalty for *the salvation of his soul* all the implements of an ‘āthra van’ (priest); of these implements of the ‘āthra van’ are ‘astar’ (*the whip*),—(which well-familiar),—‘jivamdān’ (*vessel for ‘jivan’ milk*),—(𐬀𐬀𐬀𐬀),—‘padām’ (*covering for the mouth*

stra-kan,—(mār-kan),—srōsa-ḡharanām,—(āsnā),—mēs ū jīv-dān, ḡmōza-baj,—(ān ke hōm aūrvarān ez hāvan paṭas dārēnd),—(𐬀𐬀𐬀𐬀) hāvan ī dāṭihā-kartṭ,—(awā parāhōm é),—(ū) tast hōmya barsōmya;—(ke kār awā hōm barsōm zōhr-barām);

[hast ke tast ī hom pālā ḡyēt];—

9. “(Har)visp zay i-aratēstarān ō-martān-asōān, pasahil-vēh, rōbān pa-tōjisn, bē-(è)-awaspārēt; ez ōisān zay-i-aratēstarān: fratōm arst,—(chun nēza);—datīgar kārṭ,—(chun sapsēr);—saṭīgar vazr; chahārōm snavar,—(kamān);—panjōm zēn, awā kōtīr, awā siān ayagēn sar; sasōm kopin snār bāzā,—

[Awarg ḡūpt, aē: ez snār pēs kartṭ ēstēt; Mētōmāh ḡūpt, aē: ez 𐬀𐬀𐬀𐬀 kartṭ ēstēt];—

and the nose),—‘khrwastra-kan’ (*khrawstra-destroyer*)—‘mārkan’) (*snakes-destroyer*),—‘srosacharana’—(*which is well-familiar*),—‘mēs ū jivdān’, ‘ḡmōza’ sprinkler,—(that into which they keep ‘hom’ and ‘urvarām’ prepared in the ‘hāvan’ (mortar),—‘hāvan’ (mortar) prepared-according to-religious-tenets,—(with a ‘parāhom’),—(and) the ‘tast’ (plate) pertaining to ‘hom’ and ‘barsom’,—(which is for use with ‘hom,’ ‘barsom’ and ‘zohr-barām’);—

[There is one who says: The ‘tast’ (plate) for straining ‘hom’.]

\*\*9. “he shall-offer to holy men with sincere piety, as penalty for the salvation of his soul all the implements of a ‘rathaestār’ (warrior); of these implements of the ‘rathaestār’ are:—first, the ‘arst’ (spear),—(like the lance);—second, the knife—(like the sword);—third, the mace;—fourth, the ‘sanwar,’—(the bow);—fifth, the saddle with ‘kotir’ (quiver),—(with thirty iron-headed arrows),—sixth, ‘kopin’ (the sling) with side-pieces joined by ‘snār,’—

[Awarg said, note: “It is made up in front by ‘snar’; Metomāh said, note: “It is made up with sewing (joining?)”]

awâ slân kôpîn,—(sig);—haptôm zrah; hastôm garivpân, (ân ĩ ez tara awâz ô zrah bast éstét); nohôm pêtân,—(ân ĩ azır ĩ zrah dârênd);—dahôm sâlvâr,—(tara);—yâzdahôm kamar; dvâzdahôm rânpân,—(٣٣٣٣);

10. "(har)visp zay ĩ-vâstryôsân ô-marţân-asôân, pa-asahih-vêh, rubân pa-tôjîsn be-(ê)-awaspârêţ; ez-ôisân zay ĩ-vâstryôsân: 'es' 'û' 'ju' û sem, ayôch myâna-chak kanend,—(ân ĩ ez aês awâz ô jûk(gô?) bast éstét),—(گاو و گاو و گاو و گاو) gâv-vazîntâr—(gâv-jûk),—(ân ĩ) âsîmîn hâvan,—(gô-band, hama awazâr awa ٣٣٣ ٣٣٣ kam azırî),—yavar ĩ gerţ vaghtân,—(٣٣٣ ê ĩ pa dast),—

11. "Kas,—(ân ke ٣٣٣٣)—paţas kanend kûnênd,—(bêl);—aêvak âsîm, aêvak zar."

"Dâţâr ĩ-gêhân ĩ-ast-aûmandân, asô! chand ân âsîm?"

with thirty sling (stones);—seventh, the cuirass (armour);—eighth, the 'garivpân' (neck-protector) (halberk),—(that which is tied from the helmet back to the armour);—ninth, the 'petân' (tunic),—(that which is kept under the armour);—tenth, the 'sâlvâr' (head-protector),—(helmet);—eleventh, the girdle, *and* twelfth, the thigh-protector,—(٣٣٣٣).

\*10. "He shall-offer to holy men, with sincere piety, as penalty for *the salvation of his* soul, all the implements of 'vâstryôsân' (cultivators); of these implements of 'vâstryôsân's' *are*:—

'es' 'û' 'ju' û sem (*the plough?*)—also one *by which* they dig furrows,—(that to which *bullocks* are tied back in yoke),—'gâ-sang' (ox-goad) and 'ârâsîk' (yoke-collar ٣٣٣٣),—bullock-whip, ٣٣٣٣-bullock's collar-strap, (that one) stone mortar,—(cattle-stall, *and* all implements more or less in use therein),—round headed grain-pounder,—(a hand-mill for grinding).

\*11. A spade (hoe)—(that which is a mattock)—by which *they* dig *and* make,—(a well),—one of silver, one of gold.

"Oh holy Creator of *the* material world! the silver-one of what *value?*"



Az-as gūpt Aûhr-mazd, (ku): chand asp gōsn pahak-é—  
(barisn).

“Dâtâr ī-gêhân ī-ast-aûmandân, asô ! chand an zar?”

Az-as gūpt Aûhr-mazd, (ku): chand aûstar gōsn pahak-é—  
(vacha-é).”—

12. “Jûy tachâ âw (bê)-ô-marțân-asôân, pa-asahîh-vêh,  
rûbân pa-tôjîsn bê-(ê)-awaspârêt.”

“Dâtâr ī-gêhân ī-ast-aûmandân, asô ! chand ân jûy?”

Az-as gūpt Aûhr-mazd, (ku): pâ-bâlâ pâ-pahanâ.”—

[Aêtûn chun êstôt. Hast ke aêtûn gûyêt, aê: ]—

13. “Zamî kêsñ-zâr ô-marțân-asôân, pa-asahîh-vêh, rûbân  
pa-tôjîsn bê-(ê)-awaspârêt.”

“Dâtâr ī-gêhân ī-ast-aûmandân, asô ! chand ân zamî?”

Az-as gūpt Aûhr-mazd, (ku): “chand ôîgân âw (tâ)-dô-bâr.

Thereupon replied Ohrmazd, (that): “As much as the value  
of a young horse,—(a riding one).”

*Oh* holy Creator of *the* material world ! the gold-one of  
what *value*?”

Thereupon replied Ohrmazd, (that): “As much as the value  
of a young camel,—(a young-one).”

\*\*12. “*He* shall-offer to holy men with sincere piety a  
flowing stream as penalty for *the salvation of his* soul.

“*Oh* holy creator of *the* material world ! the stream of  
what *expanse*?”

Thereupon replied Ohrmazd, (that): “*One* foot high *and*  
*one* foot wide,—(thus as it is).

[*There* is *one* who thus says, note:]

\*\*13. “*He* shall-offer to holy men, with sincere piety, a  
*piece of* arable land, as penalty for *the salvation of his* soul.”

“*Oh* holy Creator of *the* material world ! the land of what  
*size*.”

Thereupon replied Ohrmazd, (that): “As much as those  
waters (in) two shifts,—(in both the directions with double

(pa-dō arakh, pa-dō-kānakih), awar-pa-bālin frāz-(ham)-būt,—  
“m-ā-th-aw-y-r !—”

14. “Mān-ē gavastān (and) nōhō hāsr, nōhō namaṭ,—  
(ku-s āpōhr nōhō tech awar satīṭ),—ō-martān-asōān, pa-asahih  
vēh, pa-rūbān pa-tōjīsn bē-(ē)-awaspārēt.”

“Dāṭār ī-gēhān ī-ast-aūmandān, asō? chand ān mān?”

Az-as gūpt Aūhr-mazd, (ku): “dvāzdah vitast (ān ī) awar-  
tōm, nōhō vitast (ān ī) miyāna, sas vitast (ān ī) nī-tōm, gās-  
(ē ī) khūp (vi) start awā bālisn (ē),—(bōp-ē bālisn (si) ē-tā),—  
ō-martān-asōān pa-asahih-vēh, rūbān pa-tōjīsn bē-(ē)-  
awaspārēt.”

15. “Kanik-ē ī a-skand,—(ku, dūrēst),—an-awar-rapt,—  
(ku, nē kāṭ-ēstēt),—ō-martān-asōān, pa-asahih-vēh, rūbān pa-  
tōjīsn, bē-ē-awaspārēt”.

Dāṭār ī-gēhān ī-ast-aūmandān, asō! kaṭār ān kanik?”

springs), were gathertogether onwards over *that* pedestral  
(spot), (m-a-th-aw-y-a).”

\*\*14. “*He shall offer to holy men, with sincere piety, as  
penalty for the salvation of his soul, a house with cattle fold,  
(as much as of) nine hāsar’s expanse and of nine ‘namaṭ’s*  
(roofs),—(that-is, whose ‘apōhr’ (vestibule) is supported upon  
arches (tapu).

“*Oh holy Creator of the material world! the house of  
what dimensions?*”

Thereupon replied Ohrmazd, (that): “A house with the  
uppermost *part* 12 fathoms, the middle 9 fathoms, *and* the  
lower-most 6 fathoms,—well-bespread with cushions,—(carpets  
and three-ply cushions),—*he shall offer to holy men, with  
sincere piety as penalty for the salvation of his soul.*

\*\*15. “*He shall give-in-marriage to holy men, with sincere  
piety, as penalty for the salvation of his soul, an undeflowered  
maiden,—that-is, a perfect one),—not gone over,—(that-is who,  
has not been cohabited).—*

“*Oh holy Creator of the material world! What sort of  
that maiden?*”

Az-as gūpt Añhr-mazd, (ku) : “kh<sup>v</sup>āhar ayūp dōkhtar 𐬀𐬎𐬌𐬎𐬎𐬀𐬎𐬎𐬀  
(awa vāspūhrakān pahakān) awa gōsvār,—(pirāya),—pas-(ez)-  
pānjdah sāl ō-martān-asōān, pa-nāirīkīh awar vādīnēt.

16. “Dō-hapt paha anūmay ō-martān-asōān, pa-asahih-  
vêh, rúbān pa-tōjīn, bé-(ê)-awaspārēt;  
dō-hapt (ān ī) sag pūs aūla-rasīnēt,—(ku, bé-parvarēt);—  
dō-hapt pōhl (vart), (ōi) farōt-(ê)-vartēt,—(ku, é awakanēt),—  
tarest āw ī-nāva(tāk),—(katas ī āwdān pa (𐬀𐬎𐬎𐬀) 𐬀𐬎).

17. “Dō-nohō (pah)-astān ī [(pah)-ast and] a-dātilhā-(kart)  
angara dātilhā-(cha) (ê kūnēt),—(āwadān awāz ê kūnēt),—(ū)  
ān-icha (é) sardārīnēt,—(ku, gō-spēnd 𐬀𐬎𐬎𐬀 bé é kūnēt tā panj  
mah 𐬀𐬎 𐬀𐬎),  
dō-nohō sag é yōsdāsrīnēt,—(ku, dūrēst bé kūnēt),— stapat,—  
(𐬀𐬎𐬎 𐬀𐬎), (ū ān ī 𐬀𐬎) ī an-art, (a-dīt), vyanhvarpa (ū) (har)-

“Thereupon replied Ohrmazd, (that): “A sister or a daughter, of good name,—(with qualities of nobility),—with earrings,—(decorated),—and over fifteen years of age, he shall give in marriage to holy men.

\*16. He shall-offer to holy men, with sincere piety, as penalty for *the salvation of his soul*, twice-seven (*fourteen*) units of medium sized cattle;

“he shall-bring up twice-seven (*fourteen*) puppies of (the) bitch,—(that-is, he shall nourish them);

“he shall-turn down upon, (that-is, he shall-throw),—twice-seven (*fourteen*) bridges (*fording places*) across navigable waters,—(watery conduits) (𐬀𐬎 𐬀𐬎) (with religious devotion).

\*17. “Twice-nine (*eighteen*) grazing-grounds (*for cattle*), which have been, unlawfully *through neglect*, (*converted*) into waste-land, these also he shall-take lawfully under-his-own-supervision,—(also restore them, and make them fertile),—(that is, the cattle may use them as pasture-grounds for five months in comfort);

“he shall-get-cleansed twice-nine (*eighteen*) dogs,—(that-is, he shall-get them cured),—of dog-fleas, of 𐬀𐬎𐬎 𐬀𐬎,—(or that

visp-acha vatarih ī pa sugān awar bawēt;  
dō-nōhō martān asōān (ê) vâstarinêṭ,—(ku-sân sîr bê-kûnêṭ)—  
pa-gōst kh<sup>v</sup>arîsn,—(nân), (û) hûr maya:—

[Aê: ān-icha pa har chi kûnêṭ sîr sâyêṭ; in, be ka pa in  
sîr kûnêṭ tâ nê sâyêṭ].—

18. = VIII 107, lines 3—8.

### PÂNJDAHÔM PARGARTĪ BÛN

1. "Chand ôisân kûnisnân-varzîsn ke (andar) ahû-i ast-  
ânumand varzând, (ku kûnênd), (ka) fra-nâft, (ku kart), a-  
patît, (ku-s nê pa-patît), an-aûlâ-varzîṭ, (ku nê-vichârt êstêt),  
ez-ân (ân) kûnisn-varz aêṭûn bawênd tanâ-pôhri,—(bawêṭ ka  
Dîn bawêṭ ka marg-arzân)."—

of 𐬯𐬀), which are imperceptible (invisible), of putrifaction.  
(and) of all those diseases to which dog-kind is susceptible.

"he shall-give-nourishment to twice-nine (eighteen) holy  
men.—(that-is, he shall make them satiated with food),—of  
meat, eatables (bread),—(and) strong drink and health giving  
wine.

[Note: that-also which he-does for everyone, is to be  
so done that he may become satisfied; this that this one is  
satisfied and not the other, will not do.]

\*\*18 = VIII 107, lines 3-8.

### COMMENCEMENT OF THE FIFTEENTH PARGARTĪ

\*\*1. Zaratust asked of Ohrmazd: "Oh, spirit Beneficent  
of the material world, how many are these perpetrated-deeds,  
which people commit (in) this material world,—(that-is, they  
practise),—(when) emanated from them, (that-is, committed  
by them) which are unatoned for, (that-is, for which they do  
not repent), unatoned for (that-is, have not been repented  
for), by which (those) perpetrators-of acts become thus  
'tanâpôhr' sinners,—(it may be, although according to scrip-  
tures, may become as 'margarzân' sinners).

2. Az-as gūpt Aūhr-mazd, (ku): “Panj, asō Zaratūst !— (Aē: dānar-ē panj gūyēt).—

“Fra-tōm ez-ōisān kūnīsnān ka varzānd martōm, ke mart asō ō-(ōi)-hān kāma,—(ke kāma nē ān-i emā),—hān dātastān,— (ke dātastān, nē ān-i emā),—i-kas dat,—(aē): sakhun (ī ōisān hama kas)—ākās aētūn pa-(ān-i)-kh<sup>v</sup>ēs khraṭ,—(ku: dānēt ku vinās-ē),—bē-rawēt,—(dārisn kūnēt ku-khraṭ),—ez-ān kūnīsn-varz aētūn bawēnd tanā-pohr,—(bawēt ka Dīn bawēt ka marg-arzān).—

3. “Datīgar ez-ōisān kūnīsnān ka varzānd martōm, ke sag pasūs-hōrūn ayūp vis-hōrūn ast a-hamart dāt ayūp (ān)-ī garm kh<sup>v</sup>arīsn :

4. “Agar-icha ōisān ast andar-dandān.....(ayūp) andar-galū vi-dāt, ayūp ān garm kh<sup>v</sup>arīsn astāna →→) ayūp hūzvān

\*\*2. Thereupon replied Ohrmazd, that: *Oh, holy Zaratust! they are five*,—(note: *he mentions of five types*)

The first of these acts which men commit *is that* when they *impeach* a holy man of-being-of different persuasion,—(that-*is*, his belief *is not the same* as ours),—being of different *religious* judgments,—(that-*is*, his judgments *are not the same* as ours),—*being* of low-calibre,—(that-*is*, the speech is altogether of low calibre,—well-knowing thus by his own common sense,—(that-*is*, he knows that *it is a sin*),—*and* still persists,—(notwithstanding his own common sense, goes on doing it),—*then* by perpetration of such-an-act, the committer of-the-act thus becomes a ‘tanāpohr’ *sinner*,—(it may be, although according to scriptures may become as ‘margarzān’ *sinner*).

\*\*3. The second of those acts which men commit *is that* when one gives a hard (unchewable) bone or very warm food to a ‘pasus-horun’ (shepherd) dog or a ‘vis-horun’ (street-guard) dog.

\*\*4. And if also those bones get stuck up in the teeth..... (or) in the throat, or that warm food scorches his mouth (→→) or his tongue, *and* by which act he becomes afflicted, *and* if

dazêṭ, ez-ān (bê) rêšêṭ, agar (ez) ān bê rêšêṭ,—(ku bê-âyet, pas mirêṭ),—ez-ān (ān) kûnîsn-varz aêṭûn bawêṭ tanâpôhr,—(bawêṭ ka Dîn bawêṭ ka marg-arzân).—

5. “Sat’gar ez-ôisân kûnîsnân ka varzând martôm, ke sag-(i) a-pûs zanêṭ ayûp 𐬰𐬀𐬎𐬎,—(ku-s ez pas i ôi dôbêṭ),—ayûp khrôsînêṭ—(ku-s vâng ez pas kûnêṭ),—ayûp pazdînêṭ,—(ku-s dast ez pas skâwêṭ);—

6. “Agar-icha ān-(ke) sag pa-𐬰𐬀𐬎𐬎 ayûp châh ayûp vém ayûp rûṭ 𐬰𐬀𐬎𐬎 ayûp ô-âw-i nâva-(tâk) aûptêṭ, ez-ān (bê) rêšêṭ, agar (ez) ān bê rêšêṭ,—(ku, bê-âyet, pas be-mirêṭ),—ez-ān (ān) kûnîsn-varz aêṭûn bawêṭ tanâ-pôhr,—(bawêṭ ka Dîn bawêṭ ka marg-arzân).

7. “Chahârom ez-ôisân kûnîsnân ka varzând martôm, ke nâîrîk chîhar-aûmand dakhsa-aûmand i khûn-aûmand sûsar awar frâz-helêṭ, ez-ān (ān) kûnîsn-varz bahond tanâ-pôhr.

(from) which *he* becomes mortally wounded,—(that-is, *it* may so happen that he dies),—*then*, by such-an-act, the committer-of-the-act thus becomes a ‘tanâpôhr’ sinner,—(it may be, although according to scriptures may become as ‘margarzân’ sinner).

\*\*5. The third of these acts which men commit *is that* when one strikes a pregnant bitch or drives her away,—(that-is, he runs after her),—or makes a loud roar—(that-is, he makes a loud shout after her),—or stamps upon the ground,—(that-is, claps behind her with hands);—

\*\*6. “and if, that one (who *is a*) bitch falls into a 𐬰𐬀𐬎𐬎, or a well, or a valley, or a river (𐬰𐬀𐬎𐬎) or into flowing water, and by that act, gets afflicted, and if (from) which becomes mortally wounded,—(that-is, *it* may so happen that she dies thereafter),—*then*, by such an act, the perpetrator-of-the-act thus becomes a ‘tanâpôhr’ sinner,—(it may be, although according to scriptures may become as ‘margarzân’ sinner).

\*\*7. “The fourth of those acts which men commit *is that* when one discharges his semen over a woman who *is* with menstrual spots, with menstrual symptoms, and with blood-discharge,—*then*, by such an act, the perpetrator-of-the-act becomes a ‘tanâpôhr’ sinner.

8. ‘Panjôm ez-ôisân kûnišnân ka varzând martôm, ke nâîrik a-pûs, (ôî-cha) pêminîta,—(ke sîr andar pîstân),—(ôî-cha) 1-a-pêminîta,—(ke nêst sîr),—sakht,—(ka-s hân-icha paṭmâna paṭas bê-nê-sawêt),—pês-(as) sûsar awar frâz-helêt. ez-ân (bê) rêset, agar (ez) ân bê rêset,—(ku, bê-âyet, pas bê-mîrêt),—ez-ân (ân) kûnišn-varz aêtûn bawênd tanâ-pôhr,—(bawêt ka Dîn bawêt ka marg-arzân).”

[Mart zan-î kh<sup>v</sup>ês apûstanîh pêminîtagîh nê-kûnišn; ka ez mart gâtan apûstan, vas han kûnišn; ka apôrnâya pa dâya bê-dahêt, sôe nê-kûnišn; mart gâtan han kûnišn; ê chi bawêt ka awâz rasêt, ka apôrnâya bê-mîrêt mart-acha gâtan nê-kûnišn; ân ke az-as apôstan akarz nê-kûnišn; zan môrta sôe pâṭakhsâ ka apôrnâya pa dâya be-dahêt kh<sup>v</sup>at sôe kûnêt.]—

\*\*8. “The fifth of those acts, which men commit *is that* when one discharges his semen, near her and over her, a woman who is pregnant, (also one-who) *has* developed milk,—(who *has* milk in her ‘breasts’),—*or* (also one-who) *has* not developed-milk,—(who has no milk)—hard, *of advanced-pregnancy*,—(when it even by any other means, cannot go away from her),—*and* by that *act*, she becomes afflicted, *and* if (from) which she becomes mortally wounded,—(that-*is*, it may so happen that she dies thereafter),—*then* by such an act, the perpetrator-*of-the-act* thus becomes a ‘tanâpôhr’ sinner,—(it may be, although *according to* scriptures may become as ‘margarzân’ sinner).

[A man should not-have sexual intercourse with his own wife, who *has attained* pregnancy and has *developed* milk *in her breasts*; when *after* being impregnated by her husband, she should positively so act; until the child is entrusted to a nurse, the husband should not perform the sexual act: when the man should still perform the act *it* may so happen that the child may get a set-back; when the child happens to die, the man also should not perform the sexual act; that one by whom she is pregnant should not perform the act altogether: it is lawful for the woman whose husband is dead that she may marry a second husband after she has entrusted the child to a nurse.]

9. "Ke ō-kanikān awar-rapêṭ,—(ku-sān han gāyēt),—astāyiniṭ raṭān,—(ke andar khāna pēṭarān, sōé hast),—an-astāyiniṭ-raṭān,—(ke nēst),—bé-dātān,—(ke ez khāna pēṭarān pa sōé bé-dāt éstēt),—û a-bé-dātān,—(awāz an-astāyiniṭ-raṭān),—pūs ōi (andar) dahêṭ, ma (ān)-i-ēmā kanik ez-(ān)-i-martōmān sarm (bé)-tarēst dastān rawêṭ, û tarēst āw û aūrvar (rawāt pa dastānistān).

10. "Agar-icha ān kanik ez-(ān)-i-martōmān sarm (bé)-tarēst dastān rawêṭ, û tarēst āw û aūrvar (æ) pa dastānistān). pa ōi kūnīsn varz (awar vinās);—

[Aê: ka pa vaskar pa é kār awāz nisīnēt, as pu jāk dēv-yazayih tanāpōhr-é andar ō būn bawêṭ, pas vinās ez vinās gātār; ka-cha-as a-vināsihā gāt éstêṭ, pas-icha har ān kas ke

\*\*9. "If one goes over to maidens,—(that-is, who deflowers them),—*who are under the protection of their Lords.*—(who are in the houses of their parents or have husbands),—*or are not under the protection of their lords,*—(who are not),—*or are given over (betrothed),*—(who are given over from the houses of their parents for marriage),—*or are not given over (betrothed),*—(again not under the protection of their lords),—*and gives her a child (into) (her womb),*—then let not (that) maiden of ours, through (that) shame of other-people, go into menses by cross (improper) means, and improperly make use of liquid and herbal medicines (and may thus proceed to 'dastānistān').

\*\*10. "And-if that maiden,—through (that) shame of other-people goes into menses, by cross (improper) means, and improperly makes use of liquid and herbal medicines (swallows for going to 'dastānistān'), then the perpetrator-of-the-act (becomes highly sinful) by that.

[Note: when, for this work, she sits back in wilderness, she becomes guilty of demon-worship, on the spot, and originates a 'tanāpōhr' sin by it, and thereafter sin upon sin for the adulterer; if when, the act has been committed without any idea of sinfulness, then thereafter, every one who happens to know it that there is shame in it,



dānēṭ ku sarm az-as bawêṭ as sarm az-as bê-barisn; vas andar var-aūmandih-é ez in and kas bê barisn, ez peṭ ū māt ū kh<sup>v</sup>āh ez brāt ū scē sardār ū banda parestār, ez kh<sup>v</sup>atā bānū; ka-s sarm az-as bê-barēnd; as hama aētūn gūbisn: 'in ez men apūstan; vas nēvak dūs-āramihā dārom'; Ōisān aētūn gūbisn, ku: 'Ēmā dānim, avmīn khūp nēvak sahest'; ku-s sarm az-as bōrt, as pas-icha tā ō ān paṭmāna pa sardār dārisn:

'avavata aojaṅha yatha yaṭ pancha narō'.

Gōgōsnasp gūpt, aē: Ka-s sarm az-as bê-barēṭ, tā an-aūstōbārih-ē peṭāyīnēṭ, paṭāḥsā la-s pa sardār nē-dārisn.]—

11. Ke ō-kanikān...tā...(andar) dahot (§ 9 first four lines),—ma (ān)-i-ēmā kanik ez-(ān)-i-marṭōmān sarun (bē ān)-i-kh<sup>v</sup>ēs gawr rēsēt,—(ku rīṭa bê-awa-kanēṭ);—

should so behave as to take away *the sense of shame* from her; in any doubtfulness about it, this much one should-try-to-take-away (dispel): by the father and the mother and the sister, by the brother and the husband *who is the lord and house followers, servants, by the Mistress of the house*; and when they have removed the sense of shame from her, they all should address her thus: "For this pregnancy, I shall keep you well with love." They should also say thus: "We know it and we shall regard you very well." Then thereafter upto when her shame be got removed from her she should be supervised by these proper-means.

(Av.)—With as much strength as that of five men.

Gōgōsnasp said that: "Then *the sense of shame* be got removed from her, as long as she exhibits unsteadiness; then *after* it is not necessary to supervise her.]

\*\*11. ....(first four lines of § 9.).....

.....and gives her a child (into *her womb*),—then let not (that) maiden of ours, through (that) shame of other-people, inflict injuries (to that) womb of hers,—(that-*is*, throw away the child);—

12. "Agar-icha ān ke kanik ez-(ān)-ī martōmān-sarim bē (ān)-ī-kh<sup>v</sup>ēs gawr rēsēt, pēturān āstarinēt,—(pēt mat ān-ī ōi), —pēturān rēsēt,—(ān bawēt ka-sān patīraṭt ēstēt),—pēt (ān-ī ōi) rēsēt-ach rēs tōjēt pa-bōtyō-varst tōjīsn".—

[Gātār, ka-s pa vināskārīh gāt ēstēt, ka-s sī sat bē-dāt, bē ka-s apōrnāya awāz dahēnd tā pāṭakhsā ka-s parvarisn nē-dahēt; vas ziyāna apūstunh nē-bawēt nē-vichārisn; ka-s apōrnāya awāz dahēnd, as pāṭakhsā bawēt nē patīraṭta; vas ziyāna apūstunh bawēt han vichārisn; tā pēt ziyānda, hama ka-s awāz dahēnd, nē pāṭakhsā bē ka awāz stānēt. Ka pēt mirēt, awāz dātan kār nēst; ka gātār mort vas awāz dahēnd; martōm pa dūta-ī gātār nē pāṭakhsā hend bē ka awāz stānēt, vas nēvak

\*12. "And-if that one who is a maiden, through (that) shame of other-people, inflicts injuries to (that) womb of hers then she makes-guilty her parents,—(father and mother of that *maiden*); if the parents inflict injuries.—(it so happens when they have concurred *in that matter*),—the father (of that *maiden*), also for the infliction of the injuries should atone for it by the penalty of 'bōtyō-varst' crime.

[When *the adulterer*, has committed the act, with sinfulness, and when he has paid a *penalty of 300 (derams?)*, except that *the child* is given back to *the mother*, it is proper when he does not give for the nurture of *the child*; if by the act, *the woman*<sup>1</sup> does not attain pregnancy, he may not expiate; when they give back the child to him it may be proper but not an acceptable act; if he makes *the woman*<sup>1</sup> pregnant, then he should positively expiate for it; as long as *the father* is living, all what they give back is not proper except that he carries it away back. When *the father* dies, there is no use to give back. When *the adulterer* dies, they give it back. It is not proper for *the members-of-the family of the adulterer*,

\* 1. The word 'ziyāna' means a woman (life-giver) but if the word is taken as 'zēgin' meaning harm or injury—the translation would be—

"if there is no harm done by pregnancy, he may not expiate; but if there be harm done by pregnancy, then he has positively to expiate".

dūsārmihā han dārēnd, ka bahar bakht awāz gomēzish.  
bahar-i ōi han dahish.]—

13. “Ke ō-kanikān...tā...(andar) dahêṭ (§ 9 first four lines),—  
agar icha gūyêṭ ān ke kanik, (ku): ‘pūs ê, martḡ! (ya-t) varzīt’.  
—(aê: ‘ez tō apūstan hom’); agar-icha aêṭūn gūyêṭ ān martḡ,  
(ku): ‘(ez) ān ‘hān’ān, (rasn) zlvish(zīyāna?)—zēnītārān,—(ke  
zīvandagīh-i martḡōmān kâhênd),—(ham)pōrs’;

14. “Aêṭūn ān ke kanik ō-‘hān’ ōisān zīyāna zēnītārān  
(ham)-pōrsêṭ; ān (ke) hān ‘frāz-barêṭ mang ayūp sêṭ,—  
(aevak ān-i Vistāsp-ān, aevak ān-i Zaratūstān),—zanêṭ,—(ku  
andar askōmb bē-awazanêṭ),—ayūp frāz-awakanish,—(ku  
bē-ayêṭ pas be-murêṭ),—ayūp kaṭār-ach-ê (ān)-i bē-tāchish-

unless they carry it away back, and positively keep it  
with good affection; and when inheritance is distributed  
*the child* should be again included, and its share should  
be positively given.]—

\*\*\*13. (.....first four lines of §. 9.....)  
.....and gives her a child (into *her womb*); and-if she,  
who *is* the maiden, says, that: “*Oh* man! this child is  
procreated (by-thee),—(note: I am pregnant by you)”;  
—and if that man thus says, (that): “Inquire<sup>1</sup> about and  
consult ‘hān’, *old women* (nurses),—women well-versed in  
means for abortion.—(who destroy lives of men).”

