

Vendidad (*Vidēvdād*) or Laws against the Demons

Avesta — The Sacred Books of Zoroastrianism, Book 3.

Translated by James Darmesteter (From *Sacred Books of the East*,
American Edition, 1898.)

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General Introduction

The *Vidēvdād* (or *Vendidad*) is an ancient collection of Zoroastrian myths, prayers, and religious observances, intended to defend against sources of infection and evil. Particular attention is given to disposal of the dead and other “dead matter” (*nasu*), to keep disease from spreading, as well as avoid polluting the earth, water, etc. Its present form is thought to have become fixed around the middle of the first millennium BCE.¹ Of the twenty-one books of the Sasanian canon of the *Avesta* that were detailed in the *Denkard*, this is the only one which has survived in its entirety. James Darmesteter translated the text in 1880, relying heavily on the Pahlavi translation. In 1898 he published a revised translation. Fritz Wolff later translated the major texts of the *Avesta* into German, based on Bartholomae’s monumental Avestan dictionary. According to Kellens, “Darmesteter is sometimes superior in his understanding of the *Vidēvdād*.”² His notes in particular remain invaluable.

In preparing this edition, I have replaced the spelling of Zoroastrian technical terms with more familiar forms, following Kotwal and Boyd, 1982, as much as possible.

The *Denkard* Book 8, chapter 44 gives this synopsis of the contents:³

1. The Vendidad contains particulars of Ohrmazd having produced the pleasure of mankind by that place where they specially made a residence, and the advantage from the same production. 2. About the formation of sixteen perfect places specially enumerated, and also the adversity which has happened to each separately.

3. About Ohrmazd’s disclosing the religion first among mankind to Yim (Jamshed); its non-acceptance by Yim owing to attachment (*asrunoih*) to the religion of the ancients; and the acceptance of other things to develop, extend, and improve the world thereby. 4. About the reason of the needfulness of making the enclosure (*var*) that Yim made, the command and instruction by Ohrmazd to Yim, the making by Yim just as Ohrmazd commanded and instructed, and whatever is on the same subject.

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

1 Rose 2011, pp. 9, 243.

2 J. Kellens, “Avesta, the holy book of the Zoroastrians” *Encyclopædia Iranica*, 1987.

3 West, 1892, pp. 152 ff.

6. About the sin of pollution owing to carrying a corpse by a single person, relating, however, to that which a dog has not seen. 7. About the food, clothing, and place of him who becomes polluted and worthy of death through a corpse, on account of carrying it alone (aevako-barih rai). 8. About how the several precautions of mankind and other pure creatures are taken, as regards a corpse which has become polluted by another corpse.

9. About the pleasure of the spirit of the earth owing to sowing and tilling, and its vexation owing to not sowing and not tilling; the blessing upon the sowers, and the advantage and merit owing to sowing, on account of particulars about the nourishment and protection of the religion thereby. 10. About the destruction of the demons which arises from the sprouting, growing, and ripening of corn; and the good success of mankind from the eating of it.

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

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

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

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

17. About the sin of bringing firewood, with which dead matter is mingled, to a fire; and this too, that is, how and when one is innocent therein. 18. About a ditch (joi), which is not always a stream (navo), when the water has to pass through it, and also that which is always a stream, when one wants to increase the water therein, how often and how one has to inspect them for fear of dead matter having been there.

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

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

26. About useless and polluted clothing, that which is cleansed for six months. 27. About the grievous sinfulness of irregularly letting forth clothing, as much as a single double hem, upon a corpse.

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

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

31. About how soon is the rushing of the fiend of corruption (*druj i nasush*) upon a human being or dog that has passed away at the appointed time, and upon one who has done so before the appointed time through the defectiveness (*ahugagih*) of the worldly existence; where the clothing of this one is which is useless, and which and how is the washing of that which is for washing. 32. About the heinous pollution and grievous sinfulness of devouring dead matter, or of bringing it to fire or water through sinfulness. 33. About the winter, the demon-produced terror, the spider and locust, sickness of many kinds, and much other evil, which become threatening in the world

owing to the formation of dead matter. 34. About how to cleanse wood, corn, and fodder from the dead matter which comes upon it.

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

38. About the duration of not drinking by a woman who has miscarried (visistako); also her not feeding on the liquid of that which is watery food. 39. About the washing of a metallic, stony, or any other cup-like article, upon which dead matter has come, and which is not pronounced useless. 40. About the animal (gospend) that has eaten dead matter, and the plant with which dead matter is mingled. 41. About the sin of holy water being brought to water which is tainted with dead matter.

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

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

47. About washing the polluted who have been in bodily contact with a corpse, or moving it; divers preferences as to the purifier, the rite of washing, and the reward of purifiers, worldly and also spiritual. 48. About the shining of the sun, moon, and stars alike discontentedly upon the polluted. 49. About the gratification of all the creatures of Ohrmazd by the purifier, when he produces purification for the polluted and suchlike beings (anguni-aitoan); also his reward. 50. About the strength and aid which are given to the fiend of corruption (druj i nasush) by him who does not understand purifying, and yet would accomplish it; also the sin thereof at the bridge of judgment [Chinwad]. 51. About the triumph of the Yatha-ahu-vairyō in smiting the fiend and in healing.

52. About the species of dogs; the worthiness of the shepherd's dog, the village dog, and others also; how to maintain and nourish (srayinidano) them with nourishment, and the sin owing to killing or even improperly maintaining them, each separately; and whatever is on the same subject. 53. And this, too, when a dog becomes useless (abon) or hurtful, what is to be done with it, and how it is to be kept. 54. About authorisedly killing the dog-wolf. 55. About the thirty-one dispositions among dogs, which are just as among the three special professions and divers others of five descriptions. 56. About the grievous sinfulness of killing a water beaver [or otter], and statements (gokan) of the penalty.

57. About the sin which gave an Iranian to foreigners (an-Airano). 58. About the sin for those three males who have debauched a woman who is pregnant, or the wife with a child at the breast, or a daughter of others; and the sin owing to similar sin. 59. About the guardianship and nourishment which it is important to provide for a child that is seen to be improperly protected, or for a dog when it is born without a guardian; and whatever is on the same subject.

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

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

65. About the apostasy of him who is bringing a mouth-veil, a vermin-killer, various sacred twigs, or a goad or scourge which is exceptional, and maintains that it is that which is necessary. 66. About the disapproved one, and the bridge-judgment upon him, who sleeps on through the whole night, so as not to accomplish his proper duty. 67. And the approval and reward of him who does not sleep over religious observances, so as to accomplish his proper duty. 68. About the progress of secretly-advancing ruin (sejo) through that exhibitor of evil religion who wears no sacred thread-girdle [kusti], and his not wearing it as it were by law.

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

the fire for kindling for the untroubled watching of the night, and the merit owing to law- fully kindling it; also the blessing of the fire on mankind, when pleased and untroubled.

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

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

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

80. About the great powerfulness of plants of a poisonous character for the forcible keeping away of much adversity; the production of entire species (pur saradako) of plants by Ohrmazd for the curing of the creatures from disease (ayoyakih); the success of the Gaokerena plant — which is the white haoma — in curing, as compared with other plants; and the diligence of Airyaman in the medical treatment of the world.

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

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

Abbreviations

- Av. Avestan
Bd. *Bundahishn*
Dd *Dadestan-i Denig*
Dk *Denkard*
Gr. Greater
HN *Hadokht Nask*
MX *Menog-i Khrad*
Riv. *Rivayats*
Vd *Vendidad (Videvdad)*
Y *Yasna*
Yt *Yasht*

FARGARD 1. Sixteen perfect lands created by Ahura Mazda, and as many plagues created by Angra Mainyu.

Synopsis:⁴

This chapter is an enumeration of sixteen perfect lands created by Ahura Mazda, and of as many plagues created in opposition by Angra Mainyu.

Many attempts have been made, not only to identify these sixteen lands, but also to draw historical conclusions from their order of succession, as representing the actual order of the migrations and settlements of the old Iranian tribes. But there is nothing in the text to support such wide inferences. We have here nothing more than a geographical description of Iran, seen from the religious point of view.

Of these sixteen lands there are nine which can be identified with certainty, as follows:

Avestan	Old Persian	Greek	Modern Name
Sughdha (2)	Suguda	Σογδιανή	Soghd (Samarkand) ⁵
Mouru (3)	Margu	Μαργιανή	Marv (Merv)
Bakhdhi (4)	Bākhtri	Βάκτρα	Balkh ⁶
Haroyu (6)	Haraiva	Ἄρεια	Harē(rud) ⁷
Vehrkana (9)	Varkāna	Ἵρκανία	Gurgān, Jorgān
Harahvaiti (10)	Harauvati	Ἄραχωσία	Av-rokhaj, Arghand-(āb)
Haetumant (11)		Ἑτύμανδρος	Helmend
Ragha (12)	Ragā ⁸	Ῥαγαι	Raī
Hapta hindu (15)	Hindava	Ἴνδοι	Hind (Punjab)

as we are able to follow their names from the records of the Achaemenian kings or the works of classical writers down to the map of modern Iran.

For the other lands we are confined for information to the Pahlavi Commentary, from which we get:

AVESTAN NAME.	PAHLAVI NAME.	MODERN NAME.
Vaekereta (7)	Kāpūl	Kabul

4 For an analysis see Boyce, 1992, pp. 3 ff. and Christensen, 1943.

5 I.e. Sogdiana. -JHP

6 I.e. Bactria in northern Afghanistan. -JHP

7 I.e. Aria in western Afghanistan. -JHP

8 See however § 16, note. -JD. All the identifiable lands are in eastern or northeastern Iran, with the possible exception of Raī in the south, the identification of which is disputed. -JHP

Urva (8)	Mēshan	Mesene
Varena (14)	Patashkhvārgar or Dailam	Tabaristān or Gilān
Rangha (16)	Arvastāni Rūm	Eastern Mesopotamia

The identification of Nisaya (5) and Chakhra (13) remains an open question, as there were several cities of that name. We know, however, that Nisaya lay between Balkh and Marv. The first province Airyanem Vaeja, or Eranvej, we identify with the medieval Arrān (nowadays known as Karabagh).

There must have been some systematical idea in the order followed, though it is not apparent, except in the succession of Sughdha, Mouru, Bakhdhi, Nisaya, Haroyu, Vaekereta (numbers 2-7), which form one compact group of north-eastern provinces; the last two provinces, Hindu and Rangha (numbers 15-16), are the two limitroph provinces, east and west (Indus and Tigris); and the Rangha brings us back to the first province, Eranvej, whose chief river, the Vanguhi Daitya, or Aras, springs from the same mountains as the Rangha-Tigris.

The several plagues created by Angra Mainyu to mar the native perfection of Ahura's creations give instructive information on the religious condition of several of the Iranian countries at the time when this Fargard was written. Harat seems to have been the seat of puritan sects that pushed rigorism to the extreme in the law of purification. Sorcery was prevalent in the basin of the Helمند river, and the Paris were powerful in Cabul, which is a Zoroastrian way of saying that the Hindu civilisation prevailed in those parts, which in fact in the two centuries before and after Christ were known as White India, and remained more Indian than Iranian till the Moslem conquest.

Translation

1. Ahura Mazda spake unto Spitama⁹ Zarathushtra, saying:

I have made every land dear (to its people), even though it had no charms whatever in it:¹⁰ had I not made every land dear (to its people), even though it had no charms whatever in it, then the whole living world would have invaded the Airyana Vaeja.¹¹

9 Or Spitamide. Zarathushtra was descended from Spitama at the fifth generation.

10 'Everyone fancies that the land where he was born and has been brought up is the best and fairest land that I have created' (Comm.)

11 Gr. Bd: 'It is said in the Sacred Book: had I not created the Genius of the native place, all mankind would have gone to Eran-Vej, on account of its pleasantness.' — On Airyanem Vaeja or Eran-Vej, see following note.

2.¹² The first of the good lands and countries which I, Ahura Mazda, created, was the Airyana Vaeja,¹³ by the Vanguhi Daitya.¹⁴

Thereupon came Angra Mainyu, who is all death, and he counter-created the serpent in the river¹⁵ and Winter, a work of the Daevas.¹⁶

3. There are ten winter months there, two summer months;¹⁷ and [even] those are cold for the waters,¹⁸ cold for the earth, cold for the trees.¹⁹ Winter falls there, the worst of all plagues.

12 Clause 2 in the Vendidad Sada is composed of Zend quotations in the Commentary that illustrate the alternative process of creation: 'First, Ahura Mazda would create a land of such kind that its dwellers might like it, and there could be nothing more delightful. Then he who is all death would bring against it a counter-creation.'

13 Airyanem Vaeja, Iran-Vej, is the holy land of Zoroastrianism: Zarathushtra was born and founded his religion there (*Bd*20.32; 32.3): the first animal couple appeared there (*Bd*14.4; Zadspram, 9.8). From its name, 'the Iranian seed,' it seems to have been considered as the original seat of the Iranian race. It has been generally supposed to belong to Eastern Iran, like the provinces which are enumerated after it, chiefly on account of the name of its river, the Vanguhi Daitya, which was in the Sassanian times (as Veh) the name of the Oxus. But the *Bd.* distinctly states that Iran-Vej is 'bordering upon Adarbajan' (29.12); now, Adarbajan is bordered by the Caspian Sea on the east, by the Rangha provinces on the west, by Media proper on the south, and by Arran on the north. The Rangha provinces are out of question, since they are mentioned at the end of the Fargard (verse 20), and the climatic conditions of Iran-Vej with its long winter likewise exclude Media and suit Arran, where the summer lasts hardly two months (cf. § 4, note 6). The very name agrees, as the country known as Arran seems to have been known to the Greeks as Ἰρανία (Stephanus Byz.), which brings it close to our Airyanem. On the Vanguhi Daitya, see following note.

14 The Vanguhi Daitya, belonging to Arran, must be the modern Aras (the classic Araxes). The Aras was named Vanguhi, like the Oxus, but distinguished from it by the addition Daitya, which made it 'the Vanguhi of the Law' (the Vanguhi by which Zarathushtra received the Law).

15 'There are many Khrafstras in the Daitik, as it is said, The Daitik full of Khrafstras' (*Bd*20.13). Snakes abound on the banks of the Araxes (Morier, *A Second Journey*, p. 250) nowadays as much as in the time of Pompeius, to whom they barred the way from Albania to Hyrcania (Plut.)

16 Arran (Karabagh) is celebrated for its cold winter as well as for its beauty. At the Naoroz (first day of spring) the fields still lie under the snow. The temperature does not become milder before the second fortnight of April; no flower is seen before May. Summer, which is marked by the migration of the nomads from the plain to the mountains, begins about the 20th of June and ends in the middle of August.

17 Vendidad Sada: 'It is known that [in the ordinary course of nature] there are seven months of summer and five of winter' (see *Bd*25).

18 Some say: 'Even those two months of summer are cold for the waters...' (Comm.; see *Mainyo-i-khard* 44.20).

19 Vend. Sada: 'There reigns the core and heart of winter.'

4. The second of the good lands and countries which I, Ahura Mazda, created, was the plain²⁰ which the Sughdhas inhabit.²¹

Thereupon came Angra Mainyu, who is all death, and he counter-created the locust,²² which brings death unto cattle and plants.

5. The third of the good lands and countries which I, Ahura Mazda, created, was the strong, holy Mouru.²³

Thereupon came Angra Mainyu, who is all death, and he counter-created plunder and sin.²⁴

6. The fourth of the good lands and countries which I, Ahura Mazda, created, was the beautiful Bakhdhi²⁵ with high-lifted banner.

Thereupon came Angra Mainyu, who is all death, and he counter-created the ants and the ant-hills.²⁶

7. The fifth of the good lands and countries which I, Ahura Mazda, created, was Nisaya,²⁷ that lies between the Mouru and Bakhdhi.

Thereupon came Angra Mainyu, who is all death, and he counter-created the sin of unbelief.²⁸

8. The sixth of the good lands and countries which I, Ahura Mazda, created, was the house-deserting Haroyu.²⁹

20 Doubtful.

21 Old P. Suguda; Sogdiana.

22 The plague that fell to that country was the bad locust: it devours the plants and death comes to the cattle' (Gr. Bd.)

23 Margu; Μαργιανή; Marv.

24 Doubtful. The *Gr. Bd.* has: 'The plague that fell to that country was the coming and going of troops: for there is always there an evil concourse of horsemen, thieves, robbers, and heretics, who speak untruth and oppress the righteous.' — Marv continued to be the resort of Turanian plunderers till the recent Russian annexation.

25 Bakhtri; Βάκτρα; Balkh.

26 'The corn-carrying ants' (Asp.; cf. Farg. 14.5).

27 By contradistinction to other places of the same name. There was a Nisaya, in Media, where Darius put to death the Mage Gaumata (Behishtun I, 58). There was also a Nisā in Fars, another in Kirman, a third again on the way from Amol to Marv (Tabari, tr. Noeldeke, p.101, 2), which may be the same as Νισαία, the capital of Parthia (Παρθαύνησια ap. Isid. of Charax 12); cf. Pliny VI, 25 (29). One may therefore be tempted to translate, 'Nisaya between which and Bakhdhi Mouru lies;' but the text hardly admits of that construction, and we must suppose the existence of another Nisaya on the way from Balkh to Marv.

28 There are people there 'who doubt the existence of God (Comm.)

29 Harōyu, Old P. Haraiva (transcribed in Greek and Latin 'Αρεία Aria instead of 'Αρεία Haria, by a confusion with the name of the Aryans); P. Harē (in Firdausi and in Harē-rūd; Harāt is an Arabicised form. — 'The house-deserting Harē:

Thereupon came Angra Mainyu, who is all death, and he counter-created tears and wailing.³⁰

9. The seventh of the good lands and countries which I, Ahura Mazda, created, was Vaekereta,³¹ of the evil shadows.

Thereupon came Angra Mainyu, who is all death, and he counter-created the Pairika Knathaiti,³² who claves unto Keresaspa.

10. The eighth of the good lands and countries which I, Ahura Mazda, created, was Urva of the rich pastures.³³

Thereupon came Angra Mainyu, who is all death, and he counter-created the sin of pride.³⁴

11. The ninth of the good lands and countries which I, Ahura Mazda, created, was Khnenta which the Vehrkanas³⁵ inhabit.

Thereupon came Angra Mainyu, who is all death, and he counter-created a sin for which there is no atonement, the unnatural sin.³⁶

12. The tenth of the good lands and countries which I, Ahura Mazda, created, was the beautiful Harahvaiti.³⁷

because there, when a man dies in a house, the people of the house leave it and go. We keep the ordinances for nine days or a month: they leave the house and absent themselves from it for nine days or a month' (*Gr. Bd.*) See Vd5.42.

30 'The tears and wailing for the dead,' the voceros. The tears shed over a dead man grow to a river that prevents his crossing the Chinwad bridge (Saddar 96; Arda Viraf 16.7, 10).

31 Vaēkereta, an older name of Kabul (Kāpūl: Comm. and Gr. Bd.); perhaps the Ptolemeian Βαγάρδα in Paropanisus (Ptol. VI, 18).

32 The Pairika, in Zoroastrian mythology, symbolises idolatry (uzdes-parastih). The land of Kubul, till the Moslem invasion, belonged to the Indian civilisation and was mostly of Brahmanical and Buddhist religion. The Pairika Khnathaiti will be destroyed at the end of the world by Saoshyant, the unborn son of Zarathushtra (when all false religions vanish before the true one; Vd19.5). — Sama Keresaspa, the Garshasp of later tradition, is the type of impious heroism: he let himself be seduced to the Daeva-worship, and Zarathushtra saw him punished in hell for his contempt of Zoroastrian observances.

33 Urva, according to *Gr. Bd.* Mēshan, that is to say Mesene (Μεσήνην) the region of lower Euphrates, famous for its fertility (Herod. I, 193): it was for four centuries (from about 150 B.C. to 225 A.D.) the seat of a flourishing commercial state.

34 'The people of Meshan are proud: there are no people worse than they' (Gr. Bd.)

35 'Khnenta is a river in Vehrkāna (Hyrcania)' (Comm.); consequently the river Jorjan.

36 See Vd8.31-2. -Dar. Hum 1991 II, p. 228 (shyaothna yānaō-vaepiya): "pederasty" -JHP

37 Harauvati; Ἀραχωσία; corrupted into Ar-rokhag (name of the country in the Arabic literature) and Arghand (in the modern name of the river Arghand-āb).

Thereupon came Angra Mainyu, who is all death, and he counter-created a sin for which there is no atonement, the burying of the dead.³⁸

13. The eleventh of the good lands and countries which I, Ahura Mazda, created, was the bright, glorious Haetumant.³⁹

Thereupon came Angra Mainyu, who is all death, and he counter-created the evil work of witchcraft.

14. And this is the sign by which it is known, this is that by which it is seen at once: wheresoever they may go and raise a cry of sorcery, there⁴⁰ the worst works of witchcraft go forth. From there they come to kill and strike at heart, and they bring locusts as many as they want.⁴¹

15. The twelfth of the good lands and countries which I, Ahura Mazda, created, was Ragha⁴² of the three races.⁴³

Thereupon came Angra Mainyu, who is all death, and he counter-created the sin of utter unbelief.⁴⁴

16. The thirteenth of the good lands and countries which I, Ahura Mazda, created, was the strong, holy Chakhra.⁴⁵

Thereupon came Angra Mainyu, who is all death, and he counter-created a sin for which there is no atonement, the cooking of corpses.⁴⁶

38 See Vd3.36 ff.

39 The basin of the Ἐρύμανθος or Erymanthus, now Hermand, Helmend, that is to say, the region of Saistān.

40 In Haetumant. — ‘The plague created against Saistan is abundance of witchcraft: and that character appears from this, that all people from that place practise astrology: those wizards produce ... snow, hail, spiders, and locusts’ (*Gr Bd.*) Saistan, like Kabul, was half Indian (Maçoudi, II, 79-82), and Brahmans and Buddhists have the credit of being proficient in the darker sciences.

41 This clause seems to be a quotation in the Pahlavi Commentary.

42 Ragha, transcribed Rāk and identified by the Commentary with Adarbajjan and ‘according to some’ with Rai (the Greek Ῥαῖ in Media). There were apparently two Raghas, one in Atropatene, another in Media.

43 ‘That means that the three classes, priests, warriors, and husbandmen, were well organised there’ (Comm. and *Gr. Bd.*)

44 ‘They doubt themselves and cause other people to doubt’ (Comm.)

45 There were two towns of that name (Charkh), one in Khorasan, and the other in Ghaznin.

46 ‘Cooking a corpse and eating it. They cook foxes and weasels and eat them’ (*Gr. Bd.*) See Vd8.73-4.

17. The fourteenth of the good lands and countries which I, Ahura Mazda, created, was the four-cornered Varena,⁴⁷ for which was born Thraetaona, who smote Azi Dahaka [Zohak].

Thereupon came Angra Mainyu, who is all death, and he counter-created abnormal issues in women,⁴⁸ and barbarian oppression.⁴⁹

18. The fifteenth of the good lands and countries which I, Ahura Mazda, created, was the Seven Rivers.⁵⁰

Thereupon came Angra Mainyu, who is all death, and he counter-created abnormal issues in women, and excessive heat.

19. The sixteenth of the good lands and countries which I, Ahura Mazda, created, was the land by the sources (?) of the Rangha,⁵¹ where people live who have no chiefs.⁵²

Thereupon came Angra Mainyu, who is all death, and he counter-created Winter,⁵³ a work of the Daevas.⁵⁴

20. There are still other lands and countries,⁵⁵ beautiful, deep, beloved, promotive, and bright.⁵⁶

47 Varn, identified by the Comm. either with Patashkhvārgar or with Dailam (that is to say Tabaristan or Gilan). The *Gr. Bd.* identifies it with Mount Damavand (which belongs to Patashkhvargar): this is the mountain where Azi Dahaka [Zohak] was bound with iron bonds by Thraetaona [Faridoon]. — ‘Four-cornered.’ Tabaristan has rudely the shape of a quadrilateral.

48 Vd16.11 ff.

49 The aborigines of the Caspian littoral were Anarian savages, the so-called ‘Demons of Mazana [Mazendaran].’

50 Hapta hindava, the basin of the affluents of the Indus, the modern Panjab (= the Five Rivers), formerly called Hind, by contradistinction to Sindh, the basin of the lower river. [Hum34: “the PhIT of V1.18 quotes the fragment *haca ushastara hinduua auui daosha<s>tarem hindum* ‘from the eastern river to the western river’.]

51 ‘Arvastin-i-Rum (Roman Mesopotamia)’ (Comm.), that is to say, the basin of the upper Tigris (Rangha = Arvand = Tigris).

52 ‘People who do not hold the chief for a chief’ (Comm.), which is the translation for *asraosha* (Comm. ad XVI, 18), ‘rebel against the law,’ and would well apply to the non-Mazdean people of Arvastān-i-Rūm.

53 The severe winters in the upper valleys of the Tigris.

54 The *Vendidad Sada* has here: taozyāka danheush aiwishtāra, which the *Gr. Bd.* understands as: ‘and the Tajik (the Arabs) are oppressive there.’

55 ‘some say: Persis’ (Comm.)

56 Dar: “beautiful and deep, longing and asking for the good, and bright.” Humbach: “... esteemed, brilliant and bright” (Humbach, Helmut. *The Gāthās of Zarathushtra and the Other Old Avestan Texts 2, Commentary*. Heidelberg: Winter, 1991, p. 54.) -JHP

FARGARD 2. Myths of Yima [Jamshed]

Introduction to Fargard 2.

Compare this translation with those given in Malandra 1983, pp. 178 ff., and Boyce 1990, pp. 94 ff.

For a comparison of the underground enclosure of Yima with the Indic/Sanskrit Yama as ruler of the underground, see Lincoln 1991, p. 28. Also see Boyce *History I* 1996, pp. 92 ff.

Synopsis:

This Fargard may be divided into two parts.

First part (1-20). Ahura Mazda proposes to Yima, the son of Vivanghat, to receive the law from him and to bring it to men. On his refusal, he bids him keep his creatures and make them prosper. Yima accordingly makes them thrive and increase, keeps death and disease away from them, and three times enlarges the earth, which had become too narrow for its inhabitants.

Second part (21 to the end). On the approach of a dire winter, which is to destroy every living creature, Yima, being advised by Ahura, builds a Vara to keep there the finest representatives of every kind of animals and plants, and they live there a life of perfect happiness.

It is difficult not to acknowledge in the latter legend a Zoroastrian adaptation of the deluge, whether it was borrowed from the *Bible* or from the Chaldaean mythology. The similitude is so striking that it did not escape the Moslems, and Macoudi states that certain authors place the date of the deluge in the time of Jamshed. There are essential and necessary differences between the two legends, the chief one being that in the monotheistic narration the deluge is sent as a punishment from God, whereas in the dualistic version it is a plague from the Daevas: but the core of the two legends is the same: the hero in both is a righteous man who, forewarned by God, builds a refuge to receive choice specimens of mankind) intended some day to replace an imperfect humanity, destroyed by a universal calamity.

Translation

I.

1. Zarathushtra asked Ahura Mazda: O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

Who was the first mortal, before myself, Zarathushtra, with whom thou, Ahura Mazda, didst converse,⁵⁷ whom thou didst teach the Religion of Ahura, the Religion of Zarathushtra?

2. Ahura Mazda answered: The fair Yima, the good shepherd,⁵⁸ O holy Zarathushtra! he was the first mortal, before thee, Zarathushtra, with whom I, Ahura Mazda, did converse, whom I taught the Religion of Ahura, the Religion of Zarathushtra. 3. Unto him, O Zarathushtra, I, Ahura Mazda, spake, saying: 'Well, fair Yima, son of Vivanghat, be thou the preacher and the bearer of my Religion!' And the fair Yima, O Zarathushtra, replied unto me, saying: 'I was not born, I was not taught to be the preacher and the bearer of thy Religion.'

4. Then I, Ahura Mazda, said thus unto him, O Zarathushtra: 'Since thou dost not consent to be the preacher and the bearer [propagator]⁵⁹ of my Religion, then make thou my world increase, make my world grow: consent thou to nourish, to rule, and to watch over my world.'

5. And the fair Yima replied unto me, O Zarathushtra, saying: 'Yes! I will make thy world increase, I will make thy world grow. Yes! I will nourish, and rule, and watch over thy world. There shall be, while I am king, neither cold wind not hot wind, neither disease nor death.'

6.⁶⁰ Then I, Ahura Mazda, brought two implements unto him: a golden seal and a poniard inlaid with gold.⁶¹

7. Behold, here Yima bears the royal sway!⁶²

8. Thus, under the sway of Yima, three hundred winters passed away, and the earth was replenished with flocks and herds, with men and dogs and birds and with red blazing fires, and there was room no more for flocks, herds, and men.

57 'On the Religion' (Comm.)

58 His being a good shepherd means that he held in good condition herds of men and herds of animals' (Comm.)

59 Cf. Boyce, 1990, p. 94. -JHP

60 Vd2.6 is composed of unconnected *Avesta* quotations, which are no part of the text and are introduced by the commentator for the purpose of showing that 'although Yima did not teach the law and train pupils, he was nevertheless a faithful and a holy man, and rendered men holy too (?).' See Fragments of the Vendidad.

61 As the symbol and the instrument of sovereignty. 'He reigned supreme by the strength of the ring and of the poniard' (Asp.) Thus Faridoon gives royal investiture to Iraj 'with the sword and the seal, the ring and the crown' (Firdausi). — The king is master 'of the sword, the throne, and the ring.'

62 Dar. includes this sentence in the previous verse, and lists verse 7 as obscure, but thus Geldner and Wolff.

9. Then I warned the fair Yima, saying: 'O fair Yima, son of Vivanghat, the earth has become full of flocks and herds, of men and dogs and birds and of red blazing fires, and there is room no more for flocks, herds, and men.'

10. Then Yima stepped forward, in light,⁶³ southwards,⁶⁴ on the way of the sun,⁶⁵ and (afterwards) he pressed the earth with the golden seal, and bored it with the poniard, speaking thus: 'O Spenta Armaiti,⁶⁶ kindly⁶⁷ open asunder and stretch thyself afar, to bear flocks and herds and men.'

11. And Yima made the earth grow larger by one-third than it was before, and there came flocks and herds and men, at their will and wish, as many as he wished.

12. Thus, under the sway of Yima, six hundred winters passed away, and the earth was replenished with flocks and herds, with men and dogs and birds and with red blazing fires, and there was room no more for flocks, herds, and men.

13. And I warned the fair Yima, saying: 'O fair Yima, son of Vivanghat, the earth has become full of flocks and herds, of men and dogs and birds and of red blazing fires, and there is room no more for flocks, herds, and men.'

14. Then Yima stepped forward, in light, southwards, on the way of the sun, and (afterwards) he pressed the earth with the golden seal, and bored it with the poniard, speaking thus: 'O Spenta Armaiti, kindly) open asunder and stretch thyself afar, to bear flocks and herds and men.'

15. And Yima made the earth grow larger by two-thirds than it was before, and there came flocks and herds and men, at their will and wish, as many as he wished.

16. Thus, under the sway of Yima, nine hundred winters passed away,⁶⁸ and the earth was replenished with flocks and herds, with

63 That is to say, his body being all resplendent with light. See Albiruni' *Chronology* (tr. by Sachau, p. 202): 'Jam rose on that day (Noruz) like the sun, the light beaming forth from him, as though he shone like the sun.'

64 The warm South is the region of Paradise (Hadhokht Nask, section 2.7): the North is the seat of the cold winds, of the demons and hell (Vd19.1; Vd7.2).

65 Thence is derived the following tradition recorded by G. du Chinon: 'Ils en nomment un qui s'allait tous les jours promener dans le Ciel du Soleil d'où il apportait la science des Astres, aprez les avoir visités de si prez. Ils nomment ce grand personnage Gemachid' (Relations nouvelles du Levant, Lyon, 1671, p. 478).

66 The Genius of the Earth.

67 'Do this out of kindness to the creatures' (Comm.)

men and dogs and birds and with red blazing fires, and there was room no more for flocks, herds, and men.

17. And I warned the fair Yima, saying: 'O fair Yima, son of Vivanghat, the earth has become full of flocks and herds, of men and dogs and birds and of red blazing fires, and there is room no more for flocks, herds, and men.'

18. Then Yima stepped forward, in light, southwards, on the way of the sun, and (afterwards) he pressed the earth with the golden seal, and bored it with the poniard, speaking thus: 'O Spenta Armaiti, kindly) open asunder and stretch thyself afar, to bear flocks and herds and men.'

19. And Yima made the earth grow larger by two-thirds than it was before, and there came flocks and herds and men, at their will and wish, as many as he wished.

II.

20. The Maker, Ahura Mazda, called together a meeting of the celestial Yazatas in the Airyana Vaejo of high renown, by the Vanguhi Daitya.⁶⁹

The fair Yima, the good shepherd, called together a meeting of the best of the mortals,⁷⁰ in the Airyana Vaejo of high renown, by the Vanguhi Daitya.

21. To that meeting came Ahura Mazda, in the Airyana Vaejo of high renown, by the Vanguhi Daitya; he came together with the celestial Yazatas.

To that meeting came the fair Yima, the good shepherd, in the Airyana Vaejo of high renown, by the Vanguhi Daitya; he came together with the best of the mortals.

22. And Ahura Mazda spake unto Yima, saying: 'O fair Yima, son of Vivanghat! Upon the material world the evil winters are about to fall, that shall bring the fierce, deadly frost; upon the material world

68 Yima, according to Yt9.10, made immortality reign on the earth for a thousand years. The remaining century was spent in the Vara ('for a hundred years, Jim was in the Var,' says the Gr. Bd.) On Yima's fall, see Yt19.34; see Yt5.25-31.

69 See Vd1, notes to verse 2.

70 The best types of mankind, chosen to live in the Var during the Malkōshān and repeople the earth when the Var opens.

the evil winters⁷¹ are about to fall, that shall make snow-flakes fall thick, even an aredvi deep on the highest tops of mountains.⁷²

23. 'And the beasts that live in the wilderness,⁷³ and those that live on the tops of the mountains,⁷⁴ and those that live in the bosom of the dale⁷⁵ shall take shelter in underground abodes.

24. 'Before that winter, the country would bear plenty of grass for cattle, before the waters had flooded it. Now after the melting of the snow, O Yima, a place wherein the footprint of a sheep may be seen will be a wonder in the world.

25. 'Therefore make thee a Vara, long as a riding-ground on every side of the square,⁷⁶ and thither bring the seeds of sheep and oxen, of men, of dogs, of birds, and of red blazing fires.⁷⁷ Therefore make thee a Vara, long as a riding-ground on every side of the square, to be an abode for man; a Vara, long as a riding-ground on every side of the square, for oxen and sheep.

26. 'There thou shalt make waters flow in a bed a hathra long; there thou shalt settle birds, on the green that never fades, with food that never fails. There thou shalt establish dwelling-places, consisting of a house with a balcony, a courtyard, and as gallery.⁷⁸

27. 'Thither thou shalt bring the seeds of men and women, of the greatest, best, and finest on this earth;⁷⁹ thither thou shalt bring the seeds of every kind of cattle, of the greatest, best, and finest on this earth.

28. 'Thither thou shalt bring the seeds of every kind of tree, of the highest of size and sweetest of odour on this earth;⁸⁰ thither thou shalt

71 The Commentary has here Malkosan, a word wrongly identified with the Hebrew Malqōsh, which designates the beneficent autumn rains. Malkosan are the winters let loose by a demon or wizard named Malkōsh, in Av. Mahrkūsha 'the death-causing' (see Westergaard's Fragments, VIII).

72 'Even where it (the snow) is least, it will be one Vitasti two fingers deep' (Comm.); that is, fourteen fingers deep.

73 The Comm. has, strangely enough, 'for instance, Ispahan.'

74 'For instance, Aparsen (the Upairisaena or Hindu-Kush).'

75 'For instance, Khorastan (the plain of Khorasan).'

76 'Two hathras long on every side' (Comm.) A hathra is about an English mile.

77 That is to say, specimens of each species.

78 The last three words are ἀπαξ λεγόμενα of doubtful meaning.

79 The best specimens of mankind, to be the origin of the more perfect races of the latter days.

80 'The highest of size, like the cypress and the plane-tree; the sweetest of odour, like the rose and the jessamine' (Comm.)

bring the seeds of every kind of fruit, the best of savour and sweetest of odour.⁸¹ All those seeds shalt thou bring, two of every kind, to be kept inexhaustible there, so long as those men shall stay in the Vara.

29. 'There shall be no humpbacked, none bulged forward there; no impotent, no lunatic; no malicious, no liar; no one spiteful, none jealous; no one with decayed tooth, no leprous to be pent up,⁸² nor any of the brands wherewith Angra Mainyu stamps the bodies of mortals.⁸³

30. 'In the largest part of the place thou shalt make nine streets, six in the middle part, three in the smallest. To the streets of the largest part thou shalt bring a thousand seeds of men and women; to the streets of the middle part, six hundred; to the streets of the smallest part, three hundred.⁸⁴ That Vara thou shalt seal up with thy golden seal, and thou shalt make a door, and a window self-shining within.'

31. Then Yima said within himself: 'How shall I manage to make that Vara which Ahura Mazda has commanded me to make?' And Ahura Mazda said unto Yima: 'O fair Yima, son of Vivanghat! Crush the earth with a stamp of thy heel, and then knead it with thy hands, as the potter does when kneading the potter's clay.'⁸⁵

32. [And Yima did as Ahura Mazda wished; he crushed the earth with a stamp of his heel, he kneaded it with his hands, as the potter does when kneading the potter's clay.⁸⁶]

33. And Yima made a Vara, long as a riding-ground on every side of the square. There he brought the seeds of sheep and oxen, of men, of dogs, of birds, and of red blazing fires. He made a Vara, long as a riding-ground on every side of the square, to be an abode for men; a Vara, long as a riding-ground on every side of the square, for oxen and sheep.

81 'The best of savour, like the date; the sweetest of odour, like the citron' (Comm.)

82 'A man, afflicted with leprosy, is not allowed to enter a town and mix with the other Persians' (Herod. I, 139); he was supposed to have sinned against the sun). Ctesias has a tale of how Megabyzes escaped his enemies by simulating leprosy.

83 In order that the new mankind may be exempt from all moral and physical deformities.

84 This division of the Var into three quarters very likely answers the distinction of the three classes.

85 In the *Shah Namah* Jamshid teaches the Dives to make and knead clay 'by mixing the earth with water;' and they build palaces at his bidding. It was his renown, both as a wise king and a great builder, that caused the Moslems to identify him with Solomon.

86 From the Vendidad Sada.

34. There he made waters flow in a bed a hathra long; there he settled birds, on the green that never fades, with food that never fails. There he established dwelling-places, consisting of a house with a balcony, a courtyard, and a gallery.

35. There he brought the seeds of men and women, of the greatest, best, and finest on this earth; there he brought the seeds of every kind of cattle, of the greatest, best, and finest on this earth.

36. There he brought the seeds of every kind of tree, of the highest of size and sweetest of odour on this earth; there he brought the seeds of every kind of fruit, the best of savour and sweetest of odour. All those seeds he brought, two of every kind, to be kept inexhaustible there, so long as those men shall stay in the Vara.

37. And there were no humpbacked, none bulged forward there; no impotent, no lunatic; no one malicious, no liar; no one spiteful, none jealous; no one with decayed tooth, no leprous to be pent up, nor any of the brands wherewith Angra Mainyu stamps the bodies of mortals.

38. In the largest part of the place he made nine streets, six in the middle part, three in the smallest. To the streets of the largest part he brought a thousand seeds of men and women; to the streets of the middle part, six hundred; to the streets of the smallest part, three hundred. That Vara he sealed up with the golden ring, and he made a door, and a window self-shining within.

39. O Maker of the material world, thou Holy One! What are the lights that give light in the Vara which Yima made?

40. Ahura Mazda answered: 'There are uncreated lights and created lights.⁸⁷ The one thing missed there is the sight of the stars, the moon, and the sun,⁸⁸ and a year seems only as a day.⁸⁹

87 The endless light, which is eternal, and artificial lights. The Commentary has here the following Av. quotation: 'The uncreated light shines from above; all the created lights shine from below.'

88 The people in the Var cannot see them, since the Var is underground. That is why the Var has lights of its own.

89 As there is no daily revolution of the sun.

41. 'Every fortieth year, to every couple two are born, a male and a female.⁹⁰ And thus it is for every sort of cattle. And the men in the Vara which Yima made live the happiest life.'⁹¹

42. O Maker of the material world, thou Holy One! Who is he who brought the Religion of Mazda into the Vara which Yima made? Ahura Mazda answered: 'It was the bird Karshipta,⁹² O holy Zarathushtra!'

43. O Maker of the material world, thou Holy One! Who are the Lord and the Master there? Ahura Mazda answered: 'Urvatat-nara,⁹³ O Zarathushtra! and thyself, Zarathushtra.'

90 See the description of Eranvej according to a later source, the Mainyo-i-khard (as translated by West); 'Ohrmazd created Eranvej better than the remaining places and districts; and its goodness was this, that men's life is three hundred years; and cattle and sheep, one hundred and fifty years; and their pain and sickness are little, and they do not circulate falsehood, and they make no lamentation and weeping; and the sovereignty of the demon of Avarice, in their body, is little, and in ten men, if they eat one loaf, they are satisfied; and in every forty years, from one woman and one man, one child is born; and their law is goodness, and religion the primeval religion, and when they die, they are righteous (= blessed); and their chief is Gopatshah, and the ruler and king is Srosh' (44.24).

91 'They live there for 150 years; some say, they never die' (Comm.)

92 'The bird Karshipta dwells in the heavens: were he living on the earth, he would be the king of birds. He brought the Religion into the Var of Vima, and recites the *Avesta* in the language of birds' (Bd19 and Bd24). The Comm. identifies the Karshiptan with the Chakhravak, that is the Chakravaka of poetical reputation in India.

93 Zarathushtra had three sons during his lifetime, Isat-vastra, Hvare-chithra, and Urvatat-nara, who were respectively the fathers and chiefs of the three classes, priests, warriors, and husbandmen. Urvatat-nara, as a husbandman, was chosen to be the *ahu* or temporal Lord of the Var, on account of the Var being underground. Zarathushtra, as a heavenly priest, was, by right, the *ratu* or Spiritual Lord in Airyana Vaejah, where he founded the Religion by a sacrifice (Bd33 and Introd. III, 15).

FARGARD 3. the Earth

Introduction to Fargard 3.

“Les Guèbres,” says Chardin (ed. Langlès, VIII, 358), “regardent l’agriculture, non seulement comme une profession belle et innocente, mais aussi comme méritoire et noble, et ils croient que c’est la première de toutes les vocations, celle pour quoi le Dieu souverain et les dieux inférieurs, comme ils parlent, ont le plus de complaisance et qu’ils recompensent le plus largement. Cette opinion, tournée en créance parmi eux, fait qu’ils se portent naturellement à travailler à la terre et qu’ils s’y exercent le plus: leurs prêtres leur enseignent que la plus vertueuse activité est d’engendrer des enfants (cf. Farg. IV, 47) et après de cultiver une terre qui serait en friche (cf. infra, § 4), de planter un arbre soit fruitier, soit autre.”

The classical writers (Xenophon, *Oeconomica*, IV, 4 seq.; Polybius, X, 28, quoted § 4, note) express themselves to the same effect, and their testimony has been lately corroborated, in a most unexpected way, by a Greek inscription (discovered at Deremendjik, near Magnesia, on the Maeander: by Cousin and Deschamps, *Bullein de Correspondance hellénique*, XIII: 529), emanating from no less an authority than King Darius himself, who congratulates his satrap in Asia Minor, Gadates, “for working well the King’s earth and transplanting in lower Asia the fruits of the country beyond Euphrates.

The third Fargard may serve as a Commentary to those texts.

Synopsis.

The principal subject is, as the *Denkard* has it:

What comforts most the Genius of the Earth (§§ 1-6)?

What discomfords most the Genius of the Earth (§§ 7-11)?

What rejoices the Earth most (§§ 12-35)?

In each of these three developments a series of five objects is considered. Series I and II, though expressed in symmetrical terms, do not answer one another: there is greater symmetry, as to the ideas, between the second series and the third. Series I and II are a dry enumeration. The third series contains two interesting digressions, one on the funeral laws (§§ 14-21), and the other on the sanctity of husbandry (§§ 24-33).

The Fargard ends with a development forbidding the burial of the dead (§§ 36-42); it is a sort of commentary to § 8.

The subject of this chapter has become a commonplace topic with the Parsis, who have treated it more or less antithetically in the *Mainyai-khard* (chaps. 5 and 6) and in the Riv. [ch. 98] (Gr. Riv. pp. 434-437).

Translation

I.

1. O Maker of the material world, thou Holy one! Which is the first place where the Earth⁹⁴ feels most happy?

Ahura Mazda answered: 'It is the place whereon one of the faithful steps forward, O Spitama Zarathushtra! with the log in his hand,⁹⁵ the Baresma⁹⁶ in his hand, the milk⁹⁷ in his hand, the mortar⁹⁸ in his hand, lifting up his voice in good accord with religion, and beseeching Mithra,⁹⁹ the lord of the rolling country-side, and Rama Hvastra.'¹⁰⁰

2,3. O Maker of the material world, thou Holy one! Which is the second place where the Earth feels most happy? Ahura Mazda answered: 'It is the place whereon one of the faithful erects a house with a priest within,¹⁰¹ with cattle, with a wife, with children, and good herds within; and wherein afterwards the cattle continue to thrive, virtue to thrive,¹⁰² fodder to thrive, the dog to thrive, the wife to thrive, the child to thrive, the fire to thrive, and every blessing of life to thrive.'

4. O Maker of the material world, thou Holy one! Which is the third place where the Earth feels most happy? Ahura Mazda answered: 'It is the place where one of the faithful sows most corn, grass, and fruit, O Spitama Zarathushtra! where he waters ground that is dry, or drains ground that is too wet.'¹⁰³

94 'The Genius of the Earth' (Comm.)

95 The wood for the fire altar.

96 The Baresma (now called barsom) is a bundle of sacred twigs which the priest holds in his hand while reciting the prayers. (See Vd19.18 seq. and notes.)

97 The so-called jīv or jīvām, one of the elements of the Haoma sacrifice.

98 The Havana [hawan] or mortar used in crushing the Haoma or Hom.

99 Mithra, the Persian Apollo, sometimes like him identified with the Sun, is invoked here as making the earth fertile. 'Why do not you worship the Sun? King Yazdgard asked the Christians. Is he not the god who lights up with his rays all the world, and through whose warmth the food of men and cattle grows ripe?' (Elisaeus.)

100 The god that gives food its savour: he is an acolyte to Mithra.

101 With the domestic chaplain (the Panthaki).

102 By the performance of worship.

103 Under the Achaemenian kings countrymen who brought water to places naturally dry received the usufruct of the ground for five generations (Polybius, X, 28). But for those underground canals (called qanats), which bring water from the

5. O Maker of the material world, thou Holy one! Which is the fourth place where the Earth feels most happy? Ahura Mazda answered: 'It is the place where there is most increase of flocks and herds.'

6. O Maker of the material world, thou Holy one! Which is the fifth place where the Earth feels most happy? Ahura Mazda answered: 'It is the place where flocks and herds yield most dung.'

II.

7. O Maker of the material world, thou Holy one! Which is the first place where the Earth feels sorest grief? Ahura Mazda answered: 'It is the neck of Arezura,¹⁰⁴ whereon the hosts of fiends rush forth from the burrow of the Druj.'¹⁰⁵

8. O Maker of the material world, thou Holy one! Which is the second place where the Earth feels sorest grief? Ahura Mazda answered: 'It is the place wherein most corpses of dogs and of men lie buried.'¹⁰⁶

9. O Maker of the material world, thou Holy one! Which is the third place where the Earth feels sorest grief? Ahura Mazda answered: 'It is the place whereon stand most of those Dakhmas on which the corpses of men are deposited.'¹⁰⁷

mountains all through the Iranian desert, Persia would starve.

104 The neck of Arezura (Arezurahe griva) is "a mount at the gate of hell, whence the demons rush forth" (Bd12.8; Dadistan 33.5); it is also called "the head of Arezura" (Vd19.45), or 'the back of Arezura' (Bd12.2). Arezura was a fiend, son of Ahriman, who was killed by the first man, Gayomard (*Menog-i Khrad* 27.15). The mount named from him hes in the North (which is the seat of the demons): it seems to belong to the Alborz chain, like the Damavand (Bd12.8), where Azi Dahaka [Zohak] was bound (Vd1.18, notes).

105 Hell, the Druj being assimilated to a burrowing Khrafstra. See Vd7.24.

106 'It is declared in the good religion, that, when they conceal a corpse beneath the ground, Spendarmad, the archangel, shudders; it is just as severe as a serpent or scorpion would be to any one in a sleeping-garment, and it is also just like that to the ground. When thou makest a corpse beneath the ground as it were apparent, thou makest the ground liberated from that affliction' (*Saddar* 33, tr. by West, in the *Sacred Books of the East*, XXIV). See Vd6.51; Vd7.45.

107 With regard to Dakhmas, see Vd6.45. 'Nor is the Earth happy at that place whereon stands a Dakhma with corpses upon it; for that patch of ground will never be clean again till the day of resurrection' (*Gr. Riv.* 435, 437). Although the erection of Dakhmas is enjoined by the law, yet the Dakhma in itself is as unclean as any spot on the earth can be, since it is always in contact with the dead see (Vd7.55). The impurity which would otherwise be scattered over the whole world, is thus brought together to one and the same spot. Yet even that spot, in spite of the Riv., is not to lie defiled for ever, as every fifty years the Dakhmas ought to be pulled down, so that their sites may be restored to their natural purity (see Vd7.49 ff. and this Farg. verse 13).

10. O Maker of the material world, thou Holy one! Which is the fourth place where the Earth feels sorest grief? Ahura Mazda answered: 'It is the place wherein are most burrows of the creatures of Angra Mainyu.'¹⁰⁸

11. O Maker of the material world, thou Holy one! Which is the fifth place where the Earth feels sorest grief? Ahura Mazda answered: 'It is the place whereon the wife and children of one of the faithful,¹⁰⁹ O Spitama Zarathushtra! are driven along the way of captivity, the dry, the dusty way, and lift up a voice of wailing.'

III.

12. O Maker of the material world, thou Holy one! Who is the first that rejoices the Earth with greatest joy? Ahura Mazda answered: 'It is he who digs out of it most corpses of dogs and men.'¹¹⁰

13. O Maker of the material world, thou Holy one! Who is the second that rejoices the Earth with greatest joy? Ahura Mazda answered: 'It is he who pulls down most of those Dakhmas on which the corpses of men are deposited.'¹¹¹

14. Let no man alone by himself¹¹² carry a corpse.¹¹³ If a man alone by himself carry a corpse, the Nasu¹¹⁴ rushes upon him, to defile him, from the nose of the dead, from the eye, from the tongue, from the jaws, from the sexual organs, from the hinder parts. This Druj Nasu falls upon him, [stains him] even to the end of the nails, and he is unclean, thenceforth, for ever and ever.

108 'Where there are most Khrafstras' (noxious animals).

109 Killed by an enemy.

110 This joy answers the second grief of the earth (§ 8; cf. note). There is no counterpart given to the first grief (§ 7), because, as the Commentary naively expresses it, "it is not possible now so to dig out hell," which will be done at the end of the world (Bd30.32).

111 This answers the third grief (§ 9; cf. note).

112 No ceremony in general can be performed by one man alone. Two Mobeds are wanted to perform the Vendidad service, two priests for the Barashnum, two persons for the Sag-did (Anquetil, II, 584 n.) It is never good that the faithful should be alone, as the fiend is always lurking about, ready to take advantage of any moment of inattention. If the faithful be alone, there is no one to make up for any negligence and to prevent mischief arising from it. Never is the danger greater than in the present case, when the fiend is close at hand, and in direct contact with the faithful.

113 A corpse from which the Nasu has not been expelled by the Sag-did ceremony (described Vd8.14-22).

114 The word Nasu has two meanings: it means either the corpse (nasai), or the corpse-demon (the Druj Nasu, that is to say the demon who takes possession of the dead body and makes his presence felt by the decomposition of the body and infection).

15. O Maker of the material world, thou Holy one! What shall be the place of that man who has carried a corpse [alone]?¹¹⁵ Ahura Mazda answered: 'It shall be the place on this earth wherein is least water and fewest plants, whereof the ground is the cleanest and the dryest and the least passed through by flocks and herds, by the fire of Ahura Mazda, by the consecrated bundles of Baresma, and by the faithful.'¹¹⁶

16. O Maker of the material world, thou Holy one! How far from the fire? How far from the water? How far from the consecrated bundles of Baresma? How far from the faithful?

17. Ahura Mazda answered: 'Thirty paces¹¹⁷ from the fire, thirty paces from the water, thirty paces from the consecrated bundles of Baresma, three paces from the faithful.

18,19. 'There, on that place, shall the worshippers of Mazda erect an enclosure,¹¹⁸ and therein shall they establish him with food, therein shall they establish him with clothes, with the coarsest food and with the most worn-out clothes. That food he shall live on, those clothes he shall wear, and thus shall they let him live, until he has grown to the age of a Hana, or of a Zaurura, or of a Pairishta-khshudra.¹¹⁹

20,21. 'And when he has grown to the age of a Hana, or of a Zaurura,¹²⁰ or of a Pairishta-khshudra, then the worshippers of Mazda shall order a man strong, vigorous, and skilful,¹²¹ to cut the head off his neck,¹²² in his enclosure on the top of the mountain: and they shall deliver his corpse unto the greediest of the corpse-eating creatures made by the beneficent Spirit, unto the vultures, with these words: "The man here has repented of all his evil thoughts, words, and deeds.

115 He cannot purify himself like the Nasa-salar (Vd8.13). 'He who carries a man, knowing that the man is dead and that the Sag-did has not been performed, commits a sin worthy of death (margarzan).' As the absence of Sag-did makes the infection worse, it is the same crime as if a man were to introduce a plague into the country.

116 To avoid any contact of that man with pure beings.

117 A pace (gāma) is as much as three feet (pādha; Vd9.8).

118 The Armesht-gāh, the place for the unclean; see *Introd.* V, 15.

119 Hana means, literally, 'an old man'; Zaurura, 'a man broken down by age'; Pairishta-khshudra, 'one whose seed is dried up.' These words have acquired the technical meanings of 'fifty, sixty, and seventy years old.'

120 When he is near his death. The carrier alone (ēvak-bar), being margarzān (see note 22 above), ought to have been put to death at once. The rigour of theory was abated in practice and delayed to the moment when the guilty man was to have paid to nature the debt due to religion.

121 'Trained to operations of that sort' (*Comm.*); a headsman.

122 Perhaps: 'to flay him alive and cut off his head.' See Vd9.49, text and note.

If he has committed any other evil deed, it is remitted by his repentance:¹²³ if he has committed no other evil deed, he is absolved by his repentance, for ever and ever.” ‘

22. O Maker of the material world, thou Holy one! Who is the third that rejoices the Earth with greatest joy? Ahura Mazda answered: ‘It is he who fills up most burrows of the creatures of Angra Mainyu.’¹²⁴

23. O Maker of the material world, thou Holy one! Who is the fourth that rejoices the Earth with greatest joy? Ahura Mazda answered: ‘It is he who sows most corn, grass, and fruit, O Spitama Zarathushtra! who waters ground that is dry, or drains ground that is too wet.’¹²⁵

24. ‘Unhappy is the land that has long lain unsown with the seed of the sower and wants a good husbandman, like a well-shapen maiden who has long gone childless and wants a good husband.

25. ‘He who would till the earth, O Spitama Zarathushtra! with the left arm and the right, with the right arm and the left, unto him will she bring forth plenty of fruit: even as it were a lover sleeping with his bride on her bed; the bride will bring forth children, (the earth will bring forth) plenty of fruit.’¹²⁶

26,27. ‘He who would till the earth, O Spitama Zarathushtra! with the left arm and the right, with the right arm and the left, unto him thus says the Earth: “O thou man! who dost till me with the left arm and the right, with the right arm and the left, here shall I ever go on bearing, bringing forth all manner of food, bringing corn first to thee.”’¹²⁷

28,29. ‘He who does not till the earth, O Spitama Zarathushtra! with the left arm and the right, with the right arm and the left, unto him thus says the Earth: “O thou man! who dost not till me with the left arm and the right, with the right arm and the left, ever shalt thou stand at the door of the stranger, among those who beg for bread; the refuse and the crumbs of the bread are brought unto thee,¹²⁸ brought by those who have profusion of wealth.” ‘

123 By the performance or the Patet.

124 This joy answers the fourth grief or the earth (§ 10).

125 This is identical with § 4, which is developed in the following clauses (§§ 24-34).

126 The text has: ‘she brings either a son or plenty of fruit,’ she being either the woman or the earth.

127 ‘When something good grows up, it will grow up for thee first’ (Comm.) Perhaps: ‘bringing to thee profusion of corn’ (‘some say, she will bring to thee 15 for 10;’ Comm.)

128 ‘They take for themselves what is good and send to thee what is bad’ (Comm.)

30. O Maker of the material world, thou Holy one! What is the food that fills the Religion of Mazda?¹²⁹ Ahura Mazda answered: 'It is sowing corn again and again, O Spitama Zarathushtra!

31. 'He who sows corn, sows righteousness: he makes the Religion of Mazda walk, he suckles the Religion of Mazda; as well as he could do with a hundred man's feet, with a thousand woman's breasts,¹³⁰ with ten thousand sacrificial [*Yenghe hatam*] formulas.¹³¹

32. 'When barley was created, the Daevas started up;¹³² when it grew,¹³³ then fainted the Daevas' hearts; when the knots came,¹³⁴ the Daevas groaned; when the ear came, the Daevas flew away.¹³⁵ In that house the Daevas stay, wherein wheat perishes.¹³⁶ It is as though red hot iron were turned about in their throats, when there is plenty of corn.¹³⁷

33. 'Then let people learn by heart this holy saying [manthra]: "No one who does not eat, has strength to do heavy works of holiness,¹³⁸ strength to do works of husbandry, strength to beget children. By eating every material creature lives, by not eating it dies away."'

34. O Maker of the material world, thou Holy one! Who is the fifth that rejoices the Earth with greatest joy?

129 Literally, 'what is the stomach of the law?'

130 'He makes the Religion of Mazda as fat as a child could be made by means of a hundred feet, that is to say, of fifty servants walking to rock him; of a thousand breasts, that is, of five hundred nurses' (Comm.)

131 With the recitation of 10,000 *Yenghe hatam*, that is to say, as if one had performed for his weal as many sacrifices as contain 10,000 *Yenghe hatam*.

132 John Barleycorn got up again / And sore surpris'd them all.

133 Doubtful.

134 Doubtful.

135 The general meaning of the sentence is how the Devs are broken down 'by the growing, the increasing, and the ripening of the corn' (Dk., 1.1. § 10 [Dk8 44.10]).

136 Doubtful.

137 Doubtful. Wolff: "When the grain is rightly placed (for threshing), then the Daevas perspire (with fear); when the mill is rightly placed (to grind the grain), then lose the Daevas lose their composure, if the flour is rightly placed (for making dough), then the Daevas cry, if the dough is rightly placed (for baking), then the Daevas perish (Av. *paredhen*; Wolff follows *AirWb* 869 in reading *farzen*) (with fear); kept permanently in the house, flour dough is effectual for striking down the Daevas, in the mouth, it is very hot (to them) — you see them turn to flee. Thus grain grows abundantly, so one should recite the *Māthra*..."

138 'Like the performance of the *dvāzda hōmāst*' (the longest and most cumbersome of all Zoroastrian ceremonies).

Ahura Mazda answered: '[It is he who kindly and piously gives¹³⁹ to one of the faithful who tills the earth,] O Spitama Zarathushtra!

35. 'He who would not kindly and piously give to one of the faithful who tills the earth, O Spitama Zarathushtra! Spenta Armaiti¹⁴⁰ will throw him down into darkness, down into the world of woe, the world of hell, down into the deep abyss.'¹⁴¹

IV.

36. O Maker of the material world, thou Holy one! If a man shall bury in the earth either the corpse of a dog or the corpse of a man, and if he shall not disinter it within half a year, what is the penalty that he shall pay?

Ahura Mazda answered: 'Five hundred stripes with the Aspahe-shtra,¹⁴² five hundred stripes with the Sraosho-charana.'

37. O Maker of the material world, thou Holy one! If a man shall bury in the earth either the corpse of a dog or the corpse of a man, and if he shall not disinter it within a year, what is the penalty that he shall pay?

Ahura Mazda answered: 'A thousand stripes with the Aspahe-shtra, a thousand stripes with the Sraosho-charana.'

38. O Maker of the material world, thou Holy one! If a man shall bury in the earth either the corpse of a dog or the corpse of a man, and if he shall not disinter it within the second year, what is the penalty for it? What is the atonement for it? What is the cleansing from it?

39. Ahura Mazda answered: 'For that deed there is nothing that can pay, nothing that can atone, nothing that can cleanse from it; it is a trespass for which there is no atonement, for ever and ever.'

40. When is it so?

'It is so, if the sinner be a professor of the Religion of Mazda, or one who has been taught in it.'¹⁴³

'But if he be not a professor of the Religion of Mazda, nor one who has been taught in it,¹⁴⁴ then his sin is taken from him, if he makes

139 The Asho-dad or alms. The bracketed clause is from the Vendidad Sada.

140 The Genius of the Earth offended.

141 Conjectural translation.

142 See Introduction.

143 A born Zoroastrian or a catechist [i.e. Zoroastrian by choice, a convert]: in both cases, he must have known that he was committing sin.

144 He did not know that he was committing sin.

confession of the Religion of Mazda and resolves never to commit again such forbidden deeds.¹⁴⁵

41. 'The Religion of Mazda indeed, O Spitama Zarathushtra! takes away from him who makes confession of it the bonds of his sin;¹⁴⁶ it takes away (the sin of) breach of trust;¹⁴⁷ it takes away (the sin of) murdering one of the faithful;¹⁴⁸ it takes away (the sin of) burying a corpse;¹⁴⁹ it takes away (the sin of) deeds for which there is no atonement; it takes away the worst sin of usury;¹⁵⁰ it takes away any sin that may be sinned.

42. 'In the same way the Religion of Mazda, O Spitama Zarathushtra! cleanses the faithful from every evil thought, word, and deed, as a swift-rushing mighty wind cleanses the plain.¹⁵¹

'So let all the deeds he doeth be henceforth good, O Zarathushtra! a full atonement for his sin is effected by means of the Religion of Mazda.'

145 He makes Patet and says to himself; 'I will never henceforth sin again' (Comm.)

146 If not knowingly committed; see § 40 and the following notes.

147 Doubtful. From the commentary it appears that draosha must have meant a different sort of robbery: 'He knows that it is forbidden to steal, but he fancies that robbing the rich to give to the poor is a pious deed' (Comm.)

148 Or better, 'a Mazdean,' but one who has committed a capital crime; 'he knows that it is allowed to kill the margarzān, but he does not know that it is not allowed to do so without an order from the judge.' See Vd8.74 note.

149 'He knows that it is forbidden to bury a corpse; but he fancies that if one manages so that dogs or foxes may not take it to the fire and to the water, he behaves piously (Comm.) — He fancies that the prohibition of burying the dead is meant only for the protection of the fire and the water, not of the earth herself.

150 Or, possibly, 'the sin of usury.' 'He knows that it is lawful to take high interest, but he does not know that it is not lawful to do so from the faithful' (Comm.)

151 'From chaff' (Comm.)

FARGARD 4. Contracts and offenses.**Synopsis.**

This Fargard is the only one in the *Vendidad* that deals strictly with legal objects.

I a. Classification of the contracts according to the value of their object (§ 2). — A contract is cancelled by paying the amount of the contract higher by one degree (§ 3-4).

Religious responsibility of the family for the breach of a contract by one of its members (§§ 5-10).

Punishment of the Mihr-Druj (one who breaks a contract), (§§ 11-16).

II a. Definition of the outrages known as agerepta (threatening attitude), avaoirishta (assault), aredush (blows), (§ 17).

Penalties for menaces — (§§ 18-21); for assaults (§§ 22-25); for blows (§ 26-29); for wounds (§§ 30-33); for wounds causing blood to flow (§§ 34-36); for broken bones (§§ 37-39); for manslaughter (§§ 40-43).

III a. Contract of charity to co-religionists (§§ 44-45).

IV a. Heinousness of false oath (§ 46).

III b. Dignity of wealth; of marriage; of physical weal (§§ 47-49a).

IV b. Heinousness of false oath. Ordeal (§§ 49b-55).

Part of this Fargard has been made unduly obscure by the transposition of § 46) wrongly inserted between the clause on charity (§§ 44-45) and the corresponding development on the dignity of material goods. This transposition is found in all known manuscripts and belonged to the older text from which they are derived.

Translation**I.**

1. He that does not restore a loan to the man who lent it, steals the thing and robs the man.¹⁵² This he doeth every day, every night, as long as he keep in his house his neighbour's property, as though it were his own.¹⁵³

152 He is a thief when he takes a view not to restore; he is a robber when, being asked to restore, he answers, I will not" (Comm.)

153 Every moment that he holds it unlawfully, he steals it anew. "The basest thing with Persians is to lie; the next to it is to be in debt, for this reason among many others, that he who is so, must needs sink to lying at last' (Herod. I, 139) The debtor in question is of course the debtor of bad faith, 'he who says to a man, Give me this, I

Ia.

2. O Maker of the material world, thou Holy One! How many in number are thy contracts, O Ahura Mazda? Ahura Mazda answered: 'They are six in number, O holy Zarathushtra.¹⁵⁴ The first is the word-contract;¹⁵⁵ the second is the hand-contract;¹⁵⁶ the third is the contract to the amount of a sheep;¹⁵⁷ the fourth is the contract to the amount of an ox;¹⁵⁸ the fifth is the contract to the amount of a man [person];¹⁵⁹ the sixth is the contract to the amount of a field,¹⁶⁰ a field in good land, a fruitful one, in good bearing.'¹⁶¹

3. The word-contract is fulfilled by words of mouth. It is cancelled by the hand-contract; he shall give as damages the amount of the hand-contract.

4. The hand-contract is cancelled by the sheep-contract; he shall give as damages the amount of the sheep-contract. The sheep-contract is cancelled by the ox-contract; he shall give as damages the amount of the ox-contract. The ox-contract is cancelled by the man-contract; he shall give as damages the amount of the man-contract. The man-contract is cancelled by the field-contract; he shall give as damages the amount of the field-contract.

5. O Maker of the material world, thou Holy One! If a man break the word-contract, how many are involved in his sin?¹⁶² Ahura Mazda

will restore it to thee at the proper time, and he says to himself; I will not restore it' (Comm.)

154 At first view it seems as if the classification were twofold, the contracts being defined in the first two clauses by their mode of being entered into, and in the last four by their amount. Yet it appears from the following clauses that even the word-contract and the hand-contract are indicative of a certain amount, which, however, the commentators did not, or were unable to, determine.

155 The word-contract may be a contract of which the object are words: the contract of *jādangōi* (*ukhdhō-vachah*), by which one offers to speak and intervene for some one's benefit, or the contract between master and pupil (for teaching the sacred texts).

156 The contract for hiring labour (?).

157 'Viz. to the amount of 3 *istīrs* [in weight],' (Comm.) An *istīr* (στατήρ) is as much as 4 *dirhems* (δραχμή).

158 'To the amount of 12 *istīrs* (=48 *dirhems*),' (Comm.)

159 'To the amount of 500 *dirhems*.' The exact translation would be rather, 'The contract to the amount of a human being' (promise of marriage).

160 'Upwards of 500 *istīrs*.'

161 A sort of gloss added to define more accurately the value of the object, and to indicate that it is greater than that of the preceding one.

162 Literally, how much is involved? The joint responsibility of the family was a principle in the Persian law: 'Leges apud eos impendio formidatae, et abominandae aliae, per quas ob noxam unius omnis propinquitias perit' (Am.

answered: 'His sin makes his Nabanazdishtas¹⁶³ answerable for three hundred (years).' ¹⁶⁴

6. O Maker of the material world, thou Holy One! If a man break the hand-contract, how many are involved in his sin? Ahura Mazda answered: 'His sin makes his Nabanazdishtas answerable for six hundred (years).' ¹⁶⁵

7. O Maker of the material world, thou Holy One! If a man break the sheep-contract, how many are involved in his sin? Ahura Mazda answered: 'His sin makes his Nabanazdishtas answerable for seven hundred (years).' ¹⁶⁶

8. O Maker of the material world, thou Holy One! If a man break the ox-contract, how many are involved in his sin? Ahura Mazda answered: 'His sin makes his Nabanazdishtas answerable for eight hundred (years).' ¹⁶⁷

9. O Maker of the material world, thou Holy One! If a man break the man-contract, how many are involved in his sin? Ahura Mazda answered: 'His sin makes his Nabanazdishtas answerable for nine hundred (years).' ¹⁶⁸

10. O Maker of the material world, thou Holy One! If a man break the field-contract, how many are involved in his sin? Ahura Mazda answered: 'His sin makes his Nabanazdishtas answerable for a thousand (years).' ¹⁶⁹

11. O Maker of the material world, thou Holy One! If a man break the word-contract, what is the penalty that he shall pay? Ahura Mazda

Marcellinus XXIII, 6).

163 The next of kin to the ninth degree.

164 See § 11. This passage seems to have puzzled tradition. The Commentary says, 'How long, how many years, has one to fear for the breach of a word-contract? — the Nabanazdishtas have to fear for three hundred years;' but it does not explain farther the nature of that fear; it only tries to reduce the circle of that liability to narrower limits: 'only the son born after the breach is liable for it; the righteous are not liable for it; when the father dies, the son, if righteous, has nothing to fear from it.' And finally, the Rivayats leave the kinsmen wholly aside; the penalty falling entirely upon the real offender, and the number denoting only the duration of his punishment in hell: 'He who breaks a word-contract, his soul shall abide for three hundred years in hell' (*Gr. Riv.* 94).

165 See § 12. 'His soul shall abide for six hundred years in hell' (*Gr. Riv.* 1.1.)

166 See § 13. 'His soul shall abide for seven hundred years in hell' (*Gr. Riv.* 1.1.)

167 See § 14. 'His soul shall abide for eight hundred years in hell.'

168 See § 15. 'His soul shall abide for nine hundred years in hell.'

169 See § 16. 'His soul shall abide for a thousand years in hell.'

answered: 'Three hundred stripes with the Aspahe-ashtra, three hundred stripes with the Sraosho-charana.'¹⁷⁰

12. O Maker of the material world, thou Holy One! If a man break the hand-contract, what is the penalty that he shall pay? Ahura Mazda answered: 'Six hundred stripes with the Aspahe-ashtra, six hundred stripes with the Sraosho-charana.'¹⁷¹

13. O Maker of the material world, thou Holy One! If a man break the sheep-contract, what is the penalty that he shall pay? Ahura Mazda answered: 'Seven hundred stripes with the Aspahe-ashtra, seven hundred stripes with the Sraosho-charana.'¹⁷²

14. O Maker of the material world, thou Holy One! If a man break the ox-contract, what is the penalty that he shall pay? Ahura Mazda answered: 'Eight hundred stripes with the Aspahe-ashtra, eight hundred stripes with the Sraosho-charana.'¹⁷³

15. O Maker of the material world, thou Holy One! If a man break the man-contract, what is the penalty that he shall pay? Ahura Mazda answered: 'Nine hundred stripes with the Aspahe-ashtra, Nine hundred stripes with the Sraosho-charana.'¹⁷⁴

16. O Maker of the material world, thou Holy One! If a man break the field-contract, what is the penalty that he shall pay? Ahura Mazda answered: 'A thousand stripes with the Aspahe-ashtra, a thousand stripes with the Sraosho-charana.'¹⁷⁵

IIa.

17. If a man rise up with a weapon in his hand, it is an Agerepta.¹⁷⁶ If he brandish it, it is an Avaairishta. If he actually smite a man with

170 One tanapuhr and a half, that is 1800 dirhems. See Introd.

171 Three tanapuhurs, or 3600 dirhems.

172 Three tanapuhurs and a half or 4200 dirhems.

173 Four tanapuhurs, or 4800 dirhems.

174 Four tanapuhurs and a half, or 5400 dirhems.

175 Five tanapuhurs, or 6000 dirhems.

176 In this paragraph are defined the first three of the eight outrages with which the rest of the Fargard deals. Only these three are defined, because they are designated by technical terms. We subjoin the definitions of them found in a Sanskrit translation of a Patet (Paris, Bibl. Nat. f. B. 5, 154), in which their etymological meanings are better preserved than in the Zend definition itself:-- *Agerepta*, 'seizing,' is when a man seizes a weapon with a view to smite another. *Avaairishta*, 'brandishing,' is when a man brandishes, a weapon with a view to smite another. *Aredush* is when a man actually smites another with a weapon, but without wounding him, or inflicts a wound which is healed within three days.

malicious aforethought, it is an Aredush. Upon the fifth Aredush¹⁷⁷ he becomes a Peshotanu.¹⁷⁸

18. O Maker of the material world, thou Holy One! He that committeth an Agerepta, what penalty shall he pay? Ahura Mazda answered: 'Five stripes with the Aspahe-ashtra, five stripes with the Sraosho-charana;

'On the second Agerepta, ten stripes with the Aspahe-ashtra, ten stripes with the Sraosho-charana;

'On the third, fifteen stripes with the Aspahe-ashtra, fifteen stripes with the Sraosho-charana;

19. 'On the fourth, thirty stripes with the Aspahe-ashtra, thirty stripes with the Sraosho-charana;

'On the fifth, fifty stripes with the Aspahe-ashtra, fifty stripes with the Sraosho-charana;

'On the sixth, sixty stripes with the Aspahe-ashtra, sixty stripes with the Sraosho-charana;

'On the seventh, ninety stripes with the Aspahe-ashtra, ninety stripes with the Sraosho-charana.'

20. If a man commit an Agerepta for the eighth time, without having atoned for the preceding,¹⁷⁹ what penalty shall he pay?

Ahura Mazda answered: 'He is a Peshotanu: two hundred stripes with the Aspahe-ashtra, two hundred stripes with the Sraosho-charana.'

21. If a man commit an Agerepta,¹⁸⁰ and refuse to atone for it,¹⁸¹ what penalty shall he pay? Ahura Mazda answered: 'He is a Peshotanu: two hundred stripes with the Aspahe-ashtra, two hundred stripes with the Sraosho-charana.'

22. O Maker of the material world, thou Holy One! If a man commit an Avaoirishta, what penalty shall he pay? Ahura Mazda answered: 'Ten stripes with the Aspahe-ashtra, ten stripes with the Sraosho-charana;

'On the second Avaoirishta, fifteen stripes with the Aspahe-ashtra, fifteen stripes with the Sraosho-charana;

177 Viz. on the sixth commission of it, as appears from § 28.

178 He shall receive two hundred stripes, or shall pay 1200 dirhems (see Introd.)

179 Literally, 'without having undone the preceding.'

180 Even though the Agerepta has been committed for the first time.

181 Literally, 'and does not undo it.' If he does not offer himself to hear the penalty, and does not perform the Patet (see Introd.)

23. 'On the third, thirty stripes with the Aspahe-ashtra, thirty stripes with the Sraosho-charana;

'On the fourth, fifty stripes with the Aspahe-ashtra, fifty stripes with the Sraosho-charana;

'On the fifth, seventy stripes with the Aspahe-ashtra, seventy stripes with the Sraosho-charana;

'On the sixth, ninety stripes with the Aspahe-ashtra, ninety stripes with the Sraosho-charana.'

24. O Maker of the material world, thou Holy One! If a man commit an Avaorishta for the seventh time, without having atoned for the preceding, what penalty shall he pay? Ahura Mazda answered: 'He is a Peshotanu: two hundred stripes with the Aspahe-ashtra, two hundred stripes with the Sraosho-charana.'

25. O Maker of the material world, thou Holy One! If a man commit an Avaorishta, and refuse to atone for it, what penalty shall he pay? Ahura Mazda answered: 'He is a Peshotanu: two hundred stripes with the Aspahe-ashtra, two hundred stripes with the Sraosho-charana.'

26. O Maker of the material world, thou Holy One! If a man commit an Aredush, what penalty shall he pay? Ahura Mazda answered: 'Fifteen stripes with the Aspahe-ashtra, fifteen stripes with the Sraosho-charana;

27. 'On the second Aredush, thirty stripes with the Aspahe-ashtra, thirty stripes with the Sraosho-charana;

'On the third, fifty stripes with the Aspahe-ashtra, fifty stripes with the Sraosho-charana;

'On the fourth, seventy stripes with the Aspahe-ashtra, seventy stripes with the Sraosho-charana;

'On the fifth, ninety stripes with the Aspahe-ashtra, ninety stripes with the Sraosho-charana;

28. O Maker of the material world, thou Holy One! If a man commit an Aredush for the sixth time, without having atoned for the preceding, what penalty shall he pay? Ahura Mazda answered: 'He is a Peshotanu: two hundred stripes with the Aspahe-ashtra, two hundred stripes with the Sraosho-charana.'

29. O Maker of the material world, thou Holy One! If a man commit an Aredush, and refuse to atone for it, what penalty shall he pay? Ahura Mazda answered: 'He is a Peshotanu: two hundred stripes with the Aspahe-ashtra, two hundred stripes with the Sraosho-charana.'

30. O Maker of the material world, thou Holy One! If a man smite another and hurt him sorely, what is the penalty that he shall pay?

31. Ahura Mazda answered: 'Thirty stripes with the Aspahe-ashtra, thirty stripes with the Sraosho-charana;

'The second time, fifty stripes with the Aspahe-ashtra, fifty stripes with the Sraosho-charana;

'The third time, seventy stripes with the Aspahe-ashtra, seventy stripes with the Sraosho-charana;

'The fourth time, ninety stripes with the Aspahe-ashtra, ninety stripes with the Sraosho-charana;

32. If a man commit that deed for the fifth time, without having atoned for the preceding, what penalty shall he pay? Ahura Mazda answered: 'He is a Peshotanu: two hundred stripes with the Aspahe-ashtra, two hundred stripes with the Sraosho-charana.'

33. If a man commit that deed and refuse to atone for it, what penalty shall he pay? Ahura Mazda answered: 'He is a Peshotanu: two hundred stripes with the Aspahe-ashtra, two hundred stripes with the Sraosho-charana.'

34. O Maker of the material world, thou Holy One! If a man smite another so that the blood come, what is the penalty that he shall pay? Ahura Mazda answered: 'Fifty stripes with the Aspahe-ashtra, fifty stripes with the Sraosho-charana;

'The second time, seventy stripes with the Aspahe-ashtra, seventy stripes with the Sraosho-charana;

'The third time, ninety stripes with the Aspahe-ashtra, ninety stripes with the Sraosho-charana;

35. If a man commit that deed for the fourth time, without having atoned for the preceding, what penalty shall he pay? Ahura Mazda answered: 'He is a Peshotanu: two hundred stripes with the Aspahe-ashtra, two hundred stripes with the Sraosho-charana.'

36. O Maker of the material world, thou Holy One! If a man smite another so that the blood come, and if he refuse to atone for it, what penalty shall he pay? Ahura Mazda answered: 'He is a Peshotanu: two hundred stripes with the Aspahe-ashtra, two hundred stripes with the Sraosho-charana.'

37. O Maker of the material world, thou Holy One! If a man smite another so that he break a bone, what is the penalty that he shall pay? Ahura Mazda answered: 'Seventy stripes with the Aspahe-ashtra, seventy stripes with the Sraosho-charana;

‘The second time, ninety stripes with the Aspahe-ashtra, ninety stripes with the Sraosho-charana;

38. If he commit that deed for the third time, without having atoned for the preceding, what penalty shall he pay? Ahura Mazda answered: ‘He is a Peshotanu: two hundred stripes with the Aspahe-ashtra, two hundred stripes with the Sraosho-charana.’

39. O Maker of the material world, thou Holy One! If a man smite another so that he break a bone, and if he refuse to atone for it, what is the penalty he shall pay? Ahura Mazda answered: ‘He is a Peshotanu: two hundred stripes with the Aspahe-ashtra, two hundred stripes with the Sraosho-charana.’

40. O Maker of the material world, thou Holy One! If a man smite another so that he give up the ghost, what is the penalty that he shall pay? Ahura Mazda answered: ‘Ninety stripes with the Aspahe-ashtra, seventy stripes with the Sraosho-charana;

41. If he commit that deed again, without having atoned for the preceding, what is the penalty that he shall pay? Ahura Mazda answered: ‘He is a Peshotanu: two hundred stripes with the Aspahe-ashtra, two hundred stripes with the Sraosho-charana.’

42. O Maker of the material world, thou Holy One! If a man smite another so that he give up the ghost, and if he refuse to atone for it, what is the penalty he shall pay? Ahura Mazda answered: ‘He is a Peshotanu: two hundred stripes with the Aspahe-ashtra, two hundred stripes with the Sraosho-charana.’

43. And they shall thenceforth in their doings walk after the way of holiness, after the word [manthra] of holiness, after the ordinance of holiness.

IIIa.¹⁸²

44. If men of the same faith, either friends or brothers, come to an agreement together, that one may obtain from the other, either goods,¹⁸³ or a wife,¹⁸⁴ or knowledge,¹⁸⁵ let him who desires goods have them delivered to him; let him who desires a wife receive and wed her; let him who desires knowledge be taught the holy word [manthra spenta],

45. during the first part of the day and the last, during the first part of the night and the last, that his mind may be increased in

182 We return here to contracts; the logical place of §§ 44-45 would be after § 16.

183 The analysis of the Vd. in the Dk. has here: ‘a proof that one professes the Religion well is to grant bountifully to the brethren in the faith any benefit they may ask for.’

intelligence and wax strong in holiness. So shall he sit up, in devotion and prayers, that he may be increased in intelligence: he shall rest during the middle part of the day, during the middle part of the night,¹⁸⁶ and thus shall he continue until he can say all the words which former Aethrapaitis¹⁸⁷ have said.

IVa.

46. Before¹⁸⁸ the boiling water publicly prepared, O Spitama Zarathushtra! let no one make bold to deny having received [from his neighbour] the ox or the garment in his possession.

IIIb.

47.¹⁸⁹ Verily I say it unto thee, O Spitama Zarathushtra! the man who has a wife is far above him who lives in continence;¹⁹⁰ he who keeps a house is far above him who has none; he who has children is far above the childless man;¹⁹¹ he who has riches is far above him who has none.

48. And of two men, he who fills himself with meat receives in him Vohu Mano¹⁹² much better than he who does not do so;¹⁹³ the latter is

184 Woman is an object of contract, like cattle or fields: she is disposed of by contracts of the fifth sort, being more valuable than cattle and less so than fields. She is sold by her father or her guardian, often from the cradle. 'Instances are not wanting of the betrothal of a boy of three years of age to a girl of two' (see Dosabhoj Framjee's work on *The Parsees*, p. 77; cf. 'A Bill to Define and Amend the Law relating to Succession, Inheritance, Marriage, etc.,' Bombay, 1864).

185 On the holiness of the contract between pupil and teacher, see Yt10.116. Cf. above, p.35, n. 4.

186 He sleeps 'the third part of the day and the third part of the night' (Yasna 62.5).

187 A teaching priest (Parsi Herbad).

188 This clause is intended against false oaths taken in the so-called Var-ordeal (see § 54 n.) It ought to be placed before § 49 bis, where the penalty for a false oath is given.

189 §§ 47-49 are a sort of commentary to the beginning of § 44.

190 What king Yazdgard found most offensive in Christianity was 'that the Christians praise death and despise life, set no value upon fecundity and extol sterility, so that if their disciples would listen to them, they would no longer have any intercourse with women and the world would end' (Elisaeus).

191 'In Persia there are prizes given by the king to those who have most children' (Herod. I, 136). , He who has no child, the bridge (of Paradise) shall be barred to him. The first question the angels there will ask him is, whether he has left in this world a substitute for himself; if the answer be, No, they will pass by and he will stay at the head of the bridge, full of grief and sorrow' (Saddar 18; Hyde 19). The primitive meaning of this belief is explained by Brahmanical doctrine; the man without a son falls into hell, because there is nobody to pay him the family worship.

192 Vohu Mano is at the same time the god of good thoughts and the god of cattle.

all but dead; the former is above him by the worth of an Asperena,¹⁹⁴ by the worth of a sheep, by the worth of an ox, by the worth of a man.¹⁹⁵

49. This man can strive against the onsets of Asto-vidhotu;¹⁹⁶ he can strive against the well-darted arrow; he can strive against the winter fiend, with thinnest garment on; he can strive against the wicked tyrant and smite him on the head; he can strive against the ungodly fasting Ashemaogha.¹⁹⁷

IVb.

49 (bis). On the very first time when that deed¹⁹⁸ has been done, without waiting until it is done again,

50. down there¹⁹⁹ the pain for that deed shall be as hard as any in this world: even as if one should cut off the limbs from his perishable body with iron²⁰⁰ knives, or still worse;

51. down there the pain for that deed shall be as hard as any in this world: even as if one should nail²⁰¹ his perishable body with iron nails, or still worse;

52. down there the pain for that deed shall be as hard as any in this world: even as if one should by force throw his perishable body headlong down a precipice a hundred times the height of a man, or still worse;

193 'There are people who strive to pass a day without eating, and who abstain from any meat; we strive too and abstain, namely, from any sin in deed, thought, or word: ... in other religions, they fast from bread; in ours, we fast from sin' (Saddar 83). — 'The Zoroastrians have no fasting at all. He who fasts commits a sin, and must, by way of expiation, give food to a number of poor people' (Albiruni, *Chronology*, p. 217).

194 A dirhem.

195 Or: 'is worth an Asperena, worth a sheep, worth an ox, worth a man,' which means, according to the Commentary: 'deserves the gift of an Asperena, of a sheep's value, an ox's value, a man's value.'

196 Asto-vidhotu, the demon of death (Vd5.8). The man who eats well has greater vitality.

197 The Commentary has: 'like Mazdak, son of Bāmdāt [Bamdat],' the communistic heresiarch who flourished under Kobad (488-531) and was put to death under Noshirvan.

198 The taking of a false oath. Cf. § 46.

199 In hell.

200 So Wolff, Bartholomae, and Kanga (Av. ayaṇhaēnāiš). Dar: brass.

201 Doubtful.

53. down there the pain for that deed shall be as hard as any in this world: even as if one should by force impale²⁰² his perishable body, or still worse.

54. Down there the pain for that deed shall be as hard as any in this world: to wit, the deed of a man, who knowingly lying, confronts the brimstoned, golden,²⁰³ truth-knowing water with an appeal unto Rashnu²⁰⁴ and a lie unto Mithra.²⁰⁵

55. O Maker of the material world, thou Holy One! He who, knowingly lying, confronts the brimstoned, golden, truth-knowing water with an appeal unto Rashnu and a lie unto Mithra, what is the penalty that he shall pay?²⁰⁶ Ahura Mazda answered: 'Seven hundred stripes with the Aspahe-ashtra, seven hundred stripes with the Sraosho-charana.'

202 Doubtful.

203 The water before which the oath is taken contains some incense, brimstone, and one danak of molten gold (*Gr. Riv.* 101).

204 The god of truth (Yt12). The formula is as follows: 'Before the Amshaspand Vohuman, before the Amshaspand Ardwhisht, here lighted up . . . etc., I swear that I have nothing of what is thine, N. son of N., neither gold, nor silver, nor brass, nor clothes, nor any of the things created by Ohrmazd' (I.I.96). Cf. above, § 46.

205 He is a Mithra-druj, 'one who lies to Mithra.'

206 In this world.

FARGARD 5. Purity Laws.**Synopsis.**

This chapter and the following ones, to the end of the twelfth, deal chiefly with uncleanness arising from the dead, and with the means of removing it from men and things.

The subjects treated in this Fargard are as follows:--

I (1-7). If a man defile the fire or the earth with dead matter (Nasu), involuntarily or unconsciously, it is no sin.

II (8-9). Water and fire do not kill.

III (10-14). Disposal of the dead during winter when it is not possible to take them to the Dakhma.

IV (15-20). Why Ahura, while forbidding man to defile water, sends water from the heavens down to the Dakhmas, covered with corpses. How he purifies that water.

V (21-26). On the excellence of purity and of the law that shows how to recover purity, when lost.

VI (27-38). On the defiling power of the Nasu being greater or less, according to the greater or less dignity of the being that dies.

VII (39-44). On the management of sacrificial implements [alat] defiled with Nasu.

VIII (45-62). On the treatment of a woman who has been delivered of a still-born child; and what is to be done with her clothes.

Translation**I.**

1. There dies a man in the depths of the vale: a bird takes flight from the top of the mountain down into the depths of the vale, and it feeds on the corpse of the dead man there: then, up it flies from the depths of the vale to the top of the mountain: it flies to some one of the trees there, of the hard-wooded or the soft-wooded, and upon that tree it vomits and deposits dung.

2. Now, lo! here is a man coming up from the depths of the vale to the top of the mountain; he comes to the tree whereon the bird is sitting; from that tree he intends to take wood for the fire. He fells the tree, he hews the tree, he splits it into logs, and then he lights it in the fire, the son of Ahura Mazda. What is the penalty he shall pay?²⁰⁷

207 For defiling the fire by bringing dead matter into it (see Vd7.25 seq. contrarily to the rule, 'Put ye only proper and well-examined fuel (in the fire).') For the purification of unclean wood, see Vd7.28 seq.

3. Ahura Mazda answered: 'There is no sin upon a man for any Nasu that has been brought by dogs, by birds, by wolves, by winds, or by flies.

4. 'For were there sin upon a man for any Nasu that might have been brought by dogs, by birds, by wolves, by winds, or by flies, how soon all this material world of mine would be only one Peshotanu,²⁰⁸ bent on the destruction of righteousness, and whose soul will cry and wail!²⁰⁹ so numberless are the beings that die upon the face of the earth.'

5. O Maker of the material world, thou Holy One! Here is a man watering a corn-field. The water streams down the field; it streams again; it streams a third time; and the fourth time, a dog, a fox, or a wolf carries some Nasu into the bed of the stream: what is the penalty that the man shall pay?²¹⁰

6-7. [Repeat st. 3-4.]

IIa.

8. O Maker of the material world, thou Holy One! Does water kill?²¹¹ Ahura Mazda answered: 'Water kills no man: Asto-vidhotu binds him, and, thus bound,²¹² Vayu²¹³ carries him off; and the flood takes him up,²¹⁴ the flood takes him down,²¹⁵ the flood throws him

208 'People guilty of death [i.e. a mortal sin -JHP]' (Comm.) Cf. Yasna 53.9 b.

209 After their death, 'When the soul, crying and beaten off, is driven far away from Paradise' (Comm.) This is imitated from the Gathas (Yasna 46.11c; 51.13b; cf. Vd13.8-9).

210 For defiling the earth and the water: 'If a man wants to irrigate a field, he must first look after the water-channel, whether there is dead matter in it or not If the water, unknown to him, comes upon a corpse, there is no sin upon him. If he has not looked after the rivulet and the stream, he is unclean' (Saddar 75).

211 Water and fire belong to the holy part of the world, and come from God; how then is it that they kill? 'Let a Gueber light a sacred fire for a hundred years, if he once fall into it, he shall be burnt.' Even the Mobeds, if we may trust Eliseus, complained that the fire would burn them without regard for their piety, when to adore it they came too near (Vartan's War, p. 211 of the French translation by l'Abbé Garabed). The answer was that it is not the fire nor the water that kills, but the demon of Death and Fate. 'Nothing whatever that I created in the world, said Ohrmazd, does harm to man; it is the bad Nāi (read Vāi) that kills the man' (Gr. Riv. 124).

212 'Asti-vahat is the bad Vai who seizes the life (of man): when his hand strokes him, it is lethargy; when he casts his shadow upon him, it is fever; when he looks in his eyes, he destroys life and it is called Death' (Bd28.35). Cf. Vd4.49; Vd19.29.

213 'The bad Vai' (Comm.) Vai (Vayu) is the Genius of Destiny, good or evil.

214 To the surface.

215 To the bottom.

ashore; then birds feed upon him. When he goes away,²¹⁶ it is by the will of Fate he goes.'

IIb.

9. O Maker of the material world, thou Holy One! Does fire kill? Ahura Mazda answered: 'Fire kills no man: Asto-vidhotu binds him, and, thus bound, Vayu carries him off; and the fire burns up life and limb. When he goes away, it is by the will of Fate he goes.'

III.

10. O Maker of the material world, thou Holy One! If the summer is past and the winter has come, what shall the worshippers of Mazda do?²¹⁷ Ahura Mazda answered: 'In every house, in every borough, they shall raise three rooms for the dead.'²¹⁸

11. O Maker of the material world, thou Holy One! How large shall be those rooms for the dead? Ahura Mazda answered: 'Large enough not to strike the skull of the man, if he²¹⁹ should stand erect, or his feet or his hands stretched out: such shall be, according to the law, the rooms for the dead.'

12. 'And they shall let the lifeless body lie there, for two nights, or for three nights, or a month long, until the birds begin to fly,²²⁰ the plants to grow, the hidden floods²²¹ to flow, and the wind to dry up the earth.'²²²

13. 'And as soon as the birds begin to fly, the plants to grow, the hidden floods to flow, and the wind to dry up the earth, then the worshippers of Mazda shall lay down the dead (on the Dakhma), his eyes towards the sun.'

216 When he departs.

217 'In case a man dies during the snowy season, while it is difficult or impossible to take the corpse to the Dakhma, which usually stands far from inhabited places. The same case is treated again in Vd8.4 seq.

218 One for men, another for women, a third for children. As not every house is considerable or rich enough to have these three accommodations, there will be a common Zad-marj for the village. The Zad-marj is a small mud house where the corpse is laid, to lie there till it can be taken to the Dakhma (Anquetil, *Zend-Avesta* II, 583). The Zad-marj is still used in Persia, and in the Gujarati provinces (where it is called Nasa-khana, 'house for corpses'). In Bombay they use the simpler and more economical method given in Vd8.8.

219 'Being in life' (Comm.)

220 To come back.

221 They were hidden under the earth.

222 'Until the winter is past' (Comm.)