\*\*\*14. *And* thus that one who *is* a maiden enquires<sup>2</sup> about  
and consults those old women well-versed in means for  
abortion, *and* that one (who *is*) a ‘hān’ brings forth (*advises  
use of*) some narcotic or some abortifacient (sêṭ),—(the one  
such-*known* as ‘vistāspān’, *and* the other such-*known* as  
‘zaratūstān’),—*and* kills—(that-*is*, destroys *the fetus* in the  
womb).—or *practises* the-act-of-throwing-out *the fetus*,—(that-  
*is*, it may come out *and* then may die),—or *makes use of*

1. The Avesta word ‘jijishānuha’ does not seem to have been translated into Pahlavi.

2. The Avesta word ‘jijishāiti’ does not seem to have been translated into Pahlavi.

aûmand aûrvar,—(dârû-ê, chis-ê);—(ku), pa-é pûs (bê)-marô-  
chinêt.’

“Aêtûn ân ke kanik pa-ân pûs bê-marôchinêt; bâvand pa-  
disân kûnîs-n-warz (bawênd) martî û kanik û ‘hân’.”—

[Zan-i apûstan و نê-setânîs; vas dâk nê nîhîs; vas  
و نê-kûnîs; vas و نê-kûnîs; vas dârû و نê-  
nê-kh’arîs; vas dârû nisâsta nê-kh’arîs. Ka ô gâh mat  
êstêṭ dârû têz pâṭakhsâ kh’arṭan.

Gôgôsnasp gûpt. aê; ‘Ka-s aêvak bâr gât, vas kâr ô dârû  
apûstan gâs.]—

15. “Ke ô-kanîkân...tâ...(andar) dahêt, (§ 9 first four lines).  
—(vas) hama ez-ân sardârih-ê kûnêt tâ ka ân ke apôrnâya  
aûlâ-rasêt.

16. “Agar-(as) nê sardârih barêt, aêtûn ân ke apôrnâya

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any whatsoever of those herbs, *which have the property to*  
*flow-out-the-fetus*,—(some sort of medicine, some such  
thing);—(that-*is*) by such *means* may destroy the child.

Thus that-one who *is a* maiden, may kill the child by  
those means; (*and thus*) those perpetrators-*of-those* acts.—  
the man, the maiden, and the ‘hân’ (become) alike (*equally*  
*guilty*).

[A pregnant woman shall not go into mourning (lamen-  
tations?); she shall not be branded; she shall not  
be worried; she shall not use medicines-for-the-back;  
she shall not take medicines producing excitement; she  
shall not take wine prepared from wheat-starch (و نê-  
starch). When *the fetus* has come to life it is proper to drink  
strong wine.

Gogosnasp said, that: When once she cohabited, *it is*  
useful to apply medicine to her genitals.]—

\*15. ....first four lines of § 9.....

.....and gives her a child (into *her womb*). (he) shall do  
altogether the guardianship from that *time* until that child  
grows up.

\*16. “If (he) does not take up the guardianship, *and*  
thus that child through improper guardianship gets injured,

ez-adātibā-sardārih rēsēt, bê (ān)-ī-ōi rēsēt-(ach) rēs tōjēt pa-  
bōtōvarst tōjīsn.”

17. “Dātār ī-gēhān ī-ast-aūmandān, asō! agar-(icha) frāz  
rasēt, (ku) andar satēt varzīsn (apōrnāya-ē), (as) ke ez-Mazd-  
yastān sardārih barēt?”

18. Az-as gūpt Aūhr-mazd, (ku): “Kê ō-kanik awar-  
rapēt,—

[An ham Gōgōsnasp gūpt, aē: “Andar var-aūmandih-ē  
kūnēt, rūmīsn-ē kūnīsn, vas andar ō būn kūnīsn.”—  
astāyīnīt-raftān,...tā...(andar) dahēt, (§ 9, first four line),—(vas)  
hana ez-ān sardārih-ē kūnēt tā-ka ān-ke apōrnāya aūlā-  
rasēt;

19. “Agar-(as) nē sardārih barēt, aētūn ōi (har)visp  
mātākān frāz-sawīsn,—(ku-s ē kār ō kūnīsn),—dō-petīstān

then for those inflicted injuries, he shall expiate with the  
penalty of ‘boṭōvarst’ crime.”

\*\*17. *Oh holy Creator of the material world! If the time  
for parturition again comes-up, (that-is), going through the  
lying<sup>1</sup>-in-act—(begetting a child to her), who, from amongst  
the Mazdayasnāns, shall undertake (her) guardianship?”*

\*\*18. Thereupon replied Ohrmazd, (that): “He who goes  
over to the maiden.”—

[This also Gogosnasp has said, that: “If it has been done  
under doubtful circumstances, then they shall rejoice,  
and it shall be done from the beginning.]

.....first four lines of § 9 and the last line § 15.....

.....gives her a child (into *her womb*), (he) shall take  
up altogether the guardianship from that *time* until that  
child grows up.”

\*\*19. “If (he) does not take up the guardianship, then all  
the matrons shall come forward,—(that-is, they shall do this

1. ander satēt varzīsn = lying-in act.

chahār-petistān: ān dō-petistān ke kanik, (ān) chahār-petistān (ke) sag.”

20. “Dātār ī-gēhān ī-ast-aūmandān, asō! Agar-icha frāz-rasēt, (ku), andar satēt varzīsn (sag), (as) ke ez-Mazd-yastān sardārīh barēt?”

21. Az-as gūpt Aūbr-mazd, (ku): “Ke ez-ōi nazdist mār aūlā-dāt (ēstēt),—(ku, khāna dara nazd),—(as) pa-ōi awar sardārīh; (vas) hama ez-ān sardārīh barēt, (tā) ka ān ke sag aūlā-rasēt.

22. “Agar-as nē sardārīh barēt, aētūn ōisān sag ez-adātihā sardārīh rēsānd, bē (ān)-ī ōisān rēs-(acha) rēsēnd tōjēnd pa bōtōvarst tōjīsn.”—

[Aē: In sag-ē pa rās ī satr būt ēstēt; aēvak ez khāna dara nazd ōi bē-parvarīsn; ka mūrēt, ōi bē-barīsn; ān ī pa

work),—for two-legged-ones and for four-legged-ones;—that two-legged-one, the maiden and (that) four-legged-one, the bitch.”

\*\*20. “Oh holy Creator of the material world! Also-if she attains *parturition*, (that-is), going through the lying-in-act (for the bitch), who, from amongst the Mazdyasnāns, shall undertake (her) guardianship?”

\*\*21. Thereupon replied Ohrmazd, (that): “(The one) amongst them, who (has) erected his house, nearest—(that-is, whose house-door is near);—he shall take-up over (her) the guardianship for that; (he) shall take up altogether the guardianship from-that time (until) that puppy grows up.

\*\*22. If he does not take up the guardianship, and thereby those dogs, through improper guardianship, get afflicted, and by the injuries they even get wounded, then for (that), they shall expiate with the penalty of ‘bōtōvarst’ sin.

[Note: the bitch has been along the road to the-town;

and one, whose house-door is near, shall nourish her; if she dies, he shall make arrangements for carrying her away. According to ‘Aūspārōm’ Nask, any-one-soever

nazdist Aûspârûm aê-chand hend ak-vîn dara râst har aêvak si sap bê-parvarisn; pas, ka tubāngarih pêtâ, bê ô ôi ī tubāngar awaspârisn; ka nê bê ô ôi ī vêh awaspârisn.

Gogosnasp gupt, aê: “hama bê ô ôi ī vêh awaspârisn”.

Ān ī pa jāk ham-barisn, asân pa akvîn bê-parvarisn; ka bê-mîrêṭ, asân pa ham bê-barisn. Ān ī pa jāk ham barisn, Am nê rōsana ku aêṭûn bawêṭ chun pa rās ī satr ayûp aêṭûn bawêṭ chun pa jāk ham barisn.]

23. “Dâtâr ī-gêhân ī-ast-aûmandân, asô! agar-icha ān (ke) sag andar-aûstra-stân frâz-rasêṭ, (as) ke ez-Mazd-yastân sardârih barât?”

24. Az-as gûpt Aûhr-mazd, (ku): “Ke ān aûstrastân aûlâ-dât,—(ku, ôi kartṭ ôi-ī kh<sup>v</sup>ês),—ayûp aûstra-stân (nê ôi

who is nearest, right at *the* door, at once shall well nourish every one *of them* for three nights; *and* thereafter, when one *with* better means is found out, *the* work should be entrusted to that abler man; when no such *abler one is available*, *the work* should be entrusted to some other good-man.

Gogosnasp said, note: “Every thing should be entrusted to that other good-man.

That shall be carried away, on the spot, together (in partnership), *and they* shall be nourished altogether (simultaneously); when *they* happen-to-die, *they* shall be carried away together (in partnership). “That *they* shall be carried away on the spot together (in partnership)” is not clear to me; that-*is*, it may so happen, when along *the*-road to *the*-town or it may so happen when they shall carry away, on the spot, together (in partnership).]

\*\*23. “*Oh* holy Creator of *the* material world! And if that one (who *is*) a bitch attains *the state* of parturition in camel-stalls, who from amongst the Mazdayasnâns ought to take up (her) guardianship?”

\*\*24. Thereupon replied Ohrmazd, (that): “*The-one* who erected those camel-stalls,—(that-*is*, *he* built them for him-

karṭṭ bê ô kh<sup>v</sup>ês), vas pa ôi awar sardârih; (vas) hama ez-ân sardârih barêṭ, (tâ) ka ân ke sag aûlâ-rasê.

25. = § 22, first para.

26. “Dâṭâr ī-gêhân ī-ast-aûmandân, asô! agar-icha ân (ke) sag andar-aspâ-stân frâz-rasêṭ, (as) ke ez-Mazd-yastân sardârih barêṭ?”

27. Az-as gupt Aûhr-mazd, (ku): “Ke ân aspâ-stân aûlâ-dâṭ,—(ku ôi karṭṭ ôi kh<sup>v</sup>ês),—ayûp aspâ-stân (nê ôi karṭṭ bê ô kh<sup>v</sup>ês)—vas pa ôi awar sardârih; (vas) hama ez-ân sardârih barêṭ, (tâ) ka ân ke sag aûlâ-rasê.

28. = § 22, first para.

29. “Dâṭâr ī-gêhân ī-ast-aûmandân, asô! agar-icha ân (ke) sag andar gô-stân frâz-rasêṭ, (as) ke ez-Mazd-yastân sardârih barêṭ?”

self),—or those camel-stalls, (not bāilt them for himself), he *has taken up* for guardianship; (he) shall take-up the guardianship wholly, from-that-time (until) those puppies grow up.”

\*\*25. = same as § 22 (first four lines)

\*\*26. “*Oh* holy Creator of *the* material world! And-if, that-one (who *is*) a bitch attains *the state of* parturition in horse-stables, who from amongst the Mazdayasnâns, ought to take up (her) guardianship?”

\*\*27. Thereupon replied Ohrmazd, (that): “*The-one* who erected those horse-stables,—(that-*is*, built them for himself),—or those horse-stables, (not built them for himself), he *has taken up* for guardianship; (he) shall take up guardianship wholly, from-that-time (until) those puppies grow up.”

\*\*28. = same as § 22 (first four lines).

\*\*29. *Oh* holy Creator of the material world! And-if, that-one (who *is*) a bitch attains *the state of* parturition in cow-stalls, who from amongst the Mazdayasnâns, ought to take up (her) guardianship?”



30. Az-as gūpt Aūhr-mazd, (ku): “Ke ān gō-stān aūlā-dāt,—(ku, ōi karṭ ō kh<sup>v</sup>ēs),—ayūp-as ān gō-stān (karṭ ō kh<sup>v</sup>ēs ayūp-as né-karṭ be-ō-kh<sup>v</sup>ēs),—vas pa ōi awar sardārīh; (vas) hama ez-ān sardārīh barēt, (tā) ka ān ke sag aūlā-rasé.

31. = § 22, first para.

32. “Dātār ī-gēhān ī-ast-aūmandān, asō! agar-īcha ān (ke) sag andar-pahast frāz-rasēt, (as) ke ez-Mazd-yastān sardārīh barāt?”

33. Az-as gūpt Aūhr-mazd, (ku): “Ke ān pahast aūlā-dāt,—(ku, ōi ī karṭ ō kh<sup>v</sup>ēs),—ayūp-as ān pahast hast,—(né ōi karṭ bê ō kh<sup>v</sup>ēs),—(as) pa-ōi awar sardārīh; (vas) hama ez-ān sardārīh barēt, (tā) ka ān kē sag aūlā-rasé.

34. = § 22, first para.

35. “Dātār ī-gēhān ī-ast-aūmandān, asō! agar-īcha ān

\*\*30. Thereupon replied Ohrmazd, (that): “*The-one* who erected those cow-stalls,—(that-*is*, built them for himself),—or those cow-stalls, (built for himself or not built for himself),—*but* he *has taken* up for guardianship; (he) shall-take-up guardianship wholly, from-that-*time* (until) those puppies grow up.”

\*\*31. =same as §. 22 (first four lines).

\*\*32. “*Oh* holy Creator of *the* material world! And-if, that-one (who *is*) a bitch attains *the state of* parturition in cattle-pen, who, from amongst the Mazdayasnāns, ought to take up (her) guardianship?”

\*\*33. Thereupon replied Ohrmazd, (that): “*The-one* who erected those cattle-pens,—(that-*is*, built them for himself),—or those cattle-pens are,—(not built them for himself),—*but* he *has taken* up for guardianship; he shall take up guardianship wholly, from-that-*time* (until) those puppies grow up.”

\*\*34. =same as §. 22 (first four lines).

\*\*35. “*Oh* holy creator of the material world! And-if, that-one (who *is*) a bitch attains *the state of* parturition in

(ke) sag andar-aûlâ-dêzîṭ frâz-rasêṭ,—(aêṭûn pas ê),—(as) ke ez-Mazd-yastân sardârih barât?”

36. Az-as gûpt Aûhr-Mazd, (ku); “Ke ân aûla-dêz aûlâ-dêzîṭ,—(ku han karṭ ô kh<sup>v</sup>ês),—ayûp-as ân aûlâ-dêzîṭ hast,—nê ôi karṭ bé ô kh<sup>v</sup>ês),—(vas) pa-ôi awar sardârih; (vas) hama ez-ân sardârih barêṭ, (tâ) ka ân ke sag aûlâ-rasê.

37. = § 22, first para.

38. “Dâṭâr ī-gêhân ī-ast-aûmandân, asô! agar-icha ân (ke) sag andar-farôṭ-kanisnih frâz-rasêṭ,—(sargîn-dân-ê),—(as) ke ez-Mazd-yastân sardârih barât?”

39. Az-as gupt Aûhr-mazd, (ku): “Ke ân-farôṭ-kanisnih farôṭ-kand,—(kû, ôi kand ô kh<sup>v</sup>ês),—ayûp-as ân farôṭ-kanisnih hast,—(ôi nê-kand bé ô kh<sup>v</sup>ês). (as) pa-ôi awar sardârih, (vas) hama ez-ân sardârih barêṭ, (tâ) ka ân ke sag aûlâ-rasê.

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high superstructures,—(thus thereafter),—who, from amongst the Mazdayasnâns ought to take up (her) guardianship?”

\*\*36. Thereupon replied Ohrmazd, (that): “*The-one* who erected those superstructures,—(that-*is*, positively built *them* for himself),—or those superstructures are,—(not built for himself), but has guardianship over them; (he) shall take up guardianship wholly, from that-*time* (until) these puppies grow up.”

\*\*37. = same as § 22 (first four lines).

\*\*38. “Oh holy Creator of *the* material world! And-if, that-one (who *is*) a bitch, attains *the state of* parturition in an underground pit,—(a pit for refuse etc.),—who, from amongst the Mazdayasnâns, ought to take up (her) guardianship?”

\*\*39. “Thereupon replied Ohrmazd, (that): *The-one* who dug out that underground pit,—(that-*is*, dug it out for himself),—or that underground pit is, (not dug out for himself) *but* has guardianship over it; (he) shall take up guardianship wholly, from-that-*time* (until) the puppies grow up.”

40. = § 22, first para.

41. "DāȚar ī-gēhān ī-ast-aūmandān, asō! agar-icha ān (ke) sag awar pa-mīyān vāstar frāz-rasēȚ,—(as) ke ez-Mazd-yastān sardārih barāt?"

42. Az-as gūpt Aūhr-mazd, (ku): "Ke ān vāstar aūlā-dēzīt, —(ku, ōi kest bê ō kh<sup>v</sup>ēs,—ayūp-as ān vāstar hast,—(ī nē ō kest bê ō kh<sup>v</sup>ēs),—(as) pa-ōi awar sardārih,—

[Aē: han pētāyēnd ku petiyāra ō bar rasēȚ, ō darūyīndār maȚ bawēt, ān ī ō būn rasēȚ ō fsag.]

43. "Bē-cha ōi (ān-i) ō-gās-(ē) barēt 𐬀𐬀𐬀𐬀 (𐬀𐬀𐬀𐬀), (ān) ayūp kaȚār-ich-ē (ān)-i-vistarīsn-aūmand (aūrvar sūpta é frapa ē), (vas) hama ez-ān sardārih kūnēt, (tā) ka ān ke sag kh<sup>v</sup>ēs-zēn kh<sup>v</sup>ēs-sūr bawānd.

44. "DāȚar ī-gēhān ī-ast-aūmandān, asō! ka ōisān sag kh<sup>v</sup>ēs-zēn kh<sup>v</sup>ēs-sūr bawānd?"

\*\*40. = same as § 22 (first four lines).

\*\*41. "Oh holy Creator of *the* material world! And-if, that-one (who *is*) a bitch attains *the state of* parturition in the middle of a *heap of* cattle-pasture, who, from amongst the Mazdayasnāns, ought to take up (her) guardianship?"

\*\*42. Thereupon replied Ohrmazd, (that): *The-one* who piled-up *the heap of* cattle-pasture,—(that-*is*, cultivated it for himself),—or that pasture is,—(he did not cultivate for himself),—with him for guardianship over it;—

[Note: it is positively revealed that the adversary may come up to the produce which has accrued to the cultivator, and that may lead to originating of difficulties (troubles).]

\*\*43. Also-they shall carry to that place under-cover of felt (*vanaza*), (that) or whatsoever of those things which can be spread out (*mat*), (a wicker-basket or a '*frapa*'), and perform guardianship, (until) the puppies become *capable of* self-defence *and* self-feeding."

\*\*44. "Oh holy Creater of *the* material world! When do those puppies become *capable of* self-defence *and* self-feeding?"

45. Az-as gūpt Aûhr-mazd, (ku): "Tâ ôisân sag dô hapt mân pêramûn (bê) tôkhtâr bawend; pa-kâma, pas, frâz-(ê)-helêt pa-zamestân aêtûn pa-hâmin. Sas mâh sag srâyisn,—(ku-s pânayih jvîtar âwâyet kartan),—hapt sâl apôrnâya. Âtas î-Aûhr-mazd pûs hama, nâîrik (hama).—

[Aé: tâ-s pa in paṭmâna bê tûbân sûtan, hama ka bc-sawêt né pâtakhsâ bê ka awâz âvôrêt; tâ sas mâh hama ka bê-sawêt, né pâtakhsâ bê awâz hestan; ka zim farôṭ êstêt, as in ayiyâr-aûmandih ez pês pêṭâ hama han kûnisen.

46. "Dâtâr î-géhân î-ast-aûmandân, asô! agar (ez-ôisân)-kâma-hât Mazd-yastân (ân) zivanda—(sag)—dakhsa masinêt, —(gawr kartan), chun ôi,—(vinâs râ, ku tâ né-bawât),—varzând ôisân ke Mazd-yast (hend)?"

47. Az-as gūpt Aûhr-mazd, (ku): "Aêtûn ôi—(vinâs râ,

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\*\*45. Thereupon replied Ohrmazd, (that): "Until those puppies are able to run freely round about fourteen houses; at-will, *thereafter*, they may be left alone in winter as well as in summer; a puppy should be nourished for six months,—(that-is, it-ought to be taken care of individually);—a human child *should be taken care of for seven years*. The woman should be (wholly) *taken care of* similar to 'Âtas' son of Ohrmazd."

[Note: until they are able to go upto this measure, all when they go *beyond this measure*, it is not proper, except that they are brought back; until six months elapse completely, it is not proper to leave them alone; when winter(?) has been on, this assistance ought to be positively similarly rendered *to them* as is previously declared.]—

\*\*46. "Oh holy Creator of *the* material world! If those Mazdayasnâns are desirous of rubbing symptoms-of-life into the bitch,—(covering the bitch),—how shall they, who (are) Mazdayasnâns act (for the sin),—(so-that, it may not be)?"

\*\*47. Thereupon replied Ohrmazd, (that): "Thus that—(for *the* sin),—(so that, it may not be)—these Mazdayasnâns

ku tā nê bawâṭ),—ōisān Mazd-yast in zamī pa-farōṭ-kanisnih farōṭ-ê-kanēnd andar-miyān-pahast, (tā-ō)-miyān petistān (ka) sakht-zamī, (tā-ō) mart-miyāna (ka) narm.

48. “Fra-ṭōm-(as) bê-(ê)-bandēnd (ez)-apōrnâyakān,—(ku-tā-sān nê-gazâṭ),—aētūn (ke) ātas Aūhr-mazd pūs,—(ku-tā-s andar dūr sayēt (nê rêsēt?);—(vas) hama ez-ān sardārih-é kúnēt tā-(ka) ān (ō-ān-ī) hān sag (bê)-rasēt, awar (ka) ez-pas (aē ān kas awāz varēt), (ku) nê ān ī pas ōi ī pēs aētūn rêsēt.

49. Ke sag ī a-pūs zanēt (?) si-vīn bōrtār (tan-ī kh<sup>v</sup>ēs) pūs pēm rapta-cha a-rapta-cha aētūn pūs barēt (chun) sagān bōrtārīh.

50. “Dāṭār ī-géhān īast-aumandān, asō! ke sag ī apūs zanēt si-vīn bōrtār (tan-ī-kh<sup>v</sup>ēs) pūs pēm rapta-cha a-rapta-cha

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shall-dig-down an underground-pit on this ground in the middle of the cattle-pen, (upto the *depth*) of half the leg, (if *it is*) hard-ground, *and* (upto the *depth*) of half the human-frame, (if *it is*) soft-ground.

\*\*48. *Thereafter*, first (she) shall-be-tied-up from the children,—(that-is, so that she may not bite them),—similarly from the fire (which) *is* son of Ohrmazd,—(that-is, she ought to be far from it) (she may not injure herself in *it*?);—he shall-perform the supervision also for that until (when) that-one of the other dogs happens to come up; (when) *he has covered* over from behind, (note: the other one turns back),—(so-that) that-one the latter and this one the former may not thereby injure *one another*.<sup>1</sup>

\*\*49. (*He*)-who.....a pregnant bitch bearing triplets (in her own body), the milk for the young one has-been-flowing or has-not-been-flowing, *but*-thus does a bitch bear an young-one, (as) is the pregnancy of bitches.<sup>1</sup>

\*\*50. “*Oh* holy Creator of the material world! What is the penalty for-him, who kills a pregnant bitch bearing triplets (in her own body), the milk for the young-one has-been-flowing *in her breast*, or has-not-been-flowing, *but*-thus

1. §§. 48. 49 are not so clear, both in Avesta and Pahlavi.

aētūn pūs barēt (chun) sāgān bōrtārīh, kaṭār ōi hast tōjīn ? ”

51. Az-as gūpt Aūhr-mazd, (ku): “Hapt saṭ pa awar-zanisnīh awar-zanisn asp-astar hapt saṭ srosa-charanām.”—

[Aē: in sag vohūnazg apūsīh rā gerān būṭ; jvītar gāyēt vīs-hōrūn.]

### SĀNJ-DAHŌM PARGART BŪN

1. “Dātār ī-gēhān ī-ast-aūmandān, asō ! ka, andar-mān ī Mazd-yastān, nātrik chīhr-aūmand,—(ku, zart),—dakhsa aūmand, 𐬰𐬀𐬎𐬎𐬀𐬎 (dastān) nisīnēt, chun ōi—(vinās rā, ku tā nē-bawāt),—varzānd ōisān ke Mazd-yast (hend) ? ”

2. Az-as gūpt Aūhr-mazd, (ku): “Aētūn ōi,—(vinās rā, ku tā nē-bawāt),—ōisān (ke) Mazd-yast (hend), rās (bé-é)-vichīnēnd,—(rās ī ō dastānistān)—bé ez-aūrvar (ān)-icha

does a bitch bear a young-one, (as) is the pregnancy of bitches; what is its penalty ? ”

\*\*51. Thereupon replied Ohrmazd, (that): “He shall destroy seven hundred with destruction *with* the horse-whip, and seven hundred *with* the Srosa-charana.”

[Note: this (*penalty*) was very heavy for the pregnancy of ‘vohū-nazg’ dog; *but* they say differently for ‘vīs-hōrūn’ dog].

### COMMENCEMENT OF THE SIXTEENTH PARGART

1. “*Oh* holy Creator of-*the*-material world ! when in *the* house of Mazdyasnāns, a lady sits down, with marks,—(that-*is*, with *yellowish discharge*),—with menstrual symptoms, 𐬰𐬀𐬎𐬎𐬀𐬎,—(menstrual flow), how shall they who (are) Mazdyasnāns act (for that sin, so that it may not be) ? ”

2. Thereupon replied Ohrmazd, (that): “*It is* thus, (for *the* sin, so that it may not be),—that they (who are) *the* Mazdyasnāns should select the pathway,—(pathway towards *the* ‘dastānistān’),—free from trees, (which) have been

vast (éstēt) ō-aēsainh,—(aēvak ān ī ō aēsainh vast éstēt aēvak ān ī né-vast éstēt),—(ān ī) khūsk khāk (pa ān ī ō) gās bé-(ē)-dahénd,—

[Aē: ka pa jāk bé-sawēt, ka-cha dast ō barsōm dārēt, ē-cha rīman né-kūnēt; ka aētūn bé-tūbān sūtan, ka awāz ō paṭmāna ayeṭ han kūnēt; ka pa jāk andar ō kār éstēt vastra ī pa tan dārēt rīman né-kūnēt; pa jāk andar ō kār éstēt ē ka vāj dārēt, as vāj bê-gūbīsn; vas kōsti pa awāz sawīsn; ka-s dara-ē ayūp rōchina-ē ō pēs, as pa awāz sawīsn.

Andar var-aūmandīh-ē tā ō sarīn-gās pāṭakhsā ka né-nīkrēt.

Gōgōsnasp gūpt, aē: “Pa-cha aēvarīh pāṭakhsā ka ytm īn dānēt ku ‘aē dastān bīt-om’, as ham-karza ez dānastan frāz awarē chīs.”

converted to *the* state-of-firewood,—(*either* the one which has been converted to *the* state-of-firewood, or the one which has not been converted to *the* state-of-firewood),—and should sprinkle (the) dry earth (on that) place.—

[Note: when she passes to that place, *she should so manage* that she shall not defile some one with ‘barsom’ in his hand; when *it* is-possible to pass on in this manner, then when *she* returns, she shall positively act in that manner; when she is in *her* work at the place, when *the flow* occurs, she shall so act as not to defile the clothes, which *she* has on her body; when she is in work at the place, when *the flow* occurs, and someone is keeping his ‘vāj’ (prayers), he shall finish his ‘vāj’; his performance of the ‘Kōsti’ ceremony shall be gone over again by (ⲁⲉⲩⲁ), opening out (ungirdling); if there be a door or a window, after first opening it up, one shall go.

Except under doubtfulness, it shall not be proper to examine the genitals.

Gogosnasp said, (that): “In case of indubitableness, it is lawful; when she knows this that yesterday, I was in menses, and onwards after knowing this, she shall avoid making defiling-contact with other things.”

Hast ke aêṭūn. gūyêṭ, aê : “𐬰𐬀𐬀𐬀 ez būnṭh, ū aware chis ez dānastan frāz.”

Pa saw, ka gōmān bê-bawêṭ, nikiriṭan rā, ātas pāṭakhsā awrōkhtan; pas dastān, as frāz nê-kūnīsn.

Ka vāj dārêṭ, as dastān bê-āyêṭ, as vāj bê-gūbīsn.

Vas gōmānī nêst ka sōsar ayūp pês-kār bê-āyêṭ, vas nask pa chamīsn han gūbīsn. vas 𐬰𐬀𐬀.]—  
frāz-tar ez-(ōisān)-mān é varzānd,—(ku, dastānistān-ê bê-kūnêṭ),—ayūp nēma, ayūp srisvaṭa, ayūp chatrusvaṭa, ayūp panchvaṭa,—

[vas kār nēst, dastānistān han kūnīsn. Vēhān pōryōṭkesān han karṭ. Pa 𐬰𐬀𐬀] nê-kūnīsn, chi-sān karṭan vinās andar; dast tā andar ān kār kūnêṭ, pa har kār-ê sāyêṭ; ka-s andar ō kār karṭ, andarōn bēron hīkhr ī pa āw

*There is one who thus says, (that) “𐬰𐬀𐬀 from the very commencement, whilst the other things, onwards from the time of knowing about it.”*

At night, when there is doubt about the menstrual condition, it is proper to kindle fire (to light a lamp) for inspection; but after ascertaining the menstrual-condition, it should not be kindled thereafter.

When she is uttering her ‘vāj’ (prayers), and she goes into menses, she shall complete her ‘vāj’.

When there is no doubt that the flow of whites or urine has taken place, she shall recite the formula ordained to be recited-at-the-time-of-making-water. She speaks this loudly...]

“Farther off from (their) houses, they shall construct it—(that-is, they shall construct a ‘dastānistān’),—at a distance of either one half, or one-third, or one-fourth, or one-fifth,—

[it is immaterial, but the ‘dastānistān’ shall be positively constructed; good ‘poryotkesāns’ have positively done so. It shall not be connected with 𐬰𐬀𐬀; for it is a sin to do that. It is proper to do every other work, until the hands shall be employed to do that work; when-he has worked on it, it is proper to cleanse with water, the



pâtakhsâ vîrâstan. Ka kand khandî, pâk; ka nê pa é kâr kartî éstêt ka-s awîr vas andar 'âhit,' é-cha hama ka bé-mat, pâk.

Sôsiyans gûpt, aê: "Ka si dastân mâh pa mahamânth andar  $\text{𐬀𐬎𐬎𐬎}$   $\text{𐬀𐬎𐬎𐬎}$ , rîman;" vasân vastra-cha jvîtar nê-gûpt.

Ka  $\text{𐬎𐬎𐬎}$   $\text{𐬀𐬎𐬎𐬎}$  pa é kâr kartî éstêt, ân and jâk  $\text{𐬀𐬎𐬎𐬎}$  rîman.]—agar nê nâirik âtas awar-vînêt, agar nê nâirik âtas rôchân vînêt,—(brâh);

[Aê: hûrak û brâh, ka vînêt, vinâs nê kartî éstêt; âtas andar si gâm tanâpôhr-ê; û âtas bê ez si gâm, mēh andar si gâm, ê bê ez si gâm, hamâ (vinâs), vinâs nê-kartî éstêt.

Hast ke pañj srôsa-charanâm gûyêt.

Aêvak garzîsnî, aêvak nê garzîsnî; û ân í garzîsnî mēh.

impurity both inside and outside. When *it is* dug up and twisted (*turned-upside-down*), it is clean. When it is not made use of for this purpose, and when there are things very far into 'âhit', they-too all, when come up, *are* clean.

Sôsiyans said, (that): "When they have made use of into 'âhit' for three monthly menstrual periods,  $\text{𐬀𐬎𐬎𐬎}$  is unclean."

They have not said differently, even about the clothes.

If for this work they have done  $\text{𐬎𐬎𐬎}$  that much space of  $\text{𐬀𐬎𐬎𐬎}$  is unclean.]

"If not, the woman may happen to cast her glance upon fire,—(if not, the woman may happen to see fire in-flames),—(*that-is, its glow*);"—

[Note: the flame and the glow, when seen *at a distance*, no sin is committed; but if the fire *is* within a *distance* of three steps, *it is* one-'tanâpôhr' sin; but with fire outside three steps, 'mēh' within three steps, this-one outside three steps, *then* all *these* sins, are not reckoned as sins.

There is one who says, that: "It is five 'Srosa-charana' sin."

In one case, one has to lament for (*repept of*), in the other, he has not to lament for; that for which he has to lament is *for* 'mēh'.

Bé é dānom ku: hūrak brāh, ka vīnēt vīnās, bé ka nē-vīnēt.]—

3. “Dātār ī-géhān ī-ast-aūmandān, asō! chand drānā ez ātas, chand drānā ez āw, chand drānā ez barsōm (pa-asahh) frāz-(vi)start, chand drānā ez martān asōān?” (Vend. V, 47).

4. Az-as gūpt Aūhr-mazd, (ku): “Pānj-dah gām ez ātas, pānj-dah gām ez āw, pānj-dah gām ez barsōm (ke pa-asahh) f’āz-vistart, si gām ez martān asōān.”—

[Aé: pa vīnīn īn and chīs rīman kūnēt: barsōm, ayīwyāhan, zōhr; jīva-cha pa yīm sōn.

Sōsiyans gupt, aé: pātyāw-īcha é-cha han kūnēt.

Aētūn chun Sōsiyans gupt: ka-s dast pa pātyāvīh ō paṭmāna 𐬀𐬀𐬀𐬀, pa rās ī 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀 hama ka pa paṭmāna rāst sāyet; bé ān ‘é-tōm ka a-pātyāvīh azpar, a-pātyāvīh

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I know this much that when they see, fire and glow, it is sin, except when *they* do not see *them*.]—

\*\*3. “Oh holy Creator of *the*-material world! At what distance from *the* fire, at what distance from *the* water, at what distance from *the* ‘barsom’ spread-forth (with holiness), at what distance from the holy men?” (cf. III 16, V 47).

\*\*4. Thereupon replied Ohrmazd: “Fifteen paces from *the* fire, fifteen paces from *the* water, fifteen paces from *the* ‘barsom’ spread-forth (with holiness), and three paces from *the* holy men.” (cf. III, 7, V 48).

[Note: by seeing so many things are defiled—*the* ‘barsom’, *the* ‘ayīwyāhan’, and *the* ‘zor’; ‘jīvan’, also in the same manner.

Sosiyans said (that): “‘Pātyāw’ also,—it certainly defiles it.” And thus as what Sosiyans has said: “When he shall lay out (𐬀𐬀𐬀𐬀) his hands for ‘pātyāw’-purposes in *proper* measure, and for the road according to more religious (𐬀𐬀𐬀) lay out it ought to be all correct in *that* measure, except that at-most-this, that when uncleanliness is from above, uncleanliness from underneath, is not correct;

azir, né rāst; chi, ān ka-cha azir vas, é-cha né-sāyet.

Vakhsâpûhr gûpt, aê: vars û hém-acha bê ez si gām rīman né kûnēt, ū 𐬰𐬀𐬎𐬌𐬎𐬎𐬎 pa é sōn.]

5. "Dātār ī-gēhān ī-ast-aūmandān, asō! chand drānā bē-éstāt ān ke ō-nāīrīk ī-chīhr-aūmand dakhśa-aūmand ī-khūn-aūmand kh<sup>v</sup>arīsn frāz-barāt?"

6. Az-as gûpt Aūhr-mazd, (ku): "Si gām bē-(ê)-éstāt ān ke ō-nāīrīk ī-chīhr-aūmand, dakhśa-aūmand, ī-khūn-aūmand frāz-barāt, (vas pa)-chi kh<sup>v</sup>arīsn frāz-barāt, (vas pa)-chi jav frāz-barāt, pa-āsīnīn, ayūp pa-sruwīn, ayūp pa-nītōm satrivar."

7. "(Vas) chand kh<sup>v</sup>arīsn frāz-barāt, (vas) chand jav frāz-barāt?"

"Dō dānar (ān-ī) 𐬎𐬀 (nān ū) é dānar (ān-ī) 𐬎𐬀 (mayé); agar né nāīrīk 𐬰𐬀𐬎𐬌𐬎𐬎𐬎—(ku, sēr);—

because when that-too *which is from* underneath is much, that-also is not proper.

Vakhsâpuhr has said, that: "Hair and bodily-matter do not defile except within three paces, and 'yazīsn-ālāts' also in the same manner."]

\*\*5. "O! holy Creator of *the*-material world! at what distance ought that-one to stand who carries forth the food to a woman, with-spots, with-symptoms, *and* with-blood?"

\*\*6. Thereupon replied Ohrmazd, (that): "That-one, who carries forth the food to a woman with-spots, with-symptoms, *and* with-blood ought to stand *at a distance of* three paces."

"(In) what ought he to carry forth *the* food (to her)?"

(In) what ought he to carry forth *the* grain-food (to her)?"

"In-*utensils-of-iron*, or in-*utensils-of-lead*, or in-*utensils-of-the* lowest metal."

\*\*7. "How-much food ought to be carried forth (to her)? How-much grain-food ought to be carried forth (to her)?"

"Two 'dānars' *measure* (that-of) 'tir' bread, (and) one 'dānar' (that-of) 𐬎𐬀 (liquid); if not, the woman *may get affected with* 𐬰𐬀𐬎𐬌𐬎𐬎𐬎 *intensive flow*,—(that-is, overflow);—

[Aé in 𐬨𐬀 kār-ê nê-dānom ; chi, har chi bé-rôn pāṭakhsâ kh<sup>v</sup>arṭan, andarôn-ach pāṭakhsâ ; pa-cha sêrth pāṭakhsâ.

Sōsiyans gūpt, aé : andar si sawa gōst-ī tāza nê pāṭakhsâ kh<sup>v</sup>arṭan, chi, dastân stahma-tar bawēt.

Aé-chand pa aêvak jak nisasta kh<sup>v</sup>arṭan kh<sup>v</sup>aṭtan pāṭakhsâ hend. Vasân pa pasn gâs dast pa gômêz bê-sōyisn. Vasân darôn pa snūman-ī Sarôs aūlâ-gūbisan.

Hast ke 'aithâ', 'ashem vohû' gūyēt.

Kh<sup>v</sup>arīsn ī ez zan-ī dastân bê pardāzēt pa-cha han-icha kār nêst, nê-sāyet ; pa jvīṭ pasn pa ôi ham nê-sāyet.

Vakhsâpūhr gūpt, aé : "Pa khâna êmâ asân kas-ê awâz nisâst ke bê pa kh<sup>v</sup>arṭan pāṭaksh<sup>v</sup>ar-ī zan-ī dastân, pa jvīṭ pasn, pa gômêz bê-sōyisn."

[Note: I do not know the import of this 'dānâr' ; because whatever is proper to be taken as food from outside, it is equally proper to have it from within ; it is proper to feed upto satiety.


Sosiyans said, note: "It is not proper to eat fresh meat-food within the period of three nights ; because *the* menstrual-flow becomes more oppressive (painful) *thereby*.

This much is proper, to take food sitting at one place *and* to sleep *there*. They shall-wash their hands with bull's-urine at *the* time of-taking-food. They shall-recite loud the 'Snuman' of Sros, *whilst* partaking-*the*-bread.

*There* is *one* who says: " 'yathâ' and 'ashem vohû'.

The food which is left over after a woman-in-menses has finished, is not of any other use, and is not proper ; she may-eat isolated (served individually), but even then it will not do.

• Vakhsâpur has said, note: "In one of our houses, someone of them is sat back *in* menses, and sitting isolated is to take food in utensils used by a woman-in-menses, *the* utensils shall-be washed *first* with bull's-urine.


Hast ke aētūn gūyēt, aē: ‘Fa-cha ham-pasn zan-ī dastān kh<sup>v</sup>arēt,  pa āw pāṭakhsā.’

Ū Mitr Kavê-ātar-bojīt gūpt, aē: “ān Magūpaṭān-magūpaṭ kh<sup>v</sup>arēt né pāṭakhsā.”]—

“Agar apōrnāya frāz-rasēt,—(ku ez dastān bê-āyet),—dast ī-ōi fra-tōm frāz-(ē)-sōyēt—(ke apōrnāya),—ōi ī apōrnāya (ān) tan ī-kh<sup>v</sup>ēs.—

[Vas bê-sōyisn. Ka ez dastān bê-āyet, ka ez dastān sōstan bēm vas nēst, as bê-sōyisn; hama ka ez sōstan bēm, asān nē-soyisn, vas nē-paharēzīsn.

Ke awā zan-ī dastān ham-karza bawēt, vas tan vastra pa gō-méz āw bê-sōyisn, ke tan awā vastra. Bē, pa chāsta-ī Sōsiyans, tā-cha han-īcha nēst. Dastān, ē ka, ez tan bê ō vastra aūptēt, hamā ān and jāk.

*There is one who thus says, note: “When a woman in menses takes her food also in the same utensils, it is proper to wash the  (𐬯𐬀𐬎) with water.*

And Meher Kavê-ātar-bojīt said, note: “*If Movedān Moved cats in these utensils, it is not proper.*”]

“If a child is given birth to,—(that-*is*, comes out *smear*ed in menses),—the hands of it (the child) shall be first washed, *then* the child, (that) his own body.

[It shall be washed. When it issues forth *smear*ed in menses, *and* when there is no danger to him to wash off the menses, it shall be washed; *but* in all *cases* when *there is* danger in washing, it shall not be washed and it shall not be segregated.

He, who makes defiling-contact with a woman in menses, shall wash the clothing on body with bull’s-urine *and* water, that body with clothing. Except according to the teaching of Sōsiyans, it is not also otherwise. When menses happen to flow from the body on *the* clothes, all of that much space on *which it has* fallen shall be *washed*.

Hast ke aētūn gūyēt, aé: Ka ez tan bé ō vastra aūptēt, hamā.] .

8. (Kavé-aṭar-bojīt gūpt, aé: .....)

Agar nātrik khūn ham-vénēt, (ham-būn-icha), ka ōi si sawa (bé)-sachāt, pa-(ān-1) armêstān-gās, ān (é)-nisinēt, hama ez-ān (tā) ka ōi chahār sap (bé)-sachāt.

(Sōslyans gūpt, aé:)

Agar nātrik khūn ham-vénēt, (ham-būn-icha), ka ōi chahār sawa (bé)-sachāt, pa-(ān-1)-armêstān-gās, ān (é)-nisinēt, hama ez-ān tā ka ōi panj sap (bé)-sachāt.

9. Agar nātrik khūn ham-vénēt, (ham-būn-icha), ka ōi panj sawa (bé)-sachāt, pa-(ān-1)-armêstān-gās, ān (é)-nisinēt, hama ez-ān (tā)-ka ōi sas sap (bé)-sachāt.

Agar nātrik khūn ham-vénēt, (ham-būn-icha), ka ōi sas sawa (bé)-sachāt, pa-(ān-1)-armêstān-gās, ān (é)-nisinēt, hama ez-ān (tā)-ka ōi hapt sap (bé)-sachāt.

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There is one who thus says, note: "When it falls from the body on the clothes, the whole *shall be washed, the body and the clothing.*]

\*\*8. (Kavé-aṭar-bojit said, note:)

If a woman happens to observe blood, (positively-even), when three nights (may)-have-passed, then she shall-sit in the place-of-resting, all along, from that (until) when four nights (may)-have-passed

(Sōsiyans said, note:).

If a woman happens to observe blood, (positively-even), when four nights (may)-have-passed, then she shall-sit in the place-of-resting, all along, from that, (until) when five nights (may)-have-passed.

\*\*9. If a woman happens to observe blood, (positively-even), when five nights (may)-have-passed, then she shall-sit in the place-of-resting, all along from that, (until) when six nights (may)-have-passed.

If a woman happens to observe blood, (positively-even), when six nights (may)-have-passed then she shall-sit in the place-of-resting, all along from that, (until) seven nights (may)-have-passed.

10. Agar nâtrik khûn ham-vênêṭ, (ham-bûn-icha), ka ôi hapt sawa (bê)-sachâṭ, pa-(ân-i)-armêstân-gâs, ân (ê)-nistnêṭ, hama ez-ân (tâ)-ka ôi hast sap (bê)-sachâṭ.

Agar nâtrik khûn ham-vênêṭ, (ham-bûn-icha), ka ôi hast sawa (bê)-sachâṭ, pa-(ân-i)-armêstân-gâs, ân-(ê)-nistnêṭ, hama ez-ân (tâ)-ka ôi noho sap (bê)-sachâṭ.

11. Agar nâtrik khûn ham-vênêṭ, (ham-bûn-icha), ka ôi nohō sawa (bê)-sachâṭ,—

[Kavê-âṭar-bôjîṭ gûpt, aê: “Andar si sawa nê-nikirisn, chi, ka awîr pâk, ê-cha nê pâṭakhsâ sôstan. Vas, rôz-chahârom, bê-nikirisn, û ka pâk, rôz panjom, pa jâk pâṭakhsâ sôstan.

Sôsîyans gûpt, aê: “Andar si sawa ۳-۳۰ kâr; tâ nohō rôz-sapân, hama ka pâk bê-bawêṭ, as ê rôz-sapân ۳-۳۰ râ bê-pâyisn, vas pas han sôyisn; pas ez nohō sawa ۳-۳۰ kar

**\*\*10.** If a woman happens to observe blood, (positively-even), when seven nights (may)-have-passed, then she shall-sit in the place-of-resting, all along from that, (until) eight nights (may)-have-passed.

If a woman happens to observe blood, (positively-even), when eight nights (may)-have-passed, then she shall-sit in the place-of-resting, all along from that, (until) nine nights (may)-have-passed.

**\*\*11.** If a woman happens to observe blood, (positively-even), when nine nights (may)-have-passed,—

[Kave-âṭar-bojîṭ said, note: “Within three nights, *there* shall not be any inspection; because even when *she is* well clean, then also it is not proper to take a bath. She shall inspect on the fourth day, and when clean, it is proper to take a bath, on the spot, on the fifth day.”

Sosiyans said, note: “Within three nights, ۳-۳۰ (*void from menses*) is the business; until nine days-and-nights, when *it* all becomes clean, she shall-stay-on one-additional day-and-night for ۳-۳۰, and thereafter she shall-wash *herself* positively; after nine nights, *it* is not necessary to wait for ۳-۳۰; because then *she* becomes all clean,

nést ; chi, hama ka pāk bé-bawēt, pa jak bé paṭakhsā sōstan. Bé, ān é-tōm, ka si sawa pa pākth nisnét, ayūp-as dastān mäh awāz ô būn āyet, chi-s ān i dastān ez būnh. 𐬰𐬀𐬎𐬎 har chis aētūn bawēt chun dastān.

Hast ke aētūn gūyēt, aé : aētūn bawēt chun vatar dāṭastān-tar ; chi, har dō ô mar āyet.

Ka-s (ka) 𐬰𐬀𐬎𐬎 paṭas bê-sūt, chis ān rasēt ya-s bê-sōstan nê-tūbān, as dast han sōyisn, vas vāj han girisn.]—  
adīn, ô-ōi petiyāra awar-bōrṭa dēv ô-(ān)-ī-dēvān yazisn ū nīyāyisn.—

[Aê : ez kanū frāz hama nīrmat-ī dēvān.]—

Aētūn ôi,—(vinās rā, ku tā nê-bawāt),—ōisān Mazd-yustān rās (bê-ê)-vichinānd,—(rās ô sōstan),—bê ez-aūrvar

and it is proper to wash on the spot. Except, in the first instance, when she sits three nights for getting-cleanliness, or her usual monthly-menstrual period commences again, because to-her it is the beginning of her period. Everything pertaining to 𐬰𐬀𐬎𐬎, thus becomes like usual menstrual-flow."

There is one who thus says, note : It happens thus, when it is a religious decree of worse character ; and because both these come up to the category of felons."

As-to-her, when 𐬰𐬀𐬎𐬎 disappeared from her, the matter amounts to this, that to take a bath is not possible for her ; she shall surely wash her hands and she shall surely take the 'vāj' recite (prayers).]

then, it amounts to this, that 'Devs' carried on the opposition (assault) to her for the worship and incantations of the 'Devs'.

[Note: thence-after, everything for the support of the 'Devs'.]

Thus then, (for) the (sin, so that it may not be),—these Mazdyasrāns shall cause to be selected a road,—(a road towards bathing-place),—free from trees, (which) (have) been converted to the state of-fire-wood,—(either the one which



(ān 1) vast (éstēt) ô-aêsamih,—(aêvak, ān ī ô aêsamih vast éstēt, aêvak nê-vast ke éstēt).—

12. Aêtûn ôi,—(vinâs râ, ku tâ nê-bawât),—ôisân, (ke) Mazd-yastân (hend), in zamī si magh bê-(ê)-kanênd; dô magh frâz-(ê)-sôyênd pa-gô-méz, aêvak pa-âw ;—(ê khûp kart).—

[Aê : Sôsiyans ez in jâk pêtâyiniṭ kû: hikh r nê  
𐬀𐬀𐬀𐬀𐬀 chis rīman han kûnêṭ.

Kavê-âṭar-bojiṭ gûpt, aê : nê-kûnêṭ.

Ū in aêtûn bê-sûṭan ī ka ô ān jâk rast, as 𐬀𐬀𐬀𐬀𐬀 paṭas bê-sûṭan.]—

khrawstar bê-zanêṭ môr dâna-kas, ka pa-hâmīn dô saṭ, ayûp kaṭâr-ach-ê (ān)-ī-ganâ-minûy khrawstar bê-(ê)-zanêṭ ka pa-zamestân.

13. “Ka, ān (ke) Mazd-yastân ān nâtrik ī-chīhr-aûmand, dakhsa-aûmand, khûn-aûmand dakhsa aûlâ-varzêṭ,—(ku, dastân nihân awâz kûnêṭ),—kaṭâr ôi hast tōjiṣn ?”

has been converted to *the* state of-fire-wood, or the one which has not been converted to *the* state of-fire-wood).—

\*\*12. Thus then, (for) the (sin) so that it may not be,—they (who are) Mazdyasnâns, shall dig three pits *in* this ground ; *in* two pits, *they* shall-give-forth-ablution with ‘gomez’, *and in* one with water,—(well-made).—

[Note: Sôsiyans has revealed from this place, that: “Dry-dead-matter, not 𐬀𐬀𐬀𐬀𐬀, positively defiles anything.

Kave-âṭar-bojiṭ said, note: *It does-not-do it.*”

And thus this going be such that when-*she* reaches that place, she goes thereon 𐬀𐬀𐬀𐬀𐬀 (*absolutely free from menses*).]—

she shall-destroy noxious-creatures,—*such as* corn-carrying ants,—two-hundred, when in summer, or shall-destroy any whatsoever of the noxious-creatures of Ganâ-minuy, when in winter.

\*\*13. When, they (who) *are* Mazdyasnâns attempt to upset the *menstrual* symptoms of a woman, with-marks, with-menses *and* with-blood,—(that-*is*, who make again the-menstrual-flow concealed),—what is the penalty for it ?

Az-as gūpt Aūhr-mazd, (ku): "Pa-(ān)-i-ōi-tanāpōhrī-kānīh), dō sat pa-awar-zanīsnīh awar-zanīsn asp-astar, dō sat srōsa-charanām".

[Aē: ka, pa vaskar, pa é kār, aūla-mīnēt, as, pa jāk, dēv-yazayīh rā, tanā-pōhr-ē andar ō būn bawēt, pas vinās ez vinās.]—

14. "Dātār i-gēhān i-ast-aūmandān, asō! ke nātrik i-chīhr-aūmand, dakhša-aūmand, khūn-aūmand, vas-(bār), pa-kāma-kūnīsn, tan gōnīzēt,—(ku-s vas bār awā han-karza bawēt),—(tā)-ka (ān)-i-ōi chīhara dakhša bawēt,—(ku, ez zarṭīh awāz o 𐬰𐬀 varṭēt),—ayūp (ān)-i-ōi dakhša chīhara bawēt,—(ku, ez 𐬰𐬀 awāz ō zarṭīh varṭēt),—katār ōi hast tōjīsn?"

15. Az-as gupt Aūhr-mazd, (ku): "Pa-fra-tōm-awar-rōbīsnīh, pa-fra-tōm-(awar)-nīsnīsnīh, si pa-awar-zanīsnīh awar-zanīsn asp-itstar, si srōsa-charanām.

Pa-ḍaṭīgar-awar-rōbīsnīh, ḍaṭīgar (awar)-nīsnīsnīh, pan-

Thereupon replied Ohrmazd, (that): "For (that) 'tanāpōhr' sin, *he*-shall-destroy two-hundred with-destruction *with the* horse-whip, and two-hundred *with the* 'srosacharana'."

Note: when, in wilderness, she thinks about this work, she, on the spot, for-propitiating-demons becomes the originator of a 'tanāpōhr' sin, *and* thereafter *it is* sin after sin.]

\*\*14. "Oh holy Creator of-*the*-material world! *he* who makes contact of *his* body for voluptuous-intercourse, several times, with a woman with marks, with menses *and* with blood,—(that-*is*, gets contacted with *her* several times),—(until) those spots change into *full* menstruation,—(that-*is*, from yellowishness gets changed again into 𐬰𐬀),—or (that) menstrual flow changes into spots,—(that-*is*, from 𐬰𐬀 gets changed again into yellowishness),—what is the penalty for it?"

\*\*15. Thereupon replied Ohrmazd, (that): "For *the* first act of going over (coition), and for *the* first act of sitting over *her*, *he*-shall-destroy thirty with destruction *with the* horse-whip *and* thirty *with the* 'srosacharana'.

"For *the* second going-over, and *the* second sitting-over,

jāh pa-awar-zanišnīh awar-zanišn asp-astar, panjāh srōsa-charanām.

Pa-saṭīgar-awar-rōbisnīh, saṭīgar (awar)-nišnīsnīh, haptāt pa-awar-zanišnīh awar-zanišn asp-astar, haptāt srōsa-charanām.

16. Pa-chahārōm-awar-rōbisnīh, chahārōm (awar)-nišnīsnīh, in vastra andar frāz-rasēt, in andar āhūkinīsn rāna frāz-rasēt, a-frāz-helēt bê ez-sōsar, kaṭār ōi hast tōjīsn?"

Az-as gūpt Aūhr-mazd, (ku): "navat pa-awar-zanišnīh awar-zanišn asp-astar, navat srōsa-charanām."—

[Aé: in, ka bār-i fra-tōm kūnēt, aē: aētūn haē.]—

17. "Ke nātrik chīhr-aūmand dakhša-aūmand khūn-aūmand sōsar awar frāz-helēt, nē vēh ez-ān kūnisn varzēt, chun-ka pūs ī kh<sup>v</sup>ēs-zāta frāz-pa-~~astar~~ nasā pūkht-haē, (vas) awar ō-ātas 'ūs' bōrtj-(haē).—

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he-shall-destroy fifty with destruction *with the* horse-whip *and* fifty *with the* 'srosacharana'.

"For the third going-over, and *the* third sitting-over, he-shall-destroy seventy with-destruction *with the* horse-whip *and* seventy *with the* 'srosacharana'.

\*\*16. "For *the* fourth going-over, and *the* fourth sitting-over, menses penetrate into his clothes, *or* in this act of filth reach forth (*soil*) his thighs, without his having discharged his semen,—what is *the* penalty for it?"

Thereupon replied Ohrmazd, (that): "He-shall-destroy ninety with-destruction *with the* horse-whip, *and* ninety *with the* 'srosacharana'."—

[Note: this *is so*, when *he* does *it* for *the* first time, note: it is so.]—

\*\*17. *He* who discharges his semen on a woman, with-marks, with-menses *and* with-blood, does not act any better than as if he has cooked his own-born son in filthy nasā (*dead-matter*) *and* as if he has carried 'ūs' (*putrefying-liquid-matter*) on to *the* fire.

[Aé: né pa ān andāza, bē chun ān-icha nē vēh, in-icha nē vēh.]—

18. (Har)visp dravand(hend), (vasān andar)-tan-druj-(dārēnd), ke a-dāst-dāṭōbar (hend),—(ku-s dāṭōbar pa dāṭōbar né-dārēnd);—(har)visp ke a-dāst-dāṭōbar (hend), (ōisān) a-srōs (hend),—(ku-sān kh<sup>v</sup>atā pa kh<sup>v</sup>atā né-dāsta bawét);—(har)visp ke a-srōs (hend), (ōisān) an-asō (hend),—(ku, ez in chis dravand būṭ êstēt);—(har)visp an-asō,—(ku, ez in chis dravand būṭ êstēt),—(ōisān) tanāpōhrkān (hend), (marg-arzān hend).

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[Note: not in that similitude; except when that-one-even is not good, this-one also is not good.]—

\*\*18. They all (are) 'dravands' (*evil-people*), who possess 'druj' (*evil*) in their body, (*or whose body is under the control of 'druj'*), and who (are) disbelievers-in-the-divine-Law-giver, —(that-is, who do not acknowledge the Law-giver, as a Law-giver);—all those who (are) disbelievers-in-the-divine-Law-giver are disobedient (*to divine mandates*),—(that-is, they do not acknowledge the Lordship of the Lord);—all those who are disobedient (*to divine mandates*), are not-'asō' (*not acting according to cosmic and moral laws*),—(that-is, they have become 'dravand' in this matter);—all those who are not-'asō',—(that-is, who have become 'dravand' in this matter),—(they are) 'tanāpohr' *sinner*s, (*they are margarzān sinner*s).

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## HAFT-DAHŌM PARGART BŪN

1. Pōrsiṭ Zaratūst ez-Aūhr-mazd, (ku): “Aūhr-mazd, mlnūy (ī) awazūni, Dāṭār ī-gēhān ī-ast-aūmandān, asō! pa-kaṭār margih,—(pa kaṭār vinās-kārih),—aūj-aūmandihā-tōm,—(tōkhsāyihātōm),—(ke) martōmān (ehun ke) dēvān pa-gūbīsn yazēt,—(ōi-cha ī pa kūnīsn yast bawēt)?”—

2. Az-us gūpt Aūhr-mazd, (ku): “(pa)-ān, asō Zaratūst! ke, andar-ahū ī ast-aūmand, varas-ach (ō)-haun-ārāyēnd,—(ku, bé-vichārénd),—varas-ach awar-bōrénd, (ū) sarōb-ach awar-bōrénd; aētūn ān awar-tōsēnd andar-aūn,—(andar sūra),—(ayūp andar) rēsēt (rēsakān),—(andar 𐬰)—.

3. “Adīn, pa-ān-jvīṭ-dāṭastānīh,—(ka jvītar kūnēt ku ān āwāyet karṭan),—andar-zamī dēvān (ō)-ham-bawēnd; adīn, pa-ān-jvīṭ-dāṭastānīh,—(ka jvītar kūnēt ku ān ī han

COMMENCEMENT OF THE SEVENTEENTH  
PARGART

\*\*1. Zaratust asked of-Ohrmazd, (that): “*Oh* Ohrmazd, spirit beneficent, holy Creator of-the-material world! with what *kind of* scourge,—(with what *kind of* sinfulness),—*which is the-most-powerful*,—(that-is, *the-most-energizing*),—do *they* who *are* men, happen to propitiate (them who are) ‘dēvs’ with *their* speech?”—(that-is, they become-propitiated by *their* acts).—

\*\*2. Thereupon replied Ohrmazd, (that): “*Oh* holy Zaratust, surely that one, of this material world, who combs *his* hair,—(that-is, disentangles *the knotted locks of hair*),—also crops *his* hair, *and* also pares off *his* nails; thus thereby are left over small pieces of hair in ‘aūn’—(in crevices),—or (in) the hairs-of-the-beard,—(in twisted-locks-of-hair).”

\*\*3. Then, by that irregular religious-procedure,—(when one acts in-contradiction-to what he ought-to-do),—‘dēvs’ gather together in this land; then, by that irregular religious-procedure,—(when one acts differently from what he ought

āvāyeṭ karṭan),—andar-zamī khrawstar (ō)-ham-bawēnd, ke marṭōmān 'spis' nām gūyēnd, ke marṭōmān jav andar-javān bé-gangēnd, vastra andar-vastragān.

4. "Adīn, ka tō, Zaratūst! andar-ahū ī ast-aūmand, varas-ach (ō)-ham-ārāih,—(ku han vichārīh),—varas-ach (ō)-ham-bōriy, (ū) sarōb-ach awar-bōriy,—

[Aé: hast ke mūy nākhūn gūyēṭ.]—

adīn, tō,—(Zaratūst!) pas bé-barēs dah gān ez marṭān asōān,—

[Aé: ka spis-é ayūp résa é-tā pa é minisn bé-awakanēṭ, ku: "aūlā né-setānom", as pa jāk, déva-yazayīh rā, tanāpōhr-é andar ō būn bawēṭ, ū pas vinās ī ez vinās. Ka né pa é minisn bé-awakanēṭ, ves nest ku si srōsa-charanām-é.

Hast ke iētūn gūyēṭ, aé: "Ka bé-sōzēṭ ayūp be-pōsēṭ, ves nest ku si-srōsa-charanām-é.

positively to do),—'khrawstars' (noxious vermins) which men designate as 'spis' (*lice, nit, moths*), gather together in this land, and which harass human-beings, eat up to destruction grain in granaries, and clothes in suit-cases.—

\*\*4. "Then, when, thou (who art) Zaratust, in this material world, combest thy hair,—(that-is, disentanglest them), and also cropest the hair, and also parest the nails,—

[Note: there is one who says: "Hairs and nails."]

then, thou (Oh Zaratust!) shalt take them away ten steps from holy men,—

[Note: when as-much-as a 'spis' or a filament of hair, one throws away with this intention that "I shall-not-take it away," then for his 'dév'-worship, he originates a 'tanāpōhr' sin on the spot, and thereafter, it is sin after sin. But when he throws away, not with that intention, then it is-not more than three 'srosacharanām'.

There is someone who says, thus, that: "When one burns them, or allows them to rot, then it is-not more than three-'srosa-charanām'.

Ka awir vas pa tan dārēt, yazisn kúnēt, han ba wēt

Rōsan gūpt, aé : “ka 𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 pa tan dārēt, yazisn kúnēt, né-bawēt.]—

vist gām ez ātas, si gām ez āw, panjāh gām ez barsōm (pa-asahh) frāz-(vi)-starta.—

[Aé: in é rā gerāy han bawēt chi pa mahmānth bé-nhēt.]—

5. “Adin, ānō magh bé-kanēs é-dist (ka)-sakht-zami, é-vitast (ka)-narim; awar ô-ānō barēs; adin, in gūbīs frāz-gūyīs pērōz-gar, Zaratūst!