14. 'If the worshippers of Mazda have not, within a year, laid down the dead (on the Dakhma), his eyes towards the sun, thou shalt prescribe for that trespass the same penalty as for the murder of one of the faithful;²²³ until the corpse has been rained on, until the Dakhma has been rained on, until the unclean remains have been rained on, until the birds have eaten up the corpse.'

IV.

15. O Maker of the material world, thou Holy One! Is it true at thou, Ahura Mazda, seizest the waters from the sea Vouru-kasha²²⁴ with the wind and the clouds?

16. That thou, Ahura Mazda, takest them down to the corpses?²²⁵ that thou, Ahura Mazda, takest them down to the Dakhmas? that thou, Ahura Mazda, takest them down to the unclean remains? that thou, Ahura Mazda, takest them down to the bones? and that then thou, Ahura Mazda, makest them flow back unseen? that thou, Ahura Mazda, makest them flow back to the sea Puitika?²²⁶

17. Ahura Mazda answered: 'It is even so as thou hast said, O righteous Zarathushtra! I, Ahura Mazda, seize the waters from the sea Vouru-kasha with the wind and the clouds.'

18. 'I, Ahura Mazda, take them to the corpses; I, Ahura Mazda, take them down to the Dakhmas; I, Ahura Mazda, take them down to the unclean remains; I, Ahura Mazda, take them down to the bones; then I, Ahura Mazda, make them flow back unseen; I, Ahura Mazda, make them flow back to the sea Puitika.'

19. 'The waters stand there boiling, boiling up in the heart of the sea Puitika, and, when cleansed there, they run back again from the sea Puitika to the sea Vouru-kasha, towards the well-watered tree,²²⁷

223 See Vd3.41; note; cf. below, §§ 21-26.

224 Vouru-kasha or Frakh-kart, the Ocean, wherefrom all waters come and whereto they return (Vd21.4).

225 Zartosht wonders that Ohrmazd fears so little to infringe his own laws by defiling waters with the dead. In a *Rivayat*, he asks him bluntly why he forbids men to take corpses to the water, while he himself sends rain to the Dakhmas (*Gr. Riv.* 125).

226 The sea where waters are purified before going back to their gathering place, the sea Vouru-kasha (see § 19). 'All the thickness, salt, and impurity of the sea Putik wishes to go to the Frakh-kart sea; but a mighty high wind, blowing from the Var Satves, drives it away: whatever is clean and movable passes to the Frakh-kart sea, and the rest (the unclean element) flows back to the Putik' (Bd13.10).

227 The tree of all seeds (Harvisptokhm), which grows in the middle of the sea Vouru-kasha; the seeds of all plants are on it. There is a godlike bird, the Sinamru [simurgh], sitting on that tree; whenever he flies off the tree, there grow out of it a thousand boughs; whenever he alights on it, there break a thousand boughs, the seeds of which are scattered about, and rained down on the earth by Tishtar

whereon grow the seeds of my plants of every kind by hundreds, by thousands, by hundreds of thousands.

20. 'Those plants, I, Ahura Mazda, rain down upon the earth, to bring food to the faithful, and fodder to the beneficent cow; to bring food to my people that they may live on it, and fodder to the beneficent cow.'

V.

21. 'This²²⁸ is the best, this is the fairest of all things, even as thou hast said, O pure [Zarathushtra]!'

With these words the holy, Ahura Mazda rejoiced the holy Zarathushtra:²²⁹ 'Purity is for man, next to life, the greatest good,²³⁰ that purity, O Zarathushtra, that is in the Religion of Mazda for him who cleanses his own self with good thoughts, words, and deeds.'²³¹

22. O Maker of the material world, thou Holy One! This Law, this fiend-destroying Law of Zarathushtra,²³² by what greatness, goodness, and fairness is it great, good, and fair above all other utterances?

23. Ahura Mazda answered: 'As much above all other floods as is the sea Vouru-kasha, so much above all other utterances in greatness, goodness, and fairness is this Law, this fiend-destroying Law of Zarathushtra.

24. 'As much as a great stream flows swifter than a slender rivulet, so much above all other utterances in greatness, goodness, and fairness is this Law, this fiend-destroying Law of Zarathushtra.

'As high as the great tree²³³ stands above the small plants it overshadows, so high above all other utterances in greatness, goodness, and fairness is this Law, this fiend-destroying Law of Zarathushtra.

25. 'As high as heaven is above the earth that it compasses around, so high above all other utterances is this Law, this fiend-destroying Law of Mazda.

(Tishtrya), the rain-god (Yt12.17; MX62.37 seq.; Bd27; cf. Vd20.4 seq.)

228 The cleansing, the purification.

229 'When Zartosht saw that man is able to escape sin by performing good works, he was filled with joy' (Comm.)

230 Quotation from the Gathas (Yasna 48.5c).

231 That is to say, 'Who performs the rites of cleansing according to the prescriptions of the law.'

232 The Law (Datem), that part of the religious system of which the Vd. is the specimen, and the object of which is the purification of man.

233 'The royal cypress above small herbs' (Comm.)

[Therefore], he will apply to the Ratu,²³⁴ he will apply to the Sraosha-varez;²³⁵ whether for a draona-service²³⁶ that should have been undertaken²³⁷ and has not been undertaken;²³⁸ or for a draona that should have been offered up and has not been offered up; or for a draona that should have been entrusted and has not been entrusted.²³⁹

26. 'The Ratu has power to remit him one-third of his penalty:²⁴⁰ if he has committed any other evil deed, it is remitted by his repentance; if he has committed no other evil deed, he is absolved by his repentance for ever and ever.'²⁴¹

VI.

27. O Maker of the material world, thou Holy One! If there be a number of men resting in the same place, on the same carpet, on the same pillows, be there two men near one another, or five, or fifty, or a hundred, close by one another; and of those people one happens to die; how many of them does the Druj Nasu²⁴² envelope with corruption, infection, and pollution?

234 'To take the rule' (Comm.), which probably means, 'to know what sort of penance he must undergo;' as, when a man has sinned with the tongue or with the hand, the Dastur (or Ratu) must prescribe for him the expiation that the sin requires. The Ratu is the chief priest, the spiritual head of the community.

235 'To weep for his crime' (Comm.), which may mean, 'to recite to him the Patet, or, to receive at his hand the proper number of stripes.' The Sraosha-varez is the priest that superintends the sacrifice. He receives the confession of the guilty man and very likely wields the Sraosho-charana.

236 The Srosh-dron, a service in honour of any of the angels, or of deceased persons, in which small cakes, called draona, are consecrated in their names, and then given to those present to eat.

237 When it ought not to be.

238 When it ought to be.

239 The meaning of the sentence is not certain. The Commentary has: 'Whether he has thought what he ought not to have thought, or has not thought what he ought to have thought; whether he has said what he ought not to have said, or has not said what he ought to have said; whether he has done what he ought not to have done, or has not done what he ought to have done.'

240 When the Ratu remits one-third of the sin, God remits the whole of it (Saddar 29).

241 Cf. Vd3.41.

242 Nasu [Nasa] (νεκρὸς) designates both the corpse and the corpse-demon (the Druj that produces the corruption and infection of the dead body).

28. Ahura Mazda answered: 'If the dead one be a priest, the Druj Nasu rushes forth,²⁴³ O Spitama Zarathushtra! she goes as far as the eleventh and defiles the ten.²⁴⁴

'If the dead one be a warrior, the Druj Nasu rushes forth, O Spitama Zarathushtra! she goes as far as the tenth and defiles the nine.

'If the dead one be a husbandman, the Druj Nasu rushes forth, O Spitama Zarathushtra! she goes as far as the ninth and defiles the eight.

29. 'If it be a shepherd's dog, the Druj Nasu rushes forth, O Spitama Zarathushtra! she goes as far as the eighth and defiles the seven.

'If it be a house-dog, the Druj Nasu rushes forth, O Spitama Zarathushtra! she goes as far as the seventh and defiles the six.

30. 'If it be a Vohunazga dog,²⁴⁵ the Druj Nasu rushes forth, O Spitama Zarathushtra! she goes as far as the sixth and defiles the five.

'If it be a Tauruna dog,²⁴⁶ the Druj Nasu rushes forth, O Spitama Zarathushtra! she goes as far as the fifth and defiles the four.

31. 'If it be a porcupine dog, the Druj Nasu rushes forth, O Spitama Zarathushtra! she goes as far as the fourth and defiles the three.

'If it be a Jazu dog,²⁴⁷ the Druj Nasu rushes forth, O Spitama Zarathushtra! she goes as far as the third and defiles the two.

32. 'If it be an Aiwizu dog, the Druj Nasu rushes forth, O Spitama Zarathushtra! she goes as far as the second and defiles the next.

'If it be a Vizu dog, the Druj Nasu rushes forth, O Spitama Zarathushtra! she goes as far as the next, she defiles the next.'

243 In opposition to the case when the dead one is an Ashmogh (§ 35), as no Nasa issues then.

244 Literally, 'If she goes as far as the eleventh, she defiles the tenth.' That is to say, she stops at the eleventh and defiles the next ten. In the *Rivayats*, the Avesta distinctions are lost, and the defiling power of the Nasa is the same, whatever may have been the rank of the dead: 'If there be a number of people sleeping in the same place, and if one of them happens to die, all those around him, in any direction, as far as the eleventh, become unclean if they have been in contact with one another' (*Gr. Riv.* 470).

245 A dog without a master (Vd13.19).

246 A hunting-dog.

247 This name and the two following, Aiwizu and Vizu, are left untranslated in the Pahlavi translation.

33. O Maker of the material world, thou Holy One! If it be a weasel,²⁴⁸ how many of the creatures of the good spirit [Spenta Mainyu -JHP] does it directly defile, how many does it indirectly defile?

34. Ahura Mazda answered : 'A weasel does neither directly nor indirectly defile any of the creatures of the good spirit [Spenta Mainyu -JHP], but him who smites and kills it; to him the uncleanness clings for ever and ever.'²⁴⁹

35.²⁵⁰ O Maker of the material world, thou Holy One! If the dead one be such a wicked, two-footed ruffian, as an ungodly Ashemaogha,²⁵¹ how many of the creatures of the good spirit [Spenta Mainyu -JHP] does he directly defile, how many does he indirectly defile?

36. Ahura Mazda answered: 'No more than a frog does whose venom is dried up, and that has been dead more than a year.'²⁵² Whilst alive, indeed, O Spitama Zarathushtra! such a wicked, two-legged ruffian as an ungodly Ashemaogha, directly defiles the creatures of the good spirit [Spenta Mainyu -JHP], and indirectly defiles them.

37. 'Whilst alive he smites the water;²⁵³ whilst alive he blows out the fire;²⁵⁴ whilst alive he carries off the cow;²⁵⁵ whilst alive he smites the faithful man with a deadly blow, that parts the soul from the body;²⁵⁶ not so will he do when dead.

38. 'Whilst alive, indeed, O Spitama Zarathushtra! such a wicked, two-legged ruffian as an ungodly Ashemaogha robs the faithful man of the full possession of his food, of his clothing, of his wood, of his bed, of his vessels;²⁵⁷ not so will he do when dead.'²⁵⁸

248 A weasel. The weasel is one of the creatures of Ahura, for 'it has been created to fight against the serpent garza and the other khrafstras that live in holes' (Bd19.27).

249 Not that the unclean one cannot be cleansed, but that his uncleanness does not pass from him to another.

250 §§ 35-38; cf. Vd12.21-24.

251 Ashemaogha, a heretic.

252 The frog is a creature of Ahriman's, and one of the most hateful. Cf. Vd14.5.

253 By defiling it (a capital crime; see Vd7.25).

254 He extinguishes the Warharan fire (a capital crime; cf. Vd7.25.)

255 As a cattle-lifter.

256 As an assassin.

257 By defiling them, he deprives the faithful of their use.

258 'When a wicked man dies, the Druj who was with him during his lifetime, seizes him and drags him down to Ahriman; therefore, his body, as the Druj is no longer

VII.

39. O Maker of the material world, thou Holy One! When into our houses here below we have brought the fire, the Baresma, the cups, the Haoma, and the mortar,²⁵⁹ O holy Ahura Mazda! if it come to pass that either a dog or a man dies there, what shall the worshippers of Mazda do?

40. Ahura Mazda answered: 'Out of the house, O Spitama Zarathushtra! shall they take the fire, the Baresma, the cups, the Haoma, and the mortar; they shall take the dead one out to the proper place²⁶⁰ whereto, according to the law, corpses must be brought, to be devoured there.'

41. O Maker of the material world, thou Holy One! When shall they bring back the fire into the house wherein the man has died?

42. Ahura Mazda answered: 'They shall wait for nine nights in winter, for a month in summer,²⁶¹ and then they shall bring back the fire to the house wherein the man has died.'

43. O Maker of the material world, thou Holy One! And if they shall bring back the fire to the house wherein the man has died, within the nine nights, or within the month, what penalty shall they pay?

44. Ahura Mazda answered: 'They shall be Peshotanus: two hundred stripes with the Aspahe-astra, two hundred stripes with the Sraosho-charana.'

VIII.

45.²⁶² O Maker of the material world, thou Holy One! If in the house of a worshipper of Mazda there be a woman with child, and if being a month gone, or two, or three, or four, or five, or six, or seven, or eight, or nine, or ten months gone,²⁶³ she bring forth a still-born child, what shall the worshippers of Mazda do?

46. Ahura Mazda answered: 'The place in that Mazdean house whereof the ground is the cleanest and the driest, and the least passed

with it, becomes pure. On the contrary, when it is a righteous man that dies, the Amahraspands take his soul to Ohrmazd and the Druj settles in the house of the body and makes it impure' (Gujastak Abalish).

259 In order to perform a sacrifice.

260 The Dakhma.

261 Corruption being worse in summer.

262 §§ 45-54 = Vd7.60-69.

263 The pregnancy, without lasting more than nine calendar months (9 times 30 days), generally extends along ten months on the calendar (for instance from January 10 to October 10).

through by flocks and herds, by the fire of Ahura Mazda, by the consecrated bundles of Baresma, and by the faithful;'

47. O Maker of the material world, thou Holy One! How far from the fire? How far from the water? How far from the consecrated bundles of Baresma? How far from the faithful?

48. Ahura Mazda answered: 'Thirty paces from the fire; thirty paces from the water; thirty paces from the consecrated bundles of Baresma; three paces from the faithful;²⁶⁴-

49. 'On that place shall the worshippers of Mazda erect an enclosure,²⁶⁵ and therein shall they establish her with food, therein shall they establish her with clothes.'

50. O Maker of the material world, thou Holy One! What is the food that the woman shall first take?

51. Ahura Mazda answered: 'Gomez²⁶⁶ mixed with ashes, three draughts of it, or six, or nine, to send down the Dakhma within her womb.²⁶⁷

52. 'Afterwards she may drink boiling²⁶⁸ milk of mares, cows, sheep, or goats, with pap or without pap;²⁶⁹ she may take cooked milk without water, meal without water, and wine without water.'²⁷⁰

53. O Maker of the material world, thou Holy One! How long shall she remain so? How long shall she live thus on milk, meal, and wine?

54. Ahura Mazda answered: 'Three nights long shall she remain so; three nights long shall she live thus on milk, meal, and wine. Then, when three nights have passed, she shall wash her body, she shall wash her clothes, with gomez and water, by the nine holes,²⁷¹ and thus shall she be clean.'

264 The carrier alone is kept thirty feet from the faithful (Vd3.18), as he is cut off from the community: his food is not brought to him, he has a store prepared for him. The woman, when *armesht*, is only temporarily isolated; she stays in the house and her food is brought to her all but from hand to hand (Vd16.6).

265 The place for the man or woman in state of uncleanness, or *Armesht-gah*.

266 Urine of the ox: the so-called *Nirang-din*; cf. Vd8.37; Vd19.21. 'Three cups, or six, or nine, according to her strength' (*Asp*.)

267 Her womb is a *Dakhma*, as it contained a dead body. — These nine draughts of *gomez* mixed with ashes are like an interior *barashnom*, as the *Barashnom* consists of nine successive purifications with *gomez* and dust.

268 Doubtful.

269 Doubtful.

270 'The water would be defiled;' cf. Vd7.70 seq.

271 She shall perform the nine nights' *Barashnom*, for the details of which see Vd9. That *Barashnom* is taken forty days after the delivery.

55. O Maker of the material world, thou Holy One! How long shall she remain so? How long, after the three nights have gone, shall she sit confined, and live separated from the rest of the worshippers of Mazda, as to her seat, her food, and her clothing?

56. Ahura Mazda answered: 'Nine nights long shall she remain so: nine nights long, after the three nights have gone, shall she sit confined, and live separated from the rest of the worshippers of Mazda, as to her seat, her food, and her clothing. Then, when the nine nights have gone, she shall wash her body, and cleanse her clothes with gomez and water.'²⁷²

57.²⁷³ O Maker of the material world, thou Holy One! Can those clothes, when once washed and cleansed, ever be used either by a Zaoatar, or by a Havanan, or by an Atare-vakhsha, or by a Frabaretar, or by an Abered, or by an Asnatar, or by a Rathwiskar, or by a Sraosha-varez,²⁷⁴ or by any priest, warrior, or husbandman?²⁷⁵

58. Ahura Mazda answered: 'Never can those clothes, even when washed and cleansed, be used either by a Zaoatar, or by a Havanan, or by an Atare-vakhsha, or by a Frabaretar, or by an Abered, or by an Asnatar, or by a Rathwiskar, or by a Sraosha-varez, or by any priest, warrior, or husbandman.

59. 'But if there be in a Mazdean house a woman who is in her sickness, or a man who has become unfit for work,²⁷⁶ and who must sit in the place of infirmity,²⁷⁷ those clothes shall serve for their coverings

272 'If a woman brings forth a still-born child, after a pregnancy of one month to ten months, the first food she shall take is nirang (= gomez) ... fire and ashes; and she is not allowed until the fourth day to take water or salt, or any food that is cooked with water or salt: on the fourth day they give her nirang, that she may cleanse herself and wash her clothes with it, and she is not allowed to wash herself and her clothes with water until the forty-first day' (*Gr. Riv.* 568).

273 §§57-62 = Vd7.17-22.

274 These are the names of the different priests who were engaged in the sacrifices. The Havanan strains the Haoma; the Atarevakhsha kindles the fire; the Frabaretar brings to the Zaoatar all that he needs; the Aberet brings the water; the Asnatar washes and strains the Haoma; the Rathwiskar mixes the Haoma and the milk; the Zaoatar chants the hymns and says the prayers; the Sraosh-varez superintends the sacrifice. Nowadays there are only two priests, the Zaoatar (Zot) and the Rathwiskar (Raspi), the latter performing all the accessory services formerly performed by several priests. Cf. *Nirangistan*, 71 sq.

275 In short, by any of the faithful, when in state of purity.

276 An Armesht; literally, 'an infirm person,' that is to say, one who is unclean, during the time of his uncleanness (Vd9.33 seq.), when all work is forbidden to him.

277 The Armesht-gah, the place of seclusion of the Armesht.

and for their sheets,²⁷⁸ until they can withdraw their hands for prayer.²⁷⁹

60. 'Ahura Mazda, indeed, does not allow us to waste anything of value that we may have, not even so much as an Asperena's²⁸⁰ weight of thread, not even so much as a maid lets fall in spinning.

61. 'Whosoever throws any clothing on a dead body,²⁸¹ even so much as a maid lets fall in spinning, is not a pious man whilst alive, nor shall he, when dead, have a place in Paradise.

62. 'He makes himself a viaticum unto the world of the wicked, into that world,²⁸² made of darkness, the offspring of darkness,²⁸³ which is Darkness' self. To that world, to the world of Hell, you are delivered by your own doings, by your own religion, O sinners!²⁸⁴

278 The clothing defiled by the dead can only serve for Dashtan women, even after it has been washed and exposed for six months to the light of the sun and of the moon (Saddar 91; cf. Vd7.10 seq.).

279 Until they are clean. The unclean must have their hands wrapped in an old piece of linen, lest they should touch and defile anything clean.

280 See Vd4.48, note 4.

281 Cf. Vd8.23 seq. It appears from those passages that the dead must lie on the mountain naked, or 'clothed only with the light of heaven' (Vd6.51). The modern custom is to clothe them with old clothing (Dadabhai Naoroji, *Manners and Customs of the Parsis*, p. 15). 'When a man dies and receives the order (to depart), the older the shroud they make for him, the better. It must be old, worn out, but well washed: they must not lay anything new on the dead. For it is said in the Zand *Vendidad*, If they put on the dead even so much as a thread from the distaff more than is necessary, every thread shall become in the other world a black snake clinging to the heart of him who made that shroud, and even the dead shall rise against him and seize him by the skirt, and say, That shroud which thou madest for me has become food for worms and vermin' (Saddar 12). After the fourth day, when the soul is in heaven, then rich garments are offered up to it, which it will wear in its celestial life (Saddar 87).

282 'Where darkness can be seized with the hand' (Comm.; cf. *Aogemadaeca* 28); something more than the 'visible darkness.'

283 The Commentary has, 'the place of those who impregnate darkness, for the Druj who conceives seed from the sinner comes from that place' (cf. Vd18.30 seq.).

284 Quotation from the Gathas (Yasna 31.20).

FARGARD 6. Purity laws**Synopsis.**

I (1-9). How long the earth remains unclean, when defiled by the dead.

II (10-25). Penalties for defiling the ground with dead matter.

III (26-41). Purification of the different sorts of water, when defiled by the dead.

IV (42-43). Purification of the Haoma.

V (44-51). The place for corpses; the Dakhmas.

Translation**I.**

1. How long shall the piece of ground he fallow whereon dogs or men have died? Ahura Mazda answered: 'A year long shall the piece of ground he fallow whereon dogs or men have died, O holy Zarathustra!

2. 'A year long shall no worshipper of Mazda sow or water that piece of ground whereon dogs or men have died; he may sow as he likes the rest of the ground; he may water it as he likes.'²⁸⁵

3. 'If within the year they shall sow or water the piece of ground whereon dogs or men have died, they are guilty of the sin of "burying the dead" towards the water, towards the earth, and towards the plants.'²⁸⁶

4. O Maker of the material world, thou Holy One! If worshippers of Mazda shall sow or water, within the year, the piece of ground whereon dogs or men have died, what is the penalty that they shall pay?

5. Ahura Mazda answered: 'They are Peshotanus: two hundred stripes with the Aspahe-astra, two hundred stripes with the Sraosho-charana.'²⁸⁷

6. O Maker of the material world, thou Holy One! If worshippers of Mazda want to till that piece of ground again,²⁸⁸ to water it, to sow it, and to plough it, what shall they do?

285 Cf. Vd7.45 seq.

286 'To the water which they pour out, to the earth which they plough, to the plants which they sow' (Comm.)

287 'If they plough and sow it, one tanapuhr (see Introd. V, 19); if they pour water on it, one tanapuhr; if they plough, sow, and water it, two tanapuhrs' (Comm.)

288 Even when a year's space is past, the ground is not free ipso facto.

7. Ahura Mazda answered: 'They shall look on the ground for any bones, hair, dung, urine, or blood that may be there.'

8. O Maker of the material world, thou Holy One! If they shall not look on the ground for any bones, hair, dung, urine, or blood that may be there, what is the penalty that they shall pay?

9. Ahura Mazda answered: 'They are Peshotanus: two hundred stripes with the Aspahe-astra, two hundred stripes with the Sraosho-charana.'

II.

10. O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as the top joint of the little finger, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

11. Ahura Mazda answered: 'Thirty stripes with the Aspahe-astra, thirty stripes with the Sraosho-charana.'

12. O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as the top joint of the fore-finger, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

13. Ahura Mazda answered: 'Fifty stripes with the Aspahe-astra, fifty stripes with the Sraosho-charana.'

14. O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as the top joint of the middle finger, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

15. Ahura Mazda answered: 'Seventy stripes with the Aspahe-astra, seventy stripes with the Sraosho-charana.'

16. O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as a finger or as a rib, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

17. Ahura Mazda answered: 'Ninety stripes with the Aspahe-astra, ninety stripes with the Sraosho-charana.'

18. O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as two fingers or as two ribs, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

19. Ahura Mazda answered: 'He is Peshotanu: two hundred stripes with the Aspahe-ashtra, two hundred stripes with the Sraosho-charana.'

20. O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as an arm-bone or as a thigh-bone, and if grease or marrow flow from it on the ground, what penalty shall he pay?

21. Ahura Mazda answered: 'Four hundred stripes with the Aspahe-ashtra, four hundred stripes with the Sraosho-charana.'

22. O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as a man's skull, and if grease or marrow flow from it on the ground, what penalty shall he pay?

23. Ahura Mazda answered: 'Six hundred stripes with the Aspahe-ashtra, six hundred stripes with the Sraosho-charana.'

24. O Maker of the material world, thou Holy One! If a man shall throw on the ground the whole body of a dead dog, or of a dead man, and if grease or marrow flow from it on the ground, what penalty shall he pay?

25. Ahura Mazda answered: 'A thousand stripes with the Aspahe-ashtra, a thousand stripes with the Sraosho-charana.'

III.

26. O Maker of the material world, thou Holy One! If a worshipper of Mazda, walking, or running, or riding, or driving, come upon a corpse in a stream of running water, what shall he do?

27. Ahura Mazda answered: 'Taking off his shoes, putting off his clothes, while the others wait,²⁸⁹ O Zarathushtra! he shall enter the river, and take the dead out of the water; he shall go down into the water ankle-deep, knee-deep, waist-deep, or a man's full depth, till he can reach the dead body.'²⁹⁰

28. O Maker of the material world, thou Holy One! If, however, the body be already falling to pieces and rotting, what shall the worshipper of Mazda do?

29. Ahura Mazda answered: 'He shall draw out of the water as much of the corpse as he can grasp with both hands, and he shall lay it

289 Ready to help him in case of need.

290 'If he is able to draw out the corpse and does so, it is a pious deed worth a tanapuhr (that is, one by which a tanapuhr sin can be cancelled); if he is able to draw it out and does not do so, it is a tanapuhr sin. Gugoshasp says, It is a margarzan sin (a capital crime)' (Comm.)

down on the dry ground; no sin attaches to him for any bone, hair, grease, dung, urine, or blood that may drop back into the water.'

30. O Maker of the material world, thou Holy One! What part of the water in a pond does the Druj Nasu defile with corruption, infection, and pollution?

31. Ahura Mazda answered: 'Six steps on each of the four sides. As long as the corpse has not been taken out of the water, so long shall that water be unclean and unfit to drink. They shall, therefore, take the corpse out of the pond, and lay it down on the dry ground.'

32. 'And of the water they shall draw off the half, or the third, or the fourth, or the fifth part, according as they are able or not; and after the corpse has been taken out and the water has been drawn off, the rest of the water is clean, and both cattle and men may drink of it at their pleasure, as before.'

33. O Maker of the material world, thou Holy One! What part of the water in a well does the Druj Nasu defile with corruption, infection, and pollution?

34. Ahura Mazda answered: 'As long as the corpse has not been taken out of the water, so long shall that water be unclean and unfit to drink. They shall, therefore, take the corpse out of the well, and lay it down on the dry ground.'

35. 'And of the water in the well they shall draw off the half, or the third, or the fourth, or the fifth part, according as they are able or not; and after the corpse has been taken out and the water has been drawn off, the rest of the water is clean, and both cattle and men may drink of it at their pleasure, as before.'

36. O Maker of the material world, thou Holy One! What part of a sheet of snow or hail does the Druj Nasu defile with corruption, infection, and pollution?

37. Ahura Mazda answered: 'Three steps²⁹¹ on each of the four sides. As long as the corpse has not been taken out of the water, so long shall that water be unclean and unfit to drink. They shall, therefore, take the corpse out of the pond, and lay it down on the dry ground.'

38. 'After the corpse has been taken out, and the snow or the hail has melted, the water is clean, and both cattle and men may drink of it at their pleasure, as before.'

291 Nine feet on the four sides.

39. O Maker of the material world, thou Holy One! What part of the water of a running stream does the Druj Nasu defile with corruption, infection, and pollution?

40. Ahura Mazda answered: 'Three steps down the stream, nine steps up the stream, six steps across. As long as the corpse has not been taken out of the water, so long shall that water be unclean and unfit to drink. They shall, therefore, take the corpse out of the pond, and lay it down on the dry ground.'

41. 'After the corpse has been taken out and the stream has flowed three times,²⁹² the water is clean, and both cattle and men may drink of it at their pleasure, as before.'

IV.

42. O Maker of the material world, thou Holy One! Can the Haoma that has been touched with Nasu from a dead dog, or from a dead man, be made clean again?

43. Ahura Mazda answered: 'It can, O holy Zarathushtra! If it has been prepared for the sacrifice,²⁹³ there is to it no corruption, no death, no touch of any Nasu.²⁹⁴ If it has not been prepared for the sacrifice, [the stem] is defiled the length of four fingers:²⁹⁵ it²⁹⁶ shall be laid down on¹³ the ground, in the middle of the house, for a year long. When the year is passed, the faithful may drink of its juice at their pleasure, as before.'

V.

44. O Maker of the material world, thou holy One! Whither shall we bring, where shall we lay the bodies of the dead,²⁹⁷ O Ahura Mazda?

45. Ahura Mazda answered: 'On the highest summits,²⁹⁸ where they know there are always corpse-eating dogs and corpse-eating birds, O holy Zarathushtra!

292 Three times the measure up the stream (that is nine feet).

293 Pounded and strained.

294 Because the Haoma is the plant of life; when strained for the sacrifice, it is the king of healing plants (Bd24); the dead shall become immortal by tasting of the white Haoma (ibid. Bd31).

295 Four fingers from the point touched by the Nasu. That part of the stem shall be cut off (Framji): the rest can be made clean.

296 What is left of the stem.

297 In places where there are no Dakhmas; for instance, in the country.

298 'On the top of a mountain' (Comm.) Cf. Vd8.10.

46. ‘There shall the worshippers of Mazda fasten the corpse, by the feet and by the hair, with iron,²⁹⁹ stones, or clay, lest the corpse-eating dogs and the corpse-eating birds shall go and carry the bones to the water and to the trees.

47. ‘If they shall not fasten the corpse, so that the corpse-eating dogs and the corpse-eating birds may go and carry the bones to the water and to the trees, what is the penalty that they shall pay?’

48. Ahura Mazda answered: ‘They shall be Peshotanus: two hundred stripes with the Aspahe-ashtra, two hundred stripes with the Sraosho-charana.’

49. O Maker of the material world, thou Holy One! Whither shall we bring, where shall we lay the bones³⁰⁰ of the dead, O Ahura Mazda?

50. Ahura Mazda answered: ‘The worshippers of Mazda shall make a receptacle³⁰¹ out of the reach of the dog, of the fox, and of the wolf, and wherein rain-water cannot stay.

51. ‘They shall make it, if they can afford it, with stones, plaster, or earth,³⁰² if they cannot afford it, they shall lay down the dead man on the ground, on his carpet and his pillow, clothed with the light of heaven, and beholding the sun.’³⁰³

299 Dar: brass. -JHP

300 When the flesh has been stripped off the bones, they may be collected in a stone ossuary. See following note.

301 “When the corpse-eating birds have eaten the fat, that fat which, when it is not possible to eat it, becomes rotten, offensive, and fraught with noxious creatures, then men shall properly convey the bones away to the *bonne-receptacle* (*astōdān*), which one is to elevate so from the ground, and over which a roof so stands, that in no way does the rain fall upon the dead matter, nor the water reach up to it therein, nor are the dog and fox able to go to it, and for the sake of light coming to it a hole is made therein” (*Dadistan* 18.3; tr. West).

302 Such stone ossuaries have been found at Bushir, by Mr. Malcolm; earth ossuaries, found at Susa, were brought to the Louvre by M. Dieulafoy.

303 The dead must see the sun: that is why the *astodan* has holes for letting the light in (see note 16 above).

FARGARD 7. Purity Laws, Avestan medicine.

Synopsis.

I (1-5). How long after death the Druj Nasu takes possession of the corpse.

II (6-9 = V, 27-30). How far the defiling power of the Druj Nasu extends.

III (10-22). Cleansing of clothes defiled by the dead.

IV (23-24). Eating of Nasu an abomination.

V (25-27). Bringing Nasu to fire or water an abomination.

VI (28-35). Cleansing of wood and corn defiled by the dead.

VII a (36-40). Physicians; their probation.

VII b (41-44). Their fees.

VIII (45-59). Purification of the earth, of the Dakhmas. The Dakhmas and the Daevas,

IX (60-72; 66-69 = V, 45-54). Treatment of a woman who has brought forth a still-born child.

X (73-75). Cleansing of vessels defiled by the dead.

XI (76). Cleansing of the cow.

XII (78). Unclean libations.

This chapter would offer tolerable unity, but for a digression on medicine, which would be better placed as an introduction to the last three chapters. Sections II and IX, parts of which have already been found in Fargard V, are more suitably placed here. This chapter, as a whole, deals with the action of the Druj Nasu, from the moment she takes hold of the corpse, and shows how and when the several objects she has defiled become clean, namely, clothes, wood, corn, earth, women, vessels, and cows.

Translation.

I.

1. Zarathushtra asked Ahura Mazda: 'O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! When a man dies, at what moment does the Druj Nasu rush upon him?'

2. Ahura Mazda answered: 'Directly after death, as soon as the soul has left the body, O Spitama Zarathushtra! the Druj Nasu comes and rushes upon him, from the regions of the north,³⁰⁴ in the shape of a

304 Hell lies in the north; see Vd2.10 n.; Vd3.7 n.; Vd19.1; HN, section 3.25; Bd15.19.

raging fly, with knees and tail sticking out, droning without end, and like unto the foulest Khrafstras.³⁰⁵

[3. 'On him she stays until the dog has seen the corpse³⁰⁶ or eaten it up, or until the flesh-eating birds have taken flight towards it.³⁰⁷ When the dog has seen it or eaten it up, or when the flesh-eating birds have taken flight towards it, then the Druj Nasu rushes away to the regions of the north in the shape of a raging fly, with knees and tail sticking out, droning without end, and like unto the foulest Khrafstras.']

4. O Maker of the material world, thou Holy One! If the man has been killed by a dog, or by a wolf, or by witchcraft, or by the artifices of hatred,³⁰⁸ or by falling down a precipice, or by the law,³⁰⁹ or by calumny,³¹⁰ or by the noose,³¹¹ how long after death does the Druj Nasu come and rush upon the dead?

5. Ahura Mazda answered: 'At the next watch after death,³¹² the Druj Nasu comes and rushes upon the dead, from the regions of the north, in the shape of a raging fly, with knees and tail sticking out, droning without end, and like unto the foulest Khrafstras.'

II.³¹³

6. O Maker of the material world, thou Holy One! If there be a number of men resting in the same place, on the same carpet, on the same pillows, be there two men near one another, or five, or fifty, or a hundred, close by one another; and of those people one happens to die; how many of them does the Druj Nasu envelope with corruption, infection, and pollution?

305 Khrafstra is a general denomination for noxious animals.

306 Until the Sag-did has been performed (see Vd8.16 seq.)

307 The Sag-did may be performed by birds of prey as well as by dogs. The dog smites the Nasu when it brings its muzzle near to the dead, the bird (mountain hawk, sparrow (?), or eagle) when its shadow passes over the body (Comm. ad § 2; cf. § 29). § 3 is from the *Vendidad Sada*.

308 'By poison' (Comm.)

309 Literally, 'by men;' that is to say, put to death by the community according to law (Comm.)

310 If he has been condemned unjustly.

311 If he has strangled himself.

312 The day is divided into five watches or *ratu*. If the man dies a natural death, the Druj comes directly; if the death be violent and unlooked for, the Druj comes later (as the corruption does not set in so quickly).

313 §§ 6-9 = Vd5.27-30.

7. Ahura Mazda answered: 'If the dead one be a priest, the Druj Nasu rushes forth, O Spitama Zarathushtra! she goes as far as the eleventh and defiles the ten.

'If the dead one be a warrior, the Druj Nasu rushes forth, O Spitama Zarathushtra! she goes as far as the tenth and defiles the nine.

'If the dead one be a husbandman, the Druj Nasu rushes forth, O Spitama Zarathushtra! she goes as far as the ninth and defiles the eight.

8. 'If it be a shepherd's dog, the Druj Nasu rushes forth, O Spitama Zarathushtra! she goes as far as the eighth and defiles the seven.

'If it be a house dog, the Druj Nasu rushes forth, O Spitama Zarathushtra! she goes as far as the seventh and defiles the six.

9. 'If it be a Vohunazga dog, the Druj Nasu rushes forth, O Spitama Zarathushtra! she goes as far as the sixth and defiles the five.

'If it be a Tauruna dog, the Druj Nasu rushes forth, O Spitama Zarathushtra! she goes as far as the fifth and defiles the four.'³¹⁴

. . . 'Those clothes shall serve for their coverings and for their sheets'³¹⁵. . .

III.

10. O Maker of the material world, thou Holy One! What part of his bedding³¹⁶ and pillow does the Druj Nasu defile with corruption, infection, and pollution?

11. Ahura Mazda answered: 'The Druj Nasu defiles with corruption, infection, and pollution the upper sheet and the inner garment.'³¹⁷

12. O Maker of the material world, thou Holy One! Can that garment be made clean, O holy Ahura Mazda! that has been touched by the carcass of a dog or the corpse of a man?

13. Ahura Mazda answered: 'It can, O holy Zarathushtra!'

How so?

314 This enumeration is less complete than that in the fifth Fargard, as it comprises only the first four sorts of dogs; the rest is to be supplied as in Farg. V, 31-38.

315 This phrase, which forms part of § 19, is wrongly inserted here.

316 The bedding on which he has died.

317 The upper sheet of the bed and the inner garment of the body, that is to say, only those clothes which have been in direct contact with the dead.

‘If there be on the garment seed, or blood, or dirt, or vomit, the worshippers of Mazda shall rend it to pieces, and bury it under the ground.’³¹⁸

14. ‘But if there be no seed [on the garment], nor blood, nor dirt, nor vomit, then the worshippers of Mazda shall wash it with gomez.

15. ‘If it be leather, they shall wash it with gomez three times, they shall rub it with earth three times, they shall wash it with water three times, and afterwards they shall expose it to the air for three months at the window of the house.

‘If it be woven cloth, they shall wash it with gomez six times,³¹⁹ they shall rub it with earth six times, they shall wash it with water six times, and afterwards they shall expose it to the air for six months at the window of the house.

16. ‘The spring named Ardvi Sura, O Spitama Zarathushtra! that spring of mine, purifies the seed of males, the womb of females, the milk of females.’³²⁰

17.³²¹ O Maker of the material world, thou Holy One! Can those clothes, when once washed and cleansed, ever be used either by a Zaotar, or by a Havanan, or by an Atare-vakhsha, or by a Frabaretar, or by an Abered, or by an Asnatar, or by a Rathwiskar, or by a Sraosha-varez, or by any priest, warrior, or husbandman?

18. Ahura Mazda answered: ‘Never can those clothes, even when washed and cleansed, be used either by a Zaotar, or by a Havanan, or by an Atare-vakhsha, or by a Frabaretar, or by an Abered, or by an Asnatar, or by a Rathwiskar, or by a Sraosha-varez, or by any priest, warrior, or husbandman.

19. ‘But if there be in a Mazdean house a woman who is in her sickness, or a man who has become unfit for work, and who must sit in the place of infirmity, those clothes shall serve for their coverings and for their sheets, until they can withdraw their hands for prayer.

20. ‘Ahura Mazda, indeed, does not allow us to waste anything of value that we may have, not even so much as an Asperena’s weight of thread, not even so much as a maid lets fall in spinning.

318 According to the Commentary only that part which has been defiled is rent off; the rest may still be used.

319 See Vd19.21.

320 This clause is a quotation from Yasna 65.5, intended to illustrate the cleansing power of water. Ardvi Sura is the goddess of the waters. See Vd21.6 notes.

321 §§ 17-22 = Vd5.57-62.

21. 'Whosoever throws any clothing on a dead body, even so much as a maid lets fall in spinning, is not a pious man whilst alive, nor shall he, when dead, have a place in Paradise.

22. 'He makes himself a viaticum unto the world of the wicked, into that world, made of darkness, the offspring of darkness, which is Darkness' self. To that world, to the world of Hell, you are delivered by your own doings, by your own religion, O sinners!'

IV.

23. O Maker of the material world, thou Holy One! Can he be clean again who has eaten of the carcass of a dog or of the corpse of a man?³²²

24. Ahura Mazda answered: 'He cannot, O holy Zarathushtra! His burrow³²³ shall be dug out, his heart shall be torn out, his bright eyes shall be put out; the Druj Nasu falls upon him, takes hold of him even to the end of the nails, and he is unclean thenceforth, for ever and ever.'³²⁴

V.

25. O Maker of the material world, thou Holy One! Can he be clean again, O holy Ahura Mazda! who has brought a corpse with filth into the waters, or unto the fire, and made either unclean?

26. Ahura Mazda answered: 'He cannot, O holy Zarathushtra! Those wicked ones it is, those Nasu-cutters, that most increase spiders and locusts;³²⁵ those wicked ones it is, those Nasu-cutters, that most increase the grass-destroying drought.'³²⁶

27. 'Those wicked ones it is, those Nasu-cutters, that increase most the power of the winter,³²⁷ produced by the fiends, the cattle-killing,

322 The carcase-eater lodges the Nasu in himself; he becomes a Nasu, and therefore must be destroyed; cf. below, § 76 seq. [Cannibalism. See Vd8.73-74. -JHP]

323 His house, as he is assimilated to a devouring Khrafstra; see Vd3.7.

324 Till the resurrection. 'It is prescribed in the *Vendidad* that if a man shall eat of a carcase, his house and family shall he destroyed, his heart shall be torn out of his body, his eyes shall be put out, and his soul shall abide in hell till the resurrection' (Saddar 71). 'He who eats of a carcase with sinful intent is both unclean and margarzan; Barashnum and Nirang are of no avail for him, he must die. If there has been no sinful intent, he may wash himself; one may give him the ashes and the gomez (Comm.); he is unclean, he is not margarzan' (Old Riv. 115 b).

325 'It is said in the *Avesta* that when there are many gnats and locusts it is owing to corpses having been brought to water and to fire' (*Saddar* 72).

326 § 26 refers chiefly to the damage produced by the defilement of the waters, and § 27 to that produced by the defilement of the fire.

thick- snowing, overflowing, the piercing, fierce, mischievous winter.³²⁸ Upon them comes and rushes the Druj Nasu she takes hold of them even to the end of the nails, and they are unclean, thenceforth, for ever and ever.³²⁹

VI.

28. O Maker of the material world, thou Holy One! Can the wood be made clean, O holy Ahura Mazda! whereunto Nasu has been brought from a dead dog, or from a dead man?

29. Ahura Mazda answered: 'It can, O holy Zarathushtra!'

How so?

'If the Nasu has not yet been expelled³³⁰ by the corpse-eating dogs, or by the corpse-eating birds,³³¹ they shall lay down, apart on the ground, all the wood on a Vitasti³³² all around, if the wood be dry; on a Frarathni³³³ all around, if it be wet; then they shall sprinkle it once over with water, and it shall be clean.³³⁴

30. 'But if the Nasu has already been expelled³³⁵ by the corpse-eating dogs, or by the corpse-eating birds, they shall lay down, apart on the ground, all the wood on a Frarathni all around, if the wood be dry; on a Frabazu³³⁶ all around, if it be wet; then they shall sprinkle it once over with water, and it shall be clean.

327 See note above.

328 In the same way (by the bringing of corpses to water and to fire), winter grows colder, and summer grows warmer' (*Saddar* 72).

329 Whoever shall do that deed, shall pay for it in this world and in the next; they shall flay his body in the presence of the assembly, they shall tear him limb from limb, and his corpse shall be thrown away to dogs and ravens, . . . and when his soul comes to the other world, he shall suffer tortures from the Devs. If he has not made his Patet [confession], his soul shall remain in hell till the day of resurrection' (*Gr. Riv.* p. 123).

330 That is to say, if the Sag-did has not yet been performed. Read: 'If the Nasu has been expelled...' (that, is to say, if the Sag-did has been performed). See note 6.

331 See above, verse 3, note 3.

332 Twelve fingers; a span.

333 The Frārāthni is, as it seems, as much as a forearm.

334 'After a year,' according to the Commentary.

335 Read: 'But if the Nasu has not yet been expelled.' It appears from the similar passages (Vd8.35, 36, and 98, 99) and from the general principles of uncleanness that the words 'If the Nasu has not yet been expelled,' in § 29, have been misplaced there from § 30, and that the corresponding words in § 30 belong to § 29; because uncleanness spreads less far, when the Sag-did has taken place.

336 A measure of unknown extent; 'an arm's length,' it would seem.

31. 'Thus much of the wood around the dead shall they lay down, apart on the ground, according as the wood is dry or wet; as it is hard or soft; they shall sprinkle it once over with water, and it shall be clean.'

32. O Maker of the material world, thou Holy One! Can the corn or the fodder be made clean O holy Ahura Mazda! whereunto Nasu has been brought from a dead dog, or from a dead man?

33. Ahura Mazda answered: 'It can, O holy Zarathushtra!' How so?

'If the Nasu has not yet been expelled³³⁷ by the corpse-eating dogs, or by the corpse-eating birds they shall lay down, apart on the ground, all the corn on a Frarathni all around, if the corn be dry on a Frabazu all around, if it be wet; then they shall sprinkle it once over with water, and it shall be clean.

34. 'But if the Nasu has already been expelled³³⁸ by the corpse-eating dogs, or by the corpse-eating birds, they shall lay down, apart on the ground, all the corn on a Frabazu all around, if the corn be dry; on a Vibazu³³⁹ all around, if it be wet then they shall sprinkle it once over with water, and it shall be clean.

35. 'Thus much of the corn around the dead shall they lay down, apart on the ground, according as the corn is dry or wet; as it is sown or not sown; as it is reaped or not reaped; [as it is beaten or not beaten];³⁴⁰ as it is winnowed or not winnowed;³⁴¹ [as it is ground or not ground]³⁸; as it is kneaded [or not kneaded];³⁴² they shall sprinkle it once over with water, and it shall be clean.'

VIIa.

36. O Maker of the material world, thou Holy One! If a worshipper of Mazda want to practice the art of healing, on whom shall he first prove his skill? on worshippers of Mazda, or on worshippers of the Daevas?³⁴³

37. Ahura Mazda answered: 'On worshippers of the Daevas shall he first prove himself, rather than on worshippers of Mazda. If he treat with the knife a worshipper of the Daevas and he die; if he treat

337 Read: 'If the Nasu has already been expelled . . .' See § 29 note.

338 Read: 'If the Nasu has already been expelled . . .' See § 30 note.

339 A measure of unknown extent; 'an ell,' it would seem.

340 From the *Vendidad Sada*.

341 Doubtful.

342 This is supplied, as it seems to be required by the context and by the Pahlavi translation.

343 On Zoroastrians or on idolaters (or, what is tantamount, on Iranians or on non-Iranians).

with the knife a second worshipper of the Daevas and he die; if he treat with the knife for the third time a worshipper of the Daevas and he die, he is unfit for ever and ever.