‘aētūn, pa-(ān-i)-ōi tarskāsīh,—(ka gāv-i aéva-dāt tan bé-dāt),—(Aúhr)-Mazd aúrvar vakhsinēt,—(ku, bé-awazāyinēt).’—

6. “Pa-khsatrīvar pa-péramūn-kārisnīh péramūn é-kārēs, si ayūp sas ayūp nohō; Ahunavar-icha frāz-srāyēs, si ayūp sas ayūp nohō.—

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When, a moderate collection (*of hairs and nails*) happens to remain on the body, and one performs ‘Yazisn’, it will surely do.

Rosan said, note: when an unwarranted collection is kept on the body and one performs ‘Yazisn’, it will not do.]—

“twenty steps from fire, thirty steps from water, fifty steps from ‘barsom’ spread forth (with holiness).—

[Note: this, for this reason, surely becomes highly sinful, and therefore, one shall-put it-under proper-care].—

\*\*5. “Then, thou-shalt-dig a pit there, one ‘dist’ deep, (when) the ground is hard, and one span deep, (when) soft; on to (there), thou-shalt-carry them (*hairs and nails*), and then, Oh Zaratust! thou-shalt-recite-forth these victorious words:—

(Av.) “Aṭ akhyāi ashā mazdāo urvarāo vakhsat”, (Yasna XLVIII, 6).

“Thus, owing-to-her-devotion,—(as the sole-created ‘gāv’ gave-away her-material-life),—Ohrmazd causes the trees to-grow,—(that-is, fertilizes them.)”—(Vend. XI 6).

\*\*6. “With a metallic instrument-for drawing-circles around, thou-shalt-draw around the pit three, or six or nine circles: thou-shalt loudly-chant-forth three or six or nine ‘ahunavars’ respectively.—

[Īn ku: fra-tōm, 'ashem vohū' si, 'fravarānē', chi gās dārēt, snūman 'sraōsahē ashyéhē'; vas vāj frāz grīsn; 𐬀𐬎𐬌𐬎𐬎𐬀𐬎𐬎𐬀 aētūn kūnišn chun Awistā gūyēt; vas pahanā aētūn kūnišn, ka bē-hanbārēt, awā zamī, aē rāst.

Hast ke aētūn gūyēt, aē: pa ē jāk vés ku ē mōst nē-nīhišn.

Ka-s ē bār pa Awistā nikān kart, hama ka pētā bawēt, us né pa Awistā nikān awāz kūnišn.

Aē: 𐬀𐬎𐬌𐬎𐬎𐬀𐬎𐬎𐬀 ān mōrtagān han kart, vas Awistā nē-gūpt.]—

7. "Sarōb-rā magh bē-kanés ez-kōsta-tar-néma i-mān, (ān ī) and chand (ān) i-kašast-angūst frāz-tōm bacha; awar ō-ānō barēs; adīn, īn gūbišn frāz-gūyih pērōz-gar, Zaratūst! 'asa-(vahest), vohū-man ke srūt-éstēt pa-(ān-ī)-fra-tōm makih, (pa ān-ī awējā vēhīh).'"—

[This, thāt-is: at first three 'ashem vohū's, then 'fravarānē' with whatever 'gāh' as it may be, and then 'snuman' of holy 'Sros'; then thou-shalt-take his (Sros) 'vāj'; 𐬀𐬎𐬌𐬎𐬎𐬀𐬎𐬎𐬀 (height round about) of the pit shall-be so taken as is-enjoined in 'Awista': its breadth shall-be so made, that when it is filled-up, it may be quite level with the ground.

There is one who thus says, note: "In one place, not more than one handful shall-be-placed."

When it has been interred once with the recital of 'Awista' then, all that gets disclosed (disinterred), shall-be-interred-again, without reciting 'Awista'.

Note: the law of reason, surely recognised them as dead-ones, and did not recommend recital of 'Awista'.]—

\*\*7. "Thou shalt-dig a pit for the nails, at the farther side of the house, as much deep as the top-most joint of the smallest finger; thou-shalt-carry there-on (those parings); and then, Oh Zaratust! thou shalt-recite-forth these victorious words:—

(Av.) 'Ashā vohū-manānhā yā sruyé parē magaonō' (Yaona XXXIII, 7).

'And thus Asha (vahista) and Vohuman, who are being listened to with the help of (that) foremost state of Magism —(with the help of that pure righteousness).—



8. "Pa khsatr-var pa-péramûn-kârisnġh péramûn-(é)-kârés, si ayûp sas ayûp nohô; ahunavar icha frâz-srâyês si ayûp sas ayûp nohô.—

[Īn ku: fra-ṭôm 'ashem vohû' si, 'fravarâné', chi gâs dârêṭ, snûman Sarûs; vas vâj frâz-gîrisn; 𐬨𐬀𐬎𐬌 bâlâ aêṭûn kûnisn chun Awistâ gûyêṭ; vas pahanâ aêṭûn kûnisn ya-s aêvak aêvak andar bê-êstêṭ.

'Paiti té meregha ashô-zûsta' jvġt-dâṭastân hend.

Hast ke pêš gûyêṭ; hast ke pas.]—

9. "Awar ô-tô, môrû Asô-zûst! (at) in sarôb (ni)-védinom,—(ku, in sarôb bê ô-tô nivédinom),—(tô) ô-in-sarôb (ni)-védinom,—(ku, tô bê ô-in sarôb nivédinom);—ôisân sarôb (i)-tô, môrû Asô-zûst! (at) bawâṭ astar, kârt û-sanvar, tîr-

\*\*8. "With a metallic instrument for-drawing circles around, *thou-shalt-draw* around *the pit* three, or six or nine circles; *thou-shalt-loudly chant-forth* three or six or nine 'ahunavars', *respectively*.—

[This, that-*is*, at-first three 'ashem vohûs', then 'fravarâné' with whatever 'gâh' as it may be, and then 'Snuman' of holy 'Sros'; then thou-shalt-take his (Sros) 'vâj'; 𐬨𐬀𐬎𐬌 (height round about) of the pit, shalt-be so taken as is-enjoined in 'Awista'; its breadth shall-be so made that each one of them may rest in it separate; and pronounce the words:—

(Av.) 'Paiti té meregha ashô zusta',—

"dedicated to you, Oh bird, 'ashô-zusta' (friend-of-piety)" —which words are in Vendidad.

There is the one who says 'before', and there is the other who says 'after' the burial.]

\*\*9. "Over, on to thee, Oh Asô-zust Bird! (that) I-announce these nails,—(that-*is*, I-dedicate these nails to thee),—to these nails, I-invite (thee),—(that-*is*, I invoke thee for these nails),—Oh thou Bird 'Asô-zust! may these nails be as weapons,—(to thee) such as, sword and cross-bow, and

icha ī 𐬨𐬀𐬎𐬎𐬀 (kharūs-par?) ū sig-icha ī-kōpīn awar (δ)-dēvān māzeniyān.

10. "Agar né awar-nivêdênd,—(ku, 'paiti tê meregha' né-gûyênd),—ôisân sarôb pas bawênd māzeniyān dēvān astar, kârt ū sanvar, tîr-icha ī kharūs-par(?) ū sig-icha ī-kōpīn (ī dēvān māzeniyān).

11. = Vend. XVI 18.

### HAST-DAHÔM PARGART BÛN

1. "Vas martôm (hend)," ê-sôn gûpt-(as) Aûhr-mazd, (ku): "âi asô Zaratûst"!—

[Aê: Martôm andar gêhân vas.

Hast ke aêtûn gûyêt, aé: "Ān ī chun īn vas".]—

"Pa-dâm hân ê barêt an-ayiwyâst (pa)-Dīn,—(ku-s yast nê-kartê êstêt).

also *as* falcon-feathered-arrows and also *as* stones for slings against the 'dêvs' of Mâzandrân.

\*\*10. "If they do not dedicate *them*,—(that-*is*, do not recite 'paiti tê meregha'),—then those nails become weapons for the 'dêvs' of Mâzandarân,—*such as* sword and cross-bow, also *as* the falcon feathered-arrows, and also *as* stones for slings of 'dêvs' of Mâzandarân.

\*\*11. = Vend. XVI 18.

### COMMENCEMENT OF THE EIGHTEENTH PARGART

1. "There (be) many men," thus spoke-(he) Ohrmazd, "Oh holy Zaratust!"—

[Note: In the world there are many men.

There is one who thus says: "Those who are like this are many."]—

who bear the 'pa-dâm' the other way without-being-versed (in)-religion,—(that-*is*, he has not performed the ritual.)—

[Hast ke aētūn gūyēt, aē: “Pa Dīn né minisni êstêt.”]—  
 “ez-frēwisn (bê kasān) āsravan(ih) gūyēt (ī kh<sup>v</sup>ēs),—(aē:  
 Gūyēt ku: “Marṭ vēh marṭ om”);—ma ōi-rā gūyé āsravan-  
 (ih)”, ê-sōn gūpt Aūhr-mazd, “āi asō Zaratūst”]—

[Padām ez har chis-ê sāyēt; tā pa dahān awāz āyēt,  
 dō angūst han āwāyēt; ez ān jāk pētā:

‘Baē-erezu frathañhem.’

Padām-é dō-tā pa giris bê-āyēt 𐬨𐬀𐬎𐬌 sāyēt ū 𐬨𐬀𐬎𐬌  
 (durest?) sāyēt,—

Hast ke aētūn gūyēt, aē: dāstār-ê pas gūpt bawēt.—

ku, har chi hast sāyēt; taskū ez ān jāk sāyēt ī kōsti-  
 cha sāyēt. Pa padām 𐬨𐬀𐬎𐬌 𐬀𐬎𐬌 taskū; darōn, bê aṭwa-dāt  
 rā, tā nē pāṭakhsā yastan, yazisn pāṭakhsā sākhtan.]—

2. “Khrawstar-kan hān ê barêt,—(mār-kan),—an-ayiw-  
 yāst (pa)-Dīn, ez-frēwisn (bê kasān) āsravan(ih) gūyēt, ma

[*There is one who thus says: “He is not devoted to religion.”*]—

*they-proclaim (to persons their) ‘āsravanih’ with deceit,—*  
 (Note: *They-say: “I-am a man, a good man”*);—*ascribe not*  
 ‘āsravanih’ *to-them,* thus spoke Ohrmazd, “Oh holy  
 Zaratust!”

[*It-is-proper to prepare the ‘padām’ out-of any thing;*  
*it is certainly necessary that it be two-fingers-long(wide)*  
*so-that it may-come upto(cover) the mouth, as manifest*  
*from the text: (Av.) ‘The breadth of-two-fingers.’]*

\*\* [A ‘pa dām’ comes to be (is made) with double binders  
 (𐬨𐬀𐬎𐬌), it ought to be with double fold, and properly made.  
*There is one who thus says, note: “Then he is spoken of*  
*as a possessor of padām.”*—

*That-is, whatever it is, will do; ‘sudreh’ is necessary as*  
*mentioned in the text, and ‘kōsti’-also is necessary.*

\*\* With pa dām on the nose, and regulation ‘sudreh,’ are  
 necessary for proper consecration ceremony for ‘daron’;  
 without *which* it is not proper to consecrate and to  
 prepare for ‘yazisn’.]

2. “who carry *the* ‘khrafstraghna,’—(*the* serpent-killer),—  
*the other way* without-being-versed (in)-Religion, *they-*

ōi-rā gūyē āsravan," ê-sôn gūpt Aûhr-mazd, (ku): "âi asô Zaratûst!"—

[Padâm ez har chis-ê sâyet; tâ pa dahân awâz âyet, dô angûst han âwâyet; ez ân jak pêtayinî:]

'Baê-erezu, âi ashâum Zarathustra'!

Mâr-kan ez har chis-ê sâyet; charmîn vêh; ez ân jak pêta:

'Vohû manaîha janaiti apem-chit̄ aîrô mainyus'.]—

3. "Aûrvar hân ê barêt,—(barsom),

[Hast ke 𐬀𐬀𐬀 gūyêt,]—

an-ayiwyâst (pa)-Din, ez-frêwisn (be kasân) āsravan(ih) gūyêt (î kh'ês),—(aê: gūyêt ku: "Marṭ vêh marṭ om");—ma ôi-rā gūyē āsravan," ê-sôn gūpt Aûhr-mazd, (ku): "âi asô Zaratûst!"

4. "Astar mâr-(kan), (ku, han) garzêt,—

proclaim (to persons *their*) 'āsravanih' with-deceit, ascribe not 'āsravanih' to-them," thus spoke Ohrmazd, "Oh holy Zaratust!"

\*\* [It-is-proper to prepare the 'pa dâm' out-of any thing; it is certainly necessary that it be two fingers wide, so that it may come-upto (cover) the mouth, as is manifest from the text:

(Av.)—Oh holy Zaratust! *the breadth of-two fingers.*

*It-is-proper to prepare the 'mârkan' (the serpent-killer) out-of any thing: but better from leather, as is manifest from the text:*

(Av.)—With *the help of 'vohû-man'* there is killing of Aîgro-mainyu in the end.]

3. "who hold the 'Urvarâ',—(barsom),—*the other way,*  
[There is one who says: 𐬀𐬀𐬀.]

without-being-versed (in)-religion, *they*-proclaim (to persons their) 'āsravanih' with-deceit,—(Note: *They*-say: "I am a man, a good man");—ascribe not 'āsravanih' to-them," thus spoke Ohrmazd, "Oh holy Zaratust!"

4. "who (vériily) 𐬀𐬀 the weapon, serpent-(killer),—

[Hast ke aêṭûn gûyêṭ, aê: Han vichârêṭ,]—  
 an-ayiwyaṣt (pa)-Din, ez frêwisn (bé kasān) âsravan(ih) gûyêṭ  
 (i kh<sup>v</sup>ês),—(aê: gûyêṭ ku: “Marṭ vêh marṭ om”);—ma ôi-râ  
 gûyê âsravan,” é-sôn gûpt Aûhr-mazd, (ku): “âi asô Zaratûst!”

5. “Ke satêṭ hama tarêst sup a-yastâr, a-srûṭâr,—(ku, Awistâ, 1 pa yazisn srâyisn mahamân, né-gûyêṭ),—a-smôrtâr, a-varziṭâr, a-sakhun, a-sâchayô, (vas ô dêvân kâma),—pa-gân, ez-frêwisn (bé kasān) âsravan(ih) gûyêṭ (i kh<sup>v</sup>ês),—(aê: gûyêṭ ku: “Marṭ vêh marṭ om”);—ma ôi-râ gûyê âsravan,” é-sôn gûpt Aûhr-mazd, (ku): “âi asô Zaratûst!”

6. “Ôi-râ gûyê âsravan(ih),” é-sôn gûpt Aûhr-mazd, (ku): “âi asô Zaratûst! ke hama tarêst sup khrat pôrsêṭ î-asô,—(ku, aêrpaṭastân kûnêṭ, ku, chis-î frârôn pôrsêṭ û âmûzêṭ),—(i) ez-tangîh-bôkhtâr,—(ân khrat),—frâkh<sup>v</sup>ih-dâṭâr pa-chayâ-viṭarg, hû-ahûih-dâṭâr,—(tag-dêlih pa-chayâ-viṭarg),—

[*There is one* who thus says: “*They* verily wield,]—  
 without-being versed (in)-religion, *they*-proclaim (to persons their) ‘âsravanîh’ with-deceit,—(Note: *They*-say: “*I am a man, a good man*”);—ascribe not ‘âsravanîh’ to-them,” thus spoke Ohrmazd. “Oh holy Zaratust!”

5. “Who lie the whole night through, without-performing-worship, without chanting-*the-gâthâs*,—(that-is, *they*-do-not recite *the Avesta* which are contained in *the ‘yazisn’ and the gâthâ-chants*),—without-memorization, without-work, without-learning, without-teaching,—they-proclaim (to persons their) ‘âsravanîh’ with-deceit,—(Note: *They*-say: “*I am a man, a good man*”);—ascribe not ‘âsravanîh’ to-them,” thus spoke Ohrmazd, “Oh holy Zaratust!”

6. “Do thou ascribe ‘âsravanîh’ to-him,” thus spoke Ohrmazd, “Oh holy Zaratust! who, the whole night through, will-enquire of *the* holy wisdom,—(that-is, will-do *the work-of*-religious-instruction, that-is, will-ask-of and learn righteous subjects),—(that wisdom which is) *the*-saviour from-privation, giving-wideness at-the-bridge-of-punishment, giving-*the-good*—

—ahvān-arzāni, —( jāk ),—asahih-arzāni, —( kār ū kerpa ),— pasōm-arzāni, — ( māzd pāt-dahisn ), — andar-( ān )-pasōm-ahvān.”

7. “Awāz ez-men, awēza ! pōrsih, (vam) ke dātār (hom), —(ku, dām men dāt),—awazūnī-tōm,—(ku, ez chis-ē vas chis men dānom),—ākās-tōm,—(ku, pā mara men vēs dānou),—pasukh<sup>v</sup>-gūptār-tōm pa-pōrsisn,—(ku, ez ān ke pōrsisn az-as kūnēt pasukh<sup>v</sup> men vēh dahom),—(chi), aētūn tō hast vēh, aētūn bawēy awazūnī, agar ez-men awāz-pōrsē.”

8. Pōrsit Zarātūst ez-Aūhr-mazd, (ku): “Aūhr-mazd, minūy i-awazūnī, dātār i-gēhān i-ast-aūmandān, asō ! (pa-as) ke hast sij i-nihān-rōbisn,—(ku-s mahamānīh pa ke, vas rōbāyih ez chi vēs)?”—

9. Az-as gūpt Aūhr-mazd, (ku): “Pa-(ōi)-vatar dīn namūtār, Spītamān Zarātūst !—(āsmōk-i frēptār),—ke si-

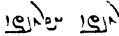
conscience,—(strength-of-heart at-*the* bridge-of-punishment), —worthy-of-*the*-existence, —( place ),—worthy-of-holiness, —(duty and good-deeds),—worthy-of-the-best,—(reward and recompense),—in (the) best existence.”

7. “Do *thou*, Oh holy ! ask of-me in-return, (*of-me*) who (*am*) *the* Creator,—(that-*is*, *the* creation I created),—*the*-most-beneficent,—(that-*is*, of-things I know many things),—*the*-most-knowing,—(that-*is*, I know a large number of *things*), —*and-the*-most-responsive to-questions,—( that-*is*, I give better replies to that which they ask of me),—(for), thus, *it*-will-be better *for* thee, thus will-thou-be *more*-beneficent, if thou wilt-ask of-me in-return.”


8. Zarātūst asked of-Ohrmazd: “*Oh* Ohrmazd, Spirit beneficent, holy Creator of-*the*-material-world ! (by) (owing-to)-whom is pestilence moving-in-concealment ?”—(that-*is*, by whom *is* its entertainment, through what is its progress *the* most?)—

9. Thereupon replied Ohrmazd: “(Owing-to-him) *who* expounds *the*-wicked religion, *Oh* Spītamān Zarātūst !—(*the*

zaramay ratîh ayiwyâhan né-ayiwiyâhanînêt,—(ku, si sâl sapi kôstî nê-dâret);

[Hast ke aêtûn gûyêt, aé: “Ke andar ân si Zaramay ratîh ayiwyâhan né-ayiwiyâhanînêt; ân sâl î satôm hast ; as ê pa dât ku sapi kôstî nê-âwâyet dâstan”.]—

nê gâsân srâyet, nê âw vêh yazêt.

10. “Ke-cha (ân-i)-men (aêtem) mart ô tangîh avi girapt (êstêt),—(ku-s nipista pațas kart(girapt) êstêt),—(as ô-frâkh<sup>v</sup>ih paiti aulâ-barêt,—(ku-s  (rahâ?) kûnêt),—nê vêh ez-ân kûnîsn varzêt chun ka-s pûst-pahanâ kamâr kart,—(ku-s sar bôrît êstêt, vas zivanda awâz kart hæ).—

11. “Chi, aévak âsmôk î-vața î-an-asô, (as) zânû-drânâ hast âfrîn, (nîfrîn), ðatîgar hûzvân-drânâ, sațîgar *nê-chis*, *chahârôm kh<sup>v</sup>at nîfrînêt*.

deceiving ‘âsmok’),—who does-not-put-on *the*-sacred-thread for three spring seasons,—(that-is, does-not-have *the* sacred shirt and thread for three years);

[There is one who thus says: “Who does-not-put-on *the*-sacred-thread during those three spring seasons *the* third year is ‘ars-ast parobaj aparobaj’; he holds this as lawful that *the* sacred shirt and thread it-is-not-requisite to-have,”]—

“who does-not-chant *the* ‘Gâthâs’ nor adore *the* good waters.

10. “And-whoso of-mine will-bring-(him)-out into-comfort,—(that-is, will-free him),—that man who (is) caught in-privation,—(that-is, he is-caught by-means of a written agreement),—will-do no better deed than-that as when his head is-cut (done) skin-wide,—(that-is, his head is cut, he is-made alive again).—

11. “For, *the*-blessing of a wicked unholy ‘âsmok’ is of-a-knee’s-length,—(is a curse), that of the second is of-the-length-of-the-tongue, that-of-the-third is nothing, that-of-the-fourth is a veritable curse.

12. "Ke aēvak āsmōk ī-vaṭa ī-an-asō, (as) hōm hūnīṭ dahēt,—(zōṭih),—(adīn, ān) ī-aūha-franāft-myazd,—

[Ī gūyēt, aē: pa myazd vēhān arzānīyān.]—

nē vēh ez-ān kūnīsn varzēt chun ka-(sān) ī-hazāra(kāna)-asp hēn,—(dūsman panj-saṭ marṭ-ī dō-asp ez aratēstārān pētā)—rawinīṭ-(hend) awar (ō ān) ī-Mazd-yastān vīs, zanēnd marṭōm, bē gō-(spend) pa-varṭakīh rawinēt."—

[Aē: ka-s zōtih dahēt, tanāpōhr, ū ka-s rōwā bē-kūnēnd, marg-arzān.]—

13. = § 7

14. Pōrsiṭ Zaratūst ez-Aūhr-mazd, (ku): "Aūhr-mazd, minūy ī-awazūni, dātār ī-gēhān ī-ast-aūmandān, asō! ke-(s) hast srōs asya tagī tan-framān,—(ku, tan pa framān-ī Yazdān dārēt),—skift-zēn,—('barōithrō taēzem'),—kh<sup>v</sup>aṭā,—

12. "Whoso would-give (him) *the* one wicked unholy 'āsmōk', *the* squeezed 'hōm',—('zoti'-ship),—(hence, *the*) 'myazd' held-aloft-with-obeisance,—

[*The author* says this: *the* faithful become deserving by *receiving the* 'myazd'.]—

will-do no better deed than-that when (the) army of a thousand-horses (were) led *by* (him),—(evidently, five hundred enemy's men from *amongst the* warriors, having two-horses (*each*),—against *the* street of-*the*-Mazdyasnāns: *they*-might-smite men, *they* might mislead the (beneficent) animals by-detracting them."—

[Note: When *one* will give him *the* position-of-*the*-zoti, he will-become a 'tanāpōhr' sinner, and when-he will-lead *the* ceremony, he will-be a sinner deserving-death.—

13. = §. 7

14. Zaratūst asked of-Ohrmazd: "Oh Ohrmazd, Spirit beneficent, holy Creator of-*the*-material-world! Who is the 'Srosavarz',—(that-is, who is *the* governor of-*the*-world),—of Sros, pertaining-to-holiness, valiant, whose-body-is-enjoinment,—(that-is, he holds *his* material-person in-



(“frashusaiti sraoshô ashyô”)—Srôsavarz,—(ku, râyinitâr-i gétâ ke ?)—

15. Az-as gûpt Aûhr-mazd, (ku): “Môrv i parô-dars nâm, Spitamân Zaratûst!—

[Aé: Parôdarsihâ(parôdarsi?) pês-dakhsayih; vas pês-dakhsayih ê ku fra-țôm bâra(bâla?) ku par skâwêt, pas vâng kûnêt.]—

ke martômân awar pa-dûs-gûbisnih kark nâm gûyênd,—

[Hast ke kharûs gûyênd; aé: ka nê-gûyênd, as véh tûbân-haé kartan.]—

Adn, ân môrv vâng barêt(1 boland?) awar pa-aûs t-awazâr,—(1 pa nêsm sap aulâ-âyet),—

16. (ku): “Aulâ-aústit, martôm-(it), setâyit asahih i pasôm, nikûhit dêvân;—(Aé: Ka-sân asahih setâyit, asân dêv nikûhit bawênd.)—

(ehi), ê (ke) ô-smâ dôbârit-(êstêt) Bûsyést i dêrang-gôw,—

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*consonance-with-the-enjoinment of God),—of-severe-arms,—*  
(“bearing the sharp edge”)—*and ruler,—*(“Sraosha pertaining-to-holiness advances”)—

15. Thereupon replied Ohrmazd: *The bird which is ‘Parô-dars’ by-name, Oh Spitamân Zaratust!—*

[Note: Foreseeing *is* forewarning; its forewarning is this: at first it flutters its wings, that-*is*, feathers, then it crows.]—

“which men call ‘kark’ by-name with-bad-utterance,—

[*There are some who name it ‘kharus’; if they will not so name him, it could act better.*]—

“that bird crows at *the* active dawn,—(which comes up at mid-night:—

16. ‘Wake-up, Oh (*ye-who-are*)-men! praise holiness which is *the* best, hate *the* ‘dêvs’;—(Note: When holiness is-praised by them, *the* ‘dêvs’ will-be hated by them.)—  
(for, *it is*) he, ‘Busyest’ *the*-long-handed, (who has)-assailed you,—

[Hast ke aētūn gūyēt, aé: “Ô smâ dôbâritš êstēt Būsyést ī dērōw-gô.”]

(ke) ān (har)-visp ahū ī ast-aūmand pa-akvin rochan frāz-gūprāyisnih,—(ka har kas-é ez būsýést bê-āwāyēt būtan),—(as) be-kh<sup>v</sup>awsinēt; (é gūyēt, aé:) ‘kh<sup>v</sup>aws(inītan) darégô(s), martôm-(it), (chi), nê (ān) smâ sazēt,’—(ku-tān kār dāṭastān bê-nê-mānēt).—

17. “(vatān) mā si pasômih awar-(kh<sup>v</sup>és) bawât: hū-mat pa-mīnīsn, hūkht pa-gūbīsn, hū-varst pa-kūnīsn;—

[Hast ke aētūn gūyēt, aé: “Dīn gūyēt, ku Būsýést é rā gūyēt ku tā-tān é pasômih awar kh<sup>v</sup>és bawât: hū-mat pa mīnīsn, hūkht pa gūbīsn, hū-varst pa-kūnīsn.]—

“(vatān) si vaṭ-tômih awar-(kh<sup>v</sup>és) bawât: dūs-mat pa-mīnīsn, dūs-aūkht pa-gūbīsn, dūs-aūvarst pa-kūnīsn.

18. “Adīn, (ān)-ī-men, fra-ṭôm srisvaṭa sap, Âtas ī-Aūhr-mazd mān mān-paṭ kh<sup>v</sup>āhēt ô-ayiyārīh:

[There is one who thus says: “Busyest of the false utterance has assailed you.]—

he (who) lulls-(it)-the entire material life to-sleep, together awakened *by-the-light*,—(when every person ought to-be away from ‘busyest’, it says—‘to-be-lulled-to-sleep long, *Oh ye who are*)-men! (for), it does-not behove you’,—(that-is, your work *and* arrangements must-not-remain undone).—

17. “May *the three best-things* be never above (yourself): good-thought in-meditation, good-word in-utterance, *and* good-deed in-action;”—

[*There is one* who thus says: “The Scripture states: ‘Busyest speaks for this that these best things may be above yourself: good-thought in-meditation, good-word in-utterance *and* good-deed in-action.]—

“May *the three worst-things* be above (yourself): bad-thought in-meditation, bad-word in-utterance *and* bad-deed in-action.”

• 18. “Then, *on the first one-third-part of the night, the Fire of Ohrmazd, (that-is) mine, calls the houselord of-the-house for-help:*

19. (ku): "Mân mân-paṭ! aûlâ-aûst, 'awar vastra ayiwyâyîṭ, fraž dast sôyîṭ, aésam kh<sup>v</sup>âh-(it), ô men barîṭ, paṭira men (awa)rôz pa-aésam î-yôsdâsar, fraž-sôstâ dast; (chi), bê mem âzi dēvân-dâṭ, (a-âw)(am-as ?) pês tachisnih ahû bê-darîṭan sahêṭ.

20. "Adiñ, (ān) î-men, daṭigar pa-srisvaṭa sap, âtas î Aûhr-mazd vâstryô-fsa kh<sup>v</sup>âhêṭ ô-ayiyârih (î ham-hakha-ê kâr-ê);

21. (ku): 'Fsa vâstar! aûlâ-aûst, awar vastra ayiwyâyîṭ, fraž dast sôyîṭ, aésam kh<sup>v</sup>âh-(it), ô men barîṭ, paṭira men awarôz pa-aésam î-yôsdâsar, fraž-sôstâ dast; (chi), bê men âzi dēvân-dâṭ,—(a-âw)(am-as ?),—pês tachisnih ahû bê-darîṭan sahêṭ.'

22. "Adin, (ān) î-men, saṭigar srisvaṭa sap, âtas î Aûhr-mazd Srôs asô kh<sup>v</sup>âhêṭ ô-ayiyârih, (ku): 'Âi Srôs asô î hû-rôst! Adin, men kaṭâr-ich-ê ahû î-ast-aûmand aésam

19. "*Oh House-lord of-the house! wake-up, do-you put-on clothes; wash your hands; do-you-seeK fuel and bring it to me, kindle me again with clean fuel (burn over me clean fuel), with washed hands; (for), 'Âzi', produced-by-the-'devs', is against me; (he), running before (me), seems to-tear-off my existence.*

20. "*Then, on the second-third-part of the night, the Fire of Ohrmazd, (that-is) mine, calls the husbandman for-help,—(who is an associate of the work):*

21. "*Oh husbandman! wake-up, do-you-put-on clothes, wash your hands; do-you-seeK fuel and bring it to-me, burn clean fuel over me with washed hands; (for), 'Âzi', produced-by-the-'devs', is against me; (he) running before (me), seems to-tear-off my existence.'*

22. "*Then, on the third one-third-part of-the-night, the Fire of Ohrmazd, (that-is) mine, calls 'Srôs' pertaining-to-Asa for-help: 'Oh handsome 'Sros' pertaining-to-Asa! Then, will any-whatsoever of-material-life bring in clean fuel for-*

andar barēt yōsdāsar frāz-sōsta dast? (chi), bē men āzi dēv (ān)-dāt (a-āw)(am-ās?) pēs tachisnīh ahū bē darisn sabēt!

23. “Adin, srōs-asya ē (ān 1 men) mōrv frāz-gūprāyēt 1 Parō-dars nām, Spitamān Zaratūst! ke martōman awar pa-dūs-gūbisnīh kark nām gūyēnd,—

[Hast ke kharūs gūyēnd; aē: ka nē-gūyēnd. as vēh tūbān-haē karṭan.]—

“(adin), ān mōrv vāng barēt awar pa-aūs i-awazār,—(1 pa nēm sap aūlā-āyēt),—

24, 25. = § § 16, 17.