38. 'Let him therefore never attend any worshipper of Mazda; let him never treat with the knife and worshipper of Mazda, nor wound him with the knife. If he shall ever attend any worshipper of Mazda, if he shall ever treat with the knife any worshipper of Mazda, and wound him with the knife, he shall pay for his wound the penalty for willful murder.³⁴⁴

39. 'If he treat with the knife a worshipper of the Daevas and he recover; if he treat with the knife a second worshipper of the Daevas and he recover; if for the third time he treat with the knife a worshipper of the Daevas and he recover; then he is fit for ever and ever.³⁴⁵

40. 'He may henceforth at his will attend worshippers of Mazda; he may at his will treat with the knife worshippers of Mazda, and heal them with the knife.

VIIb.

41. 'A healer shall heal a priest for a blessing of the just;³⁴⁶ he shall heal the master of a house for the value of an ox of low value; he shall heal the lord of a borough³⁴⁷ for the value of an ox of average value; he shall heal the lord of a town for the value of an ox of high value; he shall heal the lord of a province for the value of a chariot and four.³⁴⁸

42. 'He shall heal the wife of the master of a house for the value of a she-ass; he shall heal the wife of the lord of a borough for the value of a cow; he shall heal the wife of the lord of a town for the value of a mare; he shall heal the wife of the lord of a province for the value of a she-camel.

43. 'He shall heal the heir of a great house for the value of an ox of high value; he shall heal an ox of high value for the value of an ox of aver- age value; he shall heal an ox of average value for the value of an

344 For baodhō-varshata, literally, 'done with full conscience.'

345 'some say, One who has been qualified may become disqualified; one who has been disqualified shall never become qualified' (Comm. ad § 43).

346 The priest will say to him: Be holy! (that is to say, be one of the blest!) 'Thus he will become holy (*i.e.* he will go to Paradise); there is no equivalent in money. Some say, It is given when the priest has not 3000 stirrs' (Comm.)

347 A group of several houses; Aspendi'rji and Anquetil say, 'a street.'

348 'A value of seventy stirrs' (Comm.)

ox of low value; he shall heal an ox of low value for the value of a sheep; he shall heal a sheep for the value of a piece of meat.³⁴⁹

44. 'If several healers offer themselves together, O Spitama Zarathushtra! namely, one who heals with the knife, one who heals with herbs, and one who heals with the Holy Word [manthras],³⁵⁰ let one apply to the healing by the Holy Word: for this one is the best-healing of all healers who heals with the Holy Word; he will best drive away sickness from the body of the faithful.'³⁵¹

VIII.

45. O Maker of the material world, thou Holy One! How long after the corpse of a dead man has been laid down on the ground, clothed with the light of heaven and beholding the sun, is the ground clean again?³⁵²

46. Ahura Mazda answered: 'When the corpse of a dead man has lain on the ground for a year, clothed with the light of heaven, and beholding the sun, then the ground is clean again, O holy Zarathushtra!'³⁵³

47. O Maker of the material world, thou Holy One! How long after the corpse of a dead man has been buried in the earth, is the earth clean again?

48. Ahura Mazda answered: 'When the corpse of a dead man has lain buried in the earth for fifty years,³⁵⁴ O Spitama Zarathushtra! then the earth is clean again.'³⁵⁵

49. O Maker of the material world, thou Holy One! How long after the corpse of a dead man has been laid down on a Dakhma, is the ground, whereon the Dakhma stands, clean again?

50. Ahura Mazda answered: 'Not until the dust of the corpse, O Spitama Zarathushtra! has mingled with the dust of the earth.'³⁵⁶ Urge

349 Cf. the tariff of fees for the cleanser, Vd9.37 seq.

350 'By spells' (Comm.; cf. *Odyssea* XIX, 457). This classification was not unknown to Asclepios: he relieved the sick 'now with caressing spells, now with soothing drink or balsam, now with the knife' (Pindaros, *Pyth.* III, 5 I).

351 Cf. Yt3.6. The treatment by the Holy Word seems not to consist only in the recitation of spells, but the spells must be accompanied by the ceremony of the Barashnum (see Vd22).

352 Restored to the purity of its nature, and fit to till; as it remains Nasu till that time.

353 See Vd6.1 seq.

354 The time necessary to consume the corpse to its last particle.

355 Cf. Vd3.36 seq.

356 A space of time estimated at fifty years (Comm.) See Vd3.13.

every one in the material world, O Spitama Zarathushtra! to pull down Dakhmas.³⁵⁷

51. 'He who should pull down Dakhmas, even so much thereof as the size of his own body, his sins in thought, word, and deed are remitted as they would be by a Patet; his sins in thought, word, and deed are undone.'³⁵⁸

52. 'Not for his soul shall the two spirits wage war with one another;³⁵⁹ and when he enters Paradise, the stars, the moon, and the sun shall rejoice in him; and I, Ahura Mazda, shall rejoice in him, saying: "Hail, O man! thou who hast just passed from the decaying world into the undecaying one!"'³⁶⁰

55.³⁶¹ O Maker of the material world, thou Holy One! Where are there Daevas: Where is it they offer worship to the Daevas: What is the place whereon troops of Daevas rush together, whereon troops of Daevas come rushing along? What is the place whereon they rush together to kill their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads?

56. Ahura Mazda answered: 'Those Dakhmas that are built upon the face of the earth, O Spitama Zarathushtra! and whereon are laid the corpses of dead men, that is the place where there are Daevas, that is the place whereon troops of Daevas rush together; whereon troops of Daevas come rushing along; whereon they rush together to kill their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads.'

57. 'On those Dakhmas, O Spitama Zarathushtra! those Daevas take food and void filth. As you, men, in the material world, you cook

357 See Vd3.9, text and note, and § 13.

358 'A tanapuhr sin is remitted thereby' (Comm.)

359 When a man dies, hell and Paradise, fiends and gods struggle for the possession of his soul: Astovidhotush, Vizaresha, and the bad Vayu drag the souls of the wicked to hell; Mithra, Sraosha, Rashnu, and the good Vayu take the souls of the good to Paradise (see Vd19.29 seq.; Hadhokht Nask; Menog-i Khrad 2). The struggle lasts for three days and three nights (the sadis), during which time the relatives of the dead offer up prayers and sacrifices to Sraosha, Rashnu, and Vayu, to assure him their protection (See Vd9.56).

360 Hadhokht Nask 16 and Vd19.31.

361 §§ 53, 54 belong to the Commentary; they are composed of disconnected quotations, part of which refers to the different deeds by which a tanapuhr sin may be redeemed, while the other part refers to the rules of what may be called the book-keeping of good actions and sins.

meal and eat cooked meat, so do they. It is, as it were, the smell of their feeding that you smell there, O men!

58. 'For thus they go on reveling, until that stench is rooted in the Dakhmas. In those Dakhmas arise the infection of diseases, itch, hot fever, naeza,³⁶² cold fever, rickets, and hair untimely white.³⁶³ On those Dakhmas meet the worst murderers, from the hour when the sun is down.³⁶⁴

59. 'And people of small understanding who do not seek for better understanding,³⁶⁵ the Jainis³⁶⁶ make those diseases grow stronger by a third,³⁶⁷ on their thighs, on their hands, on their three-plaited hair.'³⁶⁸

IX.

60.³⁶⁹ O Maker of the material world, thou Holy One! If in the house of a worshipper of Mazda there be a woman with child, and if being a month gone, or two, or three, or four, or five, or six, or seven, or eight, or nine, or ten months gone, she bring forth a still-born child, what shall the worshippers of Mazda do?

61. Ahura Mazda answered: 'The place in that Mazdean house whereof the ground is the cleanest and the driest, and the least passed through by flocks and herds, by the fire of Ahura Mazda, by the consecrated bundles of baresma, and by the faithful;'

62. O Maker of the material world, thou Holy One! How far from the fire? How far from the water? How far from the consecrated bundles of baresma? How far from the faithful?

63. Ahura Mazda answered: 'Thirty paces from the fire; thirty paces from the water; thirty paces from the consecrated bundles of Baresma; three paces from the faithful;-

64. 'On that place shall the worshippers of Mazda erect an enclosure, and therein shall they establish her with food, therein shall they establish her with clothes.'

362 Doubtful.

363 Albinism was regarded as sent by the demons. When Zāl was born with white hair, his father Sām exposed on the Alburz 'that child of Dev, with an old man's head' (Firdausi).

364 Cemeteries are the meeting-place of robbers and murderers.

365 'Who do not seek for instruction.'

366 [i.e. Genie, jinn, djinn -JHP] 'The Jahi' (Comm.) The Jaini seems to be the Jahi as 'killing,' as bringing sickness.

367 The general meaning of the sentence seems to be that, for want of hygiene, diseases grow worse through the infection from the Dakhmas.

368 Doubtful.

369 §§ 60-69 = Vd5.45-54. See the Commentary there.

65. O Maker of the material world, thou Holy One! What is the food that the woman shall first take?

66. Ahura Mazda answered: 'Gomez mixed with ashes, three draughts of it, or six, or nine, to send down the Dakhma within her womb.

67. 'Afterwards she may drink boiling milk of mares, cows, sheep, or goats, with pap or without pap; she may take cooked milk without water, meal without water, and wine without water.' 68. O Maker of the material world, thou Holy One! How long shall she remain so? How long shall she live thus on milk, meal, and wine?

69. Ahura Mazda answered: 'Three nights long shall she remain so; three nights long shall she live thus on milk, meal, and wine. Then, when three nights have passed, she shall wash her body, she shall wash her clothes, with gomez and water, by the nine holes, and thus shall she be clean.'

70. O Maker of the material world, thou Holy One! But if fever befall her unclean body, if these two worst pains, hunger and thirst, befall her, may she be allowed to drink water?³⁷⁰

71. Ahura Mazda answered: 'She may; the first thing for her is to have her life saved. From the hands of one of the holy men, a holy faithful man, who knows the holy knowledge,³⁷¹ she shall drink of the strength-giving water. But you, worshippers of Mazda, fix ye the penalty for it. The Ratu being applied to, the Sraosha-varez being applied to,³⁷² shall prescribe the penalty to be paid.'³⁷³

72. What is the penalty to be paid?

Ahura Mazda answered: 'The deed is that of a Peshotanu: two hundred stripes with the Aspahe-astra, two hundred stripes with the Sraosho-charana.'³⁷⁴

X.

73. O Maker of the material world, thou Holy One! Can the eating-vessels be made clean that have been touched by Nasu from a dog, or Nasu from a man?

370 Before those three days have passed.

371 If there is near her a pious and intelligent man, who recognises that her life would be endangered by too strict an adherence to the rule, he will let her depart from it.

372 See Vd5.25.

373 For the water having been defiled.

374 A penalty to be undergone by the husband, at least in modern practice: 'If through fear of death or of serious illness she has drunk water before the appointed time, her husband shall make Patet for her fault before the Dastur' (*Old Riv.* 98 b).

74. Ahura Mazda answered: 'They can, O holy Zarathushtra!'

How so?

'If they be of gold, you shall wash them once with gomez, you shall rub them once with earth, you shall wash them once with water, and they shall be clean.

'If they be of silver, you shall wash them twice with gomez, you shall rub them twice with earth, you shall wash them twice with water, and they shall be clean.

[75. 'If they be of iron,³⁷⁵ you shall wash them thrice with gomez, you shall rub them thrice with earth, you shall wash them thrice with water, and they shall be clean.

'If they be of steel, you shall wash them four times with gomez, you shall rub them four times with earth, you shall wash them four times with water, and they shall be clean.

'If they be of stone, you shall wash them six times with gomez, you shall rub them six times with earth, you shall wash them six times with water, and they shall be clean.³⁷⁶]

'If they be of earth, of wood, or of clay, they are unclean for ever and ever.'³⁷⁷

XI.

76. O Maker of the material world, thou Holy One! Can the cow be made clean that has eaten of the carcass of a dog, or of the corpse of a man?

77. Ahura Mazda answered: 'She can, O holy Zarathushtra! The priest shall not, within a year, take from her either milk or cheese for the libation, nor meat for the libation and the Baresma.³⁷⁸ When a year has passed, then the faithful may eat of her as before.'³⁷⁹

375 Dar: brass. -JHP

376 From the *Vendidad Sada*.

377 The power of resistance to uncleanness follows the value of the materials: gold, silver, iron, steel, stone, earth, wood, clay.

378 [barsom -JHP] The libation waters (Zaotra) are mixed with milk (jīv). The cheese (or butter) and the meat are elements of the dron as gōshōdā.

379 'Whatever comes from her, if dropped, is clean; if taken, unclean. If she be big with young [pregnant -JHP], the young is born clean, if conceived before her eating of the corpse; if conceived afterwards, it is born unclean' (Comm.)

XII.

78. Who is he, O holy Ahura Mazda! who, meaning well and desiring righteousness, prevents righteousness? Who is he who, meaning well, falls into the ways of the Druj?³⁸⁰

79. Ahura Mazda answered: 'This one, meaning well and desiring righteousness, prevents righteousness; this one, meaning well, falls into the ways of the Druj, who offers up water defiled by the dead and unfit for libation; or who offers up in the dead of the night water unfit for libation.'³⁸¹

380 Possibly, 'works for the Druj.'

381 'From what hour may sacrifice to the Good Waters be offered? From sunrise to sunset. . . He who offers up libations to the Good Waters after sunset, before sunrise, does no better deed than if he should throw them downright into the jaws of a venomous snake' (*Nirangistan*, § 48).

FARGARD 8. Funerals and purification, unlawful sex.

Synopsis.

- I (1-3). Purification of the house where a man has died.
- II (4-13). Funerals.
- III (14-22). Purification of the ways along which the corpse has been carried.
- IV (23-25). No clothes to be thrown on a corpse.
- V (26-32). Unlawful lusts.
- VI (33-34). A corpse when dried up does not contaminate.
- VII (35-72). Purification of the man defiled by the dead.
- VIII (73-80). Purification of the fire defiled by the dead.
- IX (81-96). The Warharan fire.
- X (97-107). Purification in the wilderness.

This chapter, putting aside section V, may be entitled; Funerals and Purification. Logical order may easily be introduced into it, by arranging the sections as follows: I, IV, II, III, VI, VII, X, VIII, IX.

Translation.

I.

1. If a dog or a man die under a hut of wood or a hut of felt³⁸² what shall the worshippers of Mazda do?³⁸³

2. Ahura Mazda answered: 'They shall search for a Dakhma, they shall look for a Dakhma all around.'³⁸⁴ If they find it easier to remove the dead, they shall take out the dead, they shall let the house stand, and shall perfume it with Urvasna or Vohu-gaona, or Vohu-kereti, or Hadha-naepata, or any other sweet-smelling plant.³⁸⁵

382 A movable shelter, by contradistinction to a fixed abode, something like the oba of the Tartars, one of those huts made of boards or felt and called thāruma by the Arabs, which served as pavilions for princes as well as tents for nomads.

383 That sort of abode, having only one room, can have no chamber for the dead (Vd5.10).

384 If there is a Dakhma in the proximity, they remove the corpse at once. If there is no Dakhma or the season prevents its access, they purify the hut first.

385 'so, when a dog or a man dies, the first thing to do is to take the corpse out (from the house), and to purify the house, inside and outside, with perfumes burnt on the fire' (Comm.) See Vd11.4. Urvāsna is the rāsan plant, a sort of garlic; Vohū-gaona, Vohū-kereti, and Haḍā-naēpata are respectively (according to Framji) benzoin, aloe, and pomegranate.

3. 'If they find it easier to remove the house, they shall take away the house, they shall let the dead lie on the spot, and shall perfume the house with Urvasna, or Vohu-gaona, or Vohu-kereti, or Hadha-naepata, or any other sweet-smelling plant.'

II.

4. O Maker of the material world, thou Holy One! If in the house of a worshipper of Mazda a dog or a man happens to die, and it is raining,³⁸⁶ or snowing, or blowing⁶, or it is dark, or the day is at its end, when flocks and men lose their way, what shall the worshippers of Mazda do?³⁸⁷

5. Ahura Mazda answered: 'The place in that house whereof the ground is the cleanest and the driest, and the least passed through by flocks and herds, by the fire of Ahura Mazda, by the consecrated bundles of Baresma, and by the faithful;'-

6. O Maker of the material world, thou Holy One! How far from the fire? How far from the water? How far from the consecrated bundles of Baresma? How far from the faithful?

7. Ahura Mazda answered: 'Thirty paces from the fire; thirty paces from the water; thirty paces from the consecrated bundles of Baresma; three paces from the faithful;'-

8. 'On that place they shall dig a grave,³⁸⁸ half a foot deep if the earth be hard, half the height of a man if it be soft,³⁸⁹ [they shall cover the surface of the grave with ashes or cowdung];³⁹⁰ they shall cover the surface of it with dust of bricks, of stones, or of dry earth.³⁹¹

9.³⁹² 'And they shall let the lifeless body lie there, for two nights, or three nights, or a month long, until the birds begin to fly, the plants to grow, the hidden floods to flow, and the wind to dry up the earth.

386 'No corpse must be taken to the Daknma when rain is falling, or threatening. If one is overtaken by rain on the way, if there be a place to lay it down, they shall lay it down; if there be none, they must go on and take it to the Dakhma, they must not retrace their steps.... When arrived at the Dakhma, if they find it full of water, they may nevertheless lay down the corpse' (Comm.)

387 If it is the season of rain or snow. See Vd5.10 seq.

388 This is the case when the house is too small for containing a special chamber for the dead (as prescribed Vd5.10). Nowadays they dispense even with that grave: the corpse is laid on the floor, on a slab of marble, by which it is sufficiently isolated from the ground to prevent its being defiled.

389 Soft earth, being not impervious to liquids, lets contagion through more easily.

390 *Vendidad Sada*.

391 Substances more impervious.

392 §§ 9-10; see Vd5.12-13.

10. 'And when the birds begin to fly, the plants to grow, the hidden floods to flow, and the wind to dry up the earth, then the worshippers of Mazda shall make a breach in the wall of the house,³⁹³ and two men, strong and skillful,³⁹⁴ having stripped their clothes off,³⁹⁵ shall take up the body from the clay or the stones, or from the plastered house,³⁹⁶ and they shall lay it down on a place where they know there are always corpse-eating dogs and corpse-eating birds.

11. 'Afterwards the corpse-bearers shall sit down, three paces from the dead, and the holy Ratu³⁹⁷ shall proclaim to the worshippers of Mazda thus: "Worshippers of Mazda, let the urine be brought here wherewith the corpse-bearers there shall wash their hair and their bodies!"'

12. O Maker of the material world, thou Holy One! Which is the urine wherewith the corpse-bearers shall wash their hair and their bodies? Is it of sheep or of oxen? Is it of man or of woman?

13. Ahura Mazda answered: 'It is of sheep or of oxen; not of man nor of woman, except a man or a woman who has married the next-of-kin:³⁹⁸ these shall therefore procure the urine wherewith the corpse-bearers shall wash their hair and their bodies.'³⁹⁹

III.

14. O Maker of the material world, thou Holy One! Can the way, whereon the carcasses of dogs or corpses of men have been carried, be passed through again by flocks and herds, by men and women, by the

393 'The master and mistress of the house are carried away through a breach (made in the wall of the house); others through the door' (Comm.) — 'The more scrupulous parties have it [the body] removed by a side, in preference to the usual general entrance' (H. G. Briggs, *The Parsis*, 1852, p. 50).

394 The corpse-bearers or *nasu-kasha* (Khāndiyas). 'The corpse must be carried by two persons (see Vd3.13 seq.), no matter who they are; they may be a man and a woman, or two women' (Comm.)

395 'As they are exchanged for the special clothes in which they carry corpses (Comm.), the so-called *jāma-i dakhma*, 'the Dakhma clothes.'

396 The *Dahhma* (see Vd6.50 seq.)

397 The priest who directs the funerals, 'the chief of the *Nasu-kashas*' (Comm.), the so-called *Nasā-sālār*.

398 The next-of-kin marriage or *Hvaetvadatha* (*kwetodas*) is one of the good works that Ahriman dreads most (Shayest-na shayast 18; West, *Pahlavi Texts*, I, 389). 'Ahriman and the demons are less predominant in the body of him who practises *khwetodas*' (West, II, 422). Therefore their *maēśma* is as powerful as the *gomez*.

399 'When back in the village they perform the regular *Barashnum* with consecrated *gomez*' (Comm.)

fire of Ahura Mazda, by the consecrated bundles of Baresma, and by the faithful?

15. Ahura Mazda answered: 'It cannot be passed through again by flocks and herds, nor by men and women, nor by the fire of Ahura Mazda, nor by the consecrated bundles of Baresma, nor by the faithful.⁴⁰⁰

16. 'They shall therefore cause a yellow dog with four eyes,⁴⁰¹ or a white dog with yellow ears, to go three times through that way.⁴⁰² When either the yellow dog with four eyes, or the white dog with yellow ears, is brought there, then the Druj Nasu flies away to the regions of the north, [in the shape of a raging fly, with knees and tail sticking out, droning without end, and like unto the foulest Khrafstras.⁴⁰³]

17. 'If the dog goes unwillingly, O Spitama Zarathushtra, they shall cause the yellow dog with four eyes, or the white dog with yellow ears, to go six times⁴⁰⁴ through that way. When either the yellow dog with four eyes, or the white dog with yellow ears, is brought there, then the Druj Nasu flies away to the regions of the north, [in the shape of a raging fly, with knees and tail sticking out, droning without end, and like unto the foulest Khrafstras.]

18. 'If the dog goes unwillingly, they shall cause the yellow dog with four eyes, or the white dog with yellow ears, to go nine times through that way. When either the yellow dog with four eyes, or the white dog with yellow ears, has been brought there, then the Druj Nasu flies away to the regions of the north, [in the shape of a raging fly, with knees and tail sticking out, droning without end, and like unto the foulest Khrafstras.]

19. 'An Athravan shall first go along the way and shall say aloud these victorious words:

400 The way by which the corpse has passed is haunted by the Druj Nasu: the Drug is expelled from it by the same proceeding as it was expelled from the dead, by the Sag-did. The Sag-did for the purification of the way seems to have fallen into desuetude.

401 A dog with two spots above the eyes.

402 'Afrag says, the dog goes straight along the length of the way; Maidyo-mah says, he goes across it from side to side' (Comm.)

403 See Vd7.3.

404 'Three times suffice if the dog goes of his, own accord; if he goes by force, it counts as nothing; if he goes but with reluctance, that shall suffice' (Comm. ad § 18).

“Yatha aha vairyo:⁴⁰⁵ - The will of the Lord is the law of righteousness.

“The gifts of Vohu-mano⁴⁰⁶ to the deeds done in this world for Mazda.

“He who relieves the poor makes Ahura king.

20. “Kem-na mazda:⁴⁰⁷ - What protector hast thou given unto me, O Mazda! while the hate of the wicked encompasses me? Whom but thy Atar and Vohu-mano,⁴⁰⁸ through whose work I keep on the world of righteousness? Reveal therefore to me thy Religion as thy rule!⁴⁰⁹

“Ke verethrem-ja:⁴¹⁰ - Who is the victorious who will protect thy teaching? Make it clear that I am the guide for both worlds. May Sraosha come with Vohu-mano and help whomsoever thou pleasest, O Mazda!

21. “Keep us from our hater, O Mazda and Armaiti Spenta! Perish, O fiendish Druj! Perish, O brood of the fiend! Perish, O creation of the fiend! Perish, O world of the fiend! Perish away, O Druj! Rush away, O Druj! Perish away, O Druj! Perish away to the regions of the north, never more to give unto death the living world of Righteousness!”

22. “Then the worshippers of Mazda may at their will bring by those ways sheep and oxen, men and women, and Fire, the son of Ahura Mazda, the consecrated bundles of Baresma, and the faithful.

“The worshippers of Mazda may afterwards⁴¹¹ prepare meals with meat and wine in that house; it shall be clean, and there will be no sin, as before.’

405 A prayer in frequent use, and considered of great efficacy, generally known as the Ahuna Vairya or Ahunwar. It was by reciting it that Ohrmazd in his first conflict with Ahriman drove him back to hell (Bd1).

406 Of Paradise, as Vohu-mano (Good Thought) is the doorkeeper of heaven (see Vd19.31).

407 Yasna 46.7.

408 I have no protection to expect but from my virtue (Vohu-mano, ‘Good Thought’) and from thy fire, which in the fire ordeal (Var Nirang) will show my innocence.

409 That is to say, one must take Religion as one’s rule.

410 Yasna 44.16. This stanza, which in the original Gatha refers to the human incarnation of Sraosha, that is to say, to king Vishtaspa, the victorious, protector of the Prophet and his, Religion, is applied here to the god Sraosha, as a protector of the soul in its passage from this world to the other (Vd7.52).

411 On the fourth day. For three days and nights after the death it is forbidden to cook meat in the house (Comm.)

IV.

23. O Maker of the material world, thou Holy One! If a man shall throw clothes, either of skin or woven, upon a dead body,⁴¹² enough to cover the feet, what is the penalty that he shall pay?⁴¹³ Ahura Mazda answered: 'Four hundred stripes with the Aspahe-astra, four hundred stripes with the Sraosho-charana.'

24. O Maker of the material world, thou Holy One! If a man shall throw clothes, either of skin or woven, upon a dead body, enough to cover both legs, what is the penalty that he shall pay? Ahura Mazda answered: 'Six hundred stripes with the Aspahe-astra, six hundred stripes with the Sraosho-charana.'

25. O Maker of the material world, thou Holy One! If a man shall throw clothes, either of skin or woven, upon a dead body, enough to cover the whole body, what is the penalty that he shall pay? Ahura Mazda answered: 'A thousand stripes with the Aspahe-astra, a thousand stripes with the Sraosho-charana.'

V.

26. O Maker of the material world, thou Holy One! If a man, by force, commits the unnatural sin [sodomy], what is the penalty that he shall pay?

Ahura Mazda answered: 'Eight hundred stripes with the Aspahe-astra, eight hundred stripes with the Sraosho-charana.'

27. O Maker of the material world, thou Holy One! If a man voluntarily commits the unnatural sin, what is the penalty for it? What is the atonement for it? What is the cleansing from it?

Ahura Mazda answered: 'For that deed there is nothing that can pay, nothing that can atone, nothing that can cleanse from it; it is a trespass for which there is no atonement, for ever and ever.'

28.⁴¹⁴ When is it so?

'It is so if the sinner be a professor of the Religion of Mazda, or one who has been taught in it.

'But if he be not a professor of the Religion of Mazda, nor one who has been taught in it, then his sin is taken from him, if he makes confession of the Religion of Mazda and resolves never to commit again such forbidden deeds.

412 The dead must be stripped of his clothes, and is exposed on the heights 'clothed with the light of heaven' (Vd6.51). — The modern use is to have him wrapped in a shroud as old and as much worn out as possible (Vd5.61).

413 See Vd5.60; Vd7.20.

414 See Vd3.38-42, text and notes.

29. 'The Religion of Mazda indeed, O Spitama Zarathushtra! takes away from him who makes confession of it the bonds of his sin; it takes away (the sin of) breach of trust; it takes away (the sin of) murdering one of the faithful; it takes away (the sin of) burying a corpse; it takes away (the sin of) deeds for which there is no atonement; it takes away the worst sin of usury; it takes away any sin that may be sinned.

30. In the same way the Religion of Mazda, O Spitama Zarathushtra! cleanses the faithful from every evil thought, word, and deed, as a swift-rushing mighty wind cleanses the plain.

'So let all the deeds he doeth be henceforth good, O Zarathushtra! a full atonement for his sin is effected by means of the Religion of Mazda.'

31. O Maker of the material world, thou Holy One! Who is the man that is a Daeva? Who is he that is a worshipper of the Daevas? that is a male paramour of the Daevas? that is a female paramour of the Daevas? that is a wife to the Daeva?⁴¹⁵ that is as bad as a Daeva: that is in his whole being a Daeva? Who is he that is a Daeva before he dies, and becomes one of the unseen Daevas after death?⁴¹⁶

32. Ahura Mazda answered: 'The man that lies with mankind as man lies with womankind, or as woman lies with mankind, is the man that is a Daeva; this one is the man that is a worshipper of the Daevas, that is a male paramour of the Daevas, that is a female paramour of the Daevas, that is a wife to the Daeva; this is the man that is as bad as a Daeva, that is in his whole being a Daeva; this is the man that is a Daeva before he dies, and becomes one of the unseen Daevas after death: so is he, whether he has lain with mankind as mankind, or as womankind.'⁴¹⁷

VI.

33. O Maker of the material world, thou Holy One! Shall the man be clean who has touched a corpse that has been dried up and dead more than a year?⁴¹⁸

415 'As a wife is obedient to her husband, so is he to the Daevas' (Comm.)

416 Demons are often the restless souls of the wicked, excluded from heaven. The Persian sect of the Mahabadians, believed that the soul that had not spoken and done good became an Ahriman or jinn (*Dabestan*).

417 [i.e. the recipient is equally guilty. -JHP] The guilty may be killed by any one, without an order from the Dastur (see § 74 n.), and by this execution an ordinary capital crime may be redeemed (Comm. ad Vd7.52).

418 The corpse, dried up, contains no longer any of the solid and liquid elements that generate corruption and infection (see above, Vd6.50, note 16).

34. Ahura Mazda answered: 'He shall. The dry mingles not with the dry.⁴¹⁹ Should the dry mingle with the dry, how soon all this material world of mine would be only one Peshotanu, bent on the destruction of righteousness, and whose soul will cry and wail! so numberless are the beings that die upon the face of the earth.'⁴²⁰

VII.

35. O Maker of the material world, thou Holy One! Can the man be made clean that has touched the corpse of a dog or the corpse of a man?

36. Ahura Mazda answered: 'He can, O holy Zarathushtra!' How so?

'If the Nasu has already been expelled by the corpse-eating dogs, or by the corpse-eating birds, he shall cleanse his body with gomez and water, and he shall be clean.'⁴²¹

37. 'If the Nasu has not yet been expelled by the corpse-eating dogs, or by the corpse-eating birds,⁴²² then the worshippers of Mazda shall dig three holes in the ground,⁴²³ and he shall thereupon wash his body with gomez, not with water. They shall then lift and bring my dog,⁴²⁴ they shall bring him (thus shall it be done and not otherwise) in front [of the man].'⁴²⁵

419 'This principle still prevails even with Moslem Persians: 'Pour encourir leur immondicité; dans l'attouchement des Chrétiens et autres idolâtres, il est nécessaire que s'ils les touchent, leurs vêtements soient mouillés. C'est à cause, disent-ils, qu'étant secs l'immondicité ne s'attache pas; . . . ce qui est cause que dans les villes où leurs Mullas et Docteurs ont plus d'autorité, ils font parfois défendre par leurs Kans que lorsqu'il pleut, les Chrétiens ne sortent pas de leurs maisons, de crainte que par accident, venans à les heurter, ils, ne soient rendus immondes' (G. da Chinon, p. 88 seq.; cf. Chardin). Still nowadays, in Persia, the Jews are not allowed to go out of their house on a rainy day, lest the religious impurity, conducted through the rain, should pass from the Jew to the Moslem.

420 See Vd5.4.

421 If the Sag-did has been performed, a simple ghesel is enough. See Vd7.29, notes 27 and 31.

422 If the Sag-did has not been performed, the Barashnum is necessary.

423 The first three holes, which contain gomez. For the disposition of the holes, see the following Fargard.

424 Three times; every time that the unclean one passes from one hole to another (Comm. ad IX, 32).

425 To look at him, or, rather, at the Nasu in him, whilst the priest sings the spells that drive the Nasu.

38. 'The worshippers of Mazda shall dig three other holes⁴²⁶ in the ground, and he shall thereupon wash his body with gomez, not with water. They shall then lift and bring my dog, they shall bring him (thus shall it be done and not otherwise) in front [of the man]. Then shall they wait until he is dried⁴²⁷ even to the last hair on the top of his head.

39. 'They shall dig three more holes⁴²⁸ in the ground, three paces away from the preceding, and he shall thereupon wash his body with water,⁴²⁹ not with gomez.

40. 'He shall first wash his hands; if his hands be not first washed, he makes the whole of his body unclean. When he has washed his hands three times, after his hands have been washed, thou shalt sprinkle with water⁴³⁰ the forepart of his skull.'⁴³¹

41. O Maker of the material world, thou Holy One! When the good waters reach the forepart of the skull, whereon does the Druj Nasu rush?⁴³²

Ahura Mazda answered: 'In front, between the brows, the Druj Nasu rushes.'

42. O Maker of the material world, thou Holy One! When the good waters reach in front, between the brows, whereon does the Druj Nasu rush?
Ahura Mazda answered: 'On the back part of the skull the Druj Nasu rushes.'

43. O Maker of the material world, thou Holy One! When the good waters reach the back part of the skull, whereon does the Druj Nasu

426 Containing gomez too.

427 He rubs himself dry with handfuls of dust (see Vd9.29 seq.)

428 Containing water.

429 As a master does not take away the dunghill from his house with his own hands, but has it taken away by his servants, so the water, being of higher dignity than the gomez, has the worst of the impurity taken by the gomez, and intervenes only when there is nothing left that can attain it (*Abalish*, tr. Barthelemy, ch. V and note 29).

430 The water is shed from a spoon, tied to a long stick, 'the stick with nine knots' (Vd9.14).

431 Bareshnum; from which word the whole of the operation has taken its name.

432 The Nasu is expelled symmetrically, from limb to limb, from the right side of the body to the left, from the forepart to the back parts, and she flies, thus pursued, downwards from the top of the head to the tips of the toes. The retreating order of the Nasu is just the reverse of the order in which she invaded the different members of the first man: she entered Gayomard by the little toe of the left foot, then went up to the heart, then to the shoulder, at last to the summit of the head (Gr. Bd.) Death still seizes the foot first.

rush?

Ahura Mazda answered: 'In front, on the jaws, the Druj Nasu rushes.'

44. O Maker of the material world, thou Holy One! When the good waters reach in front, on the jaws, whereon does the Druj Nasu rush? Ahura Mazda answered: 'Upon the right ear the Druj Nasu rushes.'

45. O Maker of the material world, thou Holy One! When the good waters reach the right ear, whereon does the Druj Nasu rush? Ahura Mazda answered: 'Upon the left ear the Druj Nasu rushes.'

46. O Maker of the material world, thou Holy One! When the good waters reach the left ear, whereon does the Druj Nasu rush? Ahura Mazda answered: 'Upon the right shoulder the Druj Nasu rushes.'

47. O Maker of the material world, thou Holy One! When the good waters reach the right shoulder, whereon does the Druj Nasu rush? Ahura Mazda answered: 'Upon the left shoulder the Druj Nasu rushes.'

48. O Maker of the material world, thou Holy One! When the good waters reach the left shoulder, whereon does the Druj Nasu rush? Ahura Mazda answered: 'Upon the right arm-pit the Druj Nasu rushes.'

49. O Maker of the material world, thou Holy One! When the good waters reach the right arm-pit, whereon does the Druj Nasu rush? Ahura Mazda answered: 'Upon the left arm-pit the Druj Nasu rushes.'

50. O Maker of the material world, thou Holy One! When the good waters reach the left arm-pit, whereon does the Druj Nasu rush? Ahura Mazda answered: 'In front, upon the chest, the Druj Nasu rushes.'

51. O Maker of the material world, thou Holy One! When the good waters reach the chest in front, whereon does the Druj Nasu rush? Ahura Mazda answered: 'Upon the back the Druj Nasu rushes.'

52. O Maker of the material world, thou Holy One! When the good waters reach the back, whereon does the Druj Nasu rush? Ahura Mazda answered: 'Upon the right nipple the Druj Nasu rushes.'

53. O Maker of the material world, thou Holy One! When the good waters reach the right nipple, whereon does the Druj Nasu rush? Ahura Mazda answered: 'Upon the left nipple the Druj Nasu rushes.'

54. O Maker of the material world, thou Holy One! When the good waters reach the left nipple, whereon does the Druj Nasu rush? Ahura Mazda answered: 'Upon the right rib the Druj Nasu rushes.'

55. O Maker of the material world, thou Holy One! When the good waters reach the right rib, whereon does the Druj Nasu rush? Ahura Mazda answered: 'Upon the left rib the Druj Nasu rushes.'

56. O Maker of the material world, thou Holy One! When the good waters reach the left rib, whereon does the Druj Nasu rush? Ahura Mazda answered: 'Upon the right hip the Druj Nasu rushes.'

57. O Maker of the material world, thou Holy One! When the good waters reach the right hip, whereon does the Druj Nasu rush? Ahura Mazda answered: 'Upon the left hip the Druj Nasu rushes.'

58. O Maker of the material world, thou Holy One! When the good waters reach the left hip, whereon does the Druj Nasu rush? Ahura Mazda answered: 'Upon the sexual parts the Druj Nasu rushes. If the unclean one be a man, thou shalt sprinkle him first behind, then before; if the unclean one be a woman, thou shalt sprinkle her first before, then behind.'

59. O Maker of the material world, thou Holy One! When the good waters reach the sexual parts, whereon does the Druj Nasu rush? Ahura Mazda answered: 'Upon the right thigh the Druj Nasu rushes.'

60. O Maker of the material world, thou Holy One! When the good waters reach the right thigh, whereon does the Druj Nasu rush? Ahura Mazda answered: 'Upon the left thigh the Druj Nasu rushes.'

61. O Maker of the material world, thou Holy One! When the good waters reach the left thigh, whereon does the Druj Nasu rush? Ahura Mazda answered: 'Upon the right knee the Druj Nasu rushes.'

62. O Maker of the material world, thou Holy One! When the good waters reach the right knee, whereon does the Druj Nasu rush? Ahura Mazda answered: 'Upon the left knee the Druj Nasu rushes.'

63. O Maker of the material world, thou Holy One! When the good waters reach the left knee, whereon does the Druj Nasu rush? Ahura Mazda answered: 'Upon the right leg the Druj Nasu rushes.'

64. O Maker of the material world, thou Holy One! When the good waters reach the right leg, whereon does the Druj Nasu rush? Ahura Mazda answered: 'Upon the left leg the Druj Nasu rushes.'

65. O Maker of the material world, thou Holy One! When the good waters reach the left leg, whereon does the Druj Nasu rush? Ahura Mazda answered: 'Upon the right ankle the Druj Nasu rushes.'

66. O Maker of the material world, thou Holy One! When the good waters reach the right ankle, whereon does the Druj Nasu rush? Ahura Mazda answered: 'Upon the left ankle the Druj Nasu rushes.'

67. O Maker of the material world, thou Holy One! When the good waters reach the left ankle, whereon does the Druj Nasu rush? Ahura Mazda answered: 'Upon the right instep the Druj Nasu rushes.'

68. O Maker of the material world, thou Holy One! When the good waters reach the right instep, whereon does the Druj Nasu rush? Ahura Mazda answered: 'Upon the left instep the Druj Nasu rushes.'

69. O Maker of the material world, thou Holy One! When the good waters reach the left instep, whereon does the Druj Nasu rush? Ahura Mazda answered: 'She turns round under the sole of the foot; it looks like the wing of a fly.'

70. 'He shall press his toes upon the ground, and shall raise up his heels; thou shalt sprinkle his right sole with water; then the Druj Nasu rushes upon the left sole. Thou shalt sprinkle the left sole with water; then the Druj Nasu turns round under the toes; it looks like the wing of a fly.'

71. 'He shall press his heels upon the ground, and shall raise up his toes; thou shalt sprinkle his right toe with water; then the Druj Nasu rushes upon the left toe. Thou shalt sprinkle the left toe with water; then the Druj Nasu flies away to the regions of the north, in the shape of a raging fly, with knees and tail sticking out, droning without end, and like unto the foulest Khrafstras.'

[72. 'And thou shalt say aloud these victorious, most healing words:

"The will of the Lord is the law of holiness," etc.

[(**Exorcism:**)]

"What protector hast thou given unto me, O Mazda! while the hate of the wicked encompasses me?" etc.

"Who is the victorious who will protect thy teaching?" etc.⁴³³

"Keep us from our hater, O Mazda and Armaiti Spenta!

Perish, O fiendish Druj! Perish, O brood of the fiend! Perish,

O creation of the fiend! Perish O world of the fiend! Perish away, O Druj! Rush away, O Druj! Perish away, O Druj! Perish away to the regions of the north, never more to give unto death the living world of Righteousness!"⁴³⁴]

VIII.

73. O Maker of the material world, thou Holy One! If worshippers of Mazda, walking, or running, or riding, or driving, come upon a

433 As in §§ 19, 20.

434 From the Vendidad Sada; cf. § 21.

Nasu-burning fire, whereon Nasu is being burnt or cooked,⁴³⁵ what shall they do?

74. Ahura Mazda answered: 'They shall kill the man that cooks the Nasu; surely they shall kill him.'⁴³⁶ They shall take off the cauldron, they shall take off the tripod.

75. 'Then they shall kindle wood from that fire; either wood of those trees that have the seed of fire in them, or bundles of the very wood that was prepared for that fire; then they shall take it farther and disperse it, that it may die out the sooner.'⁴³⁷

76. 'Thus they shall lay a first bundle on the ground,⁴³⁸ a Vitasti⁴³⁹ away from the Nasu-burning fire; then they shall take it farther and disperse it, that it may die out the sooner.

77. 'They shall lay down a second bundle on the ground, a Vitasti away from the Nasu-burning fire: then they shall take it farther and disperse it, that it may die out the sooner.

'They shall lay down a third bundle on the ground, a Vitasti away from the Nasu-burning fire; then they shall take it farther and disperse it, that it may die out the sooner.

'They shall lay down a fourth bundle on the ground, a Vitasti away from the Nasu-burning fire; then they shall take it farther and disperse it, that it may die out the sooner.

'They shall lay down a fifth bundle on the ground, a Vitasti away from the Nasu-burning fire; then they shall take it farther and disperse it, that it may die out the sooner.

435 For food. See Vd7.23-24. [Cannibalism -JHP]

436 'He who burns Nasu (dead matter) must be killed. Burning or cooking Nasu from the dead is a capital crime. . . . Four men can be put to death by any one without an order from the Dastur: the Nasu-burner, the highwayman, the Sodomite, and the criminal taken in the deed' (Comm.)

437 A new fire is kindled from the Nasu-burning fire: this new fire is disposed in such a way that it should die out soon: before it has died out, they kindle a new fire from it and so on for nine times: the ninth fire, derived from the one impure, through seven intermediate fires, more and more distant from the original impurity, will represent the fire in its native purity and can enter into the composition of a Warharan fire. — On the modern process, see Dosabhoj Framji, *History of the Parsis*, II, 113.

438 In a hole dug for that purpose; such is at least the custom nowadays. The ceremony is thus made an imitation of the barashnom. The unclean fire, represented by the nine bundles, passes through the nine holes, as the unclean man does (see above, § 37 seq. and Vd9.12 seq.), and leaves at each of them some of the uncleanness it has contracted.

439 A span of twelve fingers.

‘They shall lay down a sixth bundle on the ground, a Vitasti away from the Nasu-burning fire; then they shall take it farther and disperse it, that it may die out the sooner.

‘They shall lay down a seventh bundle on the ground, a Vitasti away from the Nasu-burning fire; then they shall take it farther and disperse it, that it may die out the sooner.

They shall lay down an eighth bundle on the ground, a Vitasti away from the Nasu-burning fire; then they shall take it farther and disperse it, that it may die out the sooner.

78. ‘They shall lay down a ninth bundle on the ground, a Vitasti away from the Nasu-burning fire; then they shall take it farther and disperse it, that it may die out the sooner.

79. ‘If a man shall then piously bring unto the fire, O Spitama Zarathushtra! wood of Urvasna, or Vohu-gaona, or Vohu-kereti, or Hadha-naepata, or any other sweet-smelling wood;

80. ‘Wheresoever the wind shall bring the perfume of the fire, thereunto the fire of Ahura Mazda shall go and kill thousands of unseen Daevas, thousands of fiends, the brood of darkness, thousands of couples of Yatus and Pairikas.’⁴⁴⁰

IX.

81. O Maker of the material world, thou Holy One! If a man bring a Nasu-burning fire to the Daityo-gatu,⁴⁴¹ what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: ‘His reward shall be the same as if he had, here below, brought ten thousand fire-brands to the Daityo-gatu.’

82. O Maker of the material world, thou Holy One! If a man bring to the Daityo-gatu the fire wherein impure liquid has been burnt,⁴⁴² what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: ‘His reward shall be the same as if he had, here below, brought a thousand fire-brands to the Daityo-gatu.

440 It will have all the power of the Warharan fire.

441 ‘The proper abode,’ the Warharan fire. The Warharan fire is composed of a thousand and one fires belonging to sixteen different classes (ninety-one corpse-burning fires, eighty dyers’ fires, etc.) As the earthly representative of the heavenly fire, it is the sacred centre to which every earthly fire longs to return, in order to be united again, as much as possible, with its native abode. The more it has been defiled by worldly uses, the greater is the merit acquired by freeing it from defilement.

442 The hēhr, that is to say all sort of impurity that comes from the body.

83. O Maker of the material world, thou Holy One! If a man bring to the Daityo-gatu the fire wherein dung has been burnt,⁴⁴³ what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought five hundred fire-brands to the Daityo-gatu.'

84. O Maker of the material world, thou Holy One! If a man bring to the Daityo-gatu the fire from the kiln of a potter, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought four hundred fire-brands to the Daityo-gatu.'

85. O Maker of the material world, thou Holy One! If a man bring to the Daityo-gatu the fire from a glazier's kiln, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought to the Daityo-gatu as many fire-brands as there were glasses [brought to that fire].'⁴⁴⁴

86. O Maker of the material world, thou Holy One! If a man bring to the Daityo-gatu the fire from the aonya paro-berejya, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought to the Daityo-gatu as many fire-brands as there were plants.'⁴⁴⁵

87. O Maker of the material world, thou Holy One! If a man bring to the Daityo-gatu the fire from under the puncheon of a goldsmith, what shall be his reward when his soul has parted with his body? Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought a hundred fire-brands to the Daityo-gatu.'

88. O Maker of the material world, thou Holy One! If a man bring to the Daityo-gatu the fire from under the puncheon of a silversmith, what shall be his reward when his soul has parted with his body? Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought ninety fire-brands to the Daityo-gatu.'

443 'The fire of a bath,' according to Framji; the use of the bath was prohibited; according to Josuah the Stylite (ch. XX, tr. Martin), king Balash (484-488) was overthrown by the Magi for having built bath houses. The reason of this prohibition was probably that it entailed the defilement of the fire, as they were warmed with cow dung.

444 Doubtful.

445 Meaning unknown. Perhaps a fire for burning weeds.

89. O Maker of the material world, thou Holy One! If a man bring to the Daityo-gatu the fire from under the puncheon of a blacksmith, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought eighty fire-brands to the Daityo-gatu.'

90. O Maker of the material world, thou Holy One! If a man bring to the Daityo-gatu the fire from under the puncheon of a worker in steel, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought seventy fire-brands to the Daityo-gatu.'

91. O Maker of the material world, thou Holy One! If a man bring to the Daityo-gatu the fire of an oven,⁴⁴⁶ what shall be his reward when his soul has parted from his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought sixty fire-brands to the Daityo-gatu.'

92. O Maker of the material world, thou Holy One! If a man bring to the Daityo-gatu the fire from under a cauldron,⁴⁴⁷ what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as it he had, here below, brought fifty fire-brands to the Daityo-gatu.'