26. Adin gūyēt dūst ō-(ōi)-dūst, ān (i) pa-bālisn satān, (ku): ‘aūlā tō aūst, (chi), 𐬨𐬀 men; yētār-(ē ke) pēs aūlā-aūstāt (as) bē-rōbisnīh ō-(ān)-i pasōm ahvān;—

[Aē: han pētāyēnd ku pa si srōsa-charanām ke/pa ō ān i pasōm ahvān sāyēt maṭan.]—

yētār-(ē ke) pēs ō-Ātas i-Aūhr-mazd aēsam awar barēt i-

me *with* washed hands? (for), ‘Āzi’, produced-*by-the* ‘devs’, *is* against me; (he), running before (me), seems to-tear-off my existence.’

23. “Then, *he* ‘Sros’, pertaining-to-Asa, wakes-up that bird (of mine) (which *is*) ‘Paro-dars’ *by*-name, *Oh* Spitamān Zaratust! which men call ‘kark’ *by*-name with-bad-utterance,—

[*There* are some who name it ‘kharus’; if *they* will not *so* name *him*, it could act better.]—

*then*, that bird crows at *the* active dawn,—(which comes up at midnight):—

24, 25 = § § 16, 17.

26. Then, speaks friend to-(his)-friend, those (that *are*) resting on the pillow: ‘Get-up, thou! I am-called-to-go; whoever got-up first, (he) shall-go to (the) best existence’;—

[*Note*: *They* verily declare that it is possible to-attain to the best existence with three ‘srosacharanāni’ good-deeds.]— ‘whoever shall first carry-over clean fuel, *with* washed

yōsdāsar frāz-sōsta dast, ōi Âtas āfrinēt, (ka) kh<sup>v</sup>snūt, a-bēst, sér:

27. (ku): “awar ō-tō hakhtāt (ān)-i-gō(spendān) rama,—(ku-t bawāt),—awar (ān)-i-virān pūr-rōbisnih,—(frazand vas),—awar tō kāma pa-mīnīsn, (at ō)-kāma pa-ahū hakhtāt,—(ku-t pa mīnīsn ān chis bawāt, at ahū dastōbar hāt) ;—āurvākht-ahū pa-gān zivēy (tā)-ān sap ka zivēy,—(pa rāmīsn zivēy).”—

Īn (ān)-i-Âtas āfrin,—(bālestān in kūnēt, ku, hamaa rōz),—ke ō-ōi (Âtas) aésam barēt khūsk ī pa-rōsanīh-nikīrīta, asahīh arzū-rā (āwāyast),—(kār ū kerpa rā),—i-yōsdāsar,—(ku, pāk),—

28. “Ke-cha (ān)-i-men mōrv (ī Parōdars), Spītamān Zaratūst! pa-gōméza, māta ū-nar, ō-marṭasō, pa-asahīh-vēh bē-dāt, mán ez-ān mīnēt (ku),—(am) bé-dahēt,—(ka-s mazd pātḍahīsn dahénd pa-é dārēt ku ka-in khāna é chun in dāt

hands, to-*the*-Fire of Ohrmazd, him will *the* Fire bless, (when) delighted, unaggrieved, sated:

27. “On, may (the) herd of-(beneficent)-animals follow thee,—(that-*is*, may-*it*-be thine),—On, (the)-full-succession of-men,—(immense progeny),—On, *may thy* wish in-thought follow thee, may *thy* wish follow (thee) with-conscience,—(that-*is*, may that thing be in thy mind, to-*which* thy conscience may-be *the* leader);—mayest-thou-live with-*the* life of-a-cheerful-conscience upto-the nights that thou-mayest-live,—(mayest-*thou*-live with delight).”—

This *is* (the) blessing of Fire,—(One shall certainly do this, that-*is*, all-the-days),—for him who brings to-it, (*the* Fire), dry fuel, examined-in-light, for-*the*-desire of holiness,—(requisite for duty and good deed),—and purified,—(that-*is*, clean).—

28. “And-whoso will-give (that) bird of-mine, (which *is* ‘Parodars’, *Oh* Spītamān Zaratūst! in-pair, female and-male, to-*the*-holy man for good piety, *he*-shall-think of-it: ‘*it is a* house (that)-*he*-gives (me),’—(when *they*-give him reward and retribution, *he* will-consider: as if a house like this had been

haē ê-cha stawr haē),—ê-saṭ-stūn, ê-hazār-fras, bêvar mas, bêvar khūrta.

29. "Ke-cha (ān)-i-men mōrv (ī) pa(rōdars) tan-masā gōst dāt, (awa 𐬀𐬎𐬌),—

[Hast ke zōra gūyēt.

Hast ke aētūn gūyēt, aē: "Gōst pa ān paṭmāna bê ō marṭ asō dahēt." ]—

nē ōi akar-icha, men ke Aūhr-mazd (ōm, as ān) daṭgar gūbīn awāz-pōrsitār bawom,—

[Aē: Aēva-bār har kas-ê pōrsēnd,]—

(chi), frāz franaptēt ō(ān)-i-pasōm ahvān."

30. Srōs asiya ez-drūj pōrsit, —(ez Aūta),

[Hast ke aētūn gūyēt, ku: ez Aesm. Hast ke ez Ganā-minūy.]—

bē ez-ayūjīn i-vazr,—(ku-s vazr bē-nihāt),

[Aē: Ha'n pētāyēnd ku kh<sup>v</sup>astūyih ī pa bēm nē pa kh<sup>v</sup>astūyih ē dārisn.]—

given me, this-*gift*-too may-be big),—*of*-a-hundred columns, a-thousand-beams, a-myriad big *and* a-myriad small *windows*.

29. "And-whoso shall-give meat as-much-as-*the*-body of (that) bird of-mine which is 'paro-dars,'—(with 𐬀𐬎𐬌),—

[*There is one* who says zōra.

*There is one* who thus says: "*He*-shall-give meat of that measure to the holy man." ]—

"him never will I who (am) Ohrmazd be asking-again (the) second question,—

[Note: They-ask every person once.]—

"(for), he will-progress on to-(the)-best-existence."

30. Srōs, pertaining-to-Asa asked of-*the*-'Drūj,'—(of Uta),

[*There is one* who thus says: "Of 'Aesm'."

*There is one* who says: "Of Gana-minuy." ]—

without-holding the-mace:—(that-*is*, he had laid-down the mace),—

[Note: *They* verily declare that steadfastness which is with fear shall-not-be considered as a case of steadfastness.]—

(ku): 'Drūj i-a-kh<sup>v</sup>ārīh,—(ku-t névakh-īcha han-īcha az-as nést),—a-varzīār!—(ku, chis frārōn né-varzēy),—tō, aētūn, (har)-visp ahū i-ast-aūmand pa-an-awar-rōbisnīh hūnusknēy, —(aē: ka-t né-kāyēnd apūstan bawēy).'

31. Vas (ō)-ōi pasukh<sup>v</sup> davīṭ ke dēv drūj, (ku): 'Srōs asiya ī hū-rōst! nē men, (har)-visp ahū i-ast-aūmand pa-an-awar-robisnīh hūnuskinēm; hend pa men-īcha chahār gōsn;

32. 'ōisān men aētūn apūsinēnd chun (ān ī) hān gōsn (ka) pa-sōsar andar-māṭakān (ō)-ham-apūsinēt,—(ku, apūstan bawom).'

33. = §. 30, upto...né-varzēy...kaṭār ī-tō ez-ōisān gōsnān fra-ṭōm?'

34. Vas ō-ōi pasukh<sup>v</sup> davīṭ ke dēv drūj, (ku): 'Srōs asiya hū-rōst! ān-ī pa men ez-ōisān-gōsnān fra-ṭōm, ka marṭ kūtāk-

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'Oh 'Druj'! without-happiness,—(that-is, thou hast no happiness at-all therefrom),—without-activity,—(that-is, thou dost not do *any* righteous thing),—do thou, then cause *the* entire material-life to be-full-of-vile-progeny without-being-approached-by-a-male?'—(Note: *thou* conceivest *even-if they* do not know \* thee.)—

31. *Then* she, who *is the* 'dēvi druj,' spoke (to) him *in-reply*: 'Oh handsome Sros, pertaining-to-Asa! I do not cause *the* entire material-life to-be-full-of-vile-progeny without-being-approached-by-a-male; *there-are* for-me-too four males;

32. 'they do so impregnate me as *do* (the) other males (when) *they-cause-conception* with-*their-seed* in the females', —(that-is, I become pregnant).—

33. Sros, pertaining-to-Asa asked of-the-'Druj,'—(of Uta), .....§. 30 upto (...*any* righteous thing),—who is the first of those males of thine?'

34. *Then*, she who *is the* 'dēvi-Druj,' spoke (to) him *in reply*: 'Oh handsome Sros, pertaining-to-Asa! He is the first of-those-males for me; *the* man who does-not-give for-

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\*. BIA translates it thus, though 'Kālan' = to schabit.

īcha ān kūt kh<sup>v</sup>āsta (ka) zadīt,—(ku, hast),—o-marṭ-asō pa-asahlh-véh nē-dahēt;

35. 'Ān men aētūn apūsīnēt chun (ān ī) hān gōsn (ka) pa-sōsar andar-māṭakān (ō)-ham-apūsīnēt,—(chun ka apūstan bawom).'

36. Srōs asīya ez-drūj pōrstī, bé ez-ayūjīsn ī-vazr (ku): 'Drūj ī-a-kh<sup>v</sup>ārih, a-varzītār! chi, (ōi) pa-ān hast aūlā-varzīsnh?'

37. Vas ō-ōi pasukh<sup>v</sup> davīṭ ke dēv drūj, (ku):—  
'Srōs asīya ī hū-rōst! ān (ī-ōi) pa-ān hast aūlā-varzīsnh, ka marṭ kūtāk-īcha ān kūt kh<sup>v</sup>āsta, (ka) nē-zadīt, ō-marṭ-asō pa-asahlh-véh dahēt.

38. 'Ān men aētūn a-pūsīh bé-zanēt chun gōrg chahār-zang (ka) ez-bōrtār pūs pa-bē-darīsn-darēt.—

[Īn ez Awistā pētā. Ān bawēt ka ōi ez pardakht yīm pa véh-zadīsnh andar āwayēt. Ka yīm kh<sup>v</sup>āsta pa (véh-

good-holiness to *the* holy man even-the-smallest of the small possession (when) asked,—(that-is, he has);—

35. 'he so impregnates me as *do* (the) other males (when) they-cause-conception with-*their*-seed in *the* females,—(as if I become pregnant)'.—

36. Sros, pertaining-to-holiness (Asa) asked of-*the*-'Druj', without holding *the*-mace: 'Oh 'Druj' without happiness, without-activity! What is his undoing for-this?

37. *Then*, she, who *is the* 'dēvi-Druj', spoke (to) him in reply: "Oh handsome Sros, pertaining-to-Asa! That is his undoing for that when *a* man may-give (when) unasked even-the-smallest of the small possession to *the* holy man for-good-holiness.

38. "He will so destroy my pregnancy as *does* a four-footed wolf (when) *it* tears-by-tearing-off *the*-child from a-bearing-mother."—

[This is evident from the Avestā. That is *the case* when *it-is-necessary* for him to give from his savings on request from *the good men*. When he gives this posse-



zadīsnih) bê ô yim mart̄ dat̄ drūj bê-skanēt; ka-cha an kh<sup>v</sup>asta bê ô an mart̄ dahēt drūj bê-skast; ka yim kh<sup>v</sup>asta bê ô an-icha mart̄ dat̄, ma-'gar-icha gerā bawāt Hast ke aētūn gūyēt, aé: Pas bê-skast.]—

39. Srōs asīya ez-drūj pōrstī bê ez-ayūjisn i-vazr, (ku): "Drūj i-a-kh<sup>v</sup>ārīh, a-varzītār! kaṭār tō ez-ōisān-gōsnān dat̄gar?"

40. Vas ô-ōi pasukh<sup>v</sup> davīt̄ ke dēvān drūj, (ku): "Srōs asīya i-hū-rōst! an i pa-men ez-ōisān-gōsnān dat̄gar, ka mart̄, (pa vinās-kārīh), pes frabd frabd-drānā frāz-mēzēt;

41, 42 = §§. 35, 36

43. Vas ô-ōi pasukh<sup>v</sup> davīt̄ ke dēv drūj, (ku): "Srōs asīya i-hū-rōst! (ān-i)-ōi pa-ān hast aulā-varzīsnih, ka mart̄ pas ez-aulā-aūstīsnih, se gām,—

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ssion unto this man on *request from the good*, he will break *the 'Druj'*; and-if *he-will-give* that possession unto that man, the '*Druj*' is-broken; when this possession is given even unto that man, perhaps *the druj* may-be even severe.

*There* is *one* who thus says: "Then, *the druj* is-broken.]—

39. Sros, pertaining-to-'Asa', asked of-the-'Druj', without-the-mace: "Oh '*Druj*', without-happiness, without-activity! Who is *the* second of-those-*males* of-thine?"

40. *Then*, she, who is *the* 'devi-Druj', spoke (to) him in reply: "Oh handsome 'Sros' pertaining-to-'Asa'! He is *the* second of-those-*males* for-me: *the* man who makes-water,—(with sinfulness),—in-front-of *the* forepart-of-the-foot, forepart-of-the-foot-in-length;

41, 42 = §§ 35, 36

43. *Then*, she who is *the* 'devi-Druj', spoke (to) him in reply: "Oh handsome 'Sros', pertaining-to-'Asa'! That is his undoing for that: if the man, after-getting up, three steps away,—

[Hast ke bé ez se gām gūyēt.]—

“se ‘asahlh’ awar-setāyisn, dō ‘hu-matanām’, se ‘hu-khsatrōtemāi’, chahār pas ‘ahuna-var’ frāz-srāyēt, ‘yēnhē hātām’ frāz-yazēt.—

44. “Ān men aētūn a-pūsīh bē-zanēt chun gōrg chahār-zang (ka) ez-bōrtār pūs pa-bé-darīsn-darēt.”—(§. 38).

[Īn ez Awistā péṭā. Ān bawēt ka marṭ, pa vinās-kārīh, pēs frabd, frabd-drānā bē-mézēt; vas tanāpōhr-ē ō būn; vas pa Awistā vichārēt. Ka aulā-aūstān mézēt, vas tanāpōhr-ē ō būn; vas pa Awistā nē-vichārēt. Ez pēs bawēt, pas kōsta nē-bawēt; pa ān bawēt ī ez tan bē-āyēt: ‘chvaṭ yaṭ hē kasistahē erezvō fratemem tbishis.’

Ān dōla hamār yīm 𐬨𐬀𐬎𐬌 han kūnīsn.

Varāz-gōsnasp gūpt, aé: “Paharéz vastra rā dūr pātākhsā mézītan.”

[*There is one* who says: “Farther than three steps.”]—“shall-invoke three ‘ashem,’ two ‘humatanām,’ three ‘hukshathrōtemāi’, shall then chant four ‘ahunavar’, and worship ‘yēnhē hātām’;

44. “he will so destroy my pregnancy as *does* a four-footed wolf (when) *it* tears-by-tearing-off the child from a bearing-mother.”

[This *is* evident from *the* Avestā. That is *the case* when a man makes water in-front-of the forepart of the foot, forepart-of-the-foot-in-length, with sinfulness; a ‘tanāpōhr’-sin begins with him; he can-expiate *with the* (by-means-of) the Avestā. If *he* shall-make-water standing, a ‘tanāpōhr’-sin begins with him; he cannot expiate by-means-of *the* Avestā. *The sin* occurs if one makes water in the front, it does not, if it be done in the rear; *the sin* occurs by that *which* comes out-of *the* body: (Av.) ‘As-much as the top joint of his smallest finger.’

That *is the extent of the distance* yīm dūra pa dūra han kūnīsn.

Varāz-gōsnasp said: “One can make water afar, for care of the clothes.”



46. Vas ô ôi pašukh<sup>v</sup> davit̄ ke dév drûj, (ku): "Srôs aslya hû-rôst! Ān ī pa-men ez-ôlsân-gôsnân saṭigar, ka mart̄ kh<sup>v</sup>apta (as) sôsar frâz-râna bawêt, —(ku-s sôsar bê-âyet);

47, 48 = § § 35, 36

49. Vas ô-ôi pasukh<sup>v</sup> davit̄ ke dév drûj, (ku): "Srôs aslya hû-rôst! ān ī-ôi pa-ān hast aûlâ-varzish, ka mart̄ pas-ez kh<sup>v</sup>éb frâz-bawish se 'asahh' awar-setâyêt, —(ku, se 'asem-vohû' bê-gûyêt), —dô 'humatanām', se 'hu-satrôtemâi' chahâr ahunavar, ('yatây-ahû-veryô'), frâz-srâyet, 'yênhê hâtām' frâz-yazêt;

50. "Ān men aêtûn a-pûsh bê-zanêt chun gôrg chahâr-zang (ka) ez-bôrtâr pûs pa-bê-darish darêt." (§ 38).

51. "Adin (ê) gûyêt ô-Spend-armat, (ku): 'Spend-armat! in, ô-tô, mart̄ bê-awasparom; in, ô-men, mart̄ awâz-awasparih, awar pa-(ān)-awazâr fras-kartârih, —(pa tan-ī pastn), —ākâs-gāsân, ākâs-yazish, —

46. *Then, she, who is the 'dēvi-Druj', spoke to him in reply: "Oh handsome Sros, pertaining-to-'Asa'! He is the third of-those-males: the man who, when asleep, emits (his) seed',—(that-is, his seed comes out);—*

47, 48 = § § 35, 36

49. *Then, she, who is the 'dēvi-Druj', spoke to-him in-reply: "Oh handsome Sros, pertaining-to-'Asa'! That is his) undoing for-that: if the man, after waking from-sleep, shall-invoke three 'Ashem',—(that-is, shall recite three 'Ashem-vohû'),—two 'Humatanām', three 'hu-khshathrô temâi', shall then chant four 'Ahuna-var',—('Yathâ ahû vairyô'),—and worship 'yênhê hâtām';*

50. "he will so destroy my pregnancy as does a four-footed wolf, (when) it tears-by-tearing-off the child from a bearing-mother." (§ 38)

51. "Then, he-shall-say (this) to-Spend-armat: 'Oh Spend-armat! this man, to-thee, do-I-entrust; thou-shalt-re-entrust this man to-me, at the 'awazâr' renovation,—(at the final material-life),—knowing-the-'Gâthâs', knowing-the-'Yasna',—

·ϙϙϙϙϙϙ ϙϙϙϙϙϙ ϙϙϙϙϙϙ ϙϙϙϙϙϙ ϙϙϙϙϙϙ ϙϙϙϙϙϙ ϙϙϙϙϙϙ  
 \*(ez men, awlza, pōrsih, aé: 'frasn awadôm bawêt; vas pa in dâst, ku: ma-'gar chis-ê bê-mânât.')

52. Pahlavi version does not exist.

53. Srôs asiya ez-drûj pōrsît, bê ez-ayûjîsn vazr, (ku): "Drûj a-kh<sup>v</sup>ârih a-varzîtâr! kațâr tô ez-ôisân gôsnân chahârôm?"

54. Vas ô-ôi pasukh<sup>v</sup> davîț ke dêv drûj, (ku): "Srôs asiya i hû-rôst! ân i-pa-men ez ôisân gôsnân chahârôm, ka mart jahê, pas ez pânj-dah sâl, frâz-patêt an-ayîwyâst ayûp ϙϙϙϙϙϙ ;

55. "Pas ez chahârôm gâm-barîsnh, têz pas, êmâ ke dêv (hôm), (as) pa-akvin, êmâ bê-vinâstîm pa-hûzvân ϙϙϙϙϙϙ ;.....

[Aé: tâ gâm i chahârôm vês nêst ku se srôsa-charanâm; vas pa gâm i chahârôm tanâpôhr-ê andar ô bûn bawêt.

Hast ke aêtûn gûyêt, aé: andar-as han-bajîsn.

(Av.) *knowing* about the Revelation-of-the word, skilled in Mâthra, with skill *and with knowledge of keeping the body-under-the-control-of-Mâthra* ;—

\*(Oh holy! ask from me, that: 'It may-be the final question; he should so ponder, that-lest anything is-left-out'.)—

52. Pahlavi version missing.

53. Sros, pertaining-to-'Asa', asked of the-'Druj', without-being-fitted-with the-mace: 'Oh 'Druj', without-happiness, without-activity! Who is the fourth of-those-males of-thine?'

54. Then, she, who is the 'dêvi-Druj', spoke to him in reply: "Oh handsome Sros, pertaining-to-'Asa'! He ist he-fourth of-those-males for-me: the wicked man who after attaining the fifteenth year, goes-forward without-being-girt-with-the-sacred-thread or 'anabdâtô'.

55. "After taking the fourth step, soon thereafter, we who (are) the 'dêvs', we corrupt (him) at-once, his tongue and marrow (ϙϙϙϙϙϙ).....

\*\* [Note: upto the fourth step, it is not more than three 'srosa-charanâm' sin; on the fourth step, he originates a 'tanâpôhr' sin.

There is one who thus says, note: "He surely shall-be-a-partner in it".

\* Cf. § 18 to which these two lines really belong.

• Pa é rōbīsn, ka awīr vas bē-rawēt, ê-cha vēs nēst ku tanāpōhr-é hama, ka awāz éstēt ez būnh.]

56. = §§. 36, 42, 48

57. Vas ô-ôi pasukh<sup>v</sup> davīṭ ke dev drūj, (ku): "Srōs asya hū-rōst! né-cha ôi pa-ān hast aūla-varzīsnh.

58. "Ka martṭ jahé, pas ez pānj-dah sāl, frāz-patēt an-aytwyāst ayūp 𐬀𐬀𐬀𐬀𐬀𐬀;

• 59. "Pas ez chahārōm gām barīsnh, téz pas ênā ke dev (hēm), (as) pa-akvīn, êmā bē-vīnāsīm pa-hūzvān 𐬀𐬀𐬀𐬀𐬀𐬀;.....

60. = §. 7.

61. Pōrsitṭ Zaratūst ez-Aūhr-mazd, (ku): "Aūhr-mazd, minūy (l) awazūnī, Dātār i-gēhān i-ast-aūmandān, asō! ke tō ke Aūhr-mazd (haē), (at) pa-(ān-i)-mahest-kēn kēnīnēt? ke pa-(ān-i)-mahest-bēs bēsēt?"—(Aé: Īn hama ān se(sē?) bār).—

With this progress, when *he* shall-proceed very far, then also *it* is not more than a 'tanāpor' sin in all even if he retracts from *the* commencement.]

56. = §. 36

57. Then, she, who *is the* 'dévi-Druj', spoke (to)-him *in*-reply: "*Oh* handsome Sros, pertaining-to-'Asa'! *There* is no undoing whatsoever of his, for that:

58. "*for the* wicked man who after *attaining the* fifteenth year, goes-forward without-being-girt-with-the-sacred-thread or 'anabdatō'.

59. "After taking the fourth step, soon thereafter, we who (are) the-devs', we corrupt (him) at-once, his tongue and marrow (𐬀𐬀𐬀𐬀𐬀).....

60. = §. 7

61. Zaratūst asked of-Ohrmazd: "*Oh* Ohrmazd, Spirit beneficent, holy Creator of-*the*-material-world! Who avenges Thee who (Art) Ohrmazd, (Thee) with-(the)-greatest-revenge? Who pains *thee* with-(the)-greatest pain?"—(All this, those three (thirty?) times).—

62. Az-as gūpt Aūhr-inazd, (ku): “Jahe, āsō Zaratūst! ke sōsar (ō)-ham-gōmikhtēt dahmān a-dahmān-icha, dēv-yasnān a-dēv-yasnān-icha, tanāpōhrīkān a-tanāpōhrīkān-icha.—

[Vas kār nēst; chi, ka-s kātan se bār bē-dāt, marg-arzān.

Gōgōsnasp gūpt, aē: “Īn rōspi ē ī pa vimand 𐬰𐬀𐬎𐬎𐬀”

63. “Sṛisvaṭa āwān ī-garān-tachisnān (as) takikih pāfirānīnēt pa-awar-nikirisnīh, Zaratūst! sṛisvaṭa aūrvar ī-ārōyisn-aūmand ī-nēvak ī-zargōnīn (as) vakhsisn pāfirānīnēt pa-awar-nikirisnīh, Zaratūst!

64. “Sṛisvaṭa Spēnd-armat (as) 𐬰𐬀𐬎𐬎𐬀 bē-apōrēt pa-awar-rōbisnīh, Zaratūst! sṛisvaṭa marṭ ī-asō ī-frah-hūmat ī-frah-hūkht ī-frah-hūvarst (as) amāvandīh (ū sakūh), pērōzgarīh, (kh<sup>v</sup>itīh), ū asahīh-cha bē-apōrēt pa awā pēmīsn, Zaratūst!

65. “Ōisān-icha-rā ō-tō gūyom, Spītamān Zaratūst! (ku) zanīsn-tar (hend) chun azī sīwā,—

62. Thereupon replied Ohrmazd: “*The ‘Jahe’ Oh holy Zaratuhst! who mixes the seed of-the-good and the-non-good, of the ‘dēv-yasnas’ and the non-‘dēv-yasnas’, of-the-‘tanāpohrs’ and the-non-‘tanāpohrs’.*—

[It is-of-no avail; for, when she *has*-submitted her person thrice for-intercourse, she is a sinner deserving-death.

Gogosnasp said: “This is an adulteress who is ‘defiled’ in one direction.”]—

63. “She dries (destroys) one-third of the force of-the-waters flowing-from-the-mountains by-her-gance, Oh Zaratuhst! She destroys one-third of-the increase of the growing, fair, green-coloured trees by-her-gance, Oh Zaratuhst!

64. “She robs one-third of the 𐬰𐬀𐬎𐬎𐬀 of-Spēndarmat by-walking-over, Oh Zaratuhst! She robs one-third of the strength (and majesty), victory,—(prosperity),—and-holiness of-the-holy-man, of-the-utmost-good-thought, of-the-utmost-good-word, of-the-utmost-good-deed, along with her fall, Oh Zaratuhst!

65. “And-of-them I-tell thee, Oh Spītamān Zaratuhst! (they-are) very-worthy-of-being-killed like the swift-gliding dragons,—

[Hast ke mār ī siwā gūyēt],—

chun gōrg *عز (ع) - ل?*), chun gōrg viskar-dahisnīh (ka) ō gēhānān frāz-patēt, —(ō-gōspend),—chun vazag ī-ē-hazār hūnusk ō-āw awar frāz-patēt, —(ku, pa ē bār andar ō āw helēt).

[Hast ke nar ū māta gūyēt.]

66. = §§. 7, 60

67. Pōrsēt Zaratūst ez-Aūhr-mazd, (ku): “Aūhr-mazd, mīnūy (i) awazūni, Dāṭār ī-gēhān ī-ast-aūmandān, asō! ke nārīk chīhr-aūmand, dakhsa-aūmand, khūn-aūmand, vēnāyihā, —(ku, vēnēt ku dastān),—ākāsīhā, —(ku, dānēt ku vinās),—tōjīsn-aūmand-ihā, —(ku, gūyēt ē ku tōjīsn bē-kūnom),—pa- (ān)-vēnāyih, ākāsīh, tōjīsn-aūmandīh, sōsar awar frāz-helēt,

68. “katār ōi hast tōjīsn (pa kh<sup>v</sup>āsta), katār ōi hast pōhl (pa astar ū srōsacharanām), chun ān ī pa-kūnīsn varzīsn tōjīsn rōbīnēt, —(ku, chun bē-vichārēt)?” —(cf §. 75).

[*There is one who says: “The swift-gliding snakes”.]— or like the horned wolves or like the she-wolf, the-product-of-the wilderness (when) she-assails the-cattle-fold, —(the animals), —or like the she-frog of-a-thousand-brood which hastens on to the water, —(that-is, she, hatches (lays) at once within the water).*

[*There is one who says: “A pair of male and female”.]—*

66. = §§. 7, 60.

67. Zaratuhst asked of-Ohrmazd: “Oh Ohrmazd, Spirit beneficent, holy Creator of-the-material-world! Whoso shall-emit the-seed observantly, —(that-is, he sees that there-is menstruation), —knowingly, —(that-is, he-understands that it is sin), —with-wish-to-undergo-the-penalty, —(that-is, he says this: ‘I-will-perform the atonement’), —into the woman who is full-of-signs, full-of-appearance, full-of-blood, and who is with-(the)-observation, knowledge and wish-to-undergo-the-penalty.

68. “What is its penalty, (in money)? what is its punishment (by-means-of the horse-whip and the ‘srosacharana’)? how shall-he-undergo the-atonement for the perpetration of the deed, —(that-is, how shall-he-expiate the sin)?” —



69. Az-as gūpt Aûhr-mazd; (ku): “Ke nâirik chihr-aûmand ī dākhsa-aûmand, khûn-aumand, vénâyihâ,—(ku, vênêt ku dastân),—âkâsihâ,—(ku, dânêt ku vinâs),—tôjîsn-aûman-dihâ,—(ku, gûyêt ê ku tôjîsn bê-kûnom),—pa-(ân)-vênâyih, âkâsih, tôjîsn-aûmandih, sôsar awar frâz-helêt,

70. “(ê)-hazâr anûmayé frâz-(ê)-kôsét; (har)-visp-acha ôisân pahaân (ân)-ا (سز) زوهر,—(awâ ‘yat antare veredhika asmana rja’),—ô-âtas pa-asahih-vêh frâz-ê-barêt; bâzâ ô-âw-i)-vêh frâz-ê-barêt;

71. “(ê)-hazâr pôsta aêsam ī-sakht ī-khûsk ī-nikiriṭa ô-âtas pa-asahih-vêh frâz-ê-barêt; (ê)-hazâr pôsta aêsam ī-narm (bôd) râsn ayûp hû-gôn ayûp hû-kartṭ ayûp hadanepad ayûp kaṭâr-(ich)-é (ân)-ī-hû-bôd-tôm ez-aûrvarân ô-âtas pa-asahih-vêh frâz-(ê)-barêt; (cf. XIV 2, 3)

72. “(ê)-hazâr pa-frâz-(vi)starîsnih barsôm frâz-(ê)-(vi)-starêt; (ê)-hazâr zôhr ī-hôm-aûmand gôst-aûmand ī-yôsdâsar,

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69. Thereupon replied Ohrmazd: “Whoso shall-emit *the*-seed observantly,—(that-is, *he*-sees that *there-is* menstruation),—knowingly,—(that-is, *he*-understands that *it is* sin),—with-wish-to-undergo *the*-penalty,—(that-is, he-says this: ‘I-will-perform *the* atonement),—into the woman *who is* full-of-signs, full-of-appearance, full-of-blood and *who is* with-(the)-observation, knowledge and *wish*-to-undergo-the-penalty.