93. O Maker of the material world, thou Holy One! If a man bring to the Daityo-gatu the fire from an aonya takhairya,⁴⁴⁸ what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought forty fire-brands to the Daityo-gatu.'

94. O Maker of the material world, thou Holy One! If a man bring a herdsman's fire to the Daityo-gatu, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought thirty fire-brands to the Daityo-gatu.'

[95.⁴⁴⁹ O Maker of the material world, thou Holy One! If a man bring to the Daityo-gatu the fire of the field,⁴⁵⁰ what shall be his reward when his soul has parted with his body?

446 A baker's fire.

447 The kitchen-fire.

448 Meaning unknown.

449 From the *Vendidad Sada*.

450 The hunter's fire, an encampment's fire.

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought twenty fire-brands to the Daityo-gatu.']

96. O Maker of the material world, thou Holy One! If a man bring to the Daityo-gatu the fire of his own hearth,⁴⁵¹ what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought ten fire-brands to the Daityo-gatu.'

X.

97. O Maker of the material world, thou Holy One! Can a man be made clean, O holy Ahura Mazda! who has touched a corpse in a distant place in the wilderness?⁴⁵²

98. Ahura Mazda answered: 'He can, O holy Zarathushtra.'

How so?

'If the Nasu has already been expelled by the corpse-eating dogs or the corpse-eating birds, he shall wash his body with gomez; he shall wash it thirty times, he shall rub it dry with the hand thirty times, beginning every time with the head.⁴⁵³

99. 'If the Nasu has not yet been expelled by the corpse-eating dogs or the corpse-eating birds, he shall wash his body with gomez; he shall wash it fifteen times, he shall rub it dry with the hand fifteen times.⁴⁵⁴

100. 'Then he shall run a distance of a Hathra.⁴⁵⁵ He shall run until he meets some man on his way, and he shall cry out aloud: "Here am I, one who has touched the corpse of a man, and who is powerless in mind, powerless in tongue, powerless in hand.⁴⁵⁶ Do make me clean." Thus shall he run until he overtakes the man. If the man will not cleanse him, he remits him the third of his trespass.⁴⁵⁷

451 By which one warms one's self; the fire least exposed to uncleanness.

452 Where the regular process or purification cannot be performed. — The Pahlavi Commentary to this chapter will be found in West, *Pahlavi Texts*, II, p. 455.

453 Perhaps better: 'this is as good as the chief purification' (that is to say as a regular Barashnom). — If the Sag-did has been 'performed, the Sī-shū (thirty-fold washing) is enough. Cf. above, §§ 35, 36.

454 If the Sag-did has not been performed, he cleanses himself in a summary way till he comes to a place where the Barashnom can be performed.

455 See Bd26, note 1.

456 On account of my uncleanness, I am armēsht, excluded from active life and unfit for any work.

457 As he takes it upon his own head.

101. ‘Then he shall run another Hathra, he shall run off again until he overtakes a man; if the man will not cleanse him, he remits him the half of his trespass.’⁴⁵⁸

102. ‘Then he shall run a third Hathra, he shall run off a third time until he overtakes a man; if the man will not cleanse him, he remits him the whole of his trespass.’

103. ‘Thus shall he run forwards until he comes near a house, a borough, a town, an inhabited district, and he shall cry out with a loud voice: “Here am I, one who has touched the corpse of a man, and who is powerless in mind, powerless in tongue, powerless in hand. Do make me clean.” If they will not cleanse him, he shall cleanse his body with gomez and water; thus shall he be clean.’⁴⁵⁹

104. O Maker of the material world, thou Holy One! If he find water on his way and the water make him subject to a penalty,⁴⁶⁰ what is the penalty that he shall pay?

105. Ahura Mazda answered: ‘Four hundred stripes with the Aspahe-astra, four hundred stripes with the Sraosho-charana.’

106. O Maker of the material world, thou Holy One! If he find trees⁴⁶¹ on his way and the fire make him subject to a penalty, what is the penalty that he shall pay?

Ahura Mazda answered: ‘Four hundred stripes with the Aspahe-astra, four hundred stripes with the Sraosho-charana.’

107. ‘This is the penalty, this is the atonement which saves the faithful man who submits to it, not him who does not submit to it.’

Such a one shall surely be an inhabitant in the mansion of the Druj.’⁴⁶²

458 The half of the remnant, that is the second third.

459 ‘He may then attend to his business; he may work and fill; some say he must abstain from sacrifice (till he has undergone the Barashnom)’ (Comm.)

460 As he defiled it by crossing it.

461 ‘Trees fit for the fire’ (Comm.) If he touches those trees, the fire to which they are brought becomes unclean by his fault.

462 Hell. Imitated from Yasna 49.11d. See Vd14.18.

FARGARD 9. The Nine Nights' Barashnum.

On the name Barashnom, see Vd8.40, note 50.

Synopsis.

I a (1-11). Description of the place for cleansing the unclean (the Barashnom-gah).

I b (12-36) Description of the cleansing.

II (37-44). Fees of the cleanser.

III (47-57). The false cleanser; his punishment.

§§ 45, 46 belong better to the following Fargard.

The ceremony described in this Fargard is known among the Parsis as barashnom no shaba, or 'nine nights' Barashnom,' because it lasts for nine nights (see § 35). It is the great purification, the most efficacious of all; it not only makes the defiled man clean, but it opens to him the heavens (see Vd19.33). So, although it was formerly intended only for the man defiled by the dead, it became, during the Parsi period, a pious work which might be performed without any corpse having been touched; nay, its performance was prescribed, once at least, at the time of the Nū zūdī [Navjote -JHP] (at the age of fifteen, when the young Parsi becomes a member of the community), in order to wash away the natural uncleanness that has been contracted in the maternal womb (Saddar 36). It must also be undergone by a priest who wants to appear before the Warharan fire or perform the Yasna or the Vendidad office.

Translation.

Ia.

1. Zarathushtra asked Ahura Mazda: O most beneficent Spirit, Maker of the material world, thou Holy One! To whom shall they apply here below, who want to cleanse their body defiled by the dead?'

2. Ahura Mazda answered: 'To a pious man,⁴⁶³ O Spitama Zarathushtra! who knows how to speak, who speaks truth, who has learned the Holy Word [manthra], who is pious, and knows best the rites of cleansing according to the law of Mazda. That man shall fell the trees off the surface of the ground on a space of nine Vibazus⁴⁶⁴ square;

3. 'in that part of the ground where there is least water and where there are fewest trees, the part which is the cleanest and driest, and

463 A priest.

464 Nine ells (?). See Vd7.34.

the least passed through by sheep and oxen, and by the fire of Ahura Mazda, by the consecrated bundles of Baresma, and by the faithful.'

4. How far from the fire? How far from the water? How far from the consecrated bundles of Baresma? How far from the faithful?

5. Ahura Mazda answered: 'Thirty paces from the fire, thirty paces from the water, thirty paces from the consecrated bundles of Baresma, three paces from the faithful.'

6. 'Then thou shalt dig a hole,⁴⁶⁵ two fingers deep if the summer has come, four fingers deep if the winter and ice have come.'

7. 'Thou shalt dig a second hole, two fingers deep if the summer has come, four fingers deep if the winter and ice have come.'

'Thou shalt dig a third hole, two fingers deep if the summer has come, four fingers deep if the winter and ice have come.'

'Thou shalt dig a fourth hole, two fingers deep if the summer has come, four fingers deep if the winter and ice have come.'

'Thou shalt dig a fifth hole, two fingers deep if the summer has come, four fingers deep if the winter and ice have come.'

'Thou shalt dig a sixth hole,⁴⁶⁶ two fingers deep if the summer has come, four fingers deep if the winter and ice have come.'

8. How far from one another?

'One pace.'

How much is the pace?

'As much as three feet.'

9. 'Then thou shalt dig three holes more,⁴⁶⁷ two fingers deep if the summer has come, four fingers deep if the winter and ice have come.' How far from the former six?

'Three paces.'

What sort of paces?

'Such as are taken in walking.'

How much are those (three) paces?

'As much as nine feet.'

10. 'Then thou shalt draw a furrow all around with a metal knife.'

How far from the holes?

'Three paces.'

What sort of paces?

'Such as are taken in walking.'

465 Those holes are intended to receive the liquid trickling from the body. In summer, the air and the earth being dry the hole may be less deep, as it is certain that it will be empty and will have room enough for that liquid.

466 These six holes contain gomez. 'The holes must be dug from the north to the south' (Comm.)

467 The three holes to contain water.

How much are those (three) paces?
‘As much as nine feet.

11. ‘Then thou shalt draw twelve furrows;⁴⁶⁸ three of which thou shalt draw to surround and divided [from the rest] (the first) three holes; three thou shalt draw to surround and divide (the first) six holes; three thou shalt draw to surround and divide the nine holes; three thou shalt draw around the [three] inferior holes, outside the [six other] holes.⁴⁶⁹ At each of the three times nine feet,⁴⁷⁰ thou shalt place stones as steps to the holes; or potsherds, or stumps,⁴⁷¹ or clods, or any hard matter.’⁴⁷²

Ib.

12. ‘Then the man defiled shall walk to the holes; thou, O Zarathushtra! shalt stand outside by the furrow, and thou shalt recite, *Nemascha ya armaitish izhacha*;⁴⁷³ and the man defiled shall repeat, *Nemascha ya armaitish izhacha*.

13. ‘The Druj becomes weaker and weaker at every one of those words which are a weapon to smite the fiend Angra Mainyu, to smite Aeshma of the murderous spear,⁴⁷⁴ to smite the Mazainya fiends,⁴⁷⁵ to smite all the fiends.

14. ‘Then thou shalt take for the gomez a spoon of iron⁴⁷⁶ or of lead. When thou takest a stick with nine knots,⁴⁷⁷ O Spitama Zarathushtra!

468 ‘The furrows must be drawn during the day; they must be drawn with a knife; they must be drawn with recitation of spells. While drawing the furrows the cleanser recites three Ashem vohus (“holiness is the best of all good,” etc.), the *Fravarānē* (“I declare myself a worshipper of Mazda, a follower or Zarathushtra, a foe of the fiend,” etc.), the *Khshnuman of Srosh*, and the Srosh Baj; they must be drawn from the north’ (Comm. ad § 32). The furrow, or kesh, plays a greater part in the Mazdean liturgy than in any other. By means of the furrow, drawn with proper spells, and according to the laws of spiritual war, man either besieges the fiend or intrenches himself against him (See Vd17.5) In the present case the Druj, being shut up inside the kesh and thus excluded from the world outside, and being driven back, step by step, by the strength of the holy water and spells, finds at last no place of refuge but hell.

469 ‘The three holes for water, the six holes for gomez’ (Comm.)

470 The nine feet between the holes containing gomez and those containing water, the nine feet between the first holes and the furrows; and the nine feet between the last hole and the furrows.

471 Dādara.

472 That the foot of the unclean one may not touch the earth.

473 Yasna 49.10c.

474 See Vd10.13.

475 See Vd10.16.

476 Dar: brass. -JHP

to sprinkle (the gomez) from that spoon, thou shalt fasten the spoon to the end of the stick.

15. 'They shall wash his hands first. If his hands be not washed first, he makes his whole body unclean. When he has washed his hands three times, after his hands have been washed, thou shalt sprinkle the forepart of his skull;⁴⁷⁸ then the Druj Nasu rushes in front, between his brows.⁴⁷⁹

16. Thou shalt sprinkle him in front between the brows; then the Druj Nasu rushes upon the back part of the skull.

'Thou shalt sprinkle the back part of the skull; then the Druj Nasu rushes upon the jaws.

'Thou shalt sprinkle the jaws; then the Druj Nasu rushes upon the right ear.

17. 'Thou shalt sprinkle the right ear; then the Druj Nasu rushes upon the left ear.

'Thou shalt sprinkle the left ear; then the Druj Nasu rushes upon the right shoulder.

'Thou shalt sprinkle the right shoulder; then the Druj Nasu rushes upon the left shoulder.

'Thou shalt sprinkle the left shoulder; then the Druj Nasu rushes upon the right arm-pit.

18. 'Thou shalt sprinkle the right arm-pit; then the Druj Nasu rushes upon the left arm-pit.

'Thou shalt sprinkle the left arm-pit; then the Druj Nasu rushes upon the chest.

'Thou shalt sprinkle the chest; then the Druj Nasu rushes upon the back.

19. 'Thou shalt sprinkle the back; then the Druj Nasu rushes upon the right nipple.

'Thou shalt sprinkle the right nipple; then the Druj Nasu rushes upon the left nipple.

'Thou shalt sprinkle the left nipple; then the Druj Nasu rushes upon the right rib.

477 So long that the cleanser may take gomez or water from the holes and sprinkle the unclean one, without touching him and without going inside the furrows.

478 With gomez at the first six holes, with water at the next three.

479 See Vd8.40-71.

20. 'Thou shalt sprinkle the right rib; then the Druj Nasu rushes upon the left rib.

'Thou shalt sprinkle the left rib; then the Druj Nasu rushes upon the right hip.

'Thou shalt sprinkle the right hip; then the Druj Nasu rushes 'upon the left hip.

21. 'Thou shalt sprinkle the left hip; then the Druj Nasu rushes upon the sexual parts.

'Thou shalt sprinkle the sexual parts. If the unclean one be a man, thou shalt sprinkle him first behind, then before; if the unclean one be a woman, thou shalt sprinkle her first before, then behind; then the Druj Nasu rushes upon the right thigh.

22. 'Thou shalt sprinkle the right thigh; then the Druj Nasu rushes upon the left thigh.

'Thou shalt sprinkle the left thigh; then the Druj Nasu rushes upon the right knee.

'Thou shalt sprinkle the right knee; then the Druj Nasu rushes upon the left knee.

23. 'Thou shalt sprinkle the left knee; then the Druj Nasu rushes upon the right leg.

'Thou shalt sprinkle the right leg; then the Druj Nasu rushes upon the left leg.

'Thou shalt sprinkle the left leg; then the Druj Nasu rushes upon the right ankle.

'Thou shalt sprinkle the right ankle; then the Druj Nasu rushes upon the left ankle.

24. 'Thou shalt sprinkle the left ankle; then the Druj Nasu rushes upon the right instep.

'Thou shalt sprinkle the right instep; then the Druj Nasu rushes upon the left instep.

'Thou shalt sprinkle the left instep; then the Druj Nasu turns round under the sole of the foot; it looks like the wing of a fly.

25. 'He shall press his toes upon the ground and shall raise up his heels; thou shalt sprinkle his right sole; then the Druj Nasu rushes upon the left sole.

'Thou shalt sprinkle the left sole; then the Druj Nasu turns round under the toes; it looks like the wing of a fly.

26. 'He shall press his heels upon the ground and shall raise up his toes; thou shalt sprinkle his right toe; then the Druj Nasu rushes upon the left toe.

'Thou shalt sprinkle the left toe; then the Druj Nasu flies away to the regions of the north, in the shape of a raging fly, with knees and tail sticking out, droning without end, and like unto the foulest Khrafstras.

27. 'And thou shalt say these victorious, most healing words:

“Yatha ahu vairyo: - The will of the Lord is the law of righteousness.

“The gifts of Vohu-mano to deeds done in this world for Mazda.

“He who relieves the poor makes Ahura king.

“Kem-na mazda: - What protector hadst thou given unto me, O Mazda! while the hate of the wicked encompasses me? Whom, but thy Atar and Vohu-mano, through whose work I keep on the world of Righteousness? Reveal therefore to me thy Religion as thy rule!

“Ke verethrem-ja: - Who is the victorious who will protect thy teaching? Make it clear that I am the guide for both worlds. May Sraosha come with Vohu-mano and help whomsoever thou pleasest, O Mazda!

“Keep us from our hater, O Mazda and Armaiti Spenta! Perish, O fiendish Druj! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O Druj! Rush away, O Druj! Perish away, O Druj! Perish away to the regions of the north, never more to give unto death the living world of Righteousness.”⁴⁸⁰

28. 'At the first hole the man becomes freer from the Nasu; then thou shalt say those victorious, most healing words: - “Yatha ahu vairyo.” etc.⁴⁸¹

'At the second hole he becomes freer from the Nasu; then thou shalt say those victorious, most healing words: - “Yatha ahu vairyo,” etc.

'At the third hole he becomes freer from the Nasu; then thou shalt say those victorious, most healing words: - “Yatha ahu vairyo,” etc.

'At the fourth hole he becomes freer from the Nasu; then thou shalt say those victorious, most healing words: - “Yatha ahu vairyo,” etc.

480 See Vd8.19-21.

481 As in preceding clause.

‘At the fifth hole he becomes freer from the Nasu; then thou shalt say those victorious, most healing words: - “Yatha ahu vairyo,” etc.

‘At the sixth hole he becomes freer from the Nasu; then thou shalt say those victorious, most healing words: - “Yatha ahu vairyo,” etc.

29. ‘Afterwards the man defiled shall sit down, inside the furrows,⁴⁸² outside the furrows of the six holes, four fingers from those furrows. There he shall cleanse his body with thick handfuls of dust.

30. ‘Fifteen times shall they take up dust from the ground for him to rub his body, and they shall wait there until he is dry even to the last hair on his head.

31. ‘When his body is dry with dust, then he shall step over the holes (containing water). At the first hole he shall wash his body once with water; at the second hole he shall wash his body twice with water; at the third hole he shall wash his body thrice with water.

32. ‘Then he shall perfume (his body) with Urvasna, or Vohugaona, or Vohu-kereti, or Hadha-naepata, or any other sweet-smelling plant; then he shall put on his clothes, and shall go back to his house.

33. ‘He shall sit down there in the place of infirmity,⁴⁸³ inside the house, apart from the other worshippers of Mazda. He shall not go near the fire, nor near the water, nor near the earth, nor near the cow, nor near the trees, nor near the faithful, either man or woman. Thus shall he continue until three nights have passed. When three nights have passed, he shall wash his body, he shall wash his clothes with gomez and water to make them clean.

34. ‘Then he shall sit down again in the place of infirmity, inside the house, apart from the other worshippers of Mazda. He shall not go near the fire, nor near the water, nor near the earth, nor near the cow, nor near the trees, nor near the faithful, either man or woman. Thus shall he continue until six nights have passed. When six nights have passed, he shall wash his body, he shall wash his clothes with gomez and water to make them clean.

35. ‘Then he shall sit down again in the place of infirmity, inside the house, apart from the other worshippers of Mazda. He shall not go near the fire, nor near the water, nor near the earth, nor near the cow, nor near the trees, nor near the faithful, either man or woman. Thus shall he continue, until nine nights have passed. When nine nights have passed, he shall wash his body, he shall wash his clothes with gomez and water to make them clean.

482 Between the furrows of the six holes containing gomez and the furrows of the holes containing water.

483 The Armēsht-gah (see Vd5.59, note 70).

36. 'He may thenceforth go near the fire, near the water, near the earth, near the cow, near the trees, and near the faithful, either man or woman.

II.⁴⁸⁴

37. 'Thou shalt cleanse a priest for a blessing of the just.⁴⁸⁵

'Thou shalt cleanse the lord of a province for the value of a camel of high value.

'Thou shalt cleanse the lord of a town for the value of a stallion of high value.

'Thou shalt cleanse the lord of a borough for the value of a bull of high value.

'Thou shalt cleanse the master of a house for the value of a cow three years old.

38. 'Thou shalt cleanse the wife of the master of a house for the value of a ploughing⁴⁸⁶ cow.

'Thou shalt cleanse a menial for the value of a draught cow.

'Thou shalt cleanse a young child for the value of a lamb.

39. 'These are the heads of cattle — flocks or herds — that the worshippers of Mazda shall give to the man who has cleansed them, if they can afford it; if they cannot afford it, they shall give him any other value that may make him leave their houses well pleased with them, and free from anger.

40. 'For if the man who has cleansed them leave their houses displeased with them, and full of anger, then the Druj Nasu enters them from the nose [of the dead], from the eyes, from the tongue, from the jaws, from the sexual organs, from the hinder parts.

41. 'And the Druj Nasu rushes upon them even to the end of the nails, and they are unclean thenceforth for ever and ever. 'It grieves the sun indeed, O Spitama Zarathushtra! to shine upon a man defiled by the dead; it grieves the moon, it grieves the stars.

42. 'That man delights them, O Spitama Zarathushtra! who cleanses from the Nasu the man defiled by the dead; he delights the fire, he delights the water, he delights the earth, he delights the cow, he delights the trees, he delights the faithful, both men and women.'

484 Cf. the tariff for the fees or physicians, Vd7.41-43. Cf. the tariff for the fees or physicians, Vd7.41-43.

485 See Vd7.41, note 43.

486 Doubtful.

43. Zarathushtra asked Ahura Mazda: ‘O Maker of the material world, thou Holy One! What shall be his reward, after his soul has parted from his body, who has cleansed from the Nasu the man defiled by the dead?’

44. Ahura Mazda answered: ‘The welfare⁴⁸⁷ of Paradise thou canst promise to that man, for his reward in the other world.’

45.⁴⁸⁸ Zarathushtra asked Ahura Mazda: ‘O Maker of the material world, thou Holy One! How shall I fight against that Druj who from the dead rushes upon the living? How shall I fight against that Nasu who from the dead defiles the living?’

46. Ahura Mazda answered: ‘Say aloud those words in the Gathas that are to be said twice.⁴⁸⁹

‘Say aloud those words in the Gathas that are to be said thrice.

‘Say aloud those words in the Gathas that are to be said four times.

‘And the Druj shall fly away like the well-darted arrow, like the felt of last year,⁴⁹⁰ like the annual garment⁴⁹¹ of the earth.’

III.

47. O Maker of the material world, thou Holy One! If a man who does not know the rites of cleansing according to the law of Mazda, offers to cleanse the unclean, how shall I then fight against that Druj who from the dead rushes upon the living? How shall I fight against that Druj who from the dead defiles the living?

48. Ahura Mazda answered : ‘Then, O Spitama Zarathushtra! the Druj Nasu appears to wax stronger than she was before. Stronger then are sickness and death and the working of the fiend than they were before.’⁴⁹²

49. O Maker of the material world, thou Holy One! What is the penalty that he shall pay?

Ahura Mazda answered: ‘The worshippers of Mazda shall bind him; they shall bind his hands first; then they shall strip him of his

487 Literally, ‘the grease.’

488 This clause and the following one as far as ‘and the Druj shall fly away’ are further developed in the following Fargard.

489 The *Bish-āmrūta* formulas, the *Thrish-āmrūta* formulas, and the *Chathrush-āmrūta* formulas respectively. These are enumerated in the following Fargard.

490 The felt of an oba made for a season (?). See Vd8.1.

491 The grass.

492 The plague and contagion are stronger than ever.

clothes, they shall cut the head off his neck, and they shall give over his corpse unto the greediest of the corpse-eating creatures made by the beneficent Spirit, unto the vultures, with these words:⁴⁹³ -

“The man here has repented of all his evil thoughts, words, and deeds.

50. “If he has committed any other evil deed, it is remitted by his repentance; if he has committed no other evil deed, he is absolved by his repentance for ever and ever.”⁴⁹⁴

51. Who is he, O Ahura Mazda! who threatens to take away fullness and increase from the world, and to bring in sickness and death?

52. Ahura Mazda answered: ‘It is the ungodly Ashemaogha,⁴⁹⁵ O Spitama Zarathushtra! who in this material world cleanses the unclean without knowing the rites of cleansing according to the law of Mazda.

53. ‘For until then, O Spitama Zarathushtra! sweetness and fatness would flow out from that land and from those fields, with health and healing, with fullness and increase and growth, and a growing of corn and grass.’⁴⁹⁶

54. O Maker of the material world, thou Holy One! When are sweetness and fatness to come back again to that land and to those fields, with health and healing, with fullness and increase and growth, and a growing of corn and grass?

55, 56. Ahura Mazda answered: ‘Sweetness and fatness will never come back again to that land and to those fields, with health and healing, with fullness and increase and growth, and a growing of corn and grass, until that ungodly Ashemaogha has been smitten to death on the spot, and the holy Sraosha of that place has been offered up a

493 ‘The cleanser who has not performed the cleansing according to the rites, shall he taken to a desert place; there they shall nail him with four nails, they shall take off the skin from his body, and cut off his head. If he has performed Patet for his sin, he shall be holy (that is, he shall go to Paradise); if he has not performed Patet, he shall stay in hell till the day of resurrection’ (*Fraser Ravāet*, p. 398). See Vd3.20-21 and note 29.

494 See Vd3.20 seq.

495 [Ashmogh. -JHP] See Vd5.35.

496 See Vd13.52 seq. The false cleanser is punished as would be a man who would introduce an epidemic. He undergoes the same penalty as the *ēvak-bar*, but with none of the mitigation allowed in the case of the latter, on account of the sacrilegious character of his usurpation.

sacrifice,⁴⁹⁷ for three days and three nights, with fire blazing, with Baresma tied up, and with Haoma prepared.

57. 'Then sweetness and fatness will come back again to that land and to those fields, with health and healing, with fullness and increase and growth, and a growing of corn and grass.'

497 The sadis sacrifice, that is to say, the sacrifice that is offered up to Sraosha for three days and three nights after the death of a man for the salvation of his soul.

FARGARD 10. Formulas recited during the process of cleansing

Introduction.

Nowadays, before laying the dead in the coffin, two priests recite the Ahunavaiti Gatha (Yasna 28-34): it is the so-called Gāh sārṇā (chanting of the Gathas: gāthāo srāvayēiti). From the following Fargard it appears that formerly all the five Gathas and the Yasna Haptanghaiti were recited. Certain stanzas were recited several times and with a certain emphasis (framrava): and they were followed with certain spells. The object of this Fargard is to show which are those stanza; how many times each was recited, and to give the corresponding spells.

Translation.

1. Zarathushtra asked Ahura Mazda: ‘O Ahura Mazda! most beneficent Spirit, Maker of the material world, thou Holy One! How shall I fight against that Druj who from the dead rushes upon the living? How shall I fight against that Druj who from the dead defiles the living?’

2. Ahura Mazda answered: ‘Say aloud those words in the Gathas that are to be said twice.’⁴⁹⁸

‘Say aloud those words in the Gathas that are to be said thrice.’⁴⁹⁹

‘Say aloud those words in the Gathas that are to be said four times.’⁵⁰⁰

3. O Maker of the material world, thou Holy One! Which are those words in the Gathas that are to be said twice?

4. Ahura Mazda answered: ‘These are the words in the Gathas that are to be said twice, and thou shalt twice say them aloud:’⁵⁰¹-

ahya yasa ... urvanem (Y28.2).

humatenam ... mahi (Y35.2),
ashahya aad saire ... ahubya (Y35.8),
yatha tu i ... ahura (Y39.4),
humaim thwa ... hudaustema (Y41.3),
thwoi staotaraska ... ahura (Y41.5).

498 The so-called Bish-āmrūta.

499 The Thrish-āmrūta.

500 The Chathrush-āmrūta.

501 The Bish-āmrūta are the opening stanzas of the five Gathas and five stanzas in the Yasna Haptanghaiti.

 usta ahmai ... manangho (Y43.1),
 spenta mainyu ... ahuro (Y47.1),
 vohu khshathrem ... vareshane (Y51.1),
 vahista istis ... skyaothanaka (Y53.1).

5. 'And after thou hast twice said those Bis-amrutas, thou shalt say aloud these victorious, most healing words:-

“I drive away Angra Mainyu⁵⁰² from this house, from this borough, from this town, from this land; from the very body of the man defiled by the dead, from the very body of the woman defiled by the dead; from the master of the house, from the lord of the borough, from the lord of the town, from the lord of the land; from the whole of the world of Righteousness.

6. “I drive away the Nasu,⁵⁰³ I drive away direct defilement, I drive away indirect defilement, from this house, from this borough, from this town, from this land; from the very body of the man defiled by the dead, from the very body of the woman defiled by the dead; from the master of the house, from the lord of the borough, from the lord of the town, from the lord of the land; from the whole of the world of Righteousness.” ‘

7. O Maker of the material world, thou Holy One! Which are those words in the Gathas that are to be said thrice?

8. Ahura Mazda answered: 'These are the words in the Gathas that are to be said thrice, and thou shalt thrice say them aloud:-

ashem vohu ... (Y27.14),
 ye sevisto ... paiti (Y33.11),
 hukshathrotemai ... vahistai (Y35.5),
 duzvarenais ... vahyo (Y53.9).

9. 'After thou hast thrice said those Thris-amrutas, thou shalt say aloud these victorious, most healing words:-

“I drive away Indra, I drive away Sauru, I drive away the daeva Naunghaithya,⁵⁰⁴ from this house, from this borough, from this town,

502 The chief demon, the Daeva of the Daevas.

503 The very demon with whom one has to do in the present case.

504 Indra, Sauru, Naunghaithya, Tauru, and Zairi are (with Akemmano [Akoman], here replaced by the Nasu), the six chief demons, and stand to the Amesha Spentas in the same relation as Angra Mainyu to Spenta Mainyu. Indra opposes Asha Vahishta and turns men's hearts from good works; Sauru opposes Khshathra Vairya, he presides over bad government; Naunghaithya opposes Spenta Armaiti, he is the demon of discontent; Tauru and Zairi oppose Haurvatat and Ameretat and poison the waters and the plants. — Akem-mano, Bad Thought,

from this land; from the very body of the man defiled by the dead, from the very body of the woman defiled by the dead; from the master of the house, from the lord of the borough, from the lord of the town, from the lord of the land; from the whole of the world of Righteousness.

10. “I drive away Tauru, I drive away Zairi, from this house, from this borough, from this town, from this land; from the very body of the man defiled by the dead, from the very body of the woman defiled by the dead; from the master of the house, from the lord of the borough, from the lord of the town, from the lord of the land; from the whole of the holy world.” ‘

11. O Maker of the material world, thou Holy One! Which are those words in the Gathas that are to be said four times?

12. Ahura Mazda answered: ‘These are the words in the Gathas that are to be said four times, and thou shalt four times say them aloud:-

yatha ahu vairyo ...⁵⁰⁵ (Y27.13),
 mazda ad moi ... dau ahum⁵⁰⁶ (Y34.15),
 a airyema ishyo ... masata mazdau⁵⁰⁷ (Y54.1).

13. ‘After thou hast said those Chathrus-amrutas four times, thou shalt say aloud these victorious, most healing words:-

“I drive away Aeshma, the fiend of the murderous spear,⁵⁰⁸ I drive away the daeva Akatasha,⁵⁰⁹ from this house, from this borough, from this town, from this land; from the very body of the man defiled by the dead, from the very body of the woman defiled by the dead; from the master of the house, from the lord of the borough, from the lord of the town, from the lord of the land; from the whole of the world of Righteousness.

opposes Vohu-mano, Good Thought.

505 Translated in Vd8.19.

506 Translated in Vd11.14.

507 Translated in Vd20.11; see Vd11.7.

508 Aeshma, Khishm [Eshm], the incarnation of anger: he sows quarrel and war. ‘He is the chief source of evil for the creatures of Ohrmazd, and the Kayanian heroes mostly perished through him’ (Bd28.17). [Aeshma appears as Asmoday or Asmodeus in Christian and Jewish writings in the apocryphal *Book of Tobit* 3.8. -JHP]

509 The fiend who corrupts and perverts men.

14. "I drive away the Varenya daevas,⁵¹⁰ I drive away the wind-daeva, from this house, from this borough, from this town, from this land; from the very body of the man defiled by the dead, from the very body of the woman defiled by the dead; from the master of the house, from the lord of the borough, from the lord of the town, from the lord of the land; from the whole of the world of Righteousness."

15. "These are the words in the Gathas that are to be said twice; these are the words in the Gathas that are to be said thrice; these are the words in the Gathas that are to be said four times.

16. "These are the words that smite down Angra Mainyu; these are the words that smite down Aeshma, the fiend of the murderous spear; these are the words that smite down the daevas of Mazana;⁵¹¹ these are the words that smite down all the daevas.

17. "These are the words that stand, against that Druj, against that Nasu, who from the dead rushes upon the living, who from the dead defiles the living.

18. "Therefore, O Zarathushtra! thou shalt dig nine holes⁵¹² in the part of the ground where there is least water and where there are fewest trees; where there is nothing that may be food either for man or beast; "for purity is for man, next to life, the, greatest good, that purity, O Zarathushtra, that is in the Religion of Mazda for him who cleanses his own self with good thoughts, words, and deeds."⁵¹³

19. "Make thy own self pure, O righteous man! any one in the world here below can win purity for his own self, namely, when he cleanses his own self with good thoughts, words, and deeds.

20. "Yatha ahu vairyo: - The will of the Lord is the law of righteousness," etc.⁵¹⁴

"Kem-na mazda: - What protector hast thou given unto me, O Mazda! while the hate of the wicked encompasses me?" etc.

"Ke verethrem-ja: - Who is the victorious who will protect thy teaching?" etc.

"Keep us from our hater, O Mazda and Armaiti Spenta! Perish, O fiendish Druj! ... Perish away to the regions of the north, never more to give unto death the living world of Righteousness!"⁵¹⁵

510 The fiendish inhabitants of Varena (Gilan). Varena, like the neighbouring Mazana (Mazandaran), was peopled with savage, non-Aryan natives, who were considered men-demons. See Vd1.18 and notes.

511 The demoniac races of Mazandaran; Mazandaran was known in popular tradition as a land of fiends and sorcerers.

512 The nine holes for the Barashnom; see above, Vd9.6 seq.

513 See Vd5.21.

514 The rest as in Vd8.19-20.

FARGARD 11. Special formulas for cleansing several objects

This chapter, like the preceding, is composed of spells intended to drive away the Nasu. But they are of a more special character, as they refer to the particular objects to be cleansed, such as the house, the fire, the water, the earth, the animals, the plants, the man defiled with the dead. Each incantation consists of two parts, a line from the Gathas which alludes, or rather is made to allude, to the particular object (§§ 4, 5, 6, 7), and a general exorcism, in the usual dialect (§§ 8-20), which is the same for all the objects.

Translation.

1. Zarathushtra asked Ahura Mazda: 'O Ahura Mazda! most beneficent spirit, Maker of the material world, thou Holy One! How shall I cleanse the house? how the fire? how the water? how the earth? how the cow? how the tree? how the faithful man and the faithful woman : how the stars? how the moon? how the sun? how the boundless light? how all good things, made by Mazda, the offspring of the holy principle?'

2. Ahura Mazda answered: 'Thou shalt chant the cleansing words, and the house shall be clean; clean shall be the fire, clean the water, clean the earth, clean the cow, clean the tree, clean the faithful man and the faithful woman, clean the stars, clean the moon, clean the sun, clean the boundless light, clean all good things, made by Mazda, the offspring of the holy principle.'

3. ['So thou shalt say these victorious, most healing words]; thou shalt chant the Ahuna-Vairyā five times: "The will of the Lord is the law of righteousness," etc.

'The Ahuna-Vairyā preserves the person of man:
"Yatha ahu vairyō: - The will of the Lord is the law of righteousness," etc.

"Kem-na mazda: - What protector hast thou given unto me, O Mazda! while the hate of the wicked encompasses me?" etc.

"Ke verethrem-ja: - Who is the victorious who will protect thy teaching?" etc.

"Keep us from our hater, O Mazda and Armaiti Spenta!" etc.⁵¹⁵

4. 'If thou wantest to cleanse the house, say these words aloud: "As long as the sickness lasts my great protector [is he who teaches virtue to the perverse]."⁵¹⁶

515 As in Vd8.19, 20.

‘If thou wantest to cleanse the fire, say these words aloud: “Thy fire, first of all, do we approach with worship, O Ahura Mazda!”⁵¹⁷

5. ‘If thou wantest to cleanse the water, say these words aloud: “Waters we worship, the Maekainti waters, the Hebvainti waters, the Fravazah waters.”⁵¹⁸

‘If thou wantest to cleanse the earth, say these words aloud: “This earth we worship, this earth with the women, this earth which bears us and those women who are thine, O Ahura!”⁵¹⁹

6. ‘If thou wantest to cleanse the cow, say these words aloud: “The best of all works we will fulfil while we order both the learned and the unlearned, both masters and servants to secure for the cattle a good resting-place and fodder.”⁵²⁰

‘If thou wantest to cleanse the trees, say these words aloud: “For him,⁵²¹ as a reward, Mazda made the plants grow up.”⁵²²

7. ‘If thou wantest to cleanse the faithful man or the faithful woman, say these words aloud: “May the vow-fulfilling Airyaman come hither, for the men and women of Zarathushtra to rejoice, for Vohu-mano to rejoice; with the desirable reward that Religion deserves. I solicit for holiness that boon that is vouchsafed by Ahura!”⁵²³

8. ‘Then thou shalt say these victorious, most healing words. Thou shalt chant the Ahuna-Vairya eight times:-

“Yatha ahu vairya:- The will of the Lord is the law of righteousness,” etc.

“Kem-na mazda:- Whom hast thou placed to protect me, O Mazda?” etc.

516 Yasna 49.1. The allusion is not quite clear. This line was recited by the Genius of the sky at the moment when Ahriman was invading the sky (*Gr. Bd.*) Perhaps the small house of man is compared here with that large house, the world.

517 Yasna 36.1.

518 Yasna 38.3.

519 Yasna 38.1. ‘Who are thine,’ that is, ‘who are thy wives?’

520 Yasna 35.4. ‘Let those excellent deeds be done for the behoof of cattle, that is to say, let stables be made, and water and fodder be given’ (Comm.)

521 ‘For him,’ that is to say, to feed him; also ‘out of him;’ for it was from the body of the first-horn bull that, after his death, grew up all kinds of plants (*Bd4*).

522 Yasna 48.6. See *Vd17.5*.

523 Yasna 54.1. See *Vd20.11*. There is no special spell for the cleansing of the sun, the moon, the stars, and the boundless light (see §§ 1, 2), because they are not defiled by the unclean one, they are only pained by seeing him (*Vd9.41*); as soon as he is clean, they are freed from the pain.

“Ke verethrem-ja:- What protector hast thou given unto me?” etc.

“Who is the victorious?” etc.

“Keep us from our hater, O Mazda!” etc.⁵²⁴

9. ‘I drive away Aeshma,⁵²⁵ I drive away the Nasu, I drive away direct defilement, I drive away indirect defilement.

[‘I drive away Khru, I drive away Khruighni.⁵²⁶

‘I drive away Buidhi, I drive away the offspring of Buidhi.⁵²⁷

‘I drive away Kundi, I drive away the offspring of Kundi.⁵²⁸]

‘I drive away the gaunt Bushyasta, I drive away the long-handed

Bushyasta;⁵²⁹ [I drive away Muidhi,⁵³⁰ I drive away Kapasti.⁵³¹]

‘I drive away the Pairika⁵³² that comes upon the fire, upon the water, upon the earth, upon the cow, upon the tree. I drive away the uncleanness that comes upon the fire, upon the water, upon the earth, upon the cow, upon the tree.

10. ‘I drive thee away, O mischievous Angra Mainyu! from the fire, from the water, from the earth, from the cow, from the tree, from the faithful man and from the faithful woman, from the stars, from the moon, from the sun, from the boundless light, from all good things, made by Mazda, the offspring of the holy principle.

11. ‘Then thou shalt say these victorious, most healing words; thou shalt chant four Ahuna-Vairyas:-

“Yatha aha vairyo:- The will of the Lord is the law of righteousness,” etc.

“Kem-na mazda:- What protector hast thou given unto me?” etc.

“Ke verethrem-ja:- Who is the victorious?” etc.

“Keep us from our hater, O Mazda!” etc.⁵³³

524 As in Vd8.19, 20.

525 See Vd10.13.

526 Khrū and Khruighni are not met with elsewhere; their names mean, apparently, ‘wound’ and ‘the wounding one.’ They may have been mere names or epithets of Aeshma khruidru, ‘Aeshma of the murderous spear.’

527 Būidhi may be another pronunciation of Būiti (see Vd19.1).

528 Kuñdi is very likely the same as Kuñda (Vd19.41) who is the riding-stock of the sorcerers (Bd28.42).

529 See Vd18.16.

530 A demon unknown. Perhaps Intoxication.

531 Unknown. Perhaps Colocynth, the type of the bitter plants.

532 A female demon, the modern Parī [fairy -JHP], often associated with Yatu, ‘the wizard.’

533 As in Vd8.19, 20.

12. 'Aeshma is driven away; away the Nasu; away direct defilement, away indirect defilement.

['Khru is driven away, away Khruighni; away Buidhi, away the offspring of Buidhi; away Kundi, away the offspring of Kundi.]

'The gaunt Bushyasta is driven away; away Bushyasta, the long-handed; [away Muidhi, away Kapasti.]

'The Pairika is driven away that comes upon the fire, upon the water, upon the earth, upon the cow, upon the tree. The uncleanness is driven away that comes upon the fire, upon the water, upon the earth, upon the cow, upon the tree.

13. 'Thou art driven away, O mischievous Angra Mainyu! from the fire, from the water, from the earth, from the cow, from the tree, from the faithful man and from the faithful woman, from the stars, from the moon, from the sun, from the boundless light, from all good things, made by Mazda, the offspring of the holy principle.

14. 'Then thou shalt say these victorious, most healing words; thou shalt chant "Mazda ad moi" four times: "O Mazda! say unto me the excellent words and the excellent works, that through the good thought and the holiness of him who offers thee the due meed of praise, thou mayest, O Lord! make the world of Resurrection appear, at thy will, under thy sovereign rule."⁵³⁴

15. 'I drive away Aeshma, I drive away the Nasu,' etc.⁵³⁵

16. 'I drive thee away, O mischievous Angra Mainyu! from the fire, from the water,' etc.⁵³⁶

17. 'Then thou shalt say these victorious, most healing words; thou shalt chant the Airyama Ishyo four times: "May the vow-fulfilling Airyaman come hither!" 'etc.⁵³⁷

18. 'Aeshma is driven away; away the Nasu,' etc.⁵³⁸

19. 'Thou art driven away, O mischievous Angra Mainyu! from the fire, from the water,' etc.⁵³⁹

20. 'Then thou shalt say these victorious, most healing words; thou shalt chant five Ahuna-Vairyas:-

534 Yasna 34.15.

535 The rest as in § 9.

536 The rest as in § 10.

537 As in § 7.

538 As in § 12.

539 As in § 13.

“Yatha ahu vairyo:- The will of the Lord is the law of righteousness,” etc.

“Kem-na mazda:- Whom hast thou placed to protect me?” etc.

“Ke verethrem-ja:- Who is he who will smite the fiend?” etc.⁵⁴⁰

“Keep us from our hater, O Mazda and Armaiti Spenta! Perish, O fiendish Druj! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O Druj! Rush away, O Druj! Perish away, O Druj! Perish away to the regions of the north, never more to give unto death the living world of Righteousness!” ‘

540 See Vd8.19, 20.

FARGARD 12. The Upaman, how long it lasts for different relatives

Introduction.

This chapter is found only in the *Vendidad Sada*; it is missing in the Zand-Pahlavi *Vendidad*. This is owing, as it seems, only to the accidental loss of some folios in the one manuscript from which all the copies as yet known have been derived; and, in fact, even in the most ancient manuscripts the following Fargard is numbered the thirteenth (Westergaard, *Zend-Avesta*, preface, p. 5).

The directions in the preceding chapter are general, and do not depend on the relationship of the faithful with the deceased person; whereas those in this Fargard are of a special character, and apply only to the near relatives of the dead. Their object is to determine how long the time of 'staying' (upaman) should last for different relatives. What is meant by this word is not explained; but, as the word upaman is usually employed to indicate the staying of the unclean in the Armesht-gah, apart from the faithful and from every clean object, that word *upaman* seems to show a certain period of mourning, marked by abstention from usual avocations.

The length of the upaman varies with the degrees of relationship; and at every degree it is double for relations who have died in a state of sin (that is, with a sin not redeemed by the Patet: see Vd9.49 note 30). The relative length of the upaman is as follows:--

For the head of a family (§ 7):		6 months (or a year).
First degree.	(For father or mother (§1) For son or daughter (§ 3) For brother or sister (§ 5):	30 days (or 60).
Second degree.	For grandfather or grandmother (§ 9) For grandson or granddaughter (§ 11):	25 days (or 50).
Third degree.	For uncle or aunt (§ 13):	20 days (or 40).
Fourth degree.	For male cousin or female cousin (§ 15):	15 days (or 30).
Fifth degree.	For the son or daughter of a cousin (§ 17):	10 days (or 20).
Sixth degree.	For the grandson or the granddaughter of a cousin (§ 19):	5 days (or 10).

Translation.

1. If one's father or mother dies, how long shall they stay [in mourning], the son for his father, the daughter for her mother? How long for the righteous? How long for the sinners?⁵⁴¹

Ahura Mazda answered: 'They shall stay thirty days for the righteous, sixty days for the sinners.'

2. O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'You shall wash your bodies three times, you shall wash your clothes three times you shall chant the Gathas three times; you shall offer up a sacrifice to my Fire, you shall bind the bundles of Baresma, you shall bring libations to the good waters;⁵⁴² then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spentas may enter,⁵⁴³ O Spitama Zarathushtra!'

3. If one's son or daughter dies, how long shall they stay, the father for his son, the mother for her daughter? How long for the righteous? How long for the sinners?

Ahura Mazda answered: 'They shall stay thirty days for the righteous, sixty days for the sinners.'

4. O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'You shall wash your bodies three times, you shall wash your clothes three times, you shall chant the Gathas three times; you shall offer up a sacrifice to my Fire, you shall bind up the bundles of Baresma, you shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spentas may enter, O Spitama Zarathushtra!'

5. If one's brother or sister dies, how long shall they stay, the brother for his brother, the sister for her sister? How long for the righteous? How long for the sinners?

Ahura Mazda answered: 'They shall stay thirty days for the righteous, sixty days for the sinners.'

541 How long if the dead person died in a state of holiness (a dahma)? How long if in the state of a Peshotanu [mortal sin -JHP]?

542 This refers probably to the sacrifice that is offered on each of the three days that follow the death of a Zoroastrian for the salvation of his soul.

543 All the other objects over which the Amesha-Spentas preside (such as the cow, the metals, etc.)

6. O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again? Ahura Mazda answered: 'You shall wash your bodies three times, you shall wash your clothes three times, you shall chant the Gathas three times; you shall offer up a sacrifice to my Fire, you shall bind up the bundles of Baresma, you shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spentas may enter, O Spitama Zarathushtra!'

7. If the master of the house⁵⁴⁴ dies, or if the mistress of the house dies, how long shall they stay? How long for the righteous? How long for the sinners?

Ahura Mazda answered: 'They⁵⁴⁵ shall stay six months for the righteous, a year for the sinners.'

8. O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'you shall wash your bodies three times, you shall wash your clothes three times, you shall chant the Gathas three times; you shall offer up a sacrifice to my Fire, you shall bind up the bundles of Baresma, you shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spentas may enter, O Spitama Zarathushtra!'

9. If one's grandfather or grandmother dies, how long shall they stay, the grandson for his grandfather, the granddaughter for her grandmother? How long for the righteous? How long for the sinners?

Ahura Mazda answered: 'They shall stay twenty-five days for the righteous, fifty days for the sinners.'

10. O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'You shall wash your bodies three times, you shall wash your clothes three times, you shall chant the Gathas three times; you shall offer up a sacrifice to my Fire, you shall bind up the bundles of Baresma, you shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spentas may enter, O Spitama Zarathushtra!'

11. If one's grandson or granddaughter dies, how long shall they stay, the grandfather for his grandson, the grandmother for her

544 The chief of the family, the paterfamilias. The Zoroastrian family is organised on the patriarchal system.

545 All the familia, both relatives and servants.

granddaughter? How long for the righteous? How long for the sinners?

Ahura Mazda answered: 'They shall stay twenty-five days for the righteous, fifty days for the sinners.'

12. O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'You shall wash your bodies three times, you shall wash your clothes three times, you shall chant the Gathas three times; you shall offer up a sacrifice to my Fire, you shall bind up the bundles of Baresma, you shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spentas may enter, O Spitama Zarathushtra!'

13. If one's uncle or aunt dies, how long shall they stay, the nephew for his uncle, the niece for her aunt? How long for the righteous? How long for the sinners?

Ahura Mazda answered: 'They shall stay twenty days for the righteous, forty days for the sinners.'

14. O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'You shall wash your bodies three times, you shall wash your clothes three times, you shall chant the Gathas three times; you shall offer up a sacrifice to my Fire, you shall bind up the bundles of Baresma, you shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spentas may enter, O Spitama Zarathushtra!'

15. If one's male cousin or female cousin dies, how long shall they stay? How long for the righteous? How long for the sinners?

Ahura Mazda answered: 'They shall stay fifteen days for the righteous, thirty days for the sinners.'

16. O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'You shall wash your bodies three times, you shall wash your clothes three times, you shall chant the Gathas three times; you shall offer up a sacrifice to my Fire, you shall bind up the bundles of Baresma, you shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spentas may enter, O Spitama Zarathushtra!'

17. If the son or the daughter of a cousin dies, how long shall they stay? How long for the righteous: How long for the sinners?

Ahura Mazda answered: 'They shall stay ten days for the righteous, twenty days for the sinners.'

18. O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'You shall wash your bodies three times, you shall wash your clothes three times, you shall chant the Gathas three times; you shall offer up a sacrifice to my Fire, you shall bind up the bundles of Baresma, you shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spentas may enter, O Spitama Zarathushtra!'

19. If the grandson of a cousin or the granddaughter of a cousin dies, how long shall they stay? How long for the righteous? How long for the sinners?

Ahura Mazda answered: 'They shall stay five days for the righteous, ten days for the sinners.'

20. O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'You shall wash your bodies three times, you shall wash your clothes three times, you shall chant the Gathas three times; you shall offer up a sacrifice to my Fire, you shall bind up the bundles of Baresma, you shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spentas may enter, O Spitama Zarathushtra!'

21. If a man dies, of whatever race he is, who does not belong to the true faith, or the true law,⁵⁴⁶ what part of the creation of the good spirit [Spenta Mainyu -JHP] does he directly defile? What part does he indirectly defile?

22.⁵⁴⁷ Ahura Mazda answered: 'No more than a frog does whose venom is dried up, and that has been dead more than a year. Whilst alive, indeed, O Spitama Zarathushtra! such wicked, two-legged ruffian as an ungodly Ashemaogha, directly defiles the creatures of the Good Spirit [Spenta Mainyu -JHP], and indirectly defiles them.

23. 'Whilst alive he smites the water; whilst alive he blows out the fire; whilst alive he carries off the cow; whilst alive he smites the

546 An infidel, whether he is a relation or not.

547 §§ 22-24 = Vd5.36-38, text and notes.

faithful man with a deadly blow, that parts the soul from the body; not so will he do when dead.

24. 'Whilst alive, indeed, O Spitama Zarathushtra! such wicked, two-legged ruffian as an ungodly Ashemaogha, robs the faithful man of the full possession of his food, of his clothing, of his wood, of his bed, of his vessels; not so will he do when dead.'

FARGARD 13. The dog.**Synopsis.**

I (1-7). The dog of Ohrmazd and the dog of Ahriman.

(a. 1-4). Holiness of the dog Vanghapara ('the hedgehog').

(b. 5-7). Hatefulness of the dog Zairimyangura ('the tortoise').

II (8-16). The several kinds of dogs. Penalties for the murder of a dog.

III (17-19) On the duties of the shepherd's dog and the house-dog.

IV (20-38). On the food due to the dog.

V (29-38). On the mad dog and the dog diseased; how they are to be kept, and cured.

VI (39-40). On the excellence of the dog.

VII (41-43). On the wolf-dog.

VIII (44-48). On the virtues and vices of the dog.

IX (49-50). Praise of the dog.

X (51-54). The water-dog.

This Fargard is the only complete fragment, still in existence, of a large canine literature: a whole section of the *Ganba-sar-nijat Nask* [Duwasrud Nask] was dedicated to the dog (the so-called Fargard Pasush-haurvastan; West, *Denkard* (Pahlavi Texts, IV), VIII, 23; 24, 5; 33, etc.)

Translation.**Ia.**

1. Which is the good creature among the creatures of the Good Spirit that from midnight till the sun is up goes and kills thousands of the creatures of the Evil Spirit?

2. Ahura Mazda answered: 'The dog with the prickly back, with the long and thin muzzle, the dog Vanghapara,⁵⁴⁸ which evil-speaking people call the Duzaka;⁵⁴⁹ this is the good creature among the creatures of the Good Spirit [Spenta Mainyu -JHP] that from

⁵⁴⁸ The hedgehog. 'The hedgehog, according to the Bd19.28, is created in opposition to the ant that carries off grain, as it says that the hedgehog, every time that it voids urine into an ant's nest, will destroy a thousand ants, (Bd19.28; cf. Sadder 57). When the Arabs conquered Saistan, the inhabitants submitted on the condition that hedgehogs should not be killed nor hunted for, as they got rid of the vipers which swarm in that country. Every house had its hedgehog (Yaqout, *Dictionnaire de la Perse*, p. 303). Plutarch counts the hedgehog amongst the animals sacred to the Magi (*Quaestiones Conviviales*, IV, 5, 2)

midnight till the sun is up goes and kills thousands of the creatures of the Evil Spirit.

3. 'And whosoever, O Zarathushtra! shall kill the dog with the prickly back, with the long and thin muzzle, the dog Vanghapara, which evil-speaking people call the Duzaka, kills his own soul for nine generations, nor shall he find a way over the Chinwad bridge,⁵⁵⁰ unless he has, while alive, atoned for his sin.'⁵⁵¹

4. O Maker of the material world, thou Holy One! If a man kill the dog with the prickly back, with the long and thin muzzle, the dog Vanghapara, which evil-speaking people call the Duzaka, what is the penalty that he shall pay?

Ahura Mazda answered: 'A thousand stripes with the Aspahe-
astra, a thousand stripes with the Sraosho-charana.

Ib.

5. Which is the evil creature among the creatures of the Evil Spirit that from midnight till the sun is up goes and kills thousands of the creatures of the Good Spirit [Spenta Mainyu -JHP]?

6. Ahura Mazda answered: 'The daeva Zairimyangura,⁵⁵² which evil-speaking people call the Zairimyaka,⁵⁵³ this is the evil creature among the creatures of the Evil Spirit that from midnight till the sun is up goes and kills thousands of the creatures of the Good Spirit [Spenta Mainyu -JHP].

7. 'And whosoever, O Zarathushtra! shall kill the daeva Zairimyangura, which evil-speaking people call the Zairimyaka, his sins in thought, word, and deed are redeemed as they would be by a Patet; his sins in thought, word, and deed are atoned for.'⁵⁵⁴

549 .Dusaka is the popular name of the hedgehog (Pers. zuza). It is not without importance which name is given to a being: 'When called by its high name, it is powerful' (Comm.); cf. § 6, and Vd18.15.

550 The bridge leading to Paradise; see Vd19.30.

551 Cf. § 54. Framji translates: 'He cannot atone for it in his life even by performing a sacrifice to Sraosha' (cf. Vd9.56, text and note).

552 The tortoise (Framji and *Rivayats* [218]).

553 'When not so called it is less strong' (Comm.) Zairimyāka is a lucky name, and means, as it seems, who lives in verdure; Zairimyangura seems to mean 'the verdure-devourer.'

554 See Vd14.5.

II.

8. 'Whosoever shall smite either a shepherd's dog, or a house-dog, or a Vohunazga dog,⁵⁵⁵ or a trained dog,⁵⁵⁶ his soul when passing to the other world, shall fly⁵⁵⁷ howling louder and more sorely grieved than the sheep does in the lofty forest where the wolf ranges.

9. 'No soul will come and meet his departing soul and help it, howling and grieved in the other world; nor will the dogs that keep the [Chinwad] bridge⁵⁵⁸ help his departing soul howling and grieved in the other world.

10. 'If a man shall smite a shepherd's dog so that it becomes unfit for work, if he shall cut off its ear or its paw, and thereupon a thief or a wolf break in and carry away [sheep] from the fold, without the dog giving any warning, the man shall pay for the loss, and he shall pay for the wound of the dog as for wilful wounding.⁵⁵⁹

11. 'If a man shall smite a house-dog so that it becomes unfit for work, if he shall cut off its ear or its paw, and thereupon a thief or a wolf break in and carry away [anything] from the house, without the dog giving any warning, the man shall pay for the loss, and he shall pay for the wound of the dog as for wilful wounding.'

12. O Maker of the material world, thou Holy One! If a man shall smite a shepherd's dog, so that it gives up the ghost and the soul parts from the body, what is the penalty that he shall pay?

Ahura Mazda answered: 'Eight hundred stripes with the Aspahestra, eight hundred stripes with the Sraosho-charana.'

13. O Maker of the material world, thou Holy One! If a man shall smite a house-dog so that it gives up the ghost and the soul parts from the body, what is the penalty that he shall pay?

Ahura Mazda answered; 'Seven hundred stripes with the Aspahestra, seven hundred stripes with the Sraosho-charana.'

14. O Maker of the material world, thou Holy One! If a man shall smite a Vohunazga dog so that it gives up the ghost and the soul parts from the body, what is the penalty that he shall pay?

Ahura Mazda answered: 'Six hundred stripes with the Aspahestra, six hundred stripes with the Sraosho-charana.'

555 See § 19, note.

556 A hunting-dog.

557 'From Paradise' (Comm.)

558 See Vd19.30.

559 Baodhō-varshta; see Vd7.38 n.

15. O Maker of the material world, thou Holy One! If a man shall smite a Tauruna dog⁵⁶⁰ so that it gives up the ghost and the soul parts from the body, what is the penalty that he shall pay?

Ahura Mazda answered: 'Five hundred stripes with the Aspahe-
astra, five hundred stripes with the Sraosho-charana.'

16. 'This is the penalty for the murder of a Jazhu dog, of a Vizu dog,⁵⁶¹ of a porcupine dog,⁵⁶² of a sharptoothed weasel,⁵⁶³ of a swift-running fox; this is the penalty for the murder of any of the creatures of the Good Spirit [Spenta Mainyu] belonging to the dog kind, except the water-dog.⁵⁶⁴

III.

17. O Maker of the material world, thou Holy One! What is the place of the shepherd's dog?

Ahura Mazda answered: 'He comes and goes a Yujyesti⁵⁶⁵ round about the fold, watching for the thief and the wolf.'

18. O Maker of the material world, thou Holy One! What is the place of the house-dog?

Ahura Mazda answered: 'He comes and goes a Hathra round about the house, watching for the thief and the wolf.'

19. O Maker of the material world, thou Holy One! What is the place of the Vohunazga dog?.

Ahura Mazda answered: 'He claims none of those talents, and only seeks for his subsistence.'⁵⁶⁶

IV.

20. O Maker of the material world, thou Holy One! If a man give bad food to a shepherd's dog, of what sin does he make himself guilty?

560 Tauruna seems to be another name of the trained or hunting-dog (cf. § 8 compared with §§ 12-15), though tradition translates it 'a dog not older than four months.'

561 Unknown. See Vd5.31, 32.

562 A porcupine. See Vd5.31.

563 A weasel. See Vd5.33.

564 The otter. 'For the penalty in that case is most heavy' (Comm.) See § 52 seq. and Vd14.

565 A distance of sixteen Hathras (16,000 paces).

566 'He cannot do the same as the shepherd's dog and the house dog do, but he catches Khrafstras and smites the Nasu' (Comm.) It is 'the dog without a master' (gharib), the vagrant dog; he is held in great esteem (§ 22), and is one of the dogs which can be used for the Sag-did.

Ahura Mazda answered: 'He makes himself guilty of the same guilt as though he should serve bad food to a master of a house of the first rank.'

21. O Maker of the material world, thou Holy One! If a man give bad food to a house-dog, of what sin does he make himself guilty?

Ahura Mazda answered: 'He makes himself guilty of the same guilt as though he should serve bad food to a master of a house of middle rank.'

22. O Maker of the material world, thou Holy One! If a man give bad food to a Vohunazga dog, of what sin does he make himself guilty?

Ahura Mazda answered: 'He makes himself guilty of the same guilt as though he should serve bad food to a holy man, who should come to his house in the character of a priest.'⁵⁶⁷

23. O Maker of the material world, thou Holy One! If a man give bad food to a Tauruna dog, of what sin does he make himself guilty?

Ahura Mazda answered: 'He makes himself guilty of the same guilt as though he should serve bad food to a young man, born of pious parents, and who can already answer for his deeds.'⁵⁶⁸

24. O Maker of the material world, thou Holy One! If a man shall give bad food to a shepherd's dog, what is the penalty that he shall pay?

Ahura Mazda answered: 'He is a Peshotanu: two hundred stripes with the Aspahe-astra, two hundred stripes with the Sraosho-charana.'⁵⁶⁹

25. O Maker of the material world, thou Holy One! If a man shall give bad food to a house-dog, what is the penalty that he shall pay?

Ahura Mazda answered: 'Ninety stripes with the Aspahe-astra, ninety stripes with the Sraosho-charana.'

567 The Vohunazga dog has no domicile, therefore he is not compared with the master of a house, but with a wandering friar, who lives on charity.

568 Probably, 'Who has performed the nu-zud [navjote -JHP], fifteen years old.' The young dog enters the community of the faithful at the age of four months, when he is fit for the Sag-did and can expel the Nasu.

569 'I also saw the soul of a man, whom demons, just like dogs, ever tear. That man gives bread to the dogs, and they eat it not; but they ever devour the breast, legs, belly, and thighs of the man. And I asked thus: What sin was committed by this body, whose soul suffers so severe a punishment? Srosh the pious and Atar the angel said thus: This is the soul of that wicked man who, in the world, kept back the food of the dogs of shepherds and house-holders; or beat and killed them' (*Arda Viraf* 48, translated by Haug).

26. O Maker of the material world, thou Holy One! If a man shall give bad food to a Vohunazga dog, what is the penalty that he shall pay?

Ahura Mazda answered: 'Seventy stripes with the Aspahe-astra, seventy stripes with the Sraosho-charana.'

27. O Maker of the material world, thou Holy One! If a man shall give bad food to a Tauruna dog, what is the penalty that he shall pay?

Ahura Mazda answered: 'Fifty stripes with the Aspahe-astra, fifty stripes with the Sraosho-charana.'

28. 'For in this material world, O Spitama Zarathushtra! it is the dog, of all the creatures of the Good Spirit [Spenta Mainyu], that most quickly decays into age, while not eating near eating people, and watching goods none of which it receives. Bring ye unto him milk and fat with meat;⁵⁷⁰ this is the right food for the dog.'⁵⁷¹

V.

29. O Maker of the material world, thou Holy One! If there be in the house of a worshipper of Mazda a mad dog that bites without barking, what shall the worshippers of Mazda do?

30. Ahura Mazda answered: 'They shall put a wooden collar around his neck, and they shall tie thereto a muzzle, an asti⁵⁷² thick if the wood be hard, two astis thick if it be soft. To that collar they shall tie it; by the two sides⁵⁷³ of the collar they shall tie it.'

31. 'If they shall not do so, and the mad dog that bites without barking, smite a sheep or wound a man, the dog shall pay for the wound of the wounded as for wilful murder.'⁵⁷⁴

32. 'If the dog shall smite a sheep or wound a man, they shall cut off his right ear.'

'If he shall smite another sheep or wound another man, they shall cut off his left ear.'

570 The same food as recommended for the dog by Columella (*Ordacea farina cum sero*, VII, 12; cf. Virgil, *Pasce sero pingui*, Georg. III, 406).

571 'Whenever one eats bread one must put aside three mouthfuls and give them to the dog ... for among all the poor there is none poorer than the dog' (*Saddar* 31).

572 A measure of unknown amount. Framji reads *ishti*, 'a brick' thick.

573 By the left and the right side of it.

574 According to Solon's law, the dog who had bitten a man was to be delivered to him tied up to a block four cubits long (Plutarchus, *Solon* 24). The Book of *Deuteronomy* orders the ox who has killed a man to be put to death.

33. 'If he shall smite a third sheep or wound a third man, they shall make a cut in his right foot.⁵⁷⁵ If he shall smite a fourth sheep or wound a fourth man, they shall make a cut in his left foot.

34. 'If he shall for the fifth time smite a sheep or wound a man, they shall cut off his tail.

'Therefore they shall tie a muzzle to the collar; by the two sides of the collar they shall tie it. If they shall not do so, and the mad dog that bites without barking, smite a sheep or wound a man, he shall pay for the wound of the wounded as for wilful murder.'

35. O Maker of the material world, thou Holy One! If there be in the house of a worshipper of Mazda a mad dog, who has no scent, what shall the worshippers of Mazda do?

Ahura Mazda answered: 'They shall attend him to heal him, in the same manner as they would do for one of the faithful.'

36. O Maker of the material world, thou Holy One! If they try to heal him and fail, what shall the worshippers of Mazda do?

37. Ahura Mazda answered: 'They shall put a wooden collar around his neck, and they shall tie thereto a muzzle, an asti thick if the wood be hard, two astis thick if it be soft. To that collar they shall tie it; by the two sides of the collar they shall tie it.

38. 'If they shall not do so, the scentless dog may fall into a hole, or a well, or a precipice, or a river, or a canal, and come to grief: if he come to grief so, they shall be therefore Peshotanus.

VI.

39. 'The dog, O Spitama Zarathushtra! I, Ahura Mazda, have made self-clothed and self-shod; watchful and wakeful; and sharp-toothed; born to take his food from man and to watch over man's goods. I, Ahura Mazda, have made the dog strong of body against the evil-doer, when sound of mind and watchful over your goods.

40. 'And whosoever shall awake at his voice, O Spitama Zarathushtra! neither shall the thief nor the wolf carry anything from his house, without his being warned; the wolf shall be smitten and torn to pieces; he is driven away, he melts away like snow.'⁵⁷⁶

575 'They only cut off a piece of flesh from the foot' (Brouillons d'Anquetil).

576 Doubtful.

VII.

41. O Maker of the material world, thou Holy One! Which of the two wolves deserves more to be killed, the one that a he-dog begets of a she-wolf, or the one that a he-wolf begets of a she-dog?

Ahura Mazda answered: 'Of these two wolves, the one that a he-dog begets of a she-wolf deserves more to be killed than the one that a he-wolf begets of a she-dog.

42. 'For the dogs born therefrom fall on the shepherd's dog, on the house-dog, on the Vohu-nazga dog, on the trained dog, and destroy the folds; such dogs are more murderous, more mischievous, more destructive to the folds than any other dogs.⁵⁷⁷

43. 'And the wolves born therefrom fall on the shepherd's dog, on the house-dog, on the Vohunazga dog, on the trained dog, and destroy the folds; such wolves are more murderous, more mischievous, more destructive to the folds than any other wolves.

VIII.

44. 'A dog has the characters of eight sorts of people:-

'He has the character of a priest,

'He has the character of a warrior,

'He has the character of a husbandman,

'He has the character of a strolling singer,

'He has the character of a thief,

'He has the character of a disu,

'He has the character of a courtezan,

'He has the character of a child.

45. 'He eats the refuse, like a priest;⁵⁷⁸ he is easily satisfied,⁵⁷⁹ like a priest; he is patient, like a priest; he wants only a small piece of bread, like a priest; in these things he is like unto a priest.

577 'Ulroque gravis succedere tigrim
 Aura canis, majore tulit de sanguine foetum.
 Sed praeceps virtus ipsa venabitur aula:
 Ille tibi et pecudum multo cum sanguine crescet.' - Gratius Faliscus, *Cyneg.* 165
 seq.

578 A wandering priest (see above, note 20).

579 'Good treatment makes him joyous' (Comm.)

‘He marches in front, like a warrior; he fights for the beneficent cow, like a warrior;⁵⁸⁰ he goes first out of the house, like a warrior;⁵⁸¹ in these things he is like unto a warrior.

46. ‘He is watchful and sleeps lightly, like a husbandman; he goes first out of the house, like a husbandman;⁵⁸² he returns last into the house, like a husbandman;⁵⁸³ in these things he is like unto a husbandman.

‘He is fond of singing, like a strolling singer;⁵⁸⁴ he wounds him who gets too near,⁵⁸⁵ like a strolling singer; he is ill-trained, like a strolling singer; he is changeful, like a strolling singer; in these things he is like unto a strolling singer.

47. ‘He is fond of darkness, like a thief; he prowls about in darkness, like a thief; he is a shameless eater, like a thief; he is therefore an unfaithful keeper, like a thief;⁵⁸⁶ in these things he is like unto a thief.

‘He is fond of darkness, like a disu;⁵⁸⁷ he prowls about in darkness, like a disu; he is a shameless eater, like a disu; he is therefore an unfaithful keeper, like a disu; in these things he is like unto a disu.

48. ‘He is fond of singing, like a courtesan; he wounds him who gets too near, like a courtesan; he roams along the roads, like a courtesan; he is ill-trained, like a courtesan; he is changeful, like a courtesan;⁵⁸⁸ in these things he is like unto a courtesan.

‘He is fond of sleep, like a child; he is tender like snow⁴², like a child; he is full of tongue, like a child; he digs the earth with his paws,⁵⁸⁹ like a child; in these things he is like unto a child.

580 ‘He keeps away the wolf and the thief’ (Comm.)

581 This clause is, as it seems, repeated here by mistake from § 46.

582 When taking the cattle out of the stables.

583 When bringing the cattle back to the stables.

584 The so-called Looris of nowadays.

585 He insults or robs the passer by, like a Loori.-’ The Looris wander in the world, seeking their life, bed-fellows and fellow-travelers of the dogs and the wolves, ever on the roads to rob day and night’ (Firdausi).

586 ‘When one trusts him with something, he eats it up’ (Comm.)

587 According to Framji, ‘a wild beast.’

588 The description of the courtesan follows closely that of the singer: in the East a public songstress is generally a prostitute. Loori means both a singer and a prostitute.

589 Doubtful.

IX.

49. 'If those two dogs of mine, the shepherd's dog and the house-dog, pass by any of my houses, let them never be kept away from it.

'For no house could subsist on the earth made by Ahura, but for those two dogs of mine, the shepherd's dog and the house-dog.'⁵⁹⁰

X.

50. O Maker of the material world, thou Holy One! When a dog dies, with marrow and seed⁵⁹¹ dried up, whereto does his ghost go?

51. Ahura Mazda answered: 'It passes to the spring of the waters,⁵⁹² O Spitama Zarathushtra! and there out of them two water-dogs are formed: out of every thousand dogs and every thousand she-dogs, a couple is formed, a water-dog and a water she-dog.'⁵⁹³

52. 'He who kills a water-dog brings about a drought that dries up pastures.

'Until then, O Spitama Zarathushtra! sweetness and fatness would flow out from that land and from those fields, with health and healing, with fulness and increase and growth, and a growing of corn and grass.'

53. O Maker of the material world, thou Holy One! When are sweetness and fatness to come back again to that land and to those fields, with health and healing, with fulness and increase and growth, and a growing of corn and grass?

54, 55. Ahura Mazda answered: 'Sweetness and fatness will never come back again to that land and to those fields, with health and healing, with fulness and increase and growth, and a growing of corn and grass, until the murderer of the water-dog has been smitten to death on the spot, and the holy soul of the dog has been offered up a sacrifice, for three days and three nights, with fire blazing, with Baresma tied up, and with Haoma prepared.'⁵⁹⁴

590 'But for the dog not a single head of cattle would remain in existence' (*Saddar* 31).

591 Marrow is the seat of life, the spine is 'the column and the spring of life' (Yt10.71); the sperm comes from it (Bd16). The same theory prevailed in India, where the sperm is called majj-samudbhava, 'what is born from marrow;' it was followed by Plato (*Timaeus* 74, 91; cf. *Censorinus, De die natali*, 5), and disproved by Aristotle (*De Part. Anim.* III, 7).

592 To the spring of Ardvi Sura, the goddess of waters.

593 There is therefore in a single water-dog as much life and holiness as in a thousand dogs. This accounts for the following. — The water-dog (*udra upāpa*; Persian *sag-i ābī*) is the otter.

594 See Vd9.55, 56, note 34.

56. [‘Then sweetness and fatness will come back again to that land and to those fields, with health and healing, with fulness and increase and growth, and a growing of corn and grass.’]⁵⁹⁵

595 See Vd9.53-57.

FARGARD 14. Atoning for the murder of a water-dog

Synopsis.

This Fargard is nothing more than an appendix to the last clauses in the preceding Fargard (§ 50 seq.) How the murder of a water-dog (an otter) may be atoned for is described in it at full length. The extravagance of the penalties prescribed may well make it doubtful whether the legislation of the *Vendidad* had ever any substantial existence in practice. These exorbitant prescriptions seem to be intended only to impress on the mind of the faithful the heinousness of the offense to be avoided.

Translation.

1. Zarathushtra asked Ahura Mazda: 'O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! He who smites one of those water-dogs that are born one from a thousand dogs and a thousand she-dogs,⁵⁹⁶ so that he gives up the ghost and the soul parts from the body, what is the penalty that he shall pay?'

2. Ahura Mazda answered: 'He shall pay ten thousand stripes with the Aspahe-astra, ten thousand stripes with the Sraosho-charana.⁵⁹⁷

'He shall godly and piously bring unto the fire of Ahura Mazda⁵⁹⁸ ten thousand loads of hard, well dried, well examined⁵⁹⁹ wood, to redeem his own soul.

3. 'He shall godly and piously, bring unto the fire of Ahura Mazda ten thousand loads of soft wood, of Urvasna, Vohu-gaona, Vohu-kereti, Hadha-naepata,⁶⁰⁰ or any sweet-scented plant, to redeem his own soul.

596 See preceding Fargard § 51.

597 He shall pay 50 tanapuhrs (= 15,000 istirs = 60,000 dirhems). If he can afford it, he will alone in the manner stated in the *Avesta*; if he cannot afford it, it will be sufficient to perform a complete Izashne [Yasna -JHP] (sacrifice),' (Comm.)

598 To the altar of the Warharan fire.

599 It is forbidden to take any ill-smelling thing to the fire and to kindle it thereon; it is forbidden to kindle green wood, and even though the wood were hard and dry, one must examine it three times, lest there may be any hair or any unclean matter upon it, (*Gr. Riv.*) Although the pious Arda Viraf had always taken the utmost care never to put on the fire any wood but such as was seven years old, yet, when he entered Paradise, Atar, the genius of fire, showed him reproachfully a large tank full of the water which that wood had exuded (see *Arda Viraf* 10).

600 See above, Vd8.2, note 4.

4. 'He shall godly and piously tie ten thousand bundles of Baresma, to redeem his own soul.

'He shall offer up to the Good Waters ten thousand Zaothra libations with the Haoma and the milk, cleanly prepared and well strained, cleanly prepared and well strained by a pious man, and mixed with the roots of the tree known as Hadha-naepata, to redeem his own soul.

5. 'He shall kill ten thousand snakes of those that go upon the belly. He shall kill ten thousand Kahrpus, who are snakes with the shape of a dog.⁶⁰¹ He shall kill ten thousand tortoises.⁶⁰² He shall kill ten thousand land-frogs;⁶⁰³ he shall kill ten thousand water-frogs. He shall kill ten thousand corn-carrying ants;⁶⁰⁴ he shall kill ten thousand ants of the small, venomous mischievous kind.⁶⁰⁵

6. 'He shall kill ten thousand worms of those that live on dirt; he shall kill ten thousand raging flies.⁶⁰⁶

'He shall fill up ten thousand holes for the unclean.⁶⁰⁷

601 'Mār bānak snakes: they are dog-like, because they sit on their hindparts' (Comm.) The cat (gurba = Kahrpu) seems to be the animal intended. In a paraphrase of this passage in a Parsi Rivayat, the cat is numbered amongst the Khrafstras which it is enjoined to kill to redeem a sin (India Office Library, VIII, 13); cf. G. du Chinozi, p. 462: 'Les animaux que les Gaures ont en horreur sont les serpents, les couleuvres, les lezars, et autres de cette espece, les crapaux, lea grenouilles, lea écrevisses, les rats et souris, et sur tout le chat.'

602 See Vd8.6-7.

603 'Those that can go out of water and live on the dry ground' (Comm.) 'Pour les grenouilles et crapaux, ils disent que ce sont ceux (eux?) qui sont cause de ce que les hommes meurent, gātans les eaus où ils habitent continuellement, et que d'autant plus qu'il y en a dans le país, d'autant plus lea caus causent-elles des maladies et enfin la mort,' G. du Chinon, p.465.

604 Herodotus already mentions the war waged by the Magi against snakes and ants (I, 140).-- 'Un jour que j'étois surpris de la guerre qu'ils font aux fourmis, ils me dirent que ces animaux ne faisaient que voler par des amas des grains plus qu'il n'étoit nécessaire pour leur nourriture,' G. du Chinon, p.464. Firdausi protested against the proscription: 'Do no harm to the corn-carrying ant; a living thing it is, and its life is dear to it.' The celebrated high-priest of the Parsis, the late Moola Firooz, entered those lines into his *Pand Nāmah*, which may betoken better days for the wise little creature.

605 Perhaps: 'of the small, venomous kind, with a mischievous track' (Bd19.28: when the grain-carrier travels over the earth, it produces a hollow track: when the hedgehog travels over it, the track goes away from it and it becomes level:' cf. Vd13.2, note).

606 Corpse-flies; see Vd7.2.

607 'The holes at which the unclean are washed' (Comm.; see Vd9.6 seq.)

‘He shall godly and piously give to godly men⁶⁰⁸ twice the set of seven implements for the fire,⁶⁰⁹ to redeem his own soul, namely:-

7. ‘The two answering implements for fire;⁶¹⁰ a broom;⁶¹¹ a pair of tongs; a pair of round bellows extended at the bottom, contracted at the top; a sharp-edged sharp-pointed⁶¹² adze; a sharp-toothed sharp-pointed saw; by means of which the worshippers of Mazda procure wood for the fire of Ahura Mazda.

8. ‘He shall godly and piously give to godly men a set of the priestly instruments of which the priests make use, to redeem his own soul, namely: The Astra;⁶¹³ the meat-vessel; the Paitidana;⁶¹⁴ the Khrafstraghna;⁶¹⁵ the Sraosho-charana;⁶¹⁶ the cup for the Myazda;⁶¹⁷ the cups for mixing and dividing;⁶¹⁸ the regular mortar;⁶¹⁹ the Haoma cups;⁶²⁰ and the Baresma.

9. ‘He shall godly and piously give to godly men a set of all the war implements of which the warriors make use, to redeem his own soul;

‘The first being a javelin, the second a sword, the third a club, the fourth a bow, the fifth a saddle with a quiver and thirty iron⁶²¹-headed

608 To priests.

609 For the sacred fire.

610 Two receptacles, one for the wood, another for the incense.

611 To cleanse the Atash-dān or fire-vessel (Yasna 9.1).

612 Literally, ‘sharp-kneed.’

613 The Aspahē-ashtra.

614 As everything that goes out of man is unclean, his breath defiles all that it touches; priests, therefore, while on duty, and even laymen, while praying or eating, must wear a mouth-veil, the Paitidāna (Parsi Penom), consisting ‘of two pieces of white cotton cloth, hanging loosely from the bridge of the nose to, at least, two inches below the mouth, and tied with two strings at the back of the head’ (Haug, *Essays*, 2nd ed. P.243, n. 1; cf. Comm. ad Vd18.1, and Anquetil II, 530).

615 The ‘Khrafstra-killer;’ an instrument for killing snakes, etc. It is a stick with a leather thong at its end, something like the Indian fly-flap.

616 See General Introduction.

617 Doubtful.

618 The cup in which the juice of the hom and or the urvarām (the twigs of hadha-naepata which are pounded together with the hom) is received from the mortar (Comm.)

619 The mortar with its pestle.

620 The cup on which twigs of Haoma are laid before being pounded, the so-called tashtah (Anquetil II, 533); ‘some say, the hom-strainer’ [a saucer with nine holes], Comm.

621 Dar: brass. -JHP

arrows, the sixth a sling with arm-string and with thirty sling stones,⁶²²

‘The seventh a cuirass, the eighth a hauberk,⁶²³ the ninth a tunic,⁶²⁴ the tenth a helmet, the eleventh a girdle, the twelfth a pair of greaves.

10. ‘He shall godly and piously give to godly men a set of all the implements of which the husbandmen make use, to redeem his own soul, namely: A plough with yoke and ...⁶²⁵; a goad for ox; a mortar of stone; a round-headed hand-mill for grinding corn;

11. ‘A spade for digging and tilling; one measure of silver and one measure of gold.’

O Maker of the material world, thou Holy One! How much silver?

Ahura Mazda answered: ‘The price of a stallion.’

O Maker of the material world, thou Holy One! How much gold?

Ahura Mazda answered: ‘The price of a he-camel.

12. ‘He shall godly and piously procure a rill of running water⁶²⁶ for godly husbandmen, to redeem his own soul.’

O Maker of the material world, thou Holy One! How large is the rill?

Ahura Mazda answered: ‘The depth of a dog, and the breadth of a dog.’⁶²⁷

13. ‘He shall godly and piously give a piece of arable land to godly men, to redeem his own soul.’

O Maker of the material world, thou Holy One! How large is the piece of land?

Ahura Mazda answered: ‘As much as can be watered with such a rill divided into two canals.’⁶²⁸

622 These are six offensive arms: the next six are defensive arms. — Cf. W. Jackson: *Herodotus* VII, 61, or *The Arms of the Ancient Persians illustrated from Iranian Sources*; New York, 1894.

623 ‘Going from the helm to the cuirass’ (Comm.)

624 ‘Under the cuirass’ (Comm.)

625 Yuyō-semi ayazhāna pairi-darezāna.

626 The most precious of all gifts in such a dry place as Iran. Water is obtained either through canals of derivation or through underground canals (kārēz, kanāt).

627 Which is estimated ‘a foot deep, a foot broad’ (Comm.)

628 Doubtful.

14. 'He shall godly and piously procure for godly men a stable for oxen, with nine hathras and nine nematas,⁶²⁹ to redeem his own soul.'

O Maker of the material world, thou Holy One! How large is the stable?

Ahura Mazda answered: 'It shall have twelve alleys⁶³⁰ in the largest part of the house, nine alleys in the middle part, six alleys in the smallest part.

'He shall godly and piously give to godly men goodly beds with Sheets and cushions, to redeem his own soul.

15. 'He shall godly and piously give in marriage to a godly man a virgin maid, whom no man has known,⁶³¹ to redeem his own soul.'

O Maker of the material world, thou Holy One! What sort of maid?

Ahura Mazda answered: 'A sister or a daughter of his, at the age of puberty, with ear-rings in her ears and past her fifteenth year.

16. 'He shall godly and piously give to holy men twice seven head of small cattle, to redeem his own soul.'

'He shall bring up twice seven whelps.

'He shall throw twice seven bridges over canal.

17. 'He shall put into repair twice nine stables that are out of repair.

'He shall cleanse twice nine dogs from stipti, anairiti, and yangura,⁶³² and all the diseases that are produced on the body of a dog.

'He shall treat twice nine godly men to their fill of meat, bread, strong drink, and wine.

18. 'This is the penalty, this is the atonement which saves the faithful man who submits to it not him who does not submit to it. Such a one shall surely be an inhabitant in the mansion of the Druj.'⁶³³

629 Meaning unknown.

630 Twelve ranks of stalls (?).

631 Match-making is a good work (Vd4.44).

632 Meaning unknown.

633 See Vd8.107.

FARGARD 15. Regarding certain sins and obligations

Synopsis.

I (1-8). On five sins the commission of which makes the sinner a Peshotanu.

II a (9-12). On unlawful unions and attempts to procure miscarriage.

II b (13-19). On the obligations of the illegitimate father towards the mother and the child.

III (20-45). On the treatment of a bitch big with young.

IV (46-51). On the breeding of dogs.

Translation.

I.

1. How many are the sins that men commit and that, being committed and not confessed, nor atoned for, make their committer a Peshotanu?⁶³⁴

2. Ahura Mazda answered: 'There are five such sins, O holy Zarathushtra! It is the first of these sins that men commit when a man teaches one of the faithful another faith, another law,⁶³⁵ a lower doctrine, and he leads him astray with a full knowledge and conscience of the sin: the man who has done the deed becomes a Peshotanu.

3. 'It is the second of these sins when a man gives bones too hard or food too hot to a shepherd's dog or to a house-dog;

4. 'If the bones stick in the dog's teeth or stop in his throat; or if the food too hot burn his mouth or his tongue, he may come to grief thereby; if he come to grief thereby, the man who has done the deed becomes a Peshotanu.⁶³⁶

5. 'It is the third of these sins when a man smites a bitch big with young or affrights her by running after her, or shouting or clapping with the hands;

634 That is to say: he shall receive two hundred strokes with the Aspahe-ashtra or the Sraosho-charana; or pay three hundred istirs.

635 The Commentary has, 'that is, a creed that is not ours.'

636 He who gives too hot food to a dog so as to burn his throat is margarzan (guilty of death); he who gives bones to a dog so as to tear his throat is margarzan (*Gr. Riv.* 639).

6. 'If the bitch fall into a hole, or a well, or a precipice, or a river, or a canal, she may come to grief thereby; if she come to grief thereby, the man who has done the deed becomes a Peshotanu.⁶³⁷

7. 'It is the fourth of these sins when a man has intercourse with a woman who has the whites or sees the blood, the man that has done the deed becomes a Peshotanu.⁶³⁸

8. 'It is the fifth of these sins when a man has intercourse with a woman quick with child,⁶³⁹ whether the milk has already come to her breasts or has not yet come: she may come to grief thereby; if she come to grief thereby,⁶⁴⁰ the man who has done the deed becomes a Peshotanu.

IIa.

9. 'If a man come near unto a damsel, either dependent on the chief of the family or not dependent, either delivered [unto a husband] or not delivered,⁶⁴¹ and she conceives by him, let her not, being ashamed of the people, produce in herself the menses, against the course of nature, by means of water and plants.⁶⁴²

10. 'And if the damsel, being ashamed of the people, shall produce in herself the menses gainst the course of nature, by means of water and plants, it is a fresh sin as heavy [as the first].⁶⁴³

11. 'If a man come near unto a damsel, either dependent on the chief of the family or not dependent, either delivered [unto a husband] or not delivered, and she conceives by him, let her not, being ashamed of the people, destroy the fruit in her womb.

637 If a bitch is big with young [pregnant -JHP] and a man shouts or throws stones at her, so that the whelps come to mischief and die, he is margarzan (*Gr. Riv.* 639).

638 [i.e. during menstruation. -JHP] See Vd16.14 seq.

639 When she has been pregnant for four months and ten days, as it is then that the child is formed and a soul is added to its body (Anquetil II, 563).

640 Or better; 'if the child die.' 'If a man come to his wife [during her pregnancy] so that she is injured and bring forth a still-born child, he is margarzan' (*Old Riv.* 115 b).

641 'Whether she has a husband in the house of her own parents or has none; whether she has entered from the house of her own parents into the house of a husband [depending on another chief of family] or as not' (Comm.)

642 By means of drugs. [i.e. abortion -JHP]

643 'It is a tanapuhr sin for her: it is sin on sin' (the first sin being to have allowed herself to be seduced), Comm. 'If there has been no sin in her (if she has been forced), and if a man, knowing her shame, wants to take it off her, he shall call together her father, mother, sisters, brothers, husband, the servants, the menials, and the master and the mistress of the house, and he shall say, "This woman is with child by me, and I rejoice in it;" and they shall answer, "We know it, and we are glad that her shame is taken off her;" and he shall support her as a husband does' (Comm.)

12. 'And if the damsel, being ashamed of the people, shall destroy the fruit in her womb, the sin is on both the father and herself, the murder is on both the father and herself; both the father and herself shall pay the penalty for wilful murder.⁶⁴⁴

IIb.

13. 'If a man come near unto a damsel, either dependent on the chief of the family or not dependent, either delivered [unto a husband] or not delivered, and she conceives by him, and she says, "I have conceived by thee;" and he replies, "Go then to the old woman"⁶⁴⁵ and apply to her for one of her drugs, that she may procure thee miscarriage;"

14. 'And the damsel goes to the old woman and applies to her for one of her drugs, that she may procure her miscarriage; and the old woman brings her some Banga, or Shaeta, a drug that kills in the womb or one that expels out of the womb,⁶⁴⁶ or some other of the drugs that produce miscarriage and [the man says], "Cause thy fruit to perish!" and she causes her fruit to perish; the sin is on the head of all three, the man, the damsel, and the old woman.

15. 'If a man come near unto a damsel, either dependent on the chief of the family or not dependent, either delivered [unto a husband] or not delivered, and she conceives by him, so long shall he support her, until the child be born.

16. 'If he shall not support her, so that the child comes to grief,⁶⁴⁷ for want of proper support, he shall pay for it the penalty for wilful murder.'

17. O Maker of the material world, thou Holy One! If she be near her time, which is the worshipper of Mazda that shall support her?

18. Ahura Mazda answered: 'If a man come near unto a damsel, either dependent on the chief of the family or not dependent, either delivered [unto a husband] or not delivered, and she conceives by him, so long shall he support her, until the child be born.'⁶⁴⁸

644 For baodhō-varshṭa; see Vd7.38.

645 The nurse (Framji) or the midwife.

646 Banga is bang or mang, a narcotic made from hempseed, ahaēta is another sort of narcotic.

647 And dies.

648 §18 = § 15.

19. 'If he shall not support her⁶⁴⁹
'It lies with the faithful to look in the same way after every pregnant female, either two-footed or four-footed, two-footed woman or four-footed bitch.'

III.

20. O Maker of the material world, thou Holy One! If (a bitch⁶⁵⁰) be near her time, which is the worshipper of Mazda that shall support her?

21. Ahura Mazda answered: 'He whose house stands nearest, the care of supporting her is his;⁶⁵¹ so long shall he support her, until the whelps be born.

22. 'If he shall not support her, so that the whelps come to grief, for want of proper support; he shall pay for it the penalty for wilful murder.'

23. O Maker of the material world, thou Holy One! If a bitch be near her time and be lying in a stable for camels, which is the worshipper of Mazda that shall support her?

24. Ahura Mazda answered: 'He who built the stable for camels or whoso holds it,⁶⁵² the care of supporting her is his; so long shall he support her, until the whelps be born.

25. 'If he shall not support her, so that the whelps come to grief, for want of proper support, he shall pay for it the penalty for wilful murder.'

26. O Maker of the material world, thou Holy One! If a bitch be near her time and be lying in a stable for horses, which is the worshipper of Mazda that shall support her?

27. Ahura Mazda answered: 'He who built the stable for horses or whoso holds it, the care of supporting her is his; so long shall he support her, until the whelps be born.

649 The sentence is left unfinished: Framji fills it with the words in § 16, 'so that the child,' etc. It seems as if §§ 17, 18 were not part of the original text, and as if § 17 were a mere repetition of § 20, which being wrongly interpreted as referring to a woman would have brought about the repetition of § 15 as an answer. See § 20.

650 The subject is wanting in the text: it is supplied from the Commentary and from the sense. [i.e. in heat -JHP]

651 The bitch is lying on the high road: the man whose house has its door nearest shall take care of her. If she dies, he shall carry her off [to dispose of the body according to the law]. One must support her for at least three nights: if one cannot support her any longer, one entrusts her to a richer man' (Comm. and Framji).

652 'In pledge or for rent' (Framji).

28. 'If he shall not support her, so that the whelps come to grief, for want of proper support, he shall pay for it the penalty for wilful murder.'

29. O Maker of the material world, thou Holy One! If a bitch be near her time and be lying in a stable for oxen, which is the worshipper of Mazda that shall support her?

30. Ahura Mazda answered: 'He who built the stable for oxen or whoso holds it, the care of supporting her is his; so long shall he support her, until the whelps be born.'

31. 'If he shall not support her, so that the whelps come to grief, for want of proper support, he shall pay for it the penalty for wilful murder.'

32. O Maker of the material world, thou Holy One! If a bitch be near her time and be lying in a sheep-fold, which is the worshipper of Mazda that shall support her?

33. Ahura Mazda answered: 'He who built the sheepfold or whoso holds it, the care of supporting her is his; so long shall he support her, until the whelps be born.'

34. 'If he shall not support her so that the whelps come to grief, for want of proper support, he shall pay for it the penalty for wilful murder.'

35. O Maker of the material world, thou Holy One! If a bitch be near her time and be lying on the earth-wall,⁶⁵³ which is the worshipper of Mazda that shall support her?

36. Ahura Mazda answered: 'He who erected the wall or whoso holds it, the care of supporting her is his; so long shall he support her, until the whelps be born.'

37. 'If he shall not support her, so that the whelps come to grief, for want of proper support, he shall pay for it the penalty for wilful murder.'

38. O Maker of the material world, thou Holy One! If a bitch be near her time and be lying in the moat,⁶⁵⁴ which is the worshipper of Mazda that shall support her?

39. Ahura Mazda answered: 'He who dug the moat or whoso holds it, the care of supporting her is his; so long shall he support her, until the whelps be born.'

653 The wall around the house.

654 The moat before the earth-wall.

40. 'If he shall not support her, so that the whelps come to grief, for want of proper support, he shall pay for it the penalty for wilful murder.'

41. O Maker of the material world, thou Holy One! If a bitch be near her time and be lying in the middle of a pasture-field, which is the worshipper of Mazda that shall support her?

42. Ahura Mazda answered: 'He who sowed the pasture-field or whoso holds it, the care of supporting her is his; [so long shall he support her, until the whelps be bo If he shall not support her, so that the whelps come to grief, for want of proper support, he shall pay for it the penalty for wilful murder.]

43. 'He shall take her to rest upon a litter of nemovanta or of any foliage fit for a litter; so long shall he support her, until the young dogs are capable of self-defence and self-subsistence.'

44. O Maker of the material world, thou Holy One! When are the dogs capable of self-defence and self-subsistence?

45. Ahura Mazda answered: 'When they are able to run about in a circuit of twice seven houses around.⁶⁵⁵ Then they may be let loose, whether it be winter or summer.

'Young dogs ought to be supported for six months,⁶⁵⁶ children for seven years.⁶⁵⁷

'Atar,⁶⁵⁸ the son of Ahura Mazda, watches as well (over a pregnant bitch) as he does over a woman.'

IV.

46. O Maker of the material world, thou Holy One! If worshippers of Mazda want to have a bitch so covered that the offspring shall be one of a strong nature, what shall they do?

655 Probably the distance of one yujyeshti; see Vd8.17.

656 *Catulos sex mensibus primis dum corrohorentur emitti non oportet...* (Columella, *De re agraria*, VII, 12).