70. “he-shall-slay (a) thousand small-animals; and *he*-shall-carry (the) ‘zaothra’ of *the*-boar out-of all-these animals, —(with ‘that which *is* between *the* kidneys and *the* spleen’), —with-good-piety to-*the*-fire; *he*-shall-carry *the*-arms to-*the*-good-waters;

71. “*he*-shall-carry to-*the*-fire, with-good-piety, (a) thousand barks of hard, dry fuel, *well*-examined; *he*-shall-carry to-*the*-fire, with-good-piety, (a)-thousand barks of-soft (fragrant) fuel, of rasn or hugon or hukart or pomegranate or any-whatsoever of *the*-most-fragrant of-trees; (cf. XIV 2, 3)

72. “*he*-shall-strew (a) thousand ‘barsoms’ by-strewing; *he*-shall-carry to-*the*-good-waters, with-good-piety, a-thou-

—(ku, pāk),—nikirīṭa,—(ku, pa sardār dāst ēstēt),—dahmān-yōsdāsriṇīṭa,—(ku, ḍahmān-karṭa),—dahmān-nikirīṭa,—(ku, dahmān pa sardār dāst),—(ke-s) ham-gōmīh ōisān aūrvar ke gūpt hadanepad ō-āw-vēh pa-asahih-vēh frāz-(ē)-barēt; (cf. XIV 4).

73. “(ē)-hazār azi aūlā-gazisn bē-(ē)-zanēt, dō hazār ōisān-hān,—(mārbāna);—(ē)-hazār vazag ī-zamī bē-(ē)-zanēt (ū) dō hazār (ān)-ī-āwī; (ē)-hazār mōr ī-dāna-ka-s bē-(ē)-zanēt, dō hazār ōisān-hān,—(gārī);—(cf. XIV 5).

74. “sī pa-frāz-awakanisnīh frāz-(ē)-awakanēt tarēst āw ī-nāvāṭāk,—(katas ī āwān-dān pa dān);—(ē)-hazār pa-awar-zanisnīh awar-zanisn asp-astar, dō hazār srōsa-charanām. (cf. XIV 16).

75. “Ān ī-ōi hast tōjisn,—(pa kh<sup>v</sup>āsta),—ān ī-ōi hast pōhl,—(pa astar srōsacharanām);—aētūn pa-ān kūnisn varzisn tōjisn-(ē) rōbinēt,—(ku, bē-ē-vichāret). (cf. XIV 18).

sand pure,—(that-is, clean),—examined,—(that-is, is kept under supervision),—‘zaothrās’, containing-*the*-‘hom’, containing-*the*-meat, purified-*by-the*-good,—(that-is, prepared-*by-the*-good),—examined-*by-the*-good,—(that-is, kept under supervision of *the* good),—(those which) are mixed-with *the* tree which *is*-called the pomegranate; (cf. XIV 4)

73. “*He*-shall-kill (a) thousand biting dragons *and even* the other two thousand,—(mārbāna);—*he*-shall-kill (a) thousand frogs of-*the*-earth (and) two thousand of-(*the*)-water; *he*-shall kill (a) thousand corn-carrying ants *and even* the other two thousand,—(gārī);—(cf. XIV 5)

74. “*He*-shall prop-up thirty *pillars* by-propping-up across *the*-navigable-water,—(water-bearing canals ~~we~~ *we*);—“*he*-shall-destroy (a) thousand with-destruction *with-the*-horse-whip, two thousand *with-the*-‘srosacharan’:

75. . “that is its penalty,—(in money),—that is its punishment (by-means-of *the* horse-whip and *the* ‘srosacharanām’):—*he*-shall thus undergo *the* atonement for *the* perpetration of-*the*-deed,—(that-is, *he* shall-expiate *the* sin).—(cf. XIV 18)

76. "Agar rōbinēt, ō ān-(pasōm)-ahvān han-bārēt ī asō-ān,—(ku-s hanbār ō ān jāk kart̄ bawēt);—  
 agar né-rōbinēt, ō-ān-ahvān han-bārēt ī dravandān,—(ku-s hanbār ō ān jāk kart̄ bawēt),—tom-arzāniyān,—(ku-sān arzānikih ān jāk),—tom-tōmiyān,—(ku, ān drūj-é ke martōm dravand kúnēt as tōkhma ez ān jāk),—i-tom,—(ku, jāk t̄arik),—(cf. XIV 18).

### NŌZDAHŌM PARGART BŪN.

1. Ez-awākhtar-nēma,—(ez nēma jāk),—ez awākhtar nēma,—(ez nēma ī dēvān),—frāz-dōbārīt Ganā-minūy pōr-marg dēvān-dēv; vas aētūn davīt, ōi ke dūs-dānā (frēptār) ganā-minūy pōr-marg, (ku): "Drūj! awar-dōbārīt (vas), maranchīnīt asō Zaratūst."

76. "If *he*-shall-undergo *the atonement*, *he*-will-make-provision for-the-(best)-existence *that is of-the-holy-beings*,—(that-is, *he* shall-have made *the* provision for that place);—if *he*-shall-not-undergo, *he*-will-make-provision for-the-existence *that is of-the-wicked-beings*,—(that-is, *he*-shall-have prepared *the* provision for that place),—*of-those-deserving-darkness*,—(that-is, that place *is* their desert),—*of-those-of-the-race-of-darkness*,—(that-is, *the* seed of the 'Druj' who makes man wicked *is* from that place),—(which) *is* dark,—(that-is, dark place).—(cf. XIV 18).

### COMMENCEMENT OF THE NINETEENTH PARGARD.

1. From-*the-Northern-region*,—(from *the* place of *the* region),—from-*the-Northern-regions*,—(from the regions of the 'devs'),—rushed forth 'ganā-minuy', full-of-death, the-'dev'-of-'devs'; thus did (he) exclaim, hē who *is* of-evil-knowledge, (deceiver), 'ganā-minuy' full of death: "O! 'druj'! do-you-rush-on (him), do-you-kill *the* holy Zaratust."

• Drūj ō-ōi awar dōbārīṭ-(hend), bût dev sēj nihân-rōbīsn frēptār.

2. Zaratūst ahunavar frāz-srūt,—(ān dō ‘yathâ-hû-véryō’ ke ‘hu-shiti’ ō pēs êstēt);—(vas) āw vêh frāz-yazīṭ (ke) vêh Dāiti; (vas) Dīn-ī-Mazd-yastān franāpt,—(ku-s ‘fravarānē’ kart),—

Drūj ez-ōi starta awāz-dōbārīṭ-(hend), bût dev sēj nihân-rōbīsn frēptār.

3. Drūj ō-ōi pasukh<sup>v</sup> davīṭ, (ku): “Tarvīnītār (haê) ganâ-minūy !—

[Aê: tō haê ku chis bê-nê-nikīrīṭ, ān ya-t kh<sup>v</sup>at nē tūbān karṭan emâ framāyê].—

nê mân (ān) ī-ōi aūs awar-vēnīṭ (ke) Spitamān Zaratūst, ez-pōr-kh<sup>v</sup>arēhīh,—(ez vas kh<sup>v</sup>ēs-kārīh),—(ī) asō Zaratūst.”—

[Aê: Han pētāyīnīṭ ku: ke andar kh<sup>v</sup>ēs-kārīh êstēt, as pētīyāra kem awar-dōbārēt rasēt].—

The druj̄s rushed-on to-him: the ‘Bût dev’, pestilence moving-concealed, *the* deceiver.

2. Zaratuhst chanted-forth *the* ‘ahunavar’,—(the two ‘yathâ ahû vairyōs’ before which is ‘hu-shiti’);—(he) worshipped *the* good waters (that *are*) of-the-good-Dāityā; (he) chose *the* religion of-the-Mazdayasnāns.—(that-is, he recited *the* ‘fravarānē’.)

By-him dismayed, the ‘druj̄s’ rushed-away: the ‘Bût’ dev, pestilence moving-concealed, *the* deceiver.

3. The ‘druj̄’ *in*-reply exclaimed to-him: “Tormentor (*art-thou*), *Oh* ‘Gana-minuy’ !—

[Note: Thou art *one* who-wilt-not-observe anything; *thou* commandest us to-do that-which thou-*thyself* canst-do].—

The death of-him, who is Spitamān Zaratuhst, *cannot be* comprehended *by-us*, owing-to-*the*-full-*effulgence*,—(owing-to much dutifulness),—*of the* holy Zaratuhst.”—

[Note: It is certainly proved that *the* adversary can-rush-on and reach *the-least* to him who is *engaged* in duty].—

Zaratûst pa minisn awar-vênft, (ku): 'dév dravand (i)-dûs-dânâ am pa-aûs (o)-ham-pôrsênd'.

4. Aûlâ-aûstât Zaratûst, frâz-rapt Zaratûst, ez-awasarisn î-akôman,—(ka-s akôman pa tan awasartê éstêt),—pa-(ân)-î-khrûsd bê-s-pôrsisn,—(pa ân pôrsisn î avîn sakht ôi râ kartêstêt); [Hast kê aêtûn gûyêt, aé: Vas awasartê akôman ka ân î —  
—پورسیت?].—

(vas) sig pa-dast dâsta î-kaṭa-masâ bawêṭ asô Zaratûst,— (sig-sigin),—

[Hast ke minûy 'yatây-ahû-vêryô' gûyêt,]—

(ke-s) vinditê ez-Dâtâr Aûhr-mazd.

Ku ôi dâst ?

Pa-în zamî î-pahan û gartê î-dûr-viṭara, pa-Drejîya-zbar, andar mân î Pôrûs-asp.

[Hast ke aêtûn gûyêt, aé: Ôi dâst pa in zamî chand pahanâ gartê, dûr-viṭara; vas ân jâk dâst, pa-Drejîya zbar, andar mân î Pôrûs-asp.]

Zaratuhst comprehended in-mind: 'the wicked 'dêvs', of evil-knowledge, confer-to-gether for my death.'

4. Up-stood Zaratuhst, on-went Zaratuhst, from-the-frigidness of-'akoman',—(as 'akoman' is concealed in his body),—owing-to-(the)-hard-afflicting questions,—(owing to the questions so hard which *he* has asked him);—

[*There is one* who thus says: "He withered 'akoman' when *the latter* asked the hard questions"].—

(he) *the* holy Zaratuhst had stones held in-*his*-hands (which are *each of-the-size-of-a-house*,—(stones most stony),—

[*There is one* who says: "*The* spiritual 'yathâ ahû vairyô'."]—

(which-he) obtained from *the* Creator Ohrmazd.

Where did he hold ?

On-this earth which is wide and round, of-distant-roads, at-*the-foot-of-Drejîya*, in *the-house* of-Porusasp.

[*There is one* who thus says: "He held on this earth as wide as round, of distant roads; he held there, at *the* foot of Drejîya, in the house of Porusasp."]

5. Aûlâ-aûz-vêdit Zaratûst,—(ku, patast börtj),—ô ganâ-minûy, (ku): “Dûs-dânâ ganâ-minûy ! Zanom dâm i-dêvân-dât; zanom nasûs i-dêvân-dât; zanom (ân) i-parik kâmakih, (ân) i aûz-dês (parastakih),—tâ-ka aûlâ-zâyêt sût-aûmand i pêrôzgar ez-âw-i-Kyânséh,—

[Ham men zanom, vat hâvistân i men zanênd, û pas ân rasêt, vat pa kart i kh<sup>v</sup>atê bê-awasahînet];—  
ez-aûsastar-nêma.”—

[Ez nêma jak ku Kh<sup>v</sup>ar-sêt pa rôz i mahest aûlâ-âyêt tâ ân jâk ku pa rôz i kasêst aûlâ-âyêt, aûs-astar; ez ân jâk ku pa rôz i kasêst aûlâ-âyêt tâ ân jâk ku pa rôz i kasêst frôt-sawêt, rapitwîntar; ez ân jâk ku pa ân i kasêst frôt-sawêt tâ ân jâk ku pa ân i mahest frôt-sawêt, dôs-astar; û awarê awâkhtar.

Hast ke aêtûn gûyêt, aé: “Awâkhtar tah-ê.”]—

6. Pasukh<sup>v</sup> ô-ôi davîţ dûs-dânâ ganâ-minûy, (ku): “Ma (in) i-men dâm marauchînêy, asô Zaratûst ! tô hæô Pôrûs-asp

5. Zaratûhst pronounced,—(that-is, he led an onset),—to Ganâ-minuy: “*Oh Ganâ-minuy of evil-knowledge ! I-will-smite the creation produced-by-the-‘devs’ : I-will-smite the ‘nasus’ produced-by-the-‘devs’ ; I-will-smite the ‘parik’-desire,—(that) of idol-(worship), till-when the Beneficent victorious will-be-born from-the-water of ‘Kyânséh’,—*

[Thee will-I-smite, thee my disciples will-smite, and then that-one will-come who will-destroy thee by his-own doings.]—

from-the-Eastern-region, from-the-Eastern regions.”—

[From the region of the place where the sun rises on the longest day upto the place where it rises on the-shortest day, it is the East; from the place where it-rises on the-shortest day upto the place where it-sets on the-shortest day, it is the South; from the place where it-sets on the-shortest day upto the place where it-sets on the-longest day, it is the West; and the rest is the North.

There is one who thus says: “The North is the bottom.”]

6. • In-reply to-him exclaimed Ganâ-minuy of-evil-know-ledge: “Do-not-destroy (this that is) my creation, *Oh* holy

pūsar, (vat) bōrtār,—(mātar),—ez Zavisān,—(aé snāsēm-at);—  
[Hast ke aētūn gūyēt, aē: “Niyākān-icha ī tō han yast hom;  
vam tō-cha han-yaz.”]—

“awāz-setāy vēh Dīn Mazd-yastān, vindēy (ān) névakīh chun-  
as vindīṭ Vataghan dahyūpaṭ.”

7. Pasukh<sup>v</sup> ō-ōi gūpt ke Spītamān Zaratūst, (ku): “Né  
(ān)-ī-ōi,—(Aūhr-mazd kh<sup>v</sup>ēs),—awāz setāyēm vēh Dīn Mazd-  
yastān, né tan né gān (dūsāramihā rā),—(nē vēs zīvisnīh rā,  
nē vēh zīvisnīh rā),—né (ez tan) bōd bé-vartisnīh-(rā);—

[Aē: ka-m sar bê-bōrēnd han-icha awāz né stāyēm.]—

8. Pasukh<sup>v</sup> ō-ōi davīṭ dūs-dānā Ganā-mīnūy, (ku): “Pa-  
-am-kaṭār-gūbīsn vānēy,—(ku-am stōb bê-kūnēy),—(vam) pa-  
-kaṭār-gūbīsn apārīnēy,—(ku-am ez dām jvīṭā bé-kūnēy),—pa-  
-kaṭār-zay ī-hū-karṭ, (īn) ī-men dām (ke) ganā-mīnūy ?”

9. Pasukh<sup>v</sup>ih ō-ōi gūpt ke Spītamān Zaratūst, (ku):  
“Pa-hāvan ū-tast ū-hōm, gūbīsn-(īcha) (ī-Aūhr)-Mazd-frāz-

Zaratuht ! Thou art Porūasp’s son, thy begetter,—(mother),  
—*is of the Zavis-family*,—(Note: I recognise thee).

[*There is one who thus says: “I am verily worshipped  
even-by-thy-ancestors; do-thou-too worship me.”*]—

“Scorn-thou the good Mazdayasnān religion, gain-thou (the)  
weal as (he) Vataghan, *the* sovereign obtained.”

7. *In-reply to-him said he who was Spītamān Zaratuhst:*  
“Not-His, (Ohrmazd’s own),—good Mazdayasnān religion  
will-*I-ever*-scorn, neither (for *the* love of) body, nor of life,—  
(neither for long life, nor for good life),—nor (for) *the*-departure  
of-consciousness (from *the* body).”—

[Note: *I-will-never* scorn even-if *they-would-cut-off* my  
head.]—

8. *In-reply to-him exclaimed Ganā-minūy of-evil-know-*  
*ledge:* “With-what-Word wilt-*thou*-vanquish (me),—(that-*is*,  
defeat me),—with-what-Word wilt-*thou*-expel (me),—(that-*is*,  
sever me from *the* creation),—with-what-weapon well-made,  
(this) creation of-me (who *am*) Ganā-minūy ?”

9. *In-reply to-him said he who was Spītamān Zaratust:*  
“With-*the*-‘hāvan’ and-*the*-‘tast’ and-*the*-‘hom’, aye the Word

-gūpt,—(ke Awistā),—men zay hast pasōm; pa-(at)-ān gūbīsn vānēm,—(ku-at, stōb kūnom),—pa-(at)-ān gūbīsn apārīnom,—(ku-at ez dām jvītā bé-kūnom),—pa-ān-zay khūp-kart, āi dūs-dānā ganā-mīnūy! (ke-am-as) dāt Spenā-mīnūy, (vas) dāt pā zamān í-a-kanāra,—

[Hast ke aētūn gūyēt, aē: “Ke-am-as dāt Spenā-mīnūy, vam-as dāt pā zamān a-kanāra.”]—

(vam-sōn) frāz-dāt amesōspendān í-hū-kh<sup>v</sup>atāyān í-hū-dākān,—(ku, men ōisān frāz-dātan ayīyār-aūmand būt-hend).”—

10. Zaratūst ahunavar frāz-srūt, (ku): ‘yatā-’hū-véryō’; frāz-(as)-gūpt asō Zaratūst, (ku): “ān (i) ez-tō pōrsēm, rāst ō-men gūyēy, Aūhr-mazd,”—(ku aūstōbār sahom);—

[Hast ke aētūn gūyēt, aē: “Rāst ān? Ō-men gūyēy.”]—

11. Pōrsīt Zaratūst ez-Aūhr-mazd, (ku): “Aūhr-mazd mīnūy awazūnī, Dātār í-géhān í-ast-aūmandān, asō!” pa-Drejya zbar (ku) Aūhr-mazd, (Vohūman) véh í-véh-paṭmān ‘āhist’-hend,—

proclaimed-of-Ohrmazd,—(which is the Awistā),—is my best weapon; with-that-Word will-I-vanquish (thee),—(that-is, defeat thee),—with-that-Word will-I-expel (thee),—(that-is, sever thee from the creation),—with-that-weapon well-made, Oh Ganā-mīnūy of-evil-knowledge! (which) Spenā-minūy gave (me), (he)-gave in-infinite-time,—

[There is one who thus says: “Which Spenā-minūy gave me, he gave me in-infinite-time.”]—

(they) the Amesāspends, good-rulers, of-good-production gave-forth (unto me),—(that-is, they were assisting in-giving-forth unto me).”—

10. Zaratūst chanted-forth the-‘Ahunavar’: ‘yathā-ahū-vairyō’ (upto) vāstārem; (he), the holy Zaratūst pronounced: “That (which) I-ask of-thee, tell-me the truth, Oh Ohrmazd,”—(that I-may-feel confident;

[There is one who thus says: “Is that true? Tell me.”]—

11. Zaratūst asked of-Ohrmazd: “Oh Ohrmazd, Spirit beneficent, holy Creator of-the-material world!”—at the foot of Drejya (where) Ohrmazd, the good (‘Vohuman’) of-good-temperance, were-sitting,—



[Aé: Paṭmānih awāz ô Vohūman,]—

Asa-vahest, Satrivar, Spend-armat:

12. “Chun (ez)-ôisân aun kûnom, ez ôi drûj, ez (ô) dûs-dânâ Ganâ-minûy,—(ku-s chun stôb bê-kûnom?)—chun (ka pa) ham-riṭ (riman bûṭ êstêt), chun (ka pa) pêṭ-riṭ (riman bûṭ êstêt)? Chun nasûs bê-apâriném ez in vîs î Mazd-yastân? Chun martṭ asô yôsdâsrînêm? Chun nâirik asô yôsdâsrih (awar) barom?”

13. Az-as güpt Aühr-mazd, (ku): “Bê-kh<sup>v</sup>ânês, tô Zaratûst! vêh Dîn î Mazd-yastân,—(ku, jvĭṭ-dĕv-dât-ê bê-yaz); —bê-kh<sup>v</sup>ânês, tô Zaratust! pa-avênâwaṭâyih amesâspendân awar hapt-kêswar zamî;—

[Aé: ka-sân nê-vênêy vasân han yazisn;]—  
bê-kh<sup>v</sup>ânês, tô Zaratûst! swâs î kh<sup>v</sup>a-ṭâṭ,—

[Aê: kh<sup>v</sup>a-ṭâṭih-as ê ku pa ân ya-s andar: kh<sup>v</sup>ês-kârih, as ez bê chis andar nê âwâyet,]—

[Note: “Temperance is again a reference to ‘Vohuman’.”]—  
*and* Asa-vahest, Satrivar *and* Spendarmat:—

12. “How shall-I deal (with)-them, with her the-druj, with (him) Ganâ-minuy *of*-evil-knowledge,—(that-is, how shall I defeat him?)—how (when *one* has been contaminated by)-direct-contact, how (when *one* has been contaminated by)-indirect-contact? How shall-I-expel *the* ‘nasus’ from this street which *is of*-Mazd-yasnâns? How shall-I-cleanse *the* holy men? How shall-I-bring ablution to *the* holy woman?”

13. Thereupon replied Ohrmazd: “Invoke thou, Zaratuhst! *the* good Mazda-yasnân religion’—(that-is, consecrate a ‘Jvĭṭ-dĕv-dât’);—invoke-thou, Zaratuhst! the Amesâspends from-invisibility over *the* seven-climes *of*-*the*-earth;—

[Note: *Thou*-must certainly adore them *even* if *thou* dost-not-see them.]—

“invoke thou, Zaratuhst! the self-sustained sky-*celestial*,—

[Note: its self-sustenance *consists in* this that no *outside* thing is necessary to it for that, which is his allotted work,]—

zāmān a-kanāra, vāy ī-awar-kār ; bê-kh<sup>v</sup>ānēs, tō Zaratūst !  
vāt ī-takī ī-(Aūhr)-mazd-dāt, Spend-(armat) nēvak ī dūkht  
ī-Aūhr-mazd,—(ê-cha kh<sup>v</sup>ān) ;—

14. “Be-kh<sup>v</sup>ānēs, tō Zaratūst ! fravas ī-men ke Aūhr-  
mazd (hom), ke ān (ī-Aūhr-mazd) mahest (pa tan), pasōm (pa  
arj), nēvak-tōm (pa dītan), khrōsd-tōm (sakht-tōm), khrati-tōm  
(dānā-tōm), hū-karp-tōm,—(ku, handām aēvak ō dīt pasija-tōm),  
—pa asahīh awar-tōm ke (ān-ī-ōi) rōbān mānsra-spend ; kh<sup>v</sup>āt  
kh<sup>v</sup>ānēs, Zaratūst ! īn dām ī Aūhr-mazd.”

[Aê : Ez dast ma-gōmār.]—

15. Gūbīsn ī-men sahest Zaratūst,—(ku-s bé nigūstī) ;—

[Hast ke aētūn, gūyēt, aē : “Gūbīsn ī-men ān sahest  
Zaratūst, ku, bé ē dāst ku bê-āwayēt dāstan nigūstītan.]—  
“bé-kh<sup>v</sup>ānom : Aūhr-mazd asō dām dātār ; bé-kh<sup>v</sup>ānom : Mitr  
ī frāk<sup>v</sup>-gavyōt ī hū-zēn, kh<sup>v</sup>arēh-aūmand-tōm ez-zayān, pērō-  
zgar-tōm ez zayān ;—

“the infinite time, the ‘vayu’ (wind) of-supreme-work ; invoke  
thou, Zaratuhst ! the valiant Wind created-by-Ohr-mazd, the fair  
Spend(aromat), daughter of-Ohr-mazd,—(invoke her too) ;—

14. “invoke thou, Zaratuhst ! the fravas of-me who (am)  
Ohrmazd, that which is (of-Ohrmazd), the-greatest (in stature),  
the-best (in value), the-fairest (to see), the-strictest, (hardest),  
the-wisest, (most-knowing), of-the-best-spiritual form,—(that-is,  
the limbs are the most symmetrical with one another), supreme  
owing-to-holiness, whose soul is the beneficent-‘Mānthra’ ; in-  
voke, Oh Zaratuhst ! this creation itself which is of-Ohrmazd’ ;—

[Note : Do-not-let-go from the hands].—

15. Zaratuhst felt my admonition,—(that-is, he listened  
to it) ;—

[There is one who thus says : “Zaratuhst felt that for  
my admonition that he considered that it ought to be  
considered and listened-to].—

“I-invoke Ohrmazd, the holy Creator of the Creation ;  
I-invoke Mithra of-wide-pasture-lands, of-good-weapon, of-the  
most-glorious of-weapons, of-the-most-victorious of-weapons ;—

[Aé: in vêh; ān-ī Vaharām Yazēt vês];—

“bê-kh<sup>v</sup>ānom: Srōs asiya hū-rōst (ke) snêh pa-dast dārēt pa kamār awar dēvān;—(andar ān zamān as vês kh<sup>v</sup>ānom);—

16. “bê-kh<sup>v</sup>ānom: Mānsra-spend ī vas-kh<sup>v</sup>arêh; bé-kh<sup>v</sup>ānom: Swās ī kh<sup>v</sup>a-tāt, Zamān ī a-kanāra, Vāy ī-awar-kār; bê-kh<sup>v</sup>ānom: Vāt ī-takī (Aûhr)-mazd-dāt; Spend-(armat) névak ī dūkt ī-Aûhr-mazd,—(ê-cha kh<sup>v</sup>ānom);—bê-kh<sup>v</sup>ānom: vêh Dīn-ī-mazd-yastān, Dāt jvīt-dēv-(dāt ī)-Zaratūst,—(ê-cha kh<sup>v</sup>ānom).”

17. Pōrsit-(as) Zaratūst ez-Aûhr-mazd, (ku): “Dātār āwāt-(hač, āi?), Aûhr-mazd,—(ku, névakih vas az-as)—pa-kaṭār-gūbīsn yazom (vat), pa-kaṭār-gūbīsn frāz-yazom,—(bāvistān men),—in dām ī Aûhr-mazd?”

18. Az-as gūpt Aûhr-mazd, (ku): “(ka) ō-aûrvar ī-ā-rōyīsn-āūmand bê-rasēy, Spītamān Zaratūst! ī-névak ī-(hū)-rōst amāvand, in gubīsn frāz-gū:

[Note: This is good; that of Vahram Yazat is better;]—

“I-invoke Sros pertaining-to-Asa, of-good-face, (who) holds in-his-hand a mace for smiting over-the head of-the-‘devs’;—(I-invoke him the more at that time);—

16. “I-invoke the-beneficent Māthra which is of immense glory; “I-invoke the-self-sustaining sky-celestial, the infinite time, the Vayu of-supreme-work; I-invoke the valiant Wind created-by-Ohrmazd, the fair Spend-(armat), daughter of-Ohrmazd,—(I-invoke her too);—I-invoke the good Mazda-yasnān Religion, the Law ‘Jvit-Dēv-Dāt’ of-Zaratust,—(I-invoke it too).”

17. (He), Zaratust, asked of-Ohrmazd: “Creator of-prosperity, (Oh) Ohrmazd!—(that-is, there is, much weal therefrom);—with-which-word, may-I-adore (thee), with-which-word may-I-offer worship-to,—(my disciples),—this creation which is of-Ohrmazd?”

18. Thereupon replied Ohrmazd: “(If) thou-wilt-reach-full-blooming trees, Oh Spītamān Zaratust! fair and-(well)-grown, chant-forth these words:

(Av.) "Nemō urvairê vañuhi Mazda-dhâtê ashaonê,"—

"Niyâysn ô-aûrvâr î-vêh î-(Aûhr)-mazd-dât î-asô";

(Av.) "Ashem vohû vahistem astî; ustâ astî; ustâ ahmâi hyaṭ ashâi vahistâi ashem."

"Asahîh âwâṭîh pasôm hast;—(hanbâr-ê in vêh: kâr kerpa); —nêvak hast (asahîh); nêvak ô-ôî ke ez-asahîh-pasôm asahîh-(îniṭâr),—(ku, kâr kerpa kûnêṭ);"—

19. "barsôm ôi-(yazisn)-râ aulâ-barâs aês-drânâ, yava-pâhanâ; ma ân barsôm pa-awar-karînisnîh awar-karîney,—(ku, bê-darêy),—î-marṭân bût î-asôân, (vasân) pa-(ân-î)-havê-dast bê-dâsta, (vasân) yasta Aûhr-mazd, (vasân) yast-(hend) amesôspendân, hôm-acha î-zarîn bôland, (û ân)-icha î-nêvak Vohûman, Râṭîh-icha î-vêh î-(Aûhr)-Mazd-dât î-asô î-pasôm,—(ê-cha sân yast)."—

20. Pôrsîṭ Zaratûst ez-Aûhr-mazd, (ku): "(har)-visp-âkâs (haê, âi?) Aûhr-mazd! a-kh<sup>v</sup>êb haê, (Aûhr-mazd)! (û)

(Av.) 'Obeisance, Oh good holy 'tree, created-by-Mazda'!

"Bow-to-*the*-good, holy tree created-by-(Ohr)mazd."

(Av.) '*The* best holiness is wealth: *it* is happiness; happiness unto-him, who is-holy for-*the*-best-Holiness'.

"*The*-best holiness is prosperity;—(This *is* a good provision: duty *and* good deeds); good is (holiness); good *unto*-him who *is* (*the* causer-of)-holiness owing-to-*the*-best-holiness,—(that-*is*, *he* performs duty *and* good deeds)."—

19. "Do-*thou*-carry-off, for-that-(adoration), *the*-barsôm' *an* 'aês'-in-length, a 'yava'-in-thickness; do-*thou*-not-cut-off, the 'barsôm' by-cutting off,—(that-*is*, do-*not*-tear);—if *there* were men (who are) holy, (they) holding down with (the) left hand, (they) worshipping Ohrmazd, (they) worshipped *the* Amesâspends and *the* green tall 'hôm', and (even-he) *the* fair 'Vohuman' and *the* good 'Râṭîh' created-by-(Ohr)mazd *which* is holy, *and the* best,—(they adored it-too)."—

\*20. Zaratust asked of-Ohrmazd: "(Oh) all-knowing Ohrmazd! *Thou*-art without-sleep, (Oh Ohrmazd! and) without drowsiness Thou who (art) Ohrmazd: 'Vohuman', (man),

a-mast tō ke Aûhr-mazd (haê): Vohû-man, (martôm), (ô)-ham-gômikhtêt (pa ham-riť), Vohû-man, (martôm), pa-peť-riť gômikhtêt ez in tan i devân-zať (i rīman); (vas) dev (ô)-ham-gômikhtêt,—(ku, rīman bê-kûnénd):—būt Vohûman yōsdāsar?”

21. Az-as gûpt Aûhr-mazd, (ku): “Gô-méz kh<sup>v</sup>âhês, Zaratûst! gāv awar gōsn bikhedra-(cha) i-dâtihâ-karťa; yōsdāsrih frāz-barês pa zamī awar Aûhr-(mazd)-dât,—(ku, ‘nava vi-bāzva drājō’ pa viskar bê-kûnĭť);—pa-péramûn-kārisnih péramûn-(ê)-kārêt ān mart i yōsdāsaragar;

22. “(ê)-sať asahih-setāyisnih awar-setāyisn,—(ashem-vohû);—dô-sať ahunavar frāz-srāyisn; chahâr-(bār) frāz-sōyisnih frāz-sōyêt (ān mart i yōsdāsaragar), pa-gô-mêz i gāvān aéva-dât, dô-(bār) pa-āw i (Aûhr)-mazd-dât;—(Aé: khûp karť-haê).—

23. “Yōsdāsar bawêt vohûman, (martôm), yōsdāsar bawêt martôm,—(ke awā ôi rasêt);—aûlâ-gīrisn vohûman,

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becomes-mingled (with-direct-defilement), ‘Vohuman’, (man), becomes-mingled (with-indirect-defilement), from this body which is of-one smitten-by-the-‘dêvs’, (which is-contaminated); the-‘dêvs’, become mingled with (him), (that-is, they-contaminate him):—Can ‘Vohuman’ be clean?”

21. Thereupon replied Ohrmazd: “Obtain-thou bull’s-urine, Oh Zaratust! of a ‘bikhedra’ bull, lawfully-prepared; do thou carry-forth the ablution-requisites over the earth created-by-Ohr(mazd),—(that-is, do-you-prepare ‘nava vibāzva drājō’ in the wilderness);—the man who is ‘yōsdāsaragar’ shall encircle it with circles;

22. “thou shall-recite (a) hundred ‘asho-stuiti’, ‘praise-of-holiness’,—(‘ashem vohû’); thou shalt chant two-hundred ‘ahunavars’; (the man who is ‘yōsdāsaragar’) shall-wash him four-(times) with-washing, with-bull’s-urine given-by-the-bull, two-(times) with-the-water created-by-(Ohr)mazd;—(Note: He shall have done it well).—

23. “Clean becomes ‘vohuman’, (man), clean becomes the man—(who comes across it);—he-shall-hold-up ‘vohuman’.

(vastra), pa-(ān)-ī-havê-bâzâ, pa-(ān)-dasn,—pa-(ān)-i-dasn-bâzâ, pa (ān) havê,—(pa ayīyâr-aūmandih ī aēvak awâ diṭ);—adīn, vohūman be-ⲉⲛⲉⲩⲱ pa-(ān-i)-awazâr-brêhîniṭa rôsanih, ku ôi star ī-bak-dâṭ rôsanîhênd, hama ez-ān tâ ka ôi noh-sawa (bê)-sachâṭ,—(awâz ôi mart).—

24. “Ān pas ez-noh-sawa, ô-âtas zôhr frâz-barês, (ān)-i-sakht aesam ô-âtas frâz-barês, hû-gôn bôd ô-âtas frâz-barês, (ke) vohūman (ān) ē bôdîhêṭ,—(vastra).

25. “Yôsdâsar bawêṭ vohūman,—(vastra).—yôsdâsar bawêṭ martôm,—(ke ān vastra dâreṭ);—aûlâ-gîrêṭ vohūman,—(vastra), -pa-(ān-i)-havê-bâzâ, pa-(ān)-dasn,—pa-(ān-i)-dasn bâzâ, pa-(ān)-havê,—(pa ayīyâr-aūmandih ī aēvak awâ diṭ);—frâz-gûyêṭ vohūman, (ku): Niyâyisn ô-Aûhr-mazd, niyâyisn ô-amesôspendân, niyâyisn (ô-ôisân) ī-ô-hânân asôân.—

[Awarg ez in jak pêṭâyîniṭ, ku: ke-s dast nê-sôst, as kh<sup>v</sup>ar-sêṭ nê-yast bawêṭ, vas vâj nê-girapt bawêṭ].—

(the clothes). with-the-left-arm and-with-the right,—with-the-right-arm and-with-the-left,—(by the help of one with the other); then thou-shalt-lay-down ‘vohuman’ in (the) light created ⲉⲛⲉⲩⲱ which these stars given-by-the-Lord illumine ever from-that (till) when his nine nights will-pass,—(again, the reference is to that man who is defiled).—

24. “After the nine-nights, do-thou-bring-forth ‘zohr’ to-to-the-fire, bring-forth (the) hard fuel to-to-the-fire, bring-forth fragrant ‘hu-gon’ to-to-the-fire (which) will-fumigate ‘vohuman’ —(the clothes).—

25. “Clean became ‘vohuman’,—(the clothes), clean became the man,—(who has the clothes);—he-shall-hold-up ‘vohuman’,—(the clothes),—with-the-left-arm and-with-the-right,—with-the-right-arm and with the left,—(by the help of one with the other);—‘vohuman’ will-pronounce: “Obeisance unto-Ohrmazd, obeisance unto the ‘Amesa-spends’, obeisance (unto those), unto the other holy beings.—

- [Awarg proved from this place that he who has not-washed his hands, he will-not-have-adored the sun, he will-not have taken the ‘vâj’].—

26. Pōrsiṭ Zaratūst ez-Aûhr-mazd, (ku): “(Har)visp âkâs (haê,âi?) Aûhr-mazd. hâchêni martṣ asô, hâchêni nâi-rîk asô, hâchêni dravandân i-dêv-yasnân i-âhû-zivisnân martṣô-mân? Zamî i-Aûhr-(mazd)-dât bê-rôbinêt,—(jvîṭ bê dât),—âw achâ, tjav rôsta, (ân-icha) i-hân kh<sup>v</sup>âsta bê-rôbinêt,—(jvîṭ bê dât).”—

Az-as gupt Aûhr-mazd, (ku): “Hâchês, asô Zaratūst.”

27. “Dâtâr i-gêhân i-ast-aûmandîn, asô! Ku oisân dâsar bawênd,—(pa mahamânih),—ku ôisân dâsar rawênd,—(ku-sân âyisn sawisn ku-jâk),—ku ôisân dâsar awar bawênd.—(pa aêva-kartayih),—ku ôisân dâsar awâz (ô)-ham-(jâk)-rasênd (ô martṣ), (ke) martṣom andar-ahû-i-ast-aûmand ô-(ân-i)-kh<sup>v</sup>ês rôbân bê-dahênd?”

28 Az-as gûpt Aûhr-mazd, (ku): “Pas-ez bê-viṭirisnîh i-martṣômân, pas-ez (ân) frâz-sachisnîh i-martṣômân,—(ka-sân sachisn i gêtâ bê-bawêṭ),—pas-ez pês-isc<sup>u</sup>\* (bê)-bôrisnîh i dēvân dravandân dûs-dânâyân,—

26. Zaratust asked of-Ohrmazd: “(Oh) all-knowing Ohrmazd! May-I-lead the holy man, may-I-lead the holy woman, may-I-lead those of the-wicked ‘dev-yasn’ men, living immorally? They mislead the-earth created-by-Ohrmazd,—(unlawfully), they detract the flowing water, the corn grown, (and the) other valuables,—(unlawfully).”

Thereupon replied Ohrmazd: “Do-lead, Oh holy Zaratuhst!”

27. Oh holy Creator of-the-material world! Where will-those-rewards-be,—(in-entertainment),—where will-those-rewards-go,—(that-is, where will-be their coming and going),—where will-those-rewards be-contained,—(in union),—where will-those-rewards revert (to)-the-same-(place to men), (which) men may-dedicate to-their-own-souls in-material-life?”

28. Thereupon replied Ohrmazd: “After-the-crossing-over of-men, after (the) passing-away of-men,—(when their passage from the earth takes-place),—after the body and soul have been cut-off by wicked devs of-evil-knowledge,—

\* 𐬨𐬀𐬎𐬌 in Farg. XVIII.

[Aê : har kas ê, tâ-s ân bê-darênd, aê : bê-né-mirêt];  
pa-(ân-î)-sařgar sap ,(bê)-vichihisnih, (ka) aûs rôsaninêț bami,  
pa-gar î asahih kh<sup>v</sup>arîh, (ku) vichihinêț mitr î-hû-zên; kh<sup>v</sup>ar-  
sêț-(ach),—(pa aûlâ-aûzâyisnih ânô),—(aûlâ)-aûzêț.

29. “Vizares dév nâm, Spitamân Zaratúst ! rôbân bast  
vâdinêț î dravandân dév-yasnân âhû-zivisnân martôm;—

[Aê : har kas-ê pa band-ê andar garțan aûptêț; ka bê-  
mirêț, ka asô, as ez garțan bê-aûptêț, ka dravand, as pa  
ân ham band bê ô dûz-akh<sup>v</sup> hanchênd.]—

ô-râs î-zamân-dâț rasêț, ke-cha dravand, ke cha asô;—

[Har kas-ê bê ô ân jâk rasêț, Aûhr-mazd ahriman bê vênêț.  
Ân î asô nemâz bôrțan, ân î dravand nemâz bôrțan né  
tûbân; awakhs awâz bawêț, vas ez ân awakhsih rist  
awâz virâyênd.]—

“Jayâ-vițara (Aûhr)-mazd-dâț asô (ku) bôd rôbân bahar  
î-gêhânân bê-zadênd (ke-sân) dâța andar-ast-aûmandân ahvân.

[Note: no person will die until they-tear his.....];—  
on *the* completion of (the) third night, (when) *the* bright dawn  
illuminates, on-*the*-mountains *having-the-bliss-of-holiness*, (where)  
approaches Mithra of-*the-good-weapon*, *the sun-(too) rises*,—  
(by rising thither).—

29. “*The* ‘*dév*’ Vizares by-name, *Oh* Spitamân Zaratust !  
drags *the* souls bound of *the* wicked dév-yasn men living-  
immoral-lives;—

[Note: A noose falls over *the* neck of every person at *birth*;  
when he dies, if holy, it-shall-fall-off from his neck: if  
wicked, *they*-will-drag him on to *the* wicked-existence, with  
the same noose.]—

he reaches *the* path destined-by-time, which *is of the* wicked  
and-which *is of the* holy as well;—

[Whoever arrives at the place will-see Ohrmazd *and* ahri-  
man. The *soul* of the-holy can offer obeisance, that of *the*-  
wicked cannot offer obeisance; *they* will again be penitent;  
from that penitence of theirs *they* will-restore *the* dead.]—

“*It is over the* holy bridge-of-punishment created-by-Ohrmazd  
(where).*the* consciousness *and the* soul will-pray-for *the* share  
of-material-life (which) *was-given* (them) in-material life.



30. “Ān (i) nēvak (pa dītan), (hū)-kartan,—(ku-s kār-ē awar né-āwāyēt kartan),—tagī,—(ku, tagī,—hū-rōst,—(ku, pa frārōnīh rōst ēstēt)—rasēt, sag-aūmand,—(ku-s pāna awā),—bé-vichārisn-aūmand,—(ku, pētā ku katār ez katār),—pūs-aūmand,—(ku, vēs vacha awā),—kāma-aūmand,—(ku, chun mart āwāyēt),—hūnar-aūmand ;—

‘Hā drvatām aghem urvanō temōhva nizareshaitē’ ;—  
 ‘ān (ān)-i-asōān rōbān tar(ēst) Har-bōrz vichihīnēt, tar(ēst) jayā-vīṭara vīṭirēnd (ke Yazdān) kh<sup>v</sup>ēs ī-mīnūyān yazdān ;—  
 (dō sar-as : ē ō chakāt ī Dāītiya ēstēt, aēvak ō Har-bōrz).—

31. “Aūlā-ēstēt Vohū-man ez gās ī zarin-kart,—

[Aē : Kār ī handēmānkarān sardārīh kūnēt] ;—  
 frāz-gūyēt Vohū-man, (ku) : ‘Chun aētār, asō ! (bē)-mat-haē,—  
 (an-ōs kh<sup>v</sup>ar),—ez (ān-i) sēj-aūmand ahvān (ī pētīyāra-aūmand),  
 (awar) ō-(īn)-a-sēj-aūmand ahvān (ī a-pētīyāra)’.

30. *There* approaches the (good)-doing,—(that-is, it-is-not-possible to do any work superior-to it),—fair,—(to look-at),—valiant,—(that-is, swift),—well-shaped,—(that-is, it has grown by righteousness),—possessing-the-dogs,—(that-is, her protectors are with her),—discriminating,—(that-is, it is evident: which is from which),—having-the-sons,—(that-is, with many children),—full-of-love,—(that-is, as behoves a man),—and skilful ;—

(Av.) ‘She will-drag-down into-darkness *the* evil soul of-*the*-wicked’.

she will-make (the) soul of the holy approach beyond *the* Harborz ; beyond *the* bridge-of-punishment *they*-cross-over ; (which) belongs to (Yazdān), of-spiritual Yazats ;—(it has two ends : one is at the Dāītiya peak, one at Harborz).—

31. “Up rises Vohuman from *the* throne made-of-gold,—  
 [Note: *He* executes the office of chieftainship of the  
 welcomers ;]—

“speaks-forth Vohuman : ‘How hast-thou-come hither, *Oh* holy !—(do thou partake of nectar),—from (the) perishable existence (full of adversity), (on) to (this) imperishable existence (without-adversity)’.

32. “Kh<sup>v</sup>asnūt̄ (ān) ī-asōān rōbān (bē) rawēt̄ (ez Vohūman) awar ō-Aūhr<sup>v</sup>-mazd, awar ō-amesōspendān, awar ō-gās ī-zarin-kar̄t̄, awar ō-garō-tamān, mēhan ī-amesōspendān, mēhan ī (ōisān) hānān (ī han-icha) asōān.

33. “Ez-yōsdāsrih (ī-ōi) asō,—(ez pākīh, pākīh ī pa rōbān),—pas-ez bē-viȥirisiñh, dēv ī-dravand ī-dūs-dānā, (as), ez-bōd aē-ȥt̄n bē-tarsēnd chun mēs gōrgān-kh<sup>v</sup>īsta (ka) ez-(bōd)-gōrg frāz-tarsēt̄.”

34. “Mar̄t̄ asō (ō)-ham-bawēnd,—(har kas-ē),  
[Hast ke Aūsētar, Aūsētar mäh ū Sōsiyans gūyēt̄],—  
(vasān) Nēryōsang (ō)-ham-bawēnd;—ast ī-Aūhr<sup>v</sup>-mazd gūyēt̄ Nēryōsang.—  
Kh<sup>v</sup>at̄ bē-kh<sup>v</sup>ānēs, Zaratūst! īn dām-ī Aūhr<sup>v</sup>-mazd”,—(Aē: Ez dast ma-gōmār.)

35. “Gūbīsn̄ ī-men sahest Zaratūst,—(ku-s be-nigū-sītan).—

32. “Rejoiced do *the* souls of *the* holy go (from Vohuman) up to-Ohrmazd, up to *the* ‘Amesāspends’, up to the throne made-of-gold, up to ‘Garō-tamān’, *the* abode of Ohrmazd, abode of *the* ‘Amesāspends’, abode (of these) others, (even-other) holy *beings*.

33. “Owing-to-*the*-purity (of-him) the holy,—(owing-to cleanliness, cleanliness which *is* in *the* soul),—after *the*-crossing-over, *the* wicked ‘dēvs’ of-evil-knowledge are so afraid of (his) consciousness as a ewe wounded-by-*the*-wolf (when) she is much-afraid of *the* wolf, (consciousness).”

34. “Holy men meet-together,—(all persons.)  
[*There is one* who says: “Osēdar, Osēdarmäh and Sōsiyans.]—  
(they) meet-together Nēryosang;—‘Do-you-call Nēryosang *the* messenger of Ohrmazd’.—  
“Invoke, -Oh Zaratuhst! this very creation of Ohrmazd”.—  
(Note: Do not let-it-go from *thy* hands.)

35. “Zaratuhst felt my admonition,—(that-*is*, he listened to it).—

[Hast ke aētūn gūyēt, aé : “Gūbīsn ī men sahest Zaratūst pa é dāst ku bê-āwāyēt nigūstān.”]—(cf. §. 15).

“bê-kh<sup>v</sup>ānom : Aūhr-mazd (i) asō (i) dānā ; bê-kh<sup>v</sup>ānom : zamī (i) Aūhr-(mazd)-dāt, āw (t) (Aūhr)-mazd-dāt, aūrvar (i) asō ; bê-kh<sup>v</sup>ānom : Zray (i) frakh<sup>v</sup>-kart ; bê-kh<sup>v</sup>ānom : āsmān (i) névak-kart,—(Aé : yīm anbāmihā kart éstét) ;—bê-kh<sup>v</sup>ānom : (ān i) a-sar rōsanīh kh<sup>v</sup>a-tāt,—(Aé : kh<sup>v</sup>a-tātīh-as é ku, har kas kh<sup>v</sup>aṭ ō kh<sup>v</sup>ēs kūnēt) ;—

36. “bê-kh<sup>v</sup>ānom : (ān i) pasōm ahvān (i)-asōān (i)-rōsan (i) -hama-kh<sup>v</sup>ārih ; bê-kh<sup>v</sup>ānom : garō-ṭamān, mēhan ī-Aūhr-mazd, mēhan ī-amesō-spendān, mēhan ī-(ōisān)-hānān asōān ; bê-kh<sup>v</sup>ānom : hamīsa-sūt gās ī-kh<sup>v</sup>a-tāt,—(Aé : Hamīsa-sūtīh (sūt-as ?) é ku tā é bār būt, -as hama sūt az-as būt),—pa-jayā-viṭara (i) (Aūhr)-mazd-dāt,—(é-cha kh<sup>v</sup>ānom) ;—

37. “bê-kh<sup>v</sup>ānom : Sōk vēh kāma-dōisar,—(hū-chasm, mīnūy ī hū-chasmīh) ;—bê-kh<sup>v</sup>ānom : chīr ī-asōān fravahr,

[*There is one* who thus-says : “Zaratuhst felt my admonition ; *he* considered that he ought to-listen to it.”]—

“*I*-invoke Ohrmazd holy and wise ; *I*-invoke the Earth created-by-Ohr(mazd), the water created-by (Ohr)mazd, the holy tree ; *I*-invoke the sea Frakh<sup>v</sup>-kart ; *I*-invoke the sky well-made,—(Note : This is made for periods of time) ;—*I*-invoke (the) unapproachable Light self-sustained,—(Note : Its self-sustaining-nature is this that it makes every one its own) ;—

36. “*I*-invoke (the) best existence of-holy-beings, luminaut, (of)-all-bliss ; *I*-invoke ‘Garō-ṭamān’, the abode of-Ohrmazd, the abode of-the ‘Amesāspends’, the-abode of-(those)-other holy-beings ; *I*-invoke the seat, self-sustained, of-eternal-benefit,—(Note : Its eternal-benefit is this that since once it-came-into-being, all benefit was-derived therefrom).—on-the-bridge-of-punishment destined-by-(Ohr)mazd,—(that-too *I*-invoke) ;—

37. “*I*-invoke the good Sōk of-loving-eyes,—(of-good-eyes, the spirit of the-good-eye) ;—*I*-invoke the valiant fravahrs of-the-holy-beings, (who) benefit all-the creatures ; *I*-invoke the

(ke) (har)-vispīn dāmān sūtinēt; bé-kh<sup>v</sup>ānom: pērōzgar (i) Aūhr-(mazd)-dāt,—(Varahrān Yazêt),—(ke)-barēt-kh<sup>v</sup>arēh (i) (Aūhr)-mazd-dāt,—(draws); bé-kh<sup>v</sup>ānom: Tistar star (i) ray-aūmand (i) kh<sup>v</sup>arēh-aūmand (ku) pa-gāv-karp zarīn-srava,— (Aé: Andar ān zamān as vēs kh<sup>v</sup>ānom):—

38. “bé-kh<sup>v</sup>ānom: gāsān (i) awazūnī raṭ-kh<sup>v</sup>atā (i) asó,—

[Aé: raṭ-kh<sup>v</sup>atāyīh é ku awarē-cha pa in sāyēt yastan];—

“bé-kh<sup>v</sup>ānom: Ahunavaṭ Gās; bê-kh<sup>v</sup>ānom: Aūstavaṭ Gās; bê-kh<sup>v</sup>ānom: Spēnd-armat Gās; bé-kh<sup>v</sup>ānom: Vohū-khsatr Gās; bê-kh<sup>v</sup>ānom: Vahistōist Gās;

39. “bê-kh<sup>v</sup>ānom: ān kēsvar ī Arzah Savah; bê-kh<sup>v</sup>ānom: ān kēsvar ī Fradaṭafs Vidatafs; bê-kh<sup>v</sup>ānom: ān kēsvar ī Vōru-barest Vōru-jarest; bê-kh<sup>v</sup>ānom: in kēsvar ī Kh<sup>v</sup>anī-ras bāmī;—

[Aé: han pētāyēnd ku andar in ‘ahist’ hend.];—

“bé-kh<sup>v</sup>ānom: Hēt-aūmand (i) ray-aūmand (i) kh<sup>v</sup>arēh-aūmand; bê-kh<sup>v</sup>ānom: Arsis(vang) vēh; be-kh<sup>v</sup>ānom: Rajista

‘victorious’ created-by-Ohr(mazd),—(Vahrām Yazat),—(who)-bears-*the*-glory created-by-(Ohr)mazd,—(*the* banner);—“*I*-invoke *the* radiant *and* glorious star Tistrya, (when) in-*the*-spirit-form of *the* golden-horned bull,—(Note: At that time, do-*I*-invoke him the-most);—

38. “*I*-invoke *the*-beneficent Gāthās, holy lords-*of*-*the*-Rats,—

[Note: *Their*-lordship-*of*-*the*-rats is this that *it*-is-possible to-adore even-*the*-others through these];—

“*I*-invoke *the* Ahunavaṭ Gāthā; *I*-invoke *the*-Ustavaṭ Gāthā; *I*-invoke *the* Spēndarmat Gāthā; *I*-invoke *the* Vohu-khsatr Gāthā; *I*-invoke *the* Vahistoist Gāthā;

39. “*I*-invoke those regions that *are* Arzah *and* Savah; *I*-invoke those regions that *are* Fradaṭafs *and* Vidatafs; *I*-invoke those regions that *are* Vorubarest *and* Vorujarest; *I*-invoke this region that *is* *the* resplendent Kh<sup>v</sup>anī-ras,—

[Note: *They* verily prove that *they* ‘sat’ in this-region.];—

“*I*-invoke *the* radiant *and* glorious Hēt-ōmand; *I*-invoke *the* good Asis(vang), *the* good *Christi*; *I*-invoke *the* sagacious

ī-frazāna (ī vēh); bé-kh<sup>v</sup>ānom: Kh<sup>v</sup>arêh ī-Aīrān dahān; bê-kh<sup>v</sup>ānom: Kh<sup>v</sup>arêh ī-Jam-sēt ī-hū-rauna.

40. (Ka) yasta (setōs), kh<sup>v</sup>asnūt (Sros ū) franāfta,—(ku, dārisn bê-karṭa);—paṭīrapta Srōs asiya (ī) hū-rōst; pērōzgar Srōs asiya; ō-ātas zōhr frāz-barês; (ān)-ī-sakht aśsam ō-ātas frāz-barês, (ān)-ī-hū-gōn-bōd ō-ātas frāz-barês; ātas (ī) Vāzist frāz-yazisn (ke)-dēv-zanēt (ī) Spen-jagr; kh<sup>v</sup>arisn pākhta fraz-barisn pōr (ī) bê-khsista,—(sēr-wāy);—

41. Srōs asiya frāz-yazēs;—Srōs asiya (ke) kūd dēv mast jvīt-mast bê-zanēt,—(Aê: jvīt ez mayē mast).—

(Vasān) ō-drūj (ī) Sakān (ō)-ham-paṭinēt dravandān dēv-yasnān āhū-zīvisnān marṭōmān,—(awāz ō Vizares ī 'daēvō')—(Av.) nazdistāt daiñhāvō yaozdāthryāt hača frakairē frake-renaot vāstrē verezyōiṭ pasus kh<sup>v</sup>arethem gavē kh<sup>v</sup>arethem.

42.—43. = Pahlavi version not found in MSS.

44. Dēv aētūn davīṭ, ōi ī dūs-dānā ganā-minūy pōr-marg,

(and good) Rajista: “*I-invoke the Glory of the countries of Iran; I-invoke the Glory of Jamsēt of-the-good-congregation*”.

40. (When *the-rite-of-the-‘three-nights’*) is-celebrated, (Srōs) *is-delighted* (and) believed-in,—(that-is, a possession is-made),—accepted *is the* handsome Srōs, pertaining-to-Asa; victorious *is* Srōs pertaining-to-Asa; *thou-shalt-bring*(carry) ‘zohr’ *to-the-fire*; *thou-shalt-carry* (the) hard fuel *to-the-fire*, *thou-shalt-carry* (the) fragrance of-‘hugon’ *to the* fire; *do-thou-adore the* Vāzist fire (which) smites *the* ‘Spen-jagr dev’; *do-thou-bring-forth* prepared foods full-flowing,—(sēr-wāy 𐬰𐬀𐬎𐬌);—

41. “*do thou-adore* Srōs pertaining-to-Asa;—Srōs pertaining-to-Asa (who) would-smite *the* ‘Kund’ dēv intoxicated without-intoxicant,—(Note: Intoxicated without-wine.)—(They), *the* wicked ‘dēv-yasn’ men living-immorally hie-together *to-the-‘druj’* (of) *the-‘Sakas’*,—(again *reference to the* Vizares ‘dev’)—

(Av.).....not translated by B. T. A. (vide K. E. Kanga, p. 256.)

42—43 = Pahlavi not found in MSS.

44. *The-‘dēv’* did thus exclaim, he who was the-Ganā-

(ku): “Chi, (émâ), pa-ham-barisñh (ô)-ham-barim; (ke) đêv, đravand đús-dânâ, avar ô-(ân)-i-Arezûr-kamâr?”—

[Aé: Ka awâz sawim, srôbâ chi awâz barim?]

45. Đôbârit̄-hend (vasân), đavit̄ đêvân đravandân đús-dânâyân;

(Av.) uruthenta adâunta daéva đrvantô duzdâoñhô; aghân đaothrim dâunta daéva đravantô duzdâoñhô:—

(đavisn pa chis ôisân vatar bût̄ i đêvân đravandân đús-dânâyân.)—

\* .....  
.....

“În, êmâ, pa-ham-barisñh (ô)-ham-barim awar ô-(ân)-i-Arezûr-kamâr?”

46. “(ku): zâta (ôi) ke asô Zaratûst andar-mân i-Pôrusasp; ku (ân)-i-ôi aús vindim? (chi), ân đêvân snah (û) ân đêvân pêtîyâra; ân drûj bê-(ez)-đrûj(ñh)-(kînet̄),—(ku-s

minuy *of*-evil-knowledge, full-*of*-death, : “What provision do (we)-bring(carry) together, (who are) wicked ‘đêvs’ *of*-evil-knowledge, over (the) summit of Arezur?”—

[Note: What report shall-*we*-carry away when *we*-return?]

45. (They) did-hie, *they*-did-exclaim, *the*-wicked ‘đêvs’ *of*-evil-knowledge;

(Av.).....not translated by B. T. A. (vide K. E. Kanga's Translation.)

(*The* exclamation of *the* wicked ‘đêvs’ *of*-evil-knowledge, through their nature, was vile.)

†.....  
.....

“*Is* this *the* provision we carry-together over (the) summit of Arezur?”

46. “Born is (he) who *is the* holy Zaratust in-the-abode-of Porusasp; where can-we-find his death? (for), he *is a*-weapon *against the* ‘đêvs’ (and) he *is the* foe *of-the*-‘đêvs’; he (will-make) *the*-‘đruj’ without-‘đrujñh’,—(that-*is*, he-will-

\* BTA has omitted the line—pa ân agha (ku vat̄) đoisar đavit̄ đêvân đravandân đús-dânâyân—as given by HJD.

† *The* wicked ‘đêvs’ *of*-evil-knowledge exclaimed with *the* evil (that-*is*, sinful)-eyes.—

stahmakih bé-stânêt),—(ú) nyâir (ét) dév-yaza(ih),—(ku, nizâr bé-kûnêt);—nasûs (i)-dévân-dât, —(as paharêz bê-gûyêt),—(tâ an-i)-drôg—(i gûbisiñ i dévân), (gûbisiñ i)—mitókht—(ê-cha nizâr bé-kûnêt).”—

47. Daviṭ (dévân), dôbâriṭ-hend dévân i dravandân dūs-dânâyân, ô-bûn i-ahvân í-tom ke aérang dūz-akh<sup>v</sup>,—(awâz ham ô ham dūt).—

### VĪSTÔM PARGARṬ BÛN.

1. Pôrsiṭ Zaratûst ez-Aûhr-mazd, (ku): “Aûhr-mazd mínûy awazûni, Dâtâr í-géhân í-ast-aûmandân, asô! (ku): Fra-ṭôm ke ez-martômân í-paharêz-aûmandân,—(ke paharêz í tan névak dâñêt kartan chun Spend-dât),

[Hast ke aêṭûn gûyêt, aê: “~~o~~ kâr awar nè-karṭ.”]—varzâvandân,—(dânâyân chun Kay-ûs),—kâma-aûmandân,—

take-away *his* virulence),—(and) he will-cause ‘dêv’-worship to-bow, (that-*is*, he will-weaken *it*); (he will proclaim *the* prohibition of) *the* ‘nasûs’ produced-by-*the* ‘dêvs’,—(till, he will-weaken *the*) falsehood,—(which *is the* utterance of *the* devs, *the* utterance of)-vain-speech,—(that-too).”—

47. *Thus* did-(they)-exclaim, *thus* did *the* wicked ‘dêvs’ of-evil-knowledge hie to-*the*-base of-*the*-existence of-darkness which *is the* stinking wicked-existence,—(back together to *the* smoke).—

### COMMENCEMENT OF THE TWENTIETH PARGARD

1. Zaratust asked of-Ohrmazd: “*Oh* Ohrmazd, Spirit beneficent, holy Creator of-*the*-material-world! Who was (is) *the*-first of-men full-of-preservation,—(who, like Spend-dat, knows well *the* preservation of *the* body),—

[*There* is *one* who thus says: “*The* sword did-not-produce-any-effect on *him*.”]—

full-of-work,—(sages like Kay-us),—full-of-desire,—(like

(chun Jam-sēt 'ash-kāmo'),—bahar-aūmandān,—(tūbānikān chun Pātsrōb),—ray-aūmandān,—(awazār-aūmandān chun Zaratūst),—tagī-aūmandān,—(chun Karēsāsp),—pēs-dātān, (chun Hōsyēng); (aē: pēs-dātīh ē būṭ ku dāt ī kh<sup>v</sup>atāyih fraṭōm ōi rōbā kart),—(as) yask ō-yask dāst, (vas) marg ō-marg dāst, —(ku-s ez band né-helet), vāzān-astār dāst,—(ku-s andar rās-ē bē-estīnēt),—(vas) ātas tapisn dāst, ez-tan bē martōmān ?”

2. Az-as gūpt Aūhr-mazd, (ku): “Srit fra-ṭōm, Spītanān Zaratūst! ez-martōmān paharēz-aūmandān, varzāvandān, kāma-aūmandān, bahar-aūmandān, ray-aūmandān, tagī-aūmandān, pēs-dātān, (as) yask ō-yask dāst, (vas) marg ō-marg dāst, vāzān-astār dāst, (vas) ātas tapisn dāst, ez-tan bē-martōmān.”—

[Aē: Srit ī Sāmān, né Srit ī Sirazān; ān jāk ku maṭ estēt as tūbān būṭ kartān.

Jamsēt 'of-intense-desire', — prosperous, — (wealthy-beings like Pātsrōb).—illustrious,—(men-of-means like Zaratūst), —valorous, — (like Karēsāsp), — of-the-primitive-law, — (like Hōsyēng; Note: *his* primitive-law was this that he first made *the* law of sovereignty current),—(he) *who* held disease to-disease, (he) *who* held death to-death,—(that-is, did-not-release it from bondage),—*he who with-held the* swift (darted)-weapon,—(that-is, he-causes(checks) it to stand in its progress),—(he) *who* held *the* heat-of-fire, away from-the-body of-man ?