657 The age when they are invested with the kusti and sudre, and become members of the Zoroastrian community.

658 'When a woman becomes pregnant in a house, it is necessary to make an endeavor so that there may be a continual fire in that house, and to maintain a good watch over it. And, when the child becomes separate from the mother, it is necessary to burn a lamp for three nights and days — if they burn a fire it would be better — so that the demons and fiends may not be able to do any damage and harm; because, when a child is born, it is exceedingly delicate for those three days' (Saddar 16; West, *Pahlavi Texts*, III, 277).

47. Ahura Mazda answered: 'They shall dig a hole in the earth, in the middle of the fold half a foot deep if the earth be hard, half the height of a man if the earth be soft.

48. 'They shall first tie up [the bitch] there, far from children and from the Fire, the son of Ahura Mazda,⁶⁵⁹ and they shall watch by her until a dog comes there from anywhere; then another again, and then a third again,⁶⁶⁰ each being kept apart from the former, lest they should assail one another.

49.⁶⁶¹ 'The bitch being thus covered by three dogs, grows big with young, and the milk comes to her teats and she brings forth a young one that is born from several dogs.'

50. If a man smite a bitch who has been covered by three dogs, and who has already milk, and who shall bring forth a young one born from several dogs, what is the penalty that he shall pay?

51. Ahura Mazda answered: 'Seven hundred stripes with the Aspahe-astra, seven hundred stripes with the Sraosho-charana.'

659 'From children, lest she shall bite them; from the fire, lest it shall hurt her' (Comm.)

660 Cf. Justinus III, 4: *maturiozem futuram conceptionem rati, si eam singulae per plures viros experirentur.*

661 The text of this and the following clause is corrupt, and the meaning is doubtful.

FARGARD 16. Purity laws regarding menstruation

Synopsis.

- I (1-7). On the uncleanness of women during their sickness.
 II (8-12). What is to be done if that state lasts too long.
 III (13-18). Sundry laws relating to the same matter. See Introd. V, 12.

Translation.

I.

1. O Maker of the material world, thou Holy One! If there be in the house of a worshipper of Mazda a woman who has the whites or sees blood, what shall the worshippers of Mazda do?

2. Ahura Mazda answered: 'They shall clear the way⁶⁶² of the wood there, both plants and trees;⁶⁶³ they shall strew dry dust on the ground;⁶⁶⁴ and they shall isolate a half, or a third, or a fourth, or a fifth part of the house,⁶⁶⁵ lest her look should fall upon the fire.'

3. O Maker of the material world, thou Holy One! How far from the fire? How far from the water? How far from the consecrated bundles of Baresma? How far from the faithful?

4. Ahura Mazda answered: 'Fifteen paces from the fire, fifteen paces from the water, fifteen paces from the consecrated bundles of Baresma, three paces from the faithful.'

5. O Maker of the material world, thou Holy One! How far from her shall he stay, who brings food to a woman who has the whites or sees the blood?

6. Ahura Mazda answered: 'Three paces⁶⁶⁶ from her shall he stay, who brings food to a woman who has the whites or sees the blood.'

In what kind of vessels shall he bring her bread? In what kind of vessels shall he bring her barley-drink?

'In vessels of iron,⁶⁶⁷ or of lead, or of any common metal.'⁶⁶⁸

662 The way of the Dashtānistān.

663 Lest the wood shall be touched and defiled by the woman on her way to the Dashtanistan.

664 Lest the earth shall be touched and defiled by her. Cf. Farg. 9.11.

665 Nowadays a room on the ground-floor is reserved for that use. Nowadays a room on the ground-floor is reserved for that use.

666 The food is held out to her from a distance in a metal spoon.

7. How much bread shall he bring to her? How much barley-drink shall he bring?

‘Two danares⁶⁶⁹ of dry bread, and one danare of liquor, lest she should get too weak.’⁶⁷⁰

‘If a child has just touched her, they shall first wash his hands and then his body.’⁶⁷¹

II.

8. ‘If she still see blood after three nights have passed, she shall sit in the place of infirmity until four nights have passed.

‘If she still see blood after four nights have passed, she shall sit in the place of infirmity until five nights have passed.

9. ‘If she still see blood after five nights have passed, she shall sit in the place of infirmity until six nights have passed.

‘If she still see blood after six nights have passed, she shall sit in the place of infirmity until seven nights have passed.

10. ‘If she still see blood after seven nights have passed, she shall sit in the place of infirmity until eight nights have passed.

‘If she still see blood after eight nights have passed, she shall sit in the place of infirmity until nine nights have passed.

11. ‘If she still see blood after nine nights have passed, this is a work of the Daevas which they have performed for the worship and glorification of the Daevas.’⁶⁷²

667 Dar: brass. -JHP

668 Earthen vessels, when defiled, cannot be made clean; but metal vessels can. See Farg. 7.73 seq.)

669 A danare is, according to Anquetil, as much as four tolas; a tola is from 105 to 175 grains.

670 'soshyos says: For three nights cooked meat is not allowed to her, lest the issue shall grow stronger.

671 A child whom she suckles. The meaning is, Even a child, if he has touched her, must undergo the rites of cleansing. The general rule is given in the Commentary: ‘Whoever has touched a Dashtan woman must wash his body and his clothes with gomez and water.’ The ceremony in question is the simple Ghosel, not the Barashnum, since the woman herself performs the former only (see below, § 11 seq.)

672 Abnormal issues are a creation of Ahriman’s (Farg. 1.18).

‘The worshippers of Mazda shall clear the way⁶⁷³ of the wood there, both plants and trees;⁶⁷⁴

12. ‘They shall dig three holes in the earth, and they shall wash the woman with gomez by two of those holes and with water by the third.

‘They shall kill Khrafstras, to wit: two hundred corn-carrying ants,⁶⁷⁵ if it be summer; two hundred of any other sort of the Khrafstras made by Angra Mainyu, if it be winter.’

III.

13. If a worshipper of Mazda shall suppress the issue of a woman who has the whites or sees blood, what is the penalty that he shall pay?

Ahura Mazda answered: ‘He is a Peshotanu: two hundred stripes with the Aspahe-astra, two hundred stripes with the Sraosho-charana.’

14. O Maker of the material world, thou Holy One! If a man shall again and again lasciviously touch the body of a woman who has the whites or sees blood, so that the whites turn to the blood or the blood turns to the whites, what is the penalty that he shall pay?

15. Ahura Mazda answered: ‘For the first time he comes near unto her, for the first time he lies by her, thirty stripes with the Aspahe-astra, thirty stripes with the Sraosho-charana.

‘For the second time he comes near unto her, for the second time he lies by her, fifty stripes with the Aspahe-astra, fifty stripes with the Sraosho-charana.

‘For the third time he comes near unto her, for the third time he lies by her, seventy stripes with the Aspahe-astra, seventy stripes with the Sraosho-charana.’

16. For the fourth time he comes near unto her, for the fourth time he lies by her, if he shall press the body under her clothes, if he shall go in between the unclean thighs, but without sexual intercourse, what is the penalty that he shall pay?

Ahura Mazda answered: ‘Ninety stripes with the Aspahe-astra, ninety stripes with the Sraosho-charana.

17. ‘Whosoever shall lie in sexual intercourse with a woman who has the whites or sees blood does no better deed than if he should burn

673 The way of the Barashnum-gah, where the cleansing takes place.

674 See Farg 9.3 seq.

675 Cf. Farg. 14.5.

the corpse of his own son, born of his own body and dead of naeza,⁶⁷⁶ and drop its fat into the fire.⁶⁷⁷

18. 'All wicked, embodiments of the Druj, are scorers of the judge: all scorers of the judge are rebels against the Sovereign: all rebels against the Sovereign are ungodly men; and all ungodly men are worthy of death.'⁶⁷⁸

676 A disease (Vd7.58). There is another word neza, 'a spear,' so that one may translate also 'killed by the spear' (Asp.)

677 'Not that the two deeds are equal, but neither is good' (Comm.) The sin in question is a simple tanapuhr (Vd15.7), and therefore can be atoned for by punishment and repentance, whereas the burning of a corpse is a crime for which there is no atonement (Vd1.17; Vd8.73 seq.)

678 Literally, 'is a Peshotanu;' 'he is a tanapuhr sinner, that is to say, margarzan (worthy of death),' Comm.

FARGARD 17. Hair and nails.**Introduction to Fargard 17.**

Anything that has been separated from the body of man is considered dead matter (*nasu*), and is accordingly unclean. As soon as hair and nails are cut off, the demon takes hold of them and has to be driven away from them by spells, in the same way as he is from the bodies of the dead.

On similar views and customs in different countries, see *Notes and Queries*, 3rd series, X, 146; Aulus Gellius, X, 15, 15; Méusine, 1878, pp.79, 549, 583; L. de Rosny, *Histoire des dynasties divines*, 308.

Translation.**I.**

1. Zarathushtra asked Ahura Mazda: 'O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! Which is the most deadly deed whereby a man offers up a sacrifice to the Daevas?'⁶⁷⁹

2. Ahura Mazda answered: 'It is when a man here below, combing his hair or shaving it off, or paring off his nails, drops them⁶⁸⁰ in a hole or in a crack.'⁶⁸¹

3. 'Then by this transgression of the rites, Daevas are produced in the earth; by this transgression of the rites, those Khrafstras are produced in the earth which men call lice, and which eat up the corn in the corn-field and the clothes in the wardrobe.

4. 'Therefore, thou, O Zarathushtra! whenever here below thou shalt comb thy hair or shave it off, or pare off thy nails, thou shalt take them away ten paces from the faithful, twenty paces from the fire, thirty paces from the water, fifty paces from the consecrated bundles of Baresma.

5. 'Then thou shalt dig a hole, a *disti*⁶⁸² deep if the earth be hard, a *vitasti* deep if it be soft; thou shalt take the hair down there and thou shalt say aloud these victorious words:

"For him, as a reward, Mazda made the plants grow up."⁶⁸³

679 Any offense to religion is considered an offering to the Daevas, whose strength is thereby increased. See Yt5.95.

680 Without performing the requisite ceremonies.

681 Doubtful.

682 A *dishti* = ten fingers. A *vitasti* = twelve fingers.

683 [at *ah'yāi ashā mazdā urvarā vaxshat.*] See above, Vd11.6; the choice of this line was determined by the presence of the word plants in it: man was considered a

6. ‘Thereupon thou shalt draw three furrows with a knife of metal around the hole, or six furrows or nine, and thou shalt chant the Ahuna-Vairya three times, or six, or nine.

II.

7. ‘For the nails, thou shalt dig a hole, out of the house, as deep as the top joint of the little finger; thou shalt take the nails down there and thou shalt say aloud these victorious words:

“The things that the pure proclaim through Asha and Vohu-mano.”

684

8. ‘Then thou shalt draw three furrows with a knife of metal around the hole, or six furrows or nine, and thou shalt chant the Ahuna-Vairya three times, or six, or nine.

9. ‘And then:

“O Asho-zushta bird!⁶⁸⁵ these nails I announce and consecrate unto thee. May they be for thee so many spears and knives, so many bows and falcon-winged arrows and so many sling-stones against the Mazainya Daevas!”⁶⁸⁶

10. ‘If those nails have not been consecrated (to the bird), they shall be in the hands of the Mazainya Daevas so many spears and

microcosm, and every element in him had its counterpart in nature; the skin is like the sky, the flesh is like the earth, the bones are like the mountains, the veins are like the rivers, the blood in the body is like the water in the sea, the hair is like the plants, the more hairy parts are like the forests (Gr. Bd.) Cf. *Rig-veda* X, 16,3; *Ilias* VII, 99; *Empedocles*, fr. 378; *Epicharmus ap. Plut. Consol. ad Apoll.* 15; *Edda, Grimmismal*; 40.

684 [ashā vohū mananghā yā sruyē parē magaonō.] Yasna 33.7; understood (with a play upon the word sruyē ‘is heard,’ and ‘nails of both hands’) as: ‘O Asha, with Vohu-mano, the nails of the pure [are for you].’

685 [paiti-tē merekha ashō-zushta imā srvā vaēdhayemi imā srvā āvaēdhayemi imāsetē srvā merekha ashō-zushta hyāre arshstayasca karestayasca thanvareca ishavasca erezifyō-parena asanasca fradaxshanya paiti daēvō māzanyān.] ‘The owl,’ according to modern tradition. The word literally means ‘friend of holiness.’ ‘For the bird Asho-zushta they recite the Avesta formula; if they recite it, the fiends tremble and do not take up the nails; but if the nails have had no spell uttered over them, the fiends and wizards use them as arrows against the bird Asho-zusta and kill him. Therefore, when the nails have had a spell uttered over them, the bird takes and eats them up, that the fiends may not do any harm by their means’ (Bd19). The bird Asho-zusta is also called Bird of Vohuman (*Saddar* 14), both names being taken from the first words of the line quoted above.

686 See above, Vd10.14, note 13; Vd10.16, note 14. The nails are cut in two and the fragments are put in the hole with the point directed towards the north, that is to say, against the breasts of the Devas (see above, Vd7.2, note 1). See Anquetil, *Zend-Avesta* II, 117; India Office Library, VIII, 80.

knives so many bows and falcon-winged arrows, and so many sling-stones (against the Mazainya Daevas).⁶⁸⁷

11. 'All wicked, embodiments of the Druj, are scorers of the judge: all scorers of the judge are rebels against the Sovereign: all rebels against the Sovereign are ungodly men; and all ungodly men are worthy of death.'⁶⁸⁸

687 Repeated by mistake from § 10.

688 See preceding Fargard, § 18.

FARGARD 18.**Synopsis.**

I (1-13). On the unworthy priest and enticers to heresy.

II (14-29). The holiness of the cock, the bird of Sraosha, who awakes the world for prayer and for the protection of Atar.

III (30-59). On the four sins, that make the Druj pregnant with a brood of fiends.

IV (60-65). On the evil caused by the Jahi (the prostitute).

V (66-76). How intercourse with a Dashtān woman is to be atoned for.

Translation.**I.**

1. ‘There is many a one, O holy Zarathushtra!’ said Ahura Mazda, ‘Who wears a wrong Paitidana,⁶⁸⁹ and who has not girded his loins with the Religion;⁶⁹⁰ When such a man says, “I am an Athravan,” he lies; do not call him an Athravan, O holy Zarathushtra!’ thus said Ahura Mazda.

2. ‘He holds a wrong Khrafstraghna⁶⁹¹ in his hand and he has not girded his loins with the Religion; when he says, “I am an Athravan,” he lies; do not call him an Athravan, O holy Zarathushtra! thus said Ahura Mazda.

3. ‘He holds a wrong twig⁶⁹² in his hand and he has not girded his loins with the Religion; when he says, “I am an Athravan,” he lies; do not call him an Athravan, O holy Zarathushtra!’ thus said Ahura Mazda.

4. ‘He wields a wrong Ashtra mairya⁶⁹³ and he has not girded his loins with the Religion; when he says, “I am an Athravan,” he lies; do

689 See above, Vd14.8, note 19.

690 The word translated girded is the word used of the Kusti, the sacred girdle which the Parsi must never part with (see § 54); the full meaning, therefore, is, ‘girded with the law as with a Kusti’ (cf. Yasna 9.26 [81]), that is to say, ‘never forsaking the law,’ or, as the Commentary expresses it, ‘one whose thought is all on the law’ (cf. § 5).

691 See above, Vd14.8, note 20.

692 The bundles of Baresma [barsom -JHP] or the urvaram (see Vd3.1, note 3 and Vd14.8, note 23).

693 The ashtra (Aspahe-ashtra) with which the priest, as a Sraosho-varez, chastises the guilty.

not call him an Athravan, O holy Zarathushtra!’ thus said Ahura Mazda.

5. ‘He who sleeps on throughout the night, neither performing the Yasna nor chanting the hymns, worshipping neither by word nor by deed, neither learning nor teaching, with a longing for (everlasting) life, he lies when he says, “I am an Athravan,” do not call him an Athravan, O holy Zarathushtra!’ thus said Ahura Mazda.

6. ‘Him thou shalt call an Athravan, O holy Zarathushtra! who throughout the night sits up and demands of the holy Wisdom,⁶⁹⁴ which makes man free from anxiety, and wide of heart, and easy of conscience at the head of the Chinwad bridge,⁶⁹⁵ and which makes him reach that world, that holy world, that excellent world of Paradise.

7. ‘(Therefore) demand of me, thou upright one! of me, who am the Maker, the most beneficent of all beings, the best knowing, the most pleased in answering what is asked of me; demand of me, that thou mayst be the better, that thou mayst be the happier.’

8. Zarathushtra asked Ahura Mazda: ‘O Maker of the material world, thou Holy One! What is it that brings in the unseen power of Death?’

9. Ahura Mazda answered: ‘It is the man that teaches a wrong Religion;⁶⁹⁶ it is the man who continues for three springs⁶⁹⁷ without

694 That is to say, studies the law and learns from those who know it.

695 See Vd19.30. ‘It gives him a stout heart, when standing before the Chinwad bridge’ (Comm.)

696 [akha daēna, *lit.* ‘bad religion’ -JHP] ‘The deceiver Ashemaogha’ (Comm.); the heretic. See Vd15.2.

697 ‘For three years’ (Comm.)

wearing the sacred girdle,⁶⁹⁸ without chanting the Gathas, without worshipping the Good Waters.

10. 'And he who should set that man at liberty, when bound in prison,⁶⁹⁹ does no better deed than if he should cut a man's head off his neck.⁷⁰⁰

11. 'For the blessing uttered by a wicked, ungodly Ashemaogha does not go past the mouth (of the blesser); the blessing of two Ashemaoghas⁷⁰¹ does not go past the tongue; the blessing of three¹³ is nothing; the blessing of four¹³ turns to self-cursing.

12. 'Whosoever should give to a wicked, ungodly Ashemaogha either some Haoma prepared, or some Myazda consecrated with blessings, does no better deed than if he should lead a thousand horse against the boroughs of the worshippers of Mazda, and should slaughter the men thereof, and drive off the cattle as plunder.

13. 'Demand of me, thou upright one! of me, who am the Maker, the most beneficent of all beings, the best knowing, the most pleased in answering what is asked of me; demand of me, that thou mayst be the better, that thou mayst be the happier.'

698 The Kusti, which must be worn by every Parsi, man or woman, from their fifteenth year of age (see below, § 54 seq); it is the badge of the faithful, the girdle by which he is united both with Ohrmazd and with his fellow-believers. He who does not wear it must be refused water and bread by the members of the community; he who wears it becomes a participator in the merit of all the good deeds performed all over the Zarathustrian world (Saddar 10 and Saddar 46). The Kusti consists 'of seventy-two interwoven filaments, and should three times circumvent the waist. ... Each of the threads is equal in value to one of the seventy-two Has of the Yasna; each of the twelve threads in the six lesser cords is equal in value to the dawazdih hamaist...; each of the lesser cords is equal in value to one of the six Gahambars; each of the three circumventions of the loins is equal in value to *humat*, good thought, *hukht*, good speech, *huaresta*, good work; the binding of each of the four knots upon it confers pleasure on each of the four elements, fire, air, water, and the earth' (Edal Daru, apud Wilson, *The Parsi Religion Unfolded*, p. 163). Another piece of clothing which every Parsi is enjoined to wear is the Sudre, or sacred shirt, a muslin shirt with short sleeves, that does not reach lower than the hips, with a small pocket at the opening in front of the shirt, the so-called giriban or kissai karfa, 'the pocket for good deeds.' The faithful man must, while putting on his Sudre, look at the giriban and ask himself whether it is full of good deeds.

699 See Introd. III, 10. Cf. § 12.

700 Doubtful. The Commentary seems to understand the sentence as follows: 'He who should free him from hell would thus perform no less a feat than if he should cut off the head of a man and then make him alive again.'

701 Perhaps better: 'The second ..., the third ..., the fourth blessing of an Ashemaogha.'

II.

14. Zarathushtra asked Ahura Mazda: 'Who is the Sraosha-varez⁷⁰² of Sraosha? the holy, strong Sraosha, who is Obedience incarnate, a Sovereign with an astounding weapon.'⁷⁰³

15. Ahura Mazda answered: 'It is the bird named Parodarsh,⁷⁰⁴ which ill-speaking people call Kahrkatas,⁷⁰⁵ O holy Zarathushtra! the bird that lifts up his voice against the mighty Ushah:⁷⁰⁶

16. "Arise, O men! recite the *Ashem yad vahistem* that smites down the Daevas.⁷⁰⁷ Lo! here is Bushyasta, the long-handed,⁷⁰⁸ coming upon you, who lulls to sleep again the whole living world, as soon as it has awoken: 'Sleep!' [she says,] 'O poor man! the time⁷⁰⁹ is not yet come.'"

17. "On the three excellent things be never intent, namely, good thoughts, good words, and good deeds; on the three abominable things be ever intent, namely, bad thoughts, bad words, and bad deeds."

18. 'On the first part of the night, Atar, the son of Ahura Mazda, calls the master of the house for help, saying:

19. "Up! arise, thou master of the house! put on thy girdle [[kusti]] on thy clothes, wash thy hands, take wood, bring it unto me, and let me burn bright with the clean wood, carried by thy well-washed

702 'Who is he who sets the world in motion?' (Comm.)

703 Sraosha, Srosh, the Genius of Active Piety. He first tied the Baresma [barsom], sacrificed to Ahura, and sang the Gathas. Thrice in each day and night he descends upon the earth to smite Angra Mainyu and his crew of demons. With his club uplifted he protects the world from the demons of the night, and the dead from the terrors of death and from the assaults of Angra Mainyu and Asto-vidotu [Astwihad]. It is through a sacrifice performed by Ohrmazd, as a Zoti, and Srosh, as a Raspi, that at the end of time Ahriman will be forever vanquished and brought to nought (Yasna 57, Yt11, etc.)

704 'He who foreshows the coming dawn; the cock.'

705 'When he is not called so, he is powerful' (Comm.) See Vd13.2, 6.

706 Ushah, the second half of the night, from midnight to the dawn. [Ushahin -JHP]

707 The cock is 'the drum of the world.' As crowing in the dawn that dazzles away the fiends, he crows away the demons: 'The cock was created to fight against the fiends and wizards; ... he is with the dog an ally of Srosh against demons' (Bd19). 'No demon can enter a house in which there is a cock; and, above all, should this bird come to the residence of a demon, and move his tongue to chant the praises of the glorious and exalted Creator, that instant the evil spirit takes to flight' (Mirkhond, *History of the Early Kings of Persia*, translated by Shea, p. 57; see Saddar 32, and J. Ovington, *A Voyage to Suratt*, 1696, p.371).

708 The demon of sleep, laziness, procrastination. She lulls back to sleep the world as soon as awaked, and makes the faithful forget in slumber the hour of prayer.

709 'To perform thy religious duties' (Comm.)

hands.⁷¹⁰ Here comes Azi,⁷¹¹ made by the Daevas, who consumes me and wants to put me out of the world.”

20. ‘On the second part of the night, Atar, the son of Ahura Mazda, calls the husbandman for help, saying;

21. “Up! arise, thou husbandman! Put on thy girdle [[kusti]] on thy clothes, wash thy hands, take wood, bring it unto me, and let me burn bright with the clean wood, carried by thy well-washed hands. Here comes Azi, made by the Daevas, who consumes me and wants to put me out of the world.”

22. ‘On the third part of the night, Atar, the son of Ahura Mazda, calls the holy Sraosha for help, saying: “Come thou, holy, well-formed Sraosha, [then he brings unto me some clean wood with his well-washed hands.⁷¹²] Here comes Azi, made by the Daevas, who consumes me and wants to put me out of the world.”

23. ‘And then the holy Sraosha wakes up the bird named Parodarsh, which ill-speaking people call Kahrkatas, and the bird lifts up his voice against the mighty Ushah:

24. “Arise, O men! recite the *Ashem yad vahistem* [Ashem Vohu] and the *Naismi daevo*.⁷¹³ Lo! here is Bushyasta, the long-handed, coming upon you, who lulls to sleep again the whole living world as soon as it has awoke: ‘Sleep!’ [she says,] ‘O poor man! the time is not yet come.”

25. “On the three excellent things be never intent, namely, good thoughts, good words, and good deeds; on the three abominable things be ever intent, namely, bad thoughts, bad words, and bad deeds.”

26. ‘And then bed-fellows address one another: “Rise up, here is the cock calling me up.” Whichever of the two first gets up shall first enter Paradise: whichever of the two shall first, with well-washed hands, bring clean wood unto Atar, the son of Ahura Mazda, Atar, well pleased with him and not angry, and fed as it required, will thus bless him:

27. “May herds of oxen and sons accrue to thee: may thy mind be master of its vow, may thy soul be master of its vow, and mayst thou live on in the joy of thy soul all the nights of thy life.”

710 The Parsi, as soon as he has risen, must put on the kusti, wash his hands, and put wood on the fire.

711 āzi, the demon of avidity; he extinguishes the fire, while he devours the wood.

712 The text seems to be corrupt: it must probably be emended into ‘bring into me...’

713 The prayer ‘Righteousness is the best of all good...’ (the Ashem Vohu), and the profession of faith [creed]: ‘I scorn the Daevas...’ (Yasna 12.1).

‘This is the blessing which Atar speaks unto him who brings him dry wood, well examined by the light of the day, well cleansed with godly intent.

28. ‘And whosoever will kindly and piously present one of the faithful with a pair of these my Parodarsh birds, a male and a female, O Spitama Zarathushtra! it is as though he had given⁷¹⁴ a house with a hundred columns, a thousand beams, ten thousand large windows, ten thousand small windows.

29. ‘And whosoever shall give meat to one of the faithful, as much of it as the body of this Parodarsh bird of mine, I, Ahura Mazda, need not interrogate him twice; he shall directly go to Paradise.’

III.

30. The holy Sraosha, letting his club down upon her asked the Druj: ‘O thou wretched, worthless Druj! Thou then, alone in the material world, dost bear offspring without any male coming unto thee?’

31. The Druj demon answered: ‘O holy, well-formed Sraosha! It is not so, nor do I, alone in the material world, bear offspring without any male coming unto me.

32. ‘For there are four males of mine; and they make me conceive progeny as other males make their females conceive by their seed.’⁷¹⁵

33. The holy Sraosha, letting his club down upon her, asked the Druj: ‘O thou wretched, worthless Druj! Who is the first of those males of thine?’

34. The Druj demon answered: ‘O holy, well-formed Sraosha! He is the first of my males who, being entreated by one of the faithful, does not give him anything, be it ever so little, of the riches he has treasured up.’⁷¹⁶

35. ‘That man makes me conceive progeny as other males make their females conceive by their seed.’

36. The holy Sraosha, letting his club down upon her, asked the Druj: ‘O thou wretched, worthless Druj! What is the thing that can undo that?’

37. The Druj demon answered: ‘O holy, well-formed Sraosha! This is the thing that undoes it, namely, when a man unasked, kindly and

714 ‘In the day of recompense’ (Comm.); he shall be rewarded as though he had given a house, etc.... he shall receive such a house in Paradise.

715 Sin makes the Druj mother of a spontaneous progeny, as the sinner is ‘the brood of the Druj’ (Yasna 61.10).

716 See Vd3.34.

piously, gives to one of the faithful something, be it ever so little, of the riches he has treasured up.

38. 'He does thereby as thoroughly destroy the fruit of my womb as a four-footed wolf does, who tears the child out of a mother's womb.'

39. The holy Sraosha, letting down his club upon her, asked the Druj: 'O thou wretched, worthless Druj! Who is the second of those males of thine?'

40. The Druj demon answered: 'O holy, well-formed Sraosha! He is the second of my males who, making water, lets it fall along the upper forepart of his foot.'

41. 'That man makes me conceive progeny as other males make their females conceive by their seed.'

42. The holy Sraosha, letting his club down upon her, asked the Druj: 'O thou wretched, worthless Druj! What is the thing that can undo that?'

43. The Druj demon answered: 'O holy, well-formed Sraosha! This is the thing that undoes it, namely, when the man rising up⁷¹⁷ and stepping three steps further off, shall say three Ahuna-Vairya,⁷¹⁸ two humatanam,⁷¹⁹ three hukhshathrotetam,⁷²⁰ and then chant the Ahuna-Vairya⁷²¹ and offer up one Yenhe hatam.⁷²²

44. 'He does thereby as thoroughly destroy the fruit of my womb as a four-footed wolf does, 'who tears the child out of a mother's womb.'

45. The holy Sraosha, letting his club down upon her, asked the Druj: 'O thou wretched, worthless Druj! Who is the third of those males of thine?'

46. The Druj demon answered: 'O holy, well-formed Sraosha! He is the third of my males who during his sleep emits seed.'

47. 'That man makes me conceive progeny as other males make their females conceive progeny by their seed.'

717 'Nec stando mingens ... facile visitur Persa' (Amm. Marc. XXIII, 6); *Arda Viraf* 24; *Menog i Khrad* 2.39; *Saddar* 56. Cf. Manu IV, 47 seq., and Polack, *Persien* I, 67: 'Von einem in Paris weilenden Perser hinterbrachte man dem König, um seine Emancipation und Abtrünnigkeit vom Gesetz zu beweisen, dass er Schweinefleisch esse und stehend die Function verrichte.'

718 See Vd8.19.

719 Yasna 35.2: one of the Bish-amruta (Vd10.4).

720 Yasna 35.5: one of the Thrish-amruta (Vd10.8).

721 Making four Ahunwars in all; see Vd10.12.

722 See Yasna 21.

48. The holy Sraosha, letting his club down upon her, asked the Druj: ‘O thou wretched, worthless Druj! What is the thing that can undo that?’

49. The Druj demon answered: ‘O holy, well-formed Sraosha! this is the thing that undoes it, namely, if the man, when he has risen from sleep, shall say three Ahuna-Vairyā, two humatanam, three hukhshathrotēmam, and then chant the Ahuna-Vairyā and offer up one Yenhe hatam.⁷²³

50. ‘He does thereby as thoroughly destroy the fruit of my womb as a four-footed wolf does who tears the child out of a mother’s womb.’

51. Then he shall speak unto Spenta Armaiti,⁷²⁴ saying: ‘O Spenta Armaiti, this man do I deliver unto thee;⁷²⁵ this man deliver thou back unto me, against the happy day of resurrection; deliver him back as one who knows the Gathas, who knows the Yasna,⁷²⁶ and the revealed Law,⁷²⁷ a wise and clever man, who is Obedience incarnate.

52. ‘Then thou shalt call his name “Fire-creature, Fire-seed, Fire-offspring, Fire-land,” or any name wherein is the word Fire.⁷²⁸

53. The holy Sraosha, letting his club down upon her, asked the Druj: ‘O thou wretched, worthless Druj! Who is the fourth of those males of thine?’

54. The Druj demon answered: ‘O holy, well-formed Sraosha! This one is my fourth male who, either man or woman, being more than fifteen years of age, walks without wearing the sacred girdle and the sacred shirt.⁷²⁹

55. ‘At the fourth step⁷³⁰ we Daevas, at once, wither him even to the tongue and the marrow, and he goes thenceforth with power to

723 See § 43 and notes.

724 The Genius of the Earth (see Vd2.10).

725 In the same way as she received the seed of the dying Gayomard, from which she let grow, in the shape of a plant, the first human couple, Mashye and Mashyane (Bd15.1-2).

726 The Yasna Haptanhaiti.

727 Literally, ‘the answers made to the questions (of Zarathushtra).’

728 Atar, the Fire, is the ideal father of the son to be born, as Spenta Armaiti, the Earth, is his ideal mother. The fire is considered male (Dk., apud West, Pahlavi Texts, II, 410) and (as Apam Napat) has made and shaped man (Yt19.52).

729 The kusti and the sudre; see above, § 9, note 10. It is the sin known as kushād duvārishnī (*Menog i Khrad* 2.35; *Arda Viraf* 25.6).

730 ‘Going three steps without kusti is only a three Sraosho-charana sin; from the fourth step, it is a tanapuhr sin’ (Comm.)

destroy the world of Righteousness, and he destroys it like the Yatus and the Zandas.⁷³¹

56. The holy Sraosha, letting his club down upon her, asked the Druj: 'O thou wretched, worthless Druj, what is the thing that can undo that?'

57. The Druj demon answered: 'O holy, well-formed Sraosha! There is no means of undoing it;

58. 'When a man or a woman, being more than fifteen years of age, walks without wearing the sacred girdle or the sacred shirt [kusti and sudre -JHP].

59. 'At the fourth step we Daevas, at once, wither him even to the tongue and the marrow, and he goes thenceforth with power to destroy the world of Righteousness, and he destroys it like the Yatus and the Zandas.'

IV.

60. Demand of me, thou upright one! of me who am the Maker, the most beneficent of all beings, the best knowing, the most pleased in answering what is asked of me; demand of me that thou mayst be the better, that thou mayst be the happier.

61. Zarathushtra asked Ahura Mazda: 'Who grieves thee with the sorest grief? Who pains thee with the sorest pain?'

62. Ahura Mazda answered: 'It is the Jahi,⁷³² O Spitama Zarathushtra! who mixes in her the seed of the faithful and the unfaithful, of the worshippers of Mazda and the worshippers of the Daevas, of the wicked and the righteous.'⁷³³

63. 'Her look dries up one-third of the mighty floods that run from the mountains, O Zarathushtra; her look withers one-third of the beautiful, golden-hued, growing plants, O Zarathushtra;

64. 'Her look withers one-third of the strength of Spenta Armaiti;⁷³⁴ and her touch withers in the faithful one-third of his good

731 The Yatu is a sorcerer; the Zanda is an apostle of Ahriman. [i.e. *zandiks* (heretics) -JHP]

732 The courtesan, as an incarnation of the female demon Jahi. [i.e. prostitute. Pahlavi equivalent is "jeh" (see Bd1 and Dk. Book 9, chapter 11) Kanga, in his *Avestan Dictionary* says that a Jahi is a rake, a libertine, one who leads a licentious life (p. 191) -JHP].

733 '[Whether she gives up her body to the faithful or to the unfaithful], there is no difference; when she has been with three men, she is guilty of death' (Comm.)

734 The earth.

thoughts, of his good words, of his good deeds, one-third of his strength, of his victorious power, and of his holiness.⁷³⁵

65. 'Verily I say unto thee, O Spitama Zarathushtra! such creatures ought to be killed even more than gliding snakes,⁷³⁶ than howling wolves, than the wild she-wolf that falls upon the fold, or than the she-frog that falls upon the waters with her thousandfold brood.'

V.

66. Demand of me, thou upright one! of me who am the Maker, the most beneficent of all beings, the best knowing, the most pleased in answering what is asked of me; demand of me that thou mayst be the better, that thou mayst be the happier.

67-68. Zarathushtra asked Ahura Mazda: 'If a man shall come unto a woman who has the whites or sees blood, and he does so wittingly and knowingly,⁷³⁷ and she allows it willfully, wittingly, and knowingly, what is the atonement for it, what is the penalty that he shall pay to atone for the deed they have done?'

69. Ahura Mazda answered: 'If a man shall come unto a woman who has the whites or sees blood, and he does so wittingly and knowingly, and she allows it willfully, wittingly, and knowingly;

70. 'He shall slay a thousand head of small cattle; he shall godly and piously offer up to the fire⁷³⁸ the entrails⁷³⁹ thereof together with

735 'If a Jahi (courtesan) look at running waters, they fall; if at trees, they are stunted; if she converse with a pious man, his intelligence and his holiness are withered by it' (*Saddar* 67). Cf. *Manu* IV, 40 seq.

736 It is written in the law (the *Avesta*): 'O Zartosht Spitaman! with regard to woman, I say to thee that any woman that has given up her body to two men in one day is sooner to be killed than a wolf, a lion, or a snake: any one who kills such a woman will gain as much merit by it as if he had provided with wood a thousand fire-temples, or destroyed the dens of adders, scorpions, lions, wolves, or snakes' (*Old Riv.* 59 b).

737 [i.e. while menstruating -JHP] 'Knowing her state and knowing that it is a sin' (Comm.)

738 To the Warharan fire.

739 The omentum (afsman) or epipleon. Catullus, describing the sacrifice of the Magi, has: '... Accepto veneretur carmine divos / Omentum in flamma pingue liquefaciens' (LXXXIX [i.e. Carmen 90]. Strabo XV, 13. 'Ascending six steps they showed me in a Room adjoining to the temple, their Fire which they fed with Wood, and sometimes Burn on it the Fat of the Sheep's Tail.' *A Voyage Round the World*, Dr. J. F. Gemelli, 1698.

Zaothra-libations;⁷⁴⁰ he shall bring the shoulder bones to the Good Waters.⁷⁴¹

71. 'He shall godly and piously bring unto the fire a thousand loads of soft wood, of Urvasna, Vohu-gaona, Vohu-kereti, Hadha-naepata, or of any sweet-scented plant.⁷⁴²

72. 'He shall tie and consecrate a thousand bundles of Baresma; he shall godly and piously offer up to the Good Waters a thousand Zaothra-libations, together with the Haoma and the milk, cleanly prepared and well strained, — cleanly prepared and well strained by a pious man, and mixed with the roots of the tree known as Hadha-naepata.⁷⁴³

73. 'He shall kill a thousand snakes of those that go upon the belly, two thousand of the other kind; he shall kill a thousand land-frogs and two thousand water-frogs; he shall kill a thousand corn-carrying ants and two thousand of the other kind.⁷⁴⁴

74. 'He shall throw thirty bridges over canals; he shall undergo a thousand stripes with the Aspahe-astra, a thousand stripes with the Sraosho-charana.⁷⁴⁵

75. 'This is the atonement, this is the penalty that he shall pay to atone for the deed that he has done.

76. 'If he shall pay it, he makes himself a viaticum into the world of the holy ones; if he shall not pay it, he makes himself a viaticum into the world of the wicked, into that world, made of darkness, the offspring of darkness, which is Darkness' self.'⁷⁴⁶

740 The ceremony here described is nearly fallen into desuetude: it is the so-called Zohr-atah (zaothra for the fire), which is for the fire what the Zohr-ab is for the waters.

741 This is the Zohr-ab. According to the *Shayest* (11.4), when an animal is immolated, the heart is offered to the fire and the shoulder is offered to the waters.

742 See Vd14.3 seq.

743 See Vd14.4, and Vd14.8, note.

744 See Vd14.5.

745 Five tanapuhrs, that is six thousand dirhems.

746 See Vd5.62.

FARGARD 19.**Synopsis.**

I (§§ 1-3). Angra Mainyu sends the demon Buiti to kill Zarathushtra: Zarathushtra sings aloud the Ahunwar, and the demon flies away, confounded by the sacred words and by the glory of Zarathushtra.

Ia (§§ 4-10). Angra Mainyu himself attacks him and propounds riddles to be solved under pain of death. The Prophet rejects him with heavenly stones, given by Ahura, and announces to him that he will destroy his creation. The demon promises him the empire of the world if he adores him, as his ancestors have done, and abjures the religion of Mazda. Zarathushtra rejects his offers scornfully. He announces he will destroy him with the arms given by Ahura, namely, the sacrificial implements and the sacred words. Then he recites the *Tat thuva peresa*, that is to say, the Gatha in which he asks Ahura for instruction on all the mysteries of the material and spiritual world.

The rest of the Fargard contains specimens of the several questions asked by Zarathushtra and the answers given by Ahura. It is an abridgement of the Revelation (cf. HN).

II (11-17). How to destroy the uncleanness born from a contact with the dead? — By invoking the Mazdean Religion. A series of invocations taught by Ahura and developed by Zarathushtra (15-16)

III (18-19). How to promote the prosperity of the creation? — By the rites of the Baresman [barsom].

IV (20-25). How to purify man and clothes defiled by the dead? — With gomez, water, and perfume.

V (26-34). On the remuneration of deeds after death; on the fate of the wicked and the righteous; the Chinwad bridge.

Iia (34-42). Another series of invocations.

VI (43-47). The demons, dismayed by the birth of the Prophet, rush back into hell.

As may be seen from the preceding analysis, the essential part of this Fargard are sections I and VI, the rest being an indefinite development. It appears also from section VI, that the attacks of Buiti and Angra Mainyu against Zarathushtra and the attempts to seduce him are supposed to take place at the moment when he was born, which is confirmed by the testimony of the *Warsht-mansr Nask* (West, Pahlavi Texts, IV, 226 seq.)

Translation.

I.

1. From the region of the north, from the regions of the north,⁷⁴⁷ forth rushed Angra Mainyu, the deadly, the Daeva of the Daevas.⁷⁴⁸ And thus spake the evil-doer Angra Mainyu, the deadly: 'Druj, rush down and kill him,' O holy Zarathushtra! The Druj came rushing along, the demon Buiti,⁷⁴⁹ who is deceiving, unseen death.⁷⁵⁰

2. Zarathushtra chanted aloud the Ahuna-Vairya:⁷⁵¹ 'The will of the Lord is the law of righteousness. The gifts of Vohu-mano to the deeds done in this world for Mazda. He who relieves the poor makes Ahura king.'

He offered the sacrifice to the good waters of the good Daitya!⁷⁵² He recited the profession of the worshippers of Mazda!⁷⁵³

The Druj dismayed, rushed away, the demon Buiti, who is deceiving, unseen death.

3. And the Druj said unto Angra Mainyu: 'Thou, tormenter, Angra Mainyu! I see no way to kill Spitama Zarathushtra, so great is the glory of the holy Zarathushtra.'

Zarathushtra saw (all this) within his soul: 'The wicked, the evil-doing Daevas (thought he) take counsel together for my death.'

I a.

4. Up started Zarathushtra, forward went Zarathushtra, unabated by Akem-mano,⁷⁵⁴ by the hardness of his malignant riddles;⁷⁵⁵ he went

747 From hell; cf. II, 10n; III, 7 n; HN25; Bd15.19.

748 'The fiend of fiends,' the arch-fiend.

749 Buiti is identified by the Gr. Bd. with the Büt, the idol, worshipped by Budasp (a corruption of Bodhisativa). Buiti [Buddha] would be therefore a personification of Buddhism, which was flourishing in Eastern Iran in the two centuries before and after Christ. Buidhi (Vd11.9 may be another and more correct pronunciation of Bodhi).

750 .Idolatry (see previous note) being the death of the soul.

751 [i.e. Ahunwar], a prayer in frequent use, and considered of great efficacy. It was by reciting it that Ohrmazd in his first conflict with Ahriman drove him back to hell (Bd1).

752 The river in Eranwe; see Vd1.3.

753 The *Fravarane* (Y11.16).

754 See Vd10.10 n.

755 This is a fragment of an old legend in which Zarathushtra and Angra Mainyu played respectively the parts of Oedipus and the Sphinx. Cf. Yt5.81, where the same legend is told in nearly the same terms of the sorcerer Ahktya and Yavisht i

swinging stones in his hand, stones as big as a house,⁷⁵⁶ which he obtained from the Maker, Ahura Mazda, he the holy Zarathushtra.

‘Whereat on this wide, round earth, whose ends lie afar, whereat dost thou swing (those stones), thou who standest by the upper bank of the river Dareja,⁷⁵⁷ in the mansion of Pourushaspa?’⁷⁵⁸

5. Thus Zarathushtra answered Angra Mainyu: ‘O evil-doer, Angra Mainyu! I will smite the creation of the Daeva; I will smite the Nasu, a creature of the Daeva; I will smite the Pairika Knathaiti,⁷⁵⁹ till the victorious Saoshyant come up to life⁷⁶⁰ out of the lake Kasava [Kasaoya],⁷⁶¹ from the region of the dawn, from the regions of the dawn.’

6. Again to him said the Maker of the evil world, Angra Mainyu: ‘Do not destroy my creatures, O holy Zarathushtra! Thou art the son of Pourushaspa;⁷⁶² by thy mother I was invoked.⁷⁶³ Renounce the good Religion of the worshippers of Mazda, and thou shalt gain such a boon as Vadhaghna⁷⁶⁴ gained, the ruler of the nations.’

7. Spitama Zarathushtra said in answer: ‘No! never will I renounce the good Religion of the worshippers of Mazda, either for body or life, though they should tear away the breath!’

8. Again to him said the Maker of the evil world, Angra Mainyu: ‘By whose Word wilt thou strike, by whose Word wilt thou repel, by

Friyan. [See also the Pahlavi Text *Yavisht i Friyan*.]

756 The Commentary has, ‘Some say, those stones are the Ahunwar.’ If one keeps in mind how much the Moslem legend of Ibrahim owes to the legend of Zarathushtra, one may easily admit that this passage in our text is the origin of the story of how Iblis tempted Ibrahim, and was pelted away, whence he was named ‘the stoned One’ (ar-ragīmū).

757 ‘The Daraja is the chief of the rivers, because the house of Zartosht’s father stood on its bank and Zartosht was born there’ (Bd24.15.)

758 The father of Zarathushtra.

759 The incarnation of idolatry; cf. Vd1.9.

760 The unborn son of Zarathushtra, who, at the end of time, will destroy Ahriman and bring about the resurrection of the dead. See Yt13.62; Yt19.92, 94 seq.

761 The Zarah sea in Saistan. See Yt19.66.

762 ‘I know thee’ (Comm.)

763 The Commentary has, ‘Some explain thus: Thy forefathers worshipped me: worship me also.’ Zarathushtra’s forefathers must naturally have followed a false religion, since he announces the true one.

764 Azhi Dahaka or Zohak, who, as a legendary king, is said to have ruled the world for a thousand years. See Mx57.24-25: “Ahriman shouted to Zartosht thus: ‘If thou desist from this good religion of the Mazda-worshippers, then I will give thee a thousand years’ dominion of the worldly existence, as was given to the Vadakan monarch Dahak [Zohak].”

whose weapon will the good creatures (strike and repel) my creation, who am Angra Mainyu?’

9. Spitama Zarathushtra said in answer: ‘The sacred mortar, the sacred cups, the Haoma, the Word taught by Mazda, these are my weapons, my best weapons! By this Word will I strike, by this Word will I repel, by this weapon will the good creatures (strike and repel thee), O evil-doer, Angra Mainyu! The Good Spirit [Spenta Mainyu -JHP] made the creation;⁷⁶⁵ he made it in the boundless Time. The Amesha-Spentas made the creation, the good, the wise Sovereigns.’

10. Zarathushtra chanted aloud the Ahuna-Vairya.

The holy Zarathushtra said aloud: ‘This I ask thee: teach me the truth, O Lord! ...’⁷⁶⁶

II.

11. Zarathushtra asked Ahura Mazda: ‘O Ahura Mazda, most beneficent spirit, Maker of the material world, thou Holy One! [he was sitting by the upper bank of the Dareja,⁷⁶⁷ before Ahura Mazda, before the good Vohu-mana, before Asha Vahishta, Khshathra Vairya, and Spenta Armaiti;]

12. ‘How shall I free the world from that Druj, from that evil-doer, Angra Mainyu? How shall I drive away direct defilement? How indirect defilement? How shall I drive the Nasu from the house of the worshippers of Mazda? How shall I cleanse the faithful man? How shall I cleanse the faithful woman?’

13. Ahura Mazda answered: ‘Invoke, O Zarathushtra! the good Religion of Mazda.

‘Invoke, O Zarathushtra! though thou see them not, the Amesha-Spentas who rule over the seven Karshvares of the earth.’⁷⁶⁸

‘Invoke, O Zarathushtra! the sovereign Heaven, the boundless Time,⁷⁶⁹ and Vayu,⁷⁷⁰ whose action is most high.

765 The first duty of every good Mazda-worshipper is to think of Ohrmazd as the creator, and of Ahriman as the destroyer (Mx2.9).

766 This verse is the beginning of the *Tat thwa peresa* Gatha (Yasna 44); see the introduction to this Fargard.

767 See note 11 above.

768 See verse 39.

769 By contradistinction to the duration of the world, which is limited to 12,000 years (Bd34.1).

770 The Genius of Destiny; see Vd5.9.

‘Invoke, O Zarathushtra! the powerful Wind, made by Mazda; and Spenta [Armaiti],⁷⁷¹ the fair daughter of Ahura Mazda.

14. ‘Invoke, O Zarathushtra! my Fravashi,⁷⁷² who am Ahura Mazda, the greatest, the best, the fairest of all beings, the most solid, the most intelligent, the best shapen, the highest in holiness, and whose soul is the holy Word [manthra spenta]!⁷⁷³

‘Invoke, O Zarathushtra! this creation of mine, who am Ahura Mazda.’

15. Zarathushtra imitated my words from me, (and said): ‘I invoke the holy creation of Ahura Mazda.

‘I invoke Mithra,⁷⁷⁴ the lord of the rolling countryside, a god armed with beautiful weapons, with the most glorious of all weapons, with the most victorious of all weapons.

‘I invoke the holy, well-formed Sraosha,⁷⁷⁵ who wields a club in his hand, to bear upon the heads of the fiends.⁷⁷⁶

16. ‘I invoke the most glorious Holy Word [manthra spenta].

‘I invoke the sovereign Heaven, the boundless Time, and Vayu, whose action is most high.

‘I invoke the mighty Wind, made by Mazda, and Spenta (Armaiti), the fair daughter of Ahura Mazda.

‘I invoke the good Religion of Mazda, the fiend-destroying Law of Zarathushtra.’

III.

17. Zarathushtra asked Ahura Mazda: ‘O Maker of the good world, Ahura Mazda! With what manner of sacrifice shall I worship, with what manner of sacrifice shall I make people worship this creation of Ahura Mazda?’⁷⁷⁷

771 The fourth Amesha-Spenta, who in her spiritual character is an incarnation of pious humility and in her material character the Genius of the Earth; see Vd2.10.

772 On the Fravashis, see Yt13.

773 See Yasna 1.1.

774 See Vd3.1 n 6.

775 See Vd18.14, note.

776 See Vd18.22 ff.; Yasna 57.19 ff; Yt11.

777 The sacrifice intended is a sacrifice to nature. The Baresman, as representative of the vegetal nature, receives the zaotra-libations, which are representative of the fertilizing rains.

18. Ahura Mazda answered: 'Go, O Spitama Zarathushtra! towards the high-growing trees,⁷⁷⁸ and before one of them that is beautiful, high-growing, and mighty, say thou these words: "Hail to thee! O good, holy tree, made by Mazda! Ashem vohu!"⁷⁷⁹

19. '[The priest] shall cut off a twig of Baresma, long as an aesha, thick as a yava.⁷⁸⁰ The faithful one, holding it in his left hand, shall keep his eyes upon it without ceasing,⁷⁸¹ whilst he is offering up to Ahura Mazda and to the Amesha-Spentas, the high and beautiful golden Haomas, and Good Thought and the good Rata,⁷⁸² made by Mazda, holy and excellent.'

IV.

20. Zarathushtra asked Ahura Mazda: 'O thou, all-knowing Ahura Mazda! thou art never asleep, never intoxicated, thou Ahura Mazda! Vohu-mano⁷⁸³ gets directly defiled: Vohu-mano gets indirectly defiled; the Daevas defile him from the bodies smitten by the Daevas:⁷⁸⁴ let Vohu-mano be made clean.'

21. Ahura Mazda answered: 'Thou shalt take some gomez from a bull ungedled and such as the law requires it.⁷⁸⁵ Thou shalt take the

778 The tree, whatever it is, from which the Baresma is taken.

779 See verse 22.

780 Perhaps: 'long as a ploughshare, thick as a barleycorn.' See the English system of measures, in which three barleycorns = one inch. — See Nirangistan 90.

781 The Parsis are recommended to keep their eyes on the Barsom during the sacrifice: 'A man is offering the Dron, he has said all the required *Avesta*, but he has not looked at the Barsom: what is the rule? It would have been better if he had looked at it; however he may proceed to the meal' (Old Rav. 97 b). See *Tahmuras Fragments*, 30-31.

782 Rata impersonates the liberalities done by men to God (as offerings) and by God to men (as riches, etc.).

783 Vohu-mano is often used as a designation of the faithful one, literally, 'the good-minded;' this is the meaning which is given to it in this passage by the Commentary, and it certainly belongs to it in the second part of verse 24; but in the first part of the same clause it is translated 'clothes,' a meaning which is not unlikely in itself, as Vohu-mano, being the Amahraspand of cattle, may designate, and in fact did designate, the skins of cattle and leather (Comm. ad Farg. XVIII, 2). On the whole the description in the text applies to the cleansing both of the man and of the clothes, and Vohu-mano sometimes means the one, and sometimes the other. — From the first meaning is derived the modern use of Vahman, 'Such a one,' 'N.'

784 From dead bodies.

785 The so-called Varasiō; 'it must be or a white colour; if a single hair on its body be found other than white, the animal is rejected as unfit for the purpose' (Sorabji Kavasji Khambata, in the *Indian Antiquary*, VII, 180). On the preparation of the gomez, see Wilson, *Parsi Religion Unfolded*, pp. 434-435.

man who is to be cleansed to the field made by Ahura,⁷⁸⁶ and the man that is to cleanse him shall draw the furrows.⁷⁸⁷

22. ‘He shall recite a hundred Ashem vohu: “Holiness is the best of all good: it is also happiness. Happy the man who is holy with perfect holiness!”

‘He shall chant two hundred Ahuna-Vairya: “The will of the Lord is the law of righteousness. The gifts of Vohu-mano to the deeds done in this world for Mazda! He who relieves the poor makes Ahura king.”

‘He shall wash himself four times with the gomez from the ox, and twice with the water made by Mazda.⁷⁸⁸

23. ‘Thus Vohu-mano shall be made clean, and clean shall be the man. The man shall take up Vohu-mano⁷⁸⁹ with the left arm and the right, with the right arm and the left: and thou shalt lay down Vohu-mano under the mighty light of the heavens by the light of the stars made by the gods, until nine nights have passed away.⁷⁹⁰

24. ‘When nine nights have passed away, thou shalt bring libations unto the fire, thou shalt bring hard wood unto the fire, thou shalt bring incense of Vohu-gaona unto the fire, and thou shalt perfume Vohu-mano therewith.

25. ‘Thus shall Vohu-mano be made clean, and clean shall be the man.⁷⁹¹ He shall take up Vohu-mano with the right arm and the left, with the left arm and the right, and Vohu-mano⁷⁹² shall say aloud: “Glory be to Ahura Mazda! Glory be to the Amesha-Spentas! Glory be to all the other holy beings.” ‘

V.

26. Zarathushtra asked Ahura Mazda: ‘O thou all-knowing Ahura Mazda: Should I urge upon the godly man, should I urge upon the godly woman, should I urge upon the wicked Daeva-worshipper who

786 The place of the cleansing, the Barashnum-gāh (see Vd9.3). [Also see Modi, *Funeral Ceremonies of the Parsees (Bombay, 1928)*]

787 See Vd9.10.

788 ‘Or better six times with the gomez and thrice with the water’ (Comm.; see Vd8.37 ff.; Vd9.28 ff.)

789 ‘The clothes’ (Comm.).

790 The clothes of the unclean shall be exposed to the air for nine nights, all the time while he himself is confined in the Armesht-gah. The rules for the cleansing of clothes that have been worn by the dead himself are different (see Vd7.12 ff.)

791 ‘Thus Vohu-mano shall be clean — the clothes; thus the man shall be clean — he who wears those clothes’ (Comm.)

792 The faithful one.

lives in sin, to give the earth made by Ahura, the water that runs, the corn that grows, and all the rest of their wealth?⁷⁹³

Ahura Mazda answered: 'Thou shouldst, O holy Zarathushtra.'

27. O Maker of the material world, thou Holy One! Where are the rewards given? Where does the rewarding take place? Where is the rewarding fulfilled? Whereto do men come to take the reward that, during their life in the material world, they have won for their souls?

28. Ahura Mazda answered: 'When the man is dead, when his time is over, then the wicked, evil-doing Daevas cut off his eyesight. On the third night, when the dawn appears and brightens up, when Mithra, the god with beautiful weapons, reaches the all-happy mountains, and the sun is rising:

29. 'Then the fiend, named Vizaresha,⁷⁹⁴ O Spitama Zarathushtra, carries off in bonds⁷⁹⁵ the souls of the wicked Daeva-worshippers who live in sin. The soul enters the way made by Time, and open both to the wicked and to the righteous. At the head of the Chinwad bridge, the holy bridge made by Mazda,⁷⁹⁶ they ask for their spirits and souls the reward for the worldly goods which they gave away here below.⁷⁹⁷

793 See verse 29 end.

794 The demon Vizaresh is he who, during that struggle of three days and three nights with the souls of the departed, carries terror on them and beats them: he sits at the gate of hell (Bd28.18).

795 'Every one has a noose cast around his neck: when a man dies, if he has been a righteous man, the noose falls from his neck; if a wicked, they drag him with that noose down into hell' (Comm.; see Vd5.8).

796 The Chinwad bridge extends over hell and leads to Paradise; for the souls of the righteous it widens to the length of nine javelins; for the souls of the wicked it narrows to a thread, and they fall down into hell (see *Arda Viraf* 5.1; Dk. Book 9, chapter 20.3). The Chinwad bridge has become the Sirath bridge of the Moslems. Not long ago they sang in Yorkshire of 'the Brig o' Dread, na brader than a thread' (Thorns, *Anecdotes*, 89), and even nowadays the peasants in Nièvre tells of a little board— 'Pas pu longue, pas pu large / Qu'un ch'veu de la Sainte Viarge,' which was put by Saint Jean d'Archange between the earth and Paradise: 'Ceux qu'saront la raison (=l'oraison?) d'Dieu / Par dessus passeront. / Ceux qu'la sauront pas / Au bout mourront.' (Mélusine, p. 70.)

797 See verse 26, and Vd3.34-5; Vd18.33 ff.

30. ‘Then comes the beautiful, well-shapen, strong and well-formed maid,⁷⁹⁸ with the dogs at her sides,⁷⁹⁹ one who can distinguish,⁸⁰⁰ who has many children,⁸⁰¹ happy, and of high understanding.

‘she makes the soul of the righteous one go up above the Hara-berezaiti;⁸⁰² above the Chinwad bridge she places it in the presence of the heavenly gods themselves.

31. ‘Up rises Vohu-mano⁸⁰³ from his golden seat; Vohu-mano exclaims: “How hast thou come to us, thou Holy One, from that decaying world into this undecaying one?”⁸⁰⁴

32. ‘Gladly pass the souls of the righteous to the golden seat of Ahura Mazda, to the golden seat of the Amesha-Spentas, to the Garonmanem,⁸⁰⁵ the abode of Ahura Mazda, the abode of the Amesha-Spentas, the abode of all the other holy beings.

33. ‘As to the godly man that has been cleansed,⁸⁰⁶ the wicked evil-doing Daevas tremble at the perfume of his soul after death, as doth a sheep on which a wolf is pouncing.⁸⁰⁷

34. ‘The souls of the righteous are gathered together there: Nairyosangha⁸⁰⁸ is with them; a messenger of Ahura Mazda is Nairyosangha.

798 The soul of the dead, on the fourth day, finds itself in the presence of a maid, of divine beauty or fiendish ugliness, according as he himself was good or bad, and she leads him into heaven or hell: this maid is his own Daena, his Religion [daena also means conscience], that is the sum of his religious deeds, good or evil (HN, section 2.9). [See also Dd21.]

799 The dogs that keep the Chinwad bridge (see Vd13.9).

800 The good from the wicked.

801 Doubtful. Those children would be the righteous, as the sons of the Druj are the wicked (Vd18.30 ff.)

802 The Chinwad bridge rests by one end on the Alborz (Hara-berezaiti) and by the other on the Chikad Daitik in Eranwej (Comm. ad 101 ed. Sp.; Dk. IX, 20, 3).

803 The doorkeeper of Paradise; a Zoroastrian Saint-Pierre [St. Peter].

804 See Vd7.52; *Hadhokht Nask*, part 2.16.

805 The Garothman of the Parsis; literally, ‘the house of songs;’ it is the highest Paradise.

806 That has performed the Barashnum.

807 Ohrmazd is all perfume, Ahriman is infection and stench (Bd1; Eznig, *Refutatio Haeresiarum* II); the souls of their followers partake of the same qualities; and by the performance of the Barashnum both the body and the soul are perfumed and sweetened.

808 See Vd22.7.

IIa.

‘Invoke, O Zarathushtra! this very creation of Ahura Mazda.’

35. Zarathushtra imitated those words of mine: ‘I invoke the holy world, made by Ahura Mazda.

‘I invoke the earth made by Ahura, the water made by Mazda, the holy trees.

‘I invoke the sea Vouru-kasha.⁸⁰⁹

‘I invoke the beautiful Heaven.⁸¹⁰

‘I invoke the endless and sovereign Light.’⁸¹¹

36. ‘I invoke the bright, blissful Paradise of the Holy Ones.

‘I invoke the Garo-nmanem, the abode of Ahura Mazda, the abode of the Amesha-Spentas, the abode of all the other holy beings.

‘I invoke the sovereign Place of Eternal Weal,⁸¹² and the Chinwad bridge made by Mazda.

37. ‘I invoke the good Saoka,⁸¹³ who has the good eye.

‘I invoke the whole creation of weal.

‘I invoke the mighty Fravashis⁸¹⁴ of the righteous.

‘I invoke Verethraghna,⁸¹⁵ made by Ahura, who wears the Glory made by Mazda.⁸¹⁶

‘I invoke Tishtrya,⁸¹⁷ the bright and glorious star, in the shape of a golden-horned bull.⁸¹⁸

809 See Vd5.15 ff.

810 Asman, the highest heaven, as distinguished from the firmament (thwasha) that lies nearer the earth.

811 The endless Light is ‘the place of Ormazd’ (Bd1); it is Infinite Space conceived as luminous.

812 Misvāna gātva, another name of the heavenly spaces; it designates heaven as the abode and source of all blessings, of all *savah*, or *saoka*.

813 A Genius defined, ‘Genius of the good eye,’ by opposition to ‘the bad eye.’ Saoka (Sök) is an auxiliary to Mithra (Mihr); she receives first, from above, all the good destined to man, and transmits it to the lower sky or firmament. (which is the seat of Destiny) through the moon and Ardivisur (Gr. Bd.)

814 See Yt13.

815 The Genius of Victory (Warharan). See Yt14.

816 The hvareno (Khurra or Farr) or light of sovereignty. See verse 39 and see Yt19.

817 Tishtrya (Tir), the star of rain. See Yt8.

818 Tishtrya appears successively under three forms, during the month named from him (the first month of summer, 21 June-21 July): ten days as a man, ten days as

38. 'I invoke the holy, beneficent Gathas,⁸¹⁹ who rule over the Ratus:⁸²⁰

- 'I invoke the Ahunavaiti Gatha;
- 'I invoke the Ustavaiti Gatha;
- 'I invoke the Spentamainyush Gatha;
- 'I invoke the Vohukshathra Gatha;
- 'I invoke the Vahishtoishti Gatha.

39. 'I invoke the Karshvares of Arzahe and Savahe;
 'I invoke the Karshvares of Fradadhafshu and Vidadhafshu;
 'I invoke the Karshvares of Vourubaresti and Vouruzaresti;
 'I invoke the bright Hvaniratha;⁸²¹
 'I invoke the bright, glorious Haetumant;⁸²²
 'I invoke the good Ashi;⁸²³
 ['I invoke the good Chisti;⁸²⁴]
 'I invoke the most pure Chista;⁸²⁵
 'I invoke the Glory of the Aryan regions;⁸²⁶
 'I invoke the Glory of the bright Yima, the good shepherd.⁸²⁷

40. 'Let him be worshipped with sacrifice, let him be gladdened, gratified, and satisfied, the holy Sraosha, the well-formed, victorious, holy Sraosha.⁸²⁸

a bull, ten days as a horse. 'As a bull he is most to be invoked' (Comm.), to prepare his final victory over the demon of Drought, Apaosha.

- 819 The five collections of hymns which form the oldest and holiest part of the *Yasna* and of the *Avesta* (Yasna 28-34; Yasna 43-46; Yasna 47-50; Yasna 51; Yasna 53); they are named after their initial words.
- 820 The chiefs of creation; 'they rule over the Ratus inasmuch as it is by their means that these other Ratus are invoked' (Comm.)
- 821 The earth is divided into seven Karshwars [(Pah.) (Arezahi, Sawahi, Fradadhafshu, Widadhafshu, Wouru-bareshti, Wourujareshti, and Xwaniratha)], of which the central one, Xwaniratha, is the finest and contains Iran.
- 822 See Vd1.14.
- 823 Ashi (Ashishvang), the Genius that imparts riches to the righteous: see Yt17.
- 824 An angel of religious knowledge.
- 825 Religious knowledge: invoked with Daena (Religion; Siroza, 24)
- 826 The light of sovereignty, khwarrah (Phl.) (Av. 'khwarenah'), which if secured by the Aryans makes them rule over their enemies (see verse 37 and Yt19.56-93).
- 827 See Vd2.2.

‘Bring libations unto the Fire, bring hard wood unto the Fire, bring incense of Vohu-gaona unto the Fire.

‘Offer up the sacrifice to the Vazishta fire,⁸²⁹ which smites the fiend Spenjaghra:⁸³⁰ bring unto it the cooked meat and full overflowing libations.⁸³¹

41. ‘Offer up the sacrifice to the holy Sraosha, that the holy Sraosha may smite down the fiend Kunda,⁸³² who is drunken without drinking,⁸³³ and throws down into the Hell of the Druj the wicked Daeva-worshippers, who live in sin.

[42.⁸³⁴ ‘I invoke the Kara fish,⁸³⁵ who lives beneath waters in the bottom of the deep lakes.

‘I invoke the ancient and sovereign Merezu,⁸³⁶ the most warlike of the creatures of the two Spirits.⁸³⁷

‘I invoke the seven bright Sru⁸³⁸ ...’

VI.

43. ‘They cried about, their minds wavered to and fro,⁸³⁹ Angra Mainyu the deadly, the Daeva of the Daevas; Indra the Daeva, Sauru

828 That he may smite Aeshma and the other fiends.

829 The fire of lightning.

830 The demon that prevents the fall of rain; a companion in arms of Apaosha.

831 Doubtful.

832 The same as Kundi; see Vd11.9.

833 Whereas Aeshma, the other arch-enemy of Sraosha, borrows part of his strength from drunkenness (Yasna 10.8).

834 From the *Vendidad Sada*. The clause may have belonged to the original text; it is preceded by another clause which certainly did not belong to it, and part of which is cited in the commentary ad Farg. VIII, 103, where it would have been more suitably placed: ‘When he has been cleansed in the next inhabited place, he may then sow and till the pasture fields, as food for the sheep and as food for the ox.’

835 The Kar-māhī, the Ratu or chief of the creatures that live in water. See Vd20.4, note; Yt14.29.

836 Α ἀπαξ λεγόμενον. From its two epithets, ‘ancient’ and ‘sovereign,’ it appears that it must designate one of the first principles, that is to say, some form of Heaven, Light, Space, or Time.

837 Doubtful.

838 Hapta sravō bāmya... [Wolff: “ich rufe herab die strahlenden sieben Hörner [Srū’s] [Ebenfalls ein Sternbild?] — ihre Kinder ... [pusa-?] werden [?]” (I call down the radiating seven horns (Sru)...(also a constellation?) — their children ... [pusa-? perhaps ‘flock’] become (?!))]

839 Up and down, in hope and despair.

the Daeva, Naunghaithya the Daeva, Taurvi and Zairi;⁸⁴⁰ Aeshma of the murderous spear;⁸⁴¹ Akatasha the Daeva;⁸⁴² Winter, made by the Daevas; the deceiving, unseen Death; Zaurva,⁸⁴³ baneful to the fathers; Buiti the Daeva;⁸⁴⁴ Driwi⁸⁴⁵ the Daeva; Daiwi⁸⁴⁶ the Daeva; Kasvi⁸⁴⁷ the Daeva; Paitisha⁸⁴⁸ the most Daeva-like amongst the Daevas.]

44. ‘And the evil-doing Daeva, Angra Mainyu, the deadly, said: “What! let the wicked, evil-doing Daevas gather together at the head of Arezura!”⁸⁴⁹

45. ‘They rush away shouting, the wicked, evil-doing Daevas; they run away shouting, the wicked, evil-doing Daevas; they run away casting the Evil Eye, the wicked, evil-doing Daevas: “Let us gather together at the head of Arezura!

46. “For he is just born the holy Zarathushtra, in the house of Pourushaspa. How can we procure his death? He is the weapon that fells the fiends: he is a counter-fiend to the fiends; he is a Druj to the Druj. Vanished are the Daeva-worshippers, the Nasu made by the Daeva, the false-speaking Lie!”

47. ‘They rush away shouting, the wicked, evil-doing Daevas, into the depths of the dark, raging world of hell.

‘Ashem vohu: Holiness is the best of all good.’

840 See Vd10.9-10.

841 See Vd10.13.

842 Vd10.13.

843 Old age.

844 See above, verse 1 and note.

845 Malice; see above, Vd2.29.

846 Lying; see above, Vd2.29.

847 Spite; see above, Vd2.29.

848 Opposition, or counter-action, the same as Paityāra; a personification of the doings of Ahriman and of his marring power.

849 At the gate of hell; see above, Vd3.7 and note.

FARGARD 20. Thrita, the first healer.

Synopsis.

It has already been seen (Farg. VII, 44) that there are three kinds of medicine one that heals with the knife, one that heals with herbs, and one that heals with sacred spells. The present Fargard deals with the origin of medicine, particularly the herbs-medicine. Its inventor was Thrita, of the Sāma family, to whom Ahura Mazda brought down from heaven ten thousand healing plants that had been growing up around the tree of eternal life, the white Hom or Gaokerena (§ 4).

This Thrita is mentioned only once again in the *Avesta*, in Yasna 9.7, where he appears to have been one of the first priests of Haoma. This accounts for his medical skill; as Haoma is the plant of eternal life, it is but natural that one of his first priests should have been the first healer.

This Fargard has only an allusion to the origin of the knife-medicine [surgery], which was, as it seems, revealed by Khshathra Vairya (§ 3). The last paragraphs (§§ 5-12) deal with the spell-medicine.

The functions ascribed here to Thrita were sometimes conferred on his semi-namesake Thraetaona [Faridoon] (see *Westergaard Fragments*, II). Hamza makes Thraetaona the inventor of medicine (Ed Gottwaldt, p. 23; cf. Mirkhond, *Early Kings of Persia*, tr. by Shea, p. 152); the Tavids (formulas of exorcism) against sickness are inscribed with his name, and we find in the *Avesta* itself his Fravashi invoked 'against itch, hot fever, humours, cold fever (Vd7.58), incontinence, against the plagues created by the serpent (Yt13.131).' We see from the last words of this passage that disease was understood as coming from the serpent; in other words, that it was considered a sort of poisoning,⁸⁵⁰ and this is the reason why the killer of the serpent (Azi-Dahaka) [Zohak] was invoked to act against it.

Translation.

1. Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! Who was he who first of the healers,⁸⁵¹ of the wise, the happy, the wealthy, the glorious, the strong, the Paradhatas,⁸⁵² drove back sickness to

850 This theory, which modern science would not utterly reject, accounts for the great part which the serpent plays in the worship of Asclepius; as sickness comes from him, from him too must or may come the healing.

851 Those who knew how to take care of their own bodies, like Isfandyar: some say that no sword could wound him' (Comm.)

852 The Paradhata or Peshdad, the kings of the first Iranian dynasty.

sickness, drove back death to death;⁸⁵³ and first turned away the point of the sword and the fire of fever from the bodies of mortals?’

2. Ahura Mazda answered: ‘Thrita it was who first of the healers, of the wise, the happy, the wealthy, the glorious, the strong, the Paradhatas, drove back sickness to sickness, drove back death to death, and first turned away the point of the sword and the fire of fever from the bodies of mortals.

3. ‘He asked for a source of remedies; he obtained it from Khshathra-Vairyā,⁸⁵⁴ to withstand sickness and to withstand death; to withstand pain and to withstand fever; to withstand Sarana and to withstand Sarastya;⁸⁵⁵ to withstand Azana and to withstand Azahva; to withstand Kurugha and to withstand Azivaka; to withstand Duruka and to ‘withstand Astairyā; to withstand the evil eye, rottenness, and infection which Angra Mainyu had created against the bodies of mortals.

4. ‘And I Ahura Mazda brought down the healing plants that, by many hundreds, by many thousands, by many myriads, grow up all around the one Gaokerena.⁸⁵⁶

5. ‘All this do we achieve; all this do we order; all these prayers do we utter, for the benefit of the bodies of mortals;⁸⁵⁷

6. ‘To withstand sickness and to withstand death; to withstand pain and to withstand fever; to withstand Sarana and to withstand Sarastya; to withstand Azana and to withstand Azahva; to withstand Kurugha and to withstand Azivaka; to withstand Duruka and to withstand Astairyā; to withstand the evil eye, rottenness, and infection which Angra Mainyu has created against the bodies of mortals.

853 That is to say, who kept sickness in bonds, who kept death in bonds’ (Comm.)

854 As Khshathra-Vairyā presides over metals, it was a knife he received, ‘of which the point and the base were set in gold.’ He was therefore the first who healed with the knife, as well as the first who healed with herbs. As for the healing with the holy word, see § 5 and seq.

855 Headache and cold fever.

856 There are two Haomas: one is the yellow or golden Haoma, which is the earthly Haoma, and which, when prepared for the sacrifice, is the king of healing plants; the other is the white Haoma or Gaokerena, which grows up in the middle of the sea Vouru-Kasha, where it is surrounded by the ten thousand healing plants, created by Ohrmazd in order to oppose so many diseases that had been created by Ahriman (Bd9; see Vd22.2). A frog goes swimming around the Gaokerena to gnaw it down: but two Kar Mahi (Vd19.42) keep watch and circle around the tree, so that the head of one of them is continually towards the frog (Bd18).

857 We do all that is necessary for healing; we give, as Dastobar (Dastur), the necessary prescriptions; we recite the needed prayers. — This section is a transition to the spell-medicine.

7. 'To thee, O Sickness, I say avaunt! to thee, O Death, I say avaunt! to thee, O Pain, I say avaunt! to thee, O Fever, I say avaunt! to thee, O Evil Eye, I say avaunt! to thee, O Sarana, I say avaunt! and to thee, O Sarastya, I say avaunt! to thee, O Azana, I say avaunt! and to thee, O Azahva, I say avaunt! to thee, O Kurugha, I say avaunt! and to thee, O Azivaka, I say avaunt! to thee, O Duruka, I say avaunt! and to thee, O Astairya, I say avaunt!

8. 'Give us, O Ahura, that powerful sovereignty, by the strength of which we may smite down the Druj! By its might may we smite the Druj!⁸⁵⁸

9. 'I drive away Ishire and I drive away Aghuire; I drive away Aghra and I drive away Ughra; I drive away sickness and I drive away death; I drive away pain and I drive away fever; I drive away Sarana and I drive away Sarastya; I drive away Azana and I drive away Azahva; I drive away Kurugha and I drive away Azivaka; I drive away Duruka and I drive away Astairya; I drive away the evil eye, rottenness, and infection which Angra Mainyu has created against the bodies of mortals.

10. 'I drive away all manner of sickness and death, all the Yatus and Pairikas,⁸⁵⁹ and all the wicked Jainis.⁸⁶⁰

11. 'A Airyema ishyo. May the vow-fulfilling Airyaman⁸⁶¹ come here, for the men and women of Zarathushtra to rejoice, for Vohu-mano to rejoice; with the desirable reward that Religion deserves. I solicit for holiness that boon that is vouchsafed by Ahura!

12. 'May the vow-fulfilling Airyaman smite all manner of sickness and death, all the Yatus and Pairikas, and all the wicked Jainis.'

[13. Yatha ahu vairyo:- The will of the Lord is the law of righteousness. The gifts of Vohu-mano to the deeds done in this world for Mazda. He who relieves the poor makes Ahura king.

Kem-na mazda:- What protector hast thou given unto me, O Mazda! while the hate of the wicked encompasses me? Whom but thy Atar and Vohu-mano, through whose work I keep on the world of Righteousness? Reveal therefore to me thy Religion as thy rule!

858 This clause is borrowed, with some alteration, from Yasna 31.4; the original text is, 'May that strong power come to me, by the might of which we may smite down the Druj!'

859 See Vd11.9.

860 [i.e. genie, jinn, djinn -JHP] 'Jai' (Comm.), that is Jahi; cf. Vd18.62, and Vd22.2, note. — Clause 10 is imitated from clause 12.

861 On Airyaman, see Vd22. Clauses 15-12 are borrowed from Yasna 54.1, and form the prayer known as *Airyema ishyo*.

Ke verethrem-ja:- Who is the victorious who will protect thy teaching? Make it clear that I am the guide for both worlds. May Sraosha come with Vohu-mano and help whomsoever thou pleasest, O Mazda!

Keep us from our hater, O Mazda and Armaiti Spenta! Perish, O fiendish Druj! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O Druj! Perish away to the regions of the north, never more to give unto death the living world of Righteousness!⁸⁶²]

862 See Vd8.19-20.

FARGARD 21. Healing spells**Synopsis.**

I (1). Praise of the holy bull.

II (2-3). Invocation addressed to rain as a healing power.

III a (4-7). Joint invocation addressed to the waters and to the light of the sun.

III b (8-11). Joint invocation addressed to the waters and to the light of the moon.

III c (12-17). Joint invocation addressed to the waters and to the light of the stars.

IV (18-21), Spells against disease.

The largest part of this Fargard is filled with a uniform spell, intended, as it seems, for the protection of lying-in women (§§ 6-7, 10-11, 14-15), who are under the special care of Arvi Sura Anahita, the great goddess of the waters. That spell is repeated three times, in a joint invocation to the sun, to the moon, and to the stars respectively; that strange association is perhaps owing to the fact that both the light and the waters spring up from the Hara Berezaiti and return there (see § 4, note 1).

Translation.**I.**

1. Hail, bounteous bull!⁸⁶³ Hail to thee, beneficent bull! Hail to thee, who makest increase! Hail to thee, who makest growth! Hail to thee, who dost bestow his part⁸⁶⁴ upon the righteous faithful, and wilt bestow it on the faithful yet unborn! Hail to thee, whom the Jahi kills,⁸⁶⁵ and the ungodly Ashemaogha, and the wicked tyrant.⁸⁶⁶

II.

2. 'Come, come on, O clouds, from up above, down on the earth, by thousands of drops, by myriads of drops:' thus say, O holy Zarathushtra! 'to destroy sickness, to destroy death, to destroy the

863 The primeval bull who was created by Ohrmazd and killed by Ahriman with the help of the Jahi. — Clause 1 is to be recited when one meets an ox or any kind of cattle, *Gr. Riv.* 386.

864 Possibly, 'who dost kill the Jahi (by means of gomez).

865 His daily food.

866 The wicked kills animals, out of mere cruelty, beyond his needs (*Yasna* 29.1; *Y32.12, 14; Y48.7*).

sickness that kills,⁸⁶⁷ to destroy death that kills, to destroy Gadha and Apagadha.⁸⁶⁸

3. 'If death come after noon, may healing come at eve!

'If death come at eve, may healing come at night!

'If death come at night, may healing come at dawn!

'And showers shower down new water, new earth, new plants, new healing powers, and new healing.

IIIa.

4. 'As the sea Vouru-kasha is the gathering place of the waters,⁸⁶⁹ rising up and going down, up the aerial way and down the earth, down the earth and up the aerial way:⁸⁷⁰ thus rise up and roll along! thou in whose rising and growing Ahura Mazda made the aerial way.

5. 'Up! rise up and roll along! thou swift-horsed Sun, above Hara Berezaiti, and produce light for the world (and mayst thou [O man!]) rise up there, if thou art to abide in Garo-nmanem⁸⁷¹),⁸⁷² along the path made by Mazda, along the way made by the gods, the watery way they opened.

6. 'And the Holy Word [manthra spenta] shall keep away the evil:⁸⁷³ Of thee [O child!] I will cleanse the birth and growth; of thee [O woman!] I will make the body and the strength pure; I make thee rich in children and rich in milk;

867 Cf. Bd3.3, 6, 4.

868 Names of diseases.

869 Waters and light are believed to flow from the same spring and in the same bed: 'As the light comes in through Alburz (Hara Berezaiti) and goes out through Alburz, so water also comes out through Alburz and goes away through Alburz' (Bd20.4). Every day the sun, moon, and stars rise up from Alburz, and every day all the waters on the earth come back together to the sea Vouru-kasha, and there collected come down again to the earth from the peaks of Alburz (*Gr. Riv.* 43'). As light comes from three different sources (the sun, the moon, and the stars), the waters are invoked three times, first in company with the sun, then with the moon, lastly with the stars, as if there should be three different movements of the rain connected with the three movements or light.

870 Waters come down from the sky to the earth and rise back from the earth to the sky (see Vd5.15 seq.)

871 'If thou art a righteous man' (Comm.)

872 The translation of this clause is doubtful.

873 The spell refers to the cleansing and generative power of the waters; cf. the invocation to Arvi Sura, Vd7.16: the waters are supposed to make females fertile as they make the earth. This spell was probably pronounced to facilitate childbirth.

7. 'Rich in seed, in milk,⁸⁷⁴ in fat, in marrow, and in offspring. I shall bring to thee a thousand pure springs, running towards the pastures that give food to the child.

IIIb.

8. 'As the sea Vouru-kasha is the gathering place of the waters, rising up and going down, up the aerial way and down the earth, down the earth and up the aerial way:

'Thus rise up and roll along! thou in whose rising and growing Ahura Mazda made the earth.

9. 'Up! rise up, thou Moon, that dost keep in thee the seed of the bull,⁸⁷⁵

'Rise up above Hara Berezaiti, and produce light for the world (and mayst thou [O man!] rise up there, if thou art to abide in Garonmanem), along the path made by Mazda, along the way made by the gods, the watery way they opened.

10. 'And the Holy Word [manthra spenta] shall keep away the evil: Of thee [O child!] I will cleanse the birth and growth; of thee [O woman!] I will make the body and the strength pure; I make thee rich in children and rich in milk;

11. 'Rich in seed, in milk, in fat, in marrow, and in offspring. I shall bring to thee a thousand pure springs, running towards the pastures that give food to the child.

IIIc.

12. 'As the sea Vouru-kasha is the gathering place of the waters, rising up and going down, up the aerial way and down the earth, down the earth and up the aerial way:

'Thus rise up and roll along! thou in whose rising and growing Ahura Mazda made everything that grows.⁸⁷⁶

13. 'Up! rise up, ye deep Stars, that have in you the seed of waters;⁸⁷⁷

874 There are, in the text, two words for 'milk,' the one referring to the milk of women, the other to the milk of cows.

875 When the primeval bull died, 'what was bright and strong in his seed was brought to the sphere of the moon, and when it was cleansed there in the light of the astre, two creatures were shaped with it, a male and a female, from which came two hundred and seventy-two kinds of animals' (Bd4, Bd10).

876 The plants that grow under the action of 'those stars that have in them the seed of waters' (cf. § 13).

877 See Yt12.29.

‘Rise up above Hara Berezaiti and produce light for the world (and mayst thou [O man!] rise up there, if thou art to abide in Garanmanem), along the path made by Mazda. along the way made by the gods, the watery way they opened.

14. ‘And the Holy Word shall keep away the evil: Of thee [O child!] I will cleanse the birth and growth; of thee [O woman!] I will make the body and the strength pure; I make thee rich in children and rich in milk;

15. ‘Rich in seed, in milk, in fat, in marrow, and in offspring. I shall bring to thee a thousand pure springs, running towards the pastures that will give food to the child.

16. ‘As the sea Vouru-kasha is the gathering place of the waters, rising up and going down, up the aerial way and down the earth, down the earth and up the aerial way:

‘Thus rise up and roll along! ye in whose rising and growing Ahura Mazda made everything that rises.

17. ‘In your rising away will the Kahvuzi⁸⁷⁸ fly and cry, away will the Ayehi⁸⁷⁹ fly and cry, away will the Jahi who follows the Yatu, fly and cry.

IV.

[18.⁸⁸⁰ ‘I drive away Ishire and I drive away Aghuire; I drive away Aghra and I drive away Ughra; I drive away sickness and I drive away death; I drive away pain and I drive away fever; I drive away Sarana and I drive away Sarastya. I drive away Azana and I drive away Azahva; I drive away Kurugha and I drive away Azhivaka; I drive away Duruka and I drive away Astairya; I drive away the evil eye, rottenness, and infection which Angra Mainyu has created against the bodies of mortals.

19. ‘I drive away all manner of sickness and death, all the Yatus and Pairikas, and all the wicked Jainis.

20. ‘A Airyema ishyo:- May the vow-fulfilling Airyaman come here, for the men and women of Zarathushtra to rejoice, for Vohu-mano to rejoice; with the desirable reward that Religion deserves. I solicit for holiness that boon that is vouchsafed by Ahura!

21. ‘May the vow-fulfilling Airyaman smite all manner of sickness and death, all the Yatus and Pairikas, and all the wicked Jainis.

878 ‘He who diminishes glory, Ahriman’ (Comm.)

879 ‘sterility, Ahriman’ (Comm.)

880 §§ 18-23 = Vd20.9-13.

22. 'Yatha ahu vairyo:- The will of the Lord is the law of righteousness!

'Kem-na mazda:- What protector hast thou given unto me ... ?

'Ke verethrem-ja:- Who is the victorious who will protect thy teaching ... ?

23. 'Keep us from our hater, O Mazda and Armaiti Spenta! Perish, O fiendish Druj! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O Druj! Perish away to the regions of the north, never more to give unto death the living world of Righteousness!]

FARGARD 22. Angra Mainyu creates 99,999 diseases; Ahura Mazda counters with the Holy Manthra and with Airyaman

Synopsis.

It has already been seen that of all healers, the most powerful is the one who treats with the Holy Word (Manthra Spenta), that is with sacred spells (Vd7.44): Of all sacred spells, the most efficacious is the Airyema ishyo, which forms the fifty-fourth Ha of the *Yasna*. This is expressed under a mythological form in the following Fargard (cf. *Westergaard's Fragments*, IV).

Angra Mainyu having created 99,999 diseases, Ahura applies for remedy to the Holy Word (Manthra Spenta; §§ 1-5). — How shall I manage? asks Manthra Spenta (§ 16). Ahura sends his messenger to Airyaman with the same request.

This Fargard is unfinished or, more correctly, the end of it is understood. Airyaman comes at once to Ahura's call, and digs nine furrows. It is no doubt in order to perform the Barashnom, by the virtue of which the strength of the demon and of the demon's work will be broken. The Fargard ends therefore with spells against sickness and against death, added to the usual spells of the ordinary Barashnom.

Translation.

I.

1. Ahura Mazda spake unto Spitama Zarathushtra, saying: 'I, Ahura Mazda, the Maker of all good things, when I made this mansion,⁸⁸¹ the beautiful, the shining, seen afar (there may I go up, there may I arrive!)

2. 'Then the ruffian looked at me;⁸⁸² the ruffian Angra Mainyu, the deadly, wrought against me nine diseases, and ninety, and nine hundred, and nine thousand, and nine times ten thousand diseases. So mayst thou heal me, thou most glorious Manthra Spenta!

3. 'Unto thee will I give in return a thousand fleet, swift-running steeds; I offer thee up a sacrifice, O good Saoka,⁸⁸³ made by Mazda and holy.

881 'The Garothman' (Comm.), Paradise.

882 And cast on me the evil eye; 'it was by casting the evil eye on the good creatures of Ohrmazd that Ahriman corrupted them' (Eznig, *Refutatio Haeresiarum* II). See Vd20.3.

883 The Genius of the good eye; see Vd19.37, and note.

‘Unto thee will I give in return a thousand fleet, high-humped camels; I offer thee up a sacrifice, O good Saoka, made by Mazda and holy.

4. ‘Unto thee will I give in return a thousand brown oxen that do not push; I offer thee up a sacrifice, O good Saoka, made by Mazda and holy.

‘Unto thee will I give in return a thousand females big with young, of all species of small cattle; I offer thee up a sacrifice, O good Saoka, made by Mazda and holy.

5. ‘And I will bless thee with the fair blessing-spell of the righteous, the friendly blessing-spell of the righteous, that makes the empty swell to fulness and the full to overflowing, that comes to help him who was sickening, and makes the sick man sound again.

6. ‘Manthra Spenta, the all-glorious, replied unto me: “How shall I heal thee? How shall I drive away from thee those nine diseases, and those ninety, those nine hundred, those nine thousand, and those nine times ten thousand diseases?”’

II.

7. The Maker Ahura Mazda called for Nairyo-sangha:⁸⁸⁴ Go thou, Nairyo-sangha, the herald, and drive towards the mansion of Airyaman, and speak thus unto him:

8. Thus speaks Ahura Mazda, the Holy One, unto thee:

‘I, Ahura Mazda, the Maker of all good things, when I made this mansion, the beautiful, the shining, seen afar (there may I ascend, there may I arrive!)

9. ‘Then the ruffian looked at me; the ruffian Angra Mainyu, the deadly, wrought against me nine diseases, and ninety, and nine hundred, and nine thousand, and nine times ten thousand diseases. So mayst thou heal me, O Airyaman, the vow-fulfiller!

10. ‘Unto thee will I give in return a thousand fleet, swift-running steeds; I offer thee up a sacrifice, O good Saoka, made by Mazda and holy,

‘Unto thee will I give in return a thousand fleet, high-humped camels; I offer thee up a sacrifice, O good Saoka, made by Mazda and holy,

11. ‘Unto thee will I give in return a thousand brown oxen that do not push; I offer thee up a sacrifice, O good Saoka, made by Mazda and holy.

884 The messenger of Ahura Mazda. He is a form of Atar, the Fire (Yasna 17.11).

‘Unto thee will I give in return a thousand females big with young, of all species of small cattle. I offer thee up a sacrifice, O good Saoka, made by Mazda and holy.

12. ‘And I will bless thee with the fair blessing-spell of the righteous, the friendly blessing-spell of the righteous, that make, the empty swell to fulness and the full to overflowing, that comes to help him who was sickening, and makes the sick man sound again.’

III.

13. In obedience to Ahura’s words he went, Nairyo-sangha, the herald; he drove towards the mansion of Airyaman, he spake unto Airyaman, saying:

14. Thus speaks Ahura Mazda, the Holy One, unto thee: ‘I, Ahura Mazda, the Maker of all good things, when I made this mansion, the beautiful, the shining, seen afar (there may I go up, there may I arrive!)

15. ‘Then the ruffian looked at me; the ruffian Angra Mainyu, the deadly, wrought against me nine diseases, and ninety, and nine hundred, and nine thousand, and nine times ten thousand diseases. So mayst thou heal me, O Airyaman, the vow-fulfiller!

16. ‘Unto thee will I give in return a thousand fleet, swift-running steeds ; I offer thee up a sacrifice, O good Saoka, made by Mazda and holy.

‘Unto thee will I give in return a thousand fleet, high-humped camels; I offer thee up a sacrifice, O good Saoka, made by Mazda and holy.

17. ‘Unto thee will I give in return a thousand brown oxen that do not push; I offer thee up a sacrifice, O good Saoka, made by Mazda and holy.

‘Unto thee will I give in return a thousand females, big with young, of all species of small cattle; I offer thee up a sacrifice, O good Saoka, made by Mazda and holy.

18. ‘And I will bless thee with the fair blessing-spell of the righteous, the friendly blessing-spell of the righteous, that makes the empty swell to fulness and the full to overflowing, that comes to help him who was sickening, and makes the sick man sound again.’

IV.

19. Quickly was it done, nor was it long, eagerly set off the vow-fulfilling Airyaman, towards the mountain of the holy Questions,⁸⁸⁵ towards the forest of the holy Questions.

20. Nine kinds of stallions brought he with him, the vow-fulfilling Airyaman.⁸⁸⁶

Nine kinds of camels brought he with him, the vow-fulfilling Airyaman.

Nine kinds of bulls brought he with him, the vow-fulfilling Airyaman.

Nine kinds of small cattle brought he with him, the vow-fulfilling Airyaman.

He brought with him the nine twigs;⁸⁸⁷ he drew along nine furrows.⁸⁸⁸

[21.⁸⁸⁹ 'I drive away Ishire and I drive away Aghuire; I drive away Aghra and I drive away Ughra; I drive away sickness and I drive away death; I drive away pain and I drive away fever; I drive away Sarana and I drive away Sarastya; I drive away Azhana and I drive away Azhahva; I drive away Kurugha and I drive away Azhivaka; I drive away Duruka and I drive away Astairya. I drive away the evil eye, rottenness, and infection which Angra Mainyu has created against the bodies of mortals.

22. 'I drive away all manner of sickness and death, all the Yatus and Pairikas, and all the wicked Jainis.

23. 'A Airyema Ishyo:- May the vow-fulfilling Airyaman come here, for the men and women of Zarathushtra to rejoice, for Vohu-mano to rejoice; with the desirable reward that Religion deserves. I solicit for holiness that boon that is vouchsafed by Ahura.

24. 'May the vow-fulfilling Airyaman smite all manner of sickness and death, all the Yatus and Pairikas, and all the wicked Jainis.

885 The mountain where 'the holy conversations' between Ohrmazd and Zarathushtra took place (cf. Vd19.11).

886 According to Framji, 'He brought with him the strength of nine stallions,' to infuse it into the sick man (cf. Yasht 8.24).

887 That is to say, 'the nine-knotted stick' (Framji; cf. Vd9.14).

888 To perform the Barashnom, 'the great service of the Nirang Din, through which all evil, moral and natural, including evil passions, disease, and death will be removed' (Wilson, *The Parsi Religion*, p. 341).

889 From the *Vendidad Sada*; as Vd20.9-13.

25. 'Yatha ahu vairyo:- The will of the Lord is the law of righteousness. The gifts of Vohu-mano to the deeds done in this world for Mazda. He who relieves the poor makes Ahura king.

'Kem-na mazda:- What protector hast thou given unto me O Mazda! while the hate of the wicked encompasses me? Whom but thy Atar and Vohu-mano, through whose work I keep on the world of righteousness? Reveal therefore to me thy Religion as thy rule!

'Ke verethrem-ja:- Who is the victorious who will protect thy teaching? Make it clear that I am the guide for both worlds. May Sraosha come with Vohu-mano and help whomsoever thou pleasest, O Mazda!

'Keep us from our hater, O Mazda and Armaiti Spenta! Perish, O fiendish Druj! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O Druj! Perish away to the regions of the north, never more to give unto death the living world of Righteousness!']

[end of the *Vendidad*]

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