2. Thereupon replied Ohrmazd: “Srit *was* the-first, *Oh* Spītanān Zaratūst! of-men full-of-preservation, full-of-work, full-of-desire, prosperous, illustrious, valorous, of-the primitive-law,—(he) *who* held disease to-disease, (he) *who* held death to-death, *he who* with-held *the* swift (darted)-weapon, (he) *who* held *the* heat-of-fire, away from-the-body of-man.”—

• [Note: Srit son-of-Sām, not Srit son-of-Siraz; he could-do *this*, where-ever disease had come.



Hast ke aētūn gūyēt, aē: “Jam bût; vas sritih é bût ku kh<sup>v</sup>atā ī saṭīgar bût.”]—

3. Vis-chīhr ōi kh<sup>v</sup>ast (bé)-ayāft ez-Satriver,—

[Hast ke aētūn gūyēt, aē: “Ayāpt istāt pa Khsatriver, ku-s sar būn pa zar bast éstāt];—

pa-awāz-astisn ī-yask, pa-awāz-istisn ī-marg, pa-awāz-astisn ī-dart, pa-awāz-istisn ī-tap, pa-awāz-astisn ī-sārana, pa-awāz-astisn ī-sārastya, pa-awāz-astisn ī azana, pa-awāz-astisn ī azahva, pa-awāz astisn ī kurugha, pa-awāz-astisn ī azivāka, pa-awāz-astisn ī duruka, pa-awāz-astisn ī astairya, pa-awāz-astisn ī-‘aghasi’ pūta āhūkīntār (sūr-chasmih) ke Ganā minūy frāz-karīnīṭ awar ō-tan ī-marṭōmān,—(har kas-ē vėh pa kh<sup>v</sup>at, vatar pa kasān).—

4. “Adīn, men ke Aūhr-mazd (hom), am aūrvar bės-azīnīṭār aulā-bōrt, pōr pōr-saṭ, pōr pōr-hazār, pōr pōr-bévar, az (as) aēvak gō-karan,—(Hōm spēṭ).—

5. “Ān (har)visp(īn) fra-nāptār (ō kār), ān (har)visp(īn) framān-paṭ,—(dastōbar),—ān (har)visp(īn) nīyāyisn-

*There is one who thus says: “It was Jam; his being-the-third was this that he was the third sovereign.”—*

3. “The antidote did he seek (as) -boon from-Satriver,—

[*There is one who thus says: “The boon was with*

Khsatriver, that-is, its head top was sealed with gold];—*in-order-to-withstand* disease, *in-order-to-withstand* death, *in-order-to-withstand* illness, *in-order-to-withstand* fever, *in-order-to-withstand* sārana, *in-order-to-withstand* sārastya, *in-order-to-withstand* azana, *in-order-to-withstand* azahva, *in-order-to-withstand* kurugha, *in-order-to-withstand* azivāka, *in-order-to-withstand* duruka, *in-order-to-withstand* astairya, *in-order-to-withstand* the defiled infecting ‘aghasi’,—(evil eye),—which Ganā-minuy produced over *this* body that *is* of-mortal,,—(each one *is* good for himself, worse for others).—

4. “Then, I who (am) Ohrmazd, I brought-out *the* healing trees, many many-hundred, many many-thousand, many many-myriad, out-of-(that) one ‘go-karan’,—(white Hōm).—

5. “That makes all bow (for work), that *is the-commander* of-all,—(leader),—that *is full-of-obeisance* of-all,—(that-is, it

aūmand,—(ku, gān bēsazīnīsnth dāt),—awar ō-tan ī-marṭōmān,

6. = §. 3. line 4, from “pa awāz”.....to the end.

7. “Yask ! ō-tō awar-gūyom,—(ku, bê-dōbār);—marg ! ō-tō awar-gūyom,—(ku, bê-dōbār);—dart ! ō-tō awar-gūyom,—(ku, bê-dōbār);—tap ! ō-tō awar-gūyom,—(ku, bê-dōbār);—sārana ! ō-tō awar-gūyom,—(ku, bê-dōbār);—sārastya ! ō-tō awar-gūyom,—(ku, bê-dōbār);—azana ! ō-tō awar-gūyom,—(ku, bê-dōbār);—azahva ! ō-tō awar-gūyom,—(ku, bê-dōbār);—kurugha ! ō-tō awar-gūyom,—(ku, bê-dōbār);—azivāka ! ō-tō awar-gūyom,—(ku, bê-dōbār);—duruka ! ō-tō awar-gūyom,—(ku, bê-dōbār);—astairya ! ō-tō awar-gūyom,—(ku, bê-dōbār);—‘aghasi’ ! ō-tō awar-gūyom,—(ku, bê-dōbār);—

8. “ke-pa-(ān)-ī-(ōi)-gōrṭīh ōm-vānihēt druj’; (ān) druj gōrṭīh vānihēt,—(awazār ōi);—ke-(ān)-ī-(ōi) kh<sup>v</sup>atāyān aūj men (ke) Aūhr-(mazd hōm).

9. “Bê-pōrṭīnom ishirê; bê-pōrṭīnom aghuirê; bê-pōrṭīnom aghrām; bê-pōrṭīnom ughrām; bê-pōrṭīnom yask; bê-pōrṭīnom

gives *the* healing to life),—over *this* body that *is* of-mortals.

6. = §3, line 4, from “in-order-to-withstand” to the end.

7. “Oh Disease ! I-command thee,—(run-away);—Oh Death ! I-command thee,—(run-away);—Oh Illness ! I-command thee,—(run-away);—Oh Fever ! I-command thee,—(run-away);—Oh Sārana ! I-command thee,—(run-away);—Oh Sārastiya ! I-command thee,—(run-away);—Oh Azana ! I-command thee,—(run-away);—Oh Azahva ! I-command thee,—(run-away);—Oh Kurugha ! I-command thee,—(run-away);—Oh Azivāka ! I-command thee,—(run-away);—Oh Duruka ! I-command thee,—(run-away);—Oh Astairya ! I-command thee,—(run-away);—Oh Aghasi ! I-command thee,—(run-away);—

8. “by-whose-valour *the* ‘druj’ shall-be-conquered-by-me ; (the) ‘druj, shall-be-conquered by-valour,—(it is *the* weapon); whose sovereignty *is the* power of me (who am) Ohr(mazd).

9. “I-drive-away ‘ishirê’ I-drive-away ‘aghuirê’; I-drive-away ‘ughrām’; I-drive-away ‘disease’; I-drive-away ‘death’;

*marg*; *bê-pōrtīnom dārt*; *bê-pōrtīnom tap*; *bê-pōrtīnomi sārana*; *bê-pōrtīnom sārastya*; *bê-pōrtīnom azana*; *bê-pōrtīnom azahva*; *bê-pōrtīnom kurugha*; *bê-pōrtīnom azivāka*; *bê-pōrtīnom duruka*; *bê-pōrtīnom astairya*; *be-pōrtīnom ‘aghasi’ pūta* (i) *āhūkīnītar*,—(*sūr-chasmih*),—*ke ganā minūy frāz-karīnīṭ awar ō-tan ī martōmān*,—(*har kas-ê vēhān pa kh<sup>v</sup>at, vatarān pa kasān*);—

10. “*Bê-pōrtīnom (har)-visp yask, marg, (har)-visp yātū, parik, (har)-visp jah ī dravand.*”

11. *Ān Airmān kh<sup>v</sup>ahisnī (hast), ō-rāmīsn rāsīsn*,—(*ku-t āwāyeṭ maṭan, pa-rāmīsn āwāyēnd kartan*)—*narān nāīrīkān ī-Zaratūst*; *vohū-man rāmīnīṭ-hēnd*,—(*ku, tō-cha āwāyeṭ maṭan, vat pa-rāmīsn āwāyēnd kartan*)—*ke(ān) dīnkāma arzān-bawēṭ pa-mazd*—(*ī aētar ū ān-īcha ī ānō*);—(*ān*)-*ī-asahīh tarskāsih kh<sup>v</sup>āstār bawānī*—(*hāvīst*),—*ku(am) pa(ān)-tarskāsihā (ān) ī-Aūhr-mazd masīh (bawāṭ)*,—(*magūpaṭān magū-paṭīh*).” (*Yasna LIV I, Vend XI 7.*)

*I-drive-away ‘illness’; I-drive-away ‘fever’; I-drive-away ‘sārana’; I-drive-away ‘sārastya’; I-drive-away ‘azana’; I-drive-away ‘azahva’; I-drive-away ‘kurugha’; I-drive-away ‘azivāka’; I-drive-away ‘duruka’; I-drive-away ‘astairya’; I-drive-away the defiled infecting ‘aghashi’;—(evil eye),—which ganā-minūy produced over this body that is of-mortals,—(each one is good for himself, worse for others).—*

10. “*I-drive-away all disease and-death, all sorcerers and pariks, all the ‘jahs’ who are wicked:*”

11. (The) Airyaman (is) desirable; may-(thou)-come to-(my)-delight,—(that-is, thou oughtst to-come; they-ought to-make thee with delight)—*the men and women of-Zaratūst have-rejoiced Vohuman*,—(that-is, thou-too oughtst to-come, they-ought to-make thee with-delight)—(he)-who is desirous-of-religion may-be-worthy of-reward—(of hither and even-that which is thither);—I-ask (the) devotion of holiness,—(disciple),—so-that by-(that)-devotion (the) magistracy of-Ohrmazd (may-be-mine),—(*magupaṭān-magupaṭīh*).”

12. zanēt 'ān airmān kh'ahlsnih' (har)-visp yask, marg (har)-visp yātū, (har)-visp jah ī drawand.
13. Yatāy-ahū-véryō,—(aēvak),—
14. 'Kēm nā Mazdā'...(tā)...'ashahē'.

### VĪST-AĒVAK-ŌM PARGART BŪN

1. Nemāz ō-tō, gāv-awazūn!—(ku-t awazūn vas az-as);—nemāz ō-tō, gāv hū-dāha!—(ku, pa frārōnih dāt ēstīt);—nemāz ō-tō, frādahisnih (haē)!—(ku-t vēs bē-kūnéy);—nemāz ō-tō, varisn-dahisnih (haē)!—(ku, frapēh-tar bē-kūnéy);—nemāz ō-tō, (ke)-pa-dāsar-bakht-(ēstīt),—(pa sūna masā, bāzā masā),—ō-(ōi)-i-pasōm-asō, (ōi-cha)-i-a-zāta asō, ke-(t) jah maranchīnēt āsmōk ī an-asō,—(aē: dakhsayih gūyēt),—marṭōm-icha ī drawand sāstār.

2. "Ravīt, awr! pa-rōbisnih, frāz-āw,—(ka aūlā),—ni

12. May the desirable Airyānan smite all disease and death, all sorcerers and pariks, all the 'jahs' who are wicked.

13. Recite 'yatāy-ahū-véryō' once.

14. Recite 'Kēm nā Mazdā'...upto...'ashahē'.

### COMMENCEMENT OF THE TWENTY-FIRST PARGARD

1. Bow-to-thee, Oh Beneficent-'Gāv'!—(that-is, thy increase is immense therefrom);—Bow-to-thee, Oh well-created 'Gāv'!—(that-is, it is created with righteousness);—Bow-to-thee, Increase (thou-art!)—(that-is, thou makest the-most);—Bow-to-thee, Growth (thou-art!)—(that-is, thou makest the-fatter);—Bow-to-thee, (who art) destined for-retribution,—(in thighful and arm-ful)—to (the) best holy, (even to the) holy unborn, (Bow-to-thee), whom the-jah kills, the unholy ās-mōk,—(Note: the author mentions the symbolism),—and the wicked tyrannical man.

2. "Move, ye, clouds! with-motion, abounding-with-

(kūn)-âw,—(ku, bê-vârīnēt),—awar (ān mitarg) âw (ê)-hazâr-vârān,—(ka sresk-ê aûptēt-ê-hazâr-icha aûptēt),—bêvar-vârān-icha: gûy-(am), asô Zaratûst! yask bê-sawisn-râ, marg bê-sawisn-râ: zantî yask pa-bê-sawisnîh, zantî marg pa-bê-sawisnîh, (û ān)-ī-gada' awâ-gada' bê-sawisnîh,—(awazâr ôisân).—

3. Agar pa-awazâr maranchînēt, pa-awêza-(varîsînh) bêsazînēt; agar pa-awêza-(varîsînh) maranchînēt, pa-saw bêsazînēt; agar pa-saw maranchînēt, pa-aûs bêsazînēt (ka)-bê-vârēt,—(aêtûn chun gûpta); bê-ez-(ān)-vârān,—(ê chis-ê bawēt ī ô pês gûyom);—nô âw, nô zamî, nô aûrvar, nô bêsazînisnîh, nô bêsazînisnîh-kartârîh,—(awazâr ôi).—

4. Chun (pa)-zray (ī) frâkh<sup>v</sup>-kart âwân hast ham-rasisnîh,—(ê-cha chis aêtûn):—'aûlâ-aûst ham-ayûj. ayîona-cha awar ô-zamî,—(aê: chun ka jâk ê 'âhist' bawând),—zamî-cha awar ayîona-cha,—(ku, pa zamî awâz ma-êstî);—aûlâ-ist,

water,—(when above),—emptied-of-water,—(when-it-is-rained-down),—*the-water* above,—(the cloud),—*of-(a)-thousand-drops*,—(when a drop falls, *it falls even-a-thousand-fold*),—*even-of-a-myriad-drops*: address-(me) *thus*, *Oh holy Zaratuhst!* for disease to-go-away, for death to-go-away; do-*you*-smite disease to-go-away, do-*you*-smite death to-go-away, (and the) mace with-*the-mace* to-go-away,—(their weapon).—

3. If *it* destroys (*this one attacks*) at-noon, *that one* will-heal at-*the-sacred-(hour-of change)*; if *this one* destroys (*attacks*) at-*the-sacred-(hour-of change)*, *that one* will-heal at-night; if *this one attacks* at-night, *that one* heals at-dawn (when)-*it-rains-down*,—(just as mentioned);—from (that) down-pour,—(one-thing will-happen *which I* mention below);—new water, new earth, new trees, new remedies, new cures,—(*by its means*).—

4. As in-*the-sea* Frâkh<sup>v</sup>-kart is *the meeting-together of-waters*,—(even-*this event happens thus*):—'Rise, meet-together, over-*the rising-place* and-*the-earth*,—(Note: As if *they* were-resting on a place),—and over *the-earth* and-*the rising-place*,—(that-*is*, do not wait on earth);—rise, sprinkle-

'parōn 'haz',—(aē: Rās gūptā būṭ, ku: 'ō ān rōn saw');—ke-pa-(ān)-ī-ōi-zāyisn,—(ka bē-zāt),—vakhsisn,—(ka mas bē-būt),—(as) ayūjisn dāt Aūhr-mazd,—(ayūjisn ō kār dāṭastān).—

5. Pa-(aūlā)-aūz-āyisnīh (aūlā) aūzīt, kh<sup>v</sup>ar-sēt arvand-asp! tar-(ōst) Har-bōrz rōsnīh kūnē ō-dāmān; pa-cha-(aūlā)-aūzīt,—ku, tō-cha rā vēh hāt),—agar haē garō-(ṭamān)-dāstār,—(ku, martṭ ī vēh haē);

[Hast ke aētūn gūyēt, aē: "Tō aētār aūlā aūzēy".]—pa-(ān)-ī-Aūhr)-mazd-dāt rās, pa-(ān)-ī)-bak-bakht ayūjisn, pa-(ān)-ī)-frāz-brēhiniṭa āw-aūmand,—(aē: āw vēh azīr).

6. Adīn ān (ī) pa dūs-karṭārīh. adīn ān (ī) pa mānsra-spend (bē-bōrṭyāt);

frāz (ē)-ī-tō zāyisn vakhsisn aūm aētār frāz-snāiyom,—(ku, pāk bē-kūnom);—frāz (ē)-ī-tō karp tōhisn yōsdāsrēm,—(ku, pāk dārom);—kūnom tō awā-pūsīh. awā-pēnīh,—(ku-t kh<sup>v</sup>at dōkht vat pēm bawēt),—

round,—(Note: *the* course was mentioned: 'Go to that direction');—at-whose-birth, (when *it-was-born*),—and-increase,—(when *it* became great),—Ohrmazd gave (it) union,—(union for work *and* organisation).—

5. 'Rise-up by up-rising, *Oh* shining sun of-*the-swift-horse!* do-*thou*-illumine *the* creations across *the Harborz*; up rise,—(that it may be good even to thee),—if *thou-art the-holder of garo-(ṭamān)*',—(that-*is, if thou art a good man*);

[There is one who thus says: "Here do thou rise-up".]—'on-(the)-course given-*by*-(Ohr)mazd, on-(the)-sphere destined-*by* God(Providence), on-(the)-predestined watery-way,—(Note: the good water *is* underneath *it*).—

6. Then by the wicked-activity, then by the beneficent 'māthra' (may-be-removed);

forthwith hither shall-*I*-bathe thy birth *and*-increase,—(that-*is, I* will-make clean);—forthwith shall-*I*-cleanse thy spirit-form and-vis,—(that-*is, I*-will-keep clean);—*I*-will-make thee with-progeny, with-nourishment(milkfulness),—(that-*is, thou* shalt-have milk milched *by thyself*),—

7. kār-aūmand,—(ku-t kār bawêṭ),—pēm-aūmand,—(ku-t pēm bawêṭ),—sīr-aūmand,—(ku-t sīr bawêṭ, aēvak, ān-i martōmān, ū aēvak ān-i gō-spendān),—rōkan-aūmand, mazg-aūmand, frazand-aūmand; frāz tō-rā (ê)-hazār khān vam frāz 𐬀𐬀𐬀,—(ku, bē-āvoram),—vat ô-gāvyūt (ô)-ham-tachīn,—(𐬀𐬀𐬀),—ke hast (ku) pūsar srāyisn.

8. = § 4, first 5 lines upto...zāyisn, vakhsisn, (as) zamī dāt Aūhr-mazd.

9. Pa-(aūlā)-aūz-āyisnīh (aūlā)-aūzīṭ, mäh ī gō-(spend)-tōkhna!—

[Aē: gōspend-tōkhmagīh ē ku āinina ī gō-spendān pa mäh-pāya ēstēṭ];—

§ 5 from the 2nd line—tarēst Har-bōrz...to the end.

10, 11. = § § 6, 7.

12. = § 4, first 5 lines upto.....zāyisn, vakhsisn,—(as) vakhsisn dāt Aūhr-mazd.

7. full-of-work,—(that-is thou shalt-have work),—full-of-milk,—(that-is, thou shalt have milk)—full-of-sīr,—(that-is, thou wilt have sīr, first/ly that of man and secondly that of animals),—full-of-oil, full-of-marrow, full-of-progeny; forth-with shall-I-bathe for-thee (a) thousand streams,—(that-is, I-will-bring),—do thou make-them flow-together to the-cattle-fold,—(driven-together),—that-is, the nourishment of offspring.

8. = § 4, first five lines upto—at whose birth, and increase—Ohrmazd gave (it) the Earth.

9. Up rise by rising up, Oh Moon having-the-*seed-of-the-‘Gao’!*

[Note: Having-the-*seed-of-the-‘Gao’* is this that the ‘ainina’ of the animals is on the Moon Station.]—

§ 5. from “across the Harborz”.....to the end.

10, 11. = § § 6, 7.

12. = § 4, first 5 lines, upto—at whose birth, and increase→Ohrmazd gave (it) abundant-growth.

13. Pa-(aúlā)-aúz-âyisnîh (aúlā)-aúziṭ star (i) zōpr (i) âw-tôkhma,—

[Aé: âw-tôkhmagîh é ku âinina í âwân pa star-pâya éstôt.]—

§ 5 from the 2nd line tarest Har-bôrz.....to the end.

14, 15. = § § 6, 7.

16. = § 4, first 5 lines upto...zâyisn, vakhsisn,—(as) aúz-âyisnîh dât Aûhr-mazd.

17. Pa-(aúlā)-aúz-âyisnîh (aúlā)-aúziṭ (aûm) pa-(bê)-khrôsisnîh í-ôi kh<sup>v</sup>arêh-kastâr (aharman), pa-(bê)-khrôsisnîh í-ôi an-awitân (aharman), pa-(bê)-khrôsisnîh í-ôi (an-awitân) yâtû jahî.

18-23 = Vend. XX 9-14.

13. Up rise by rising up, *Oh deep stars having-the-seed-of-the-waters*,—

[Note: *Having-the-seed-of-the-waters* is this that the 'âinina' of *the waters* is on *the Star-Station*.

14, 15. = § § 6, 7.

16. = § 4, first 5 lines upto,—at whose birth, and increase, —Ohrmazd gave (it) rising up.

17. Up have-I-arisen by rising up, in-order-to-despise him the-decreaser of-glory, (ahriman), in-order-to-despise him *the desolating* (ahriman), in-order-to-despise him (*the desolating*) sorcerer 'jahî'.

18-23. = Vend. XX 9—14.



## VĪST-DÔ-ÔM PARGART BÛN

1. Gûpt-(as) Aûhr-mazd ô-Spitamân-Zaratûst: "Vam ke Aûhr-mazd (om), vam ke Dâtar i vêh (om), ka-(m) ân mân kart,--(garô-ṭamân),--(i) nêvak, rôsan, frâz-pêtâ",--(ku-t pêtâ),

[Hast ke aētân gûyêt, aê: Bê-as kôst i diṭ pêtâ.]—  
(aûlâ)-aûziṭ-om, bê-raw-om

2. "Adîn-(as) ô-(ân-i)-men mar kasit",--(ku-s andar nikirîṭ);—

"adîn-(as) ô-(ân-i) men mar frâz-kariniṭ ganâ minûy pôr-marg nohô yask, navât nohô saṭ, nohô hazâr û nohô bêvar;

"adîn ô-(ân-i)-men tô bêszinêh, mânsra-spend (i) vas-khârêh!

3. "Dahom ô-tô, pa-ân-pât(dahisn), pa-akvîn, (e)-hazâr asp i-arvand skipt-tak",--(ku, andar hâsar tak awâz nê-kâhêt):—

## COMMENCEMENT OF THE TWENTY-SECOND PARGARD

1. Spoke-(he) Ohrmazd to-Spitamân Zaratûst: "I who (am) Ohrmazd, I who (am) *the* Creator of Good, when-I prepared that abode,--(Garôṭamân),--fair, luminant, forthwith-visible",--(that-is, visible to-thee),—

[*There is one* who thus says: "Its other side is visible afar".]—

I-have(will)-come out, I-may(will)-go-away.

2. "Then, (he), *the*-deadly-being, looked at-(those-of)-mine",--(that-is, he beheld *inside*);—

"then, (he), *the*-deadly Ganâ-minny full-of-death, produced for-(those-of)-mine nine, ninety, nine-hundred, nine-thousand, and nine-myriad diseases;

"therefor do thou, *Oh* Beneficent-'Mâthra' of-immense-glory! heal (those-of)-mine.

3. "*I*-will-give thee in return-of-it, at once, a thousand fleet horses swift-running",--(that-is, their speed does not decrease within a 'hâsra');—

“yazom Sōk (i) vēh (i Aûhr)-mazd-dât (i) asô”,—(aê: Pa ayiyâr-aûmandih i tô);—

“Dahom ô-tô, pa-ân-pât(dahisn), pa-akvin, (ê)-hazâr aûstar i-arvand i-sakht-kôf”,—(ku-s kôf dôrest);—

“yazom Sōk (i) vēh (i) (Aûhr)-mazd-dât (i) asô”,—(aê: Pa ayiyâr-aûmandih i tô);—

4. “Dahom ô-tô, pa-ân-pât(dahisn), pa-akvin, (ê)-hazâr gâv i-a-sênin i-a-tan-pôhr”,—(ku-s vñâskârîh râ tan ô bôd nîkôhîsn nê-mat êstét).—

“yazom Sōk (i) vēh (i) (Aûhr)-mazd-dât (i) asô”,—(aê: Pa ayiyâr-aûmandih i tô);—

“Dahom ô-tô, pa-ân-pât(dahisn), pa-akvin, (ê)-hazâr anûmay i-gawr i-hama-mûy,--(ku, ez ô-mûy);—

“yazom Sōk (i) vēh (i) (Aûhr)-mazd-dât (i) asô,—(Pa ayiyâr-aûmandih i tô).—

5. Aêþân om tô âfrînimom ez-(ân-i)-nêvak-dahmân-âfrîn,

“I-adore the good, holy Sok created-by-(Ohr)mazd”.—  
(Note: with thy help).—

“I-will-give thee, in-return-of-it, at-once, (a) thousand fleet camels having-hard-humps”,—(that-is, they have the proper humps);—

“I-adore the good, holy Sok created-by-(Ohr)mazd”.—  
(Note: With thy help.)—

4. “I-will-give thee, in-return-of-it, at-once, (a)-thousand enduring oxen without-physical-defect,—(that-is their bodies have not attained to the scorn of intelligence owing-to sinfulness).—

“I-adore the good, holy Sok created-by-(Ohr)mazd”.—  
(Note: With thy help).—

“I-will-give thee, in-return-of-it, at-once, (a) thousand nourished small-animals of all the colours of hair,—(that-is one-colour of hair);—

“I-adore the good, holy Sok created-by-(Ohr)mazd”.—  
(Note: With thy help.)—

5. Thus will-I-praise (bless) thee with (the) fair blessing-

pa-(ān-i)-franāfta-dahmān-āfrīn,—(ku, dārisn bé-kūnom (kūnēt?),—ke (ān i) kam pōr kūnēt,—(ku, ka andar sāl nēm khūmb sāl i pēs-ê é khūmb),—(ān)-icha i pōr bê-ahanchā-kūnēt,—(ka andar sāl-é khūmb-é bawēt, sāl pēs-ê khūmb é i nēm),—ayiyārīnēt (ōi-i)-a-vimār,—(ku, tā vimār né-bawēt ōi-cha ayiyārīnēt),—(ōi)-cha-(i)-vimār dōrest kūnēt”.

6. Pasukh<sup>v</sup>-(as) ō-ōi gūpt mānsra-spend i vas-kh<sup>v</sup>arēh, (ku):  
 “Chun (ê)-i-tō vam bésazīnom, chun (ê)-i-tō vam bê-avā-rēm, nohō yask, navāt, nohō-saṭ, nohō-hazār, nohō-bēvar”.—  
 [Aē: Dānastīh ku: émā né-tōbān karṭan, bê-as é-cha dānast ku har ke kūnēt as pa ayiyār-aūmandīh-i émā tōbān karṭan.]—

7. (Vas) (ō)-Néryō-sang gūpt ke Dātār Aūhr-mazd, (ku):  
 “Néryō-sang han-jamanī! bê-rōb-(tō),—(ez aēṭar awar ō and) andar mān i-Airyaman, (vas) in (gūbīsn) gūyēs ō-Airyaman, (ku):

of-the-good, with (the) blessing-of-the-good advanced-with-obeisance,—(that-is, I-will-prepare a provision),—which replenishes (that which is) little,—(that-is, if it be half a jar in a year, it will be one jar the next year),—which makes-over-flowing (that)-too (which is) full,—(if it be one jar in a year, it will be one jar and a half the next year),—which helps (him who is) not-ill,—(that-is, he helps-him-too, so-that he may-not-be ill),—and makes healthy (him who is) ill”.

6. (He), the Beneficent-‘Māthra’ of-full-glory spoke to him *in-reply*: “How shall-I-heal (those)-of-thine, how shall-I-expel *from* (those) of-thine nine, ninety, nine-hundred, nine-thousand and nine myriad diseases?”—

[Note: *Thou-knewest* that we cannot do this but this-too *thou knewest* that whoever will-do-*this*, he can do this with our help.]—

7. (Unto Neryosang spoke (he) who is *the* Creator Ohr-mazd: “*Oh* Neryosang of-the-assembly! go-(thou),—(from here on to there) in *the* abode of-Airyaman, to (her) Airyaman do-thou-speak this (utterance):

8. 'In ō-tō gūpt Aûhr-mazd asô:

"Vam ke Aûhr-mazd (om),...to the end, §. 1.

9. = § 2, first three lines.....

adn (ān-i)-men tō bēsazīneh, airyaman (i)-kh<sup>v</sup>āstār!

10-12. = §§ 3-5.

13. (Ya)-s ōi gūbīsn paṭīrēt; bé-rapt Néryōsang han-jamni awar ō-mān i-Airyā-man, (vas) in (gūbīsn) gūpt ō-Airyaman,

14. (ku): 'in ō-tō gūpt-(as) Aûhr-mazd asô:

"Vam ke Aûhr-mazd (om),.....to the end, para 1.

15. = § 9.

16-18. = §§ 3-5.

19. Têz ān bût, nē dēr, ka frāz-maṭ, pa-tōkhsâyih, Airyā-man i kh<sup>v</sup>āstār, gar awar (ku) awazūni-frāz-ham-pōrsit (Aûhr-mazd Zaratūst), ū vēsa awar (ku) awazūni-frāz-ham-pōrsit (Aûhr-mazd Zaratūst).

8. This *has the* holy Ohrmazd said unto thee:

"I who (am) Ohrmazd.....to the end §. 1

9. = § 2, first three lines.....

...therefore do thou, Oh Airyaman, *the* desirer! heal (those of) mine.

10-12. = §§ 3-5.

13. Since he agrees to his speech, Neryosang of the assembly went on to the abode of Airyaman, (he) spoke this (utterance) to Airyaman:

14. This *has the* holy Ohrmazd said unto thee:

I who (am) Ohrmazd.....to the end of §.1.

15. = § 9.

16-18. = §§ 3-5.

19. Soon it was, no delay *was there*, when *the* desirous Airyaman came-up with-diligence over *the* mountain (where *Ohrmazd and Zaratuhst*) had-*the*-beneficent-conference, (and) over *the* forest (where Ohrmazd and Zaratuhst) had-*the*-beneficent conference.

20. (Vas) ez-nohō āsp gōsn mûy barēt Airyaman ī kh<sup>v</sup>āstār; (vas) nohō aūstar ī gōsn mûy barēt Airyaman ī kh<sup>v</sup>āstār; (vas) nohō gāv gōsn mûy barēt Airyaman ī kh<sup>v</sup>āstār; (vas) nohō anūmay gōsn mûy barēt Airyaman ī kh<sup>v</sup>āstār; (vas) nohō-(tā) vēt barēt, (vas) nohō kēs frāz-kārēt;—(vas nīrang bē-karṭan ya-s ez ‘navacha yaskē’ awāz aē ‘thricha yaskē’ āvort ān se aēvak han-icha karṭ hend pa gōhari andar dō kār estēt).—

21-26. = Vend. XX §§ 9-14.

20. (He), Airyaman who *is* desirous, brings *the* hair of nine stallions; (he), Airyaman who *is* desirous, brings *the* hair of nine male camels; (he), Airyaman who *is* desirous, brings *the* hair of nine bulls; (he), Airyaman who *is* desirous, brings *the* hair of nine male sheep; (he) carries nine-(fold) willows; (he) draws-up nine circles;—(he performed *the* ritual so-that-he reduced from ‘nine diseases’ to ‘three diseases’, and that one-third *which* is made, also-positively is in *the* other two-thirds work by *its* very essence).—

21-26. = Vend. XX §§ 9-14.





