

CHAPTER XVI.

THE OUTER LITURGICAL SERVICES.

I.—THE ÂFRINGÂN CEREMONY.

As said above, by the Outer Liturgical Services, I mean, "those religious services which may be, but need not necessarily be performed in a Dar-i-Meher or a place specially allotted for the purpose. They can also performed in any ordinary or private house or place. Again, they may be performed by any priest, even by one who does not observe the Bareshnûm, or by one who has only gone through the Nâvar and not the Martab initiation." These Outer Liturgical Services are:—I. The Âfringân. II. The Farokhshi, and III. The Satûm.

The word Âfringân comes from the root *fri*, Sanskrit *pri*, to love, to praise. So an Âfringân is a prayer expressive of love or praise. Perhaps, it has received this name from the fact that that part of it which is common to all Âfringâns, begins with the word *Âfrinâmi*. (*Âfrinâmi* Khshathrayân danghu paiti, etc.) *i. e.*, I pray for, etc. According to Dr. Haug, "in the Âfringân ceremony of the Parsees there may be discovered a trace of the Brahmanical Âpri ceremony..... The name is the same: *â-pri* in Sanskrit, *â-fri* in the Avesta, which literally means 'to invite;' with which invitation the name of the being or beings, in whose honour the ceremony is being performed must always be mentioned." ¹

The Âfringân prayers may be recited by all priests, even by those not observing the Bareshnûm and even by those who have not gone through the second degree of Martab. They are performed generally by two or more priests. At times—and that very rarely when a second priest is not available—they are recited even by one priest. The senior, who

The participations.
The Zoti and the
Râthwi.

1 Haug's Essays, second edition, p. 284.

begins the ceremony with the recital of the Dibâché, is called *Zoti* or *Joti* which is the later form of Avesta *Zaotar*, lit., one who performs the ceremony. He is so called, because he is the principal performer of ceremonies. The other is called *Âtravakhshi*, *i. e.*, one who keeps up or feeds (*vaksh*) the fire (*Âtar*). He is so called, because he sits near the fire vase and feeds the fire. He is also called *Râspi*, *i. e.*, assistant, from Avesta root *râç* to help. He is also spoken of as *Râthwi*, *i. e.*, an offerer *râ* or *râd*, to give. The two priests who officiate at the *Yaçna*, the *Visparad* and the *Vendidâd* ceremonies are also similarly called the *Zaoti* and the *Âtravakhshi* or *Râspi* or *Râthwi*. Any number of priests can take part in these ceremonies. Only one can act as *Zoti*, the rest who join the *Âtravakhshi* act as *Râspi*. Even laymen can participate in the prayer as *Râspi*. Again, the *Afringân*s can be recited anywhere, even in private residences and need not have any special or enclosed space. Their recital must begin, as in the case of all prayers, with *Pâdyâb-Kusti*. Though any number of priests can take part in an *Âfringân* ceremony, it is only two who perform the actual ceremony.

Each *Âfringân* is divided into three parts. I. The *Pâzend* Dibâché, II. The *Âfringân* proper in the Avesta language, and III. The *Pâzend* *Âfrin*.

Parts of an *Âfringân*.

Of these three parts, the *Zoti* recites all the three and the *Âtravakhshi*, *Râthwi* or *Râspi* recites with him only the second part. We will describe these three parts:—

In the matter of all liturgical services, the Dibâché is the principal part. One must clearly understand what the Dibâché is, so that he may have a clear grasp of the object of the Liturgical services.¹

1. The Dibâché. The word Dibâché (ديباچه) is Persian and means 'preface.' It is made up of *dibâ* (ديبا) brocade and the diminutive particle

¹ *Vide* for translation, Spiegel, translated by Bleek *Khordeh Avesta*, p. 172. Spiegel is wrong in speaking of it as "Prayer after the *Afergân*s." It is a "Prayer before the *Afergân*s."

¶. So, literally, it means "the lesser brocade." As brocade which is a kind of silk stuff, is superior to other stuffs, so, the preface (*dibâchê*) which precedes a book is superior to other parts of the book, inasmuch as it is often written in a good ornamental style and prepares the reader for what he expects to read in the book. In the *Âfringân* prayer also, the *Dibâchê* is the principal part, wherein the reciter announces the subject or the name of the particular *Âfringân* which is to be recited, the name of the person, living or dead, in whose honour the prayer is recited, the name of the person who directs (*farmâyashné* فرمایشنده) the performance of the ceremony, etc. The more proper rendering of the word in the case of the *Dibâchê* of the Liturgical services of the Parsees would be, I think 'Exordium,' meaning the introductory part of the service which prepares the audience or the congregation for the main subject of the service. The *Dibâchê* plays a prominent part in all liturgical services—in the *Yaçna*, *Vendidâd*, *Visparad*, *Bâj*, *Âfringân*, *Farokhshi*, *Satum*, *Pâvi* etc. All these services have a *Dibâchê* which is almost common. It is written in the Pazend language and, as its name implies, is to be recited in the beginning of prayers. It is so recited, for example in the beginning of the *Âfringâns*. But in the case of long services which have long recitals of more than one prayer or of an aggregation of prayers, it has to be recited in the midst of these services. For example, though in the case of the *Âfringân* it precedes, as its name implies, every *Âfringân*, yet the *Âfringân* ceremony as a whole being an aggregate of several *Âfringâns*, the *Dibâchê*, besides being repeated in the very beginning, has to be repeated in the midst of the whole ceremony or recital before each separate *kardêh* or section of the *Âfringân*.

Now the general rule of the Zoroastrian rubric is this:—All prayers written in the Pazend language or even in the later Persian language, when they precede or occur in the beginning of the Avesta prayers, or when they occur at the end, are recited in the ordinary open loud tone in which we ordinarily speak. But, when they occur in the midst of Avesta prayers or of an aggregate of prayers, they are recited in a suppressed low

muttering tone which is then said to be uttered in *Bâj*.¹ So the Pazend Dibâchê, when recited in the beginning of a prayer, is recited in the ordinary open loud tone, but when recited in the midst of a prayer, a ceremony or an aggregate of prayers, it is recited *in Bâj*.

The Dibâchê of the Âfringân is like the Dibâchê of all Liturgical services, but it has one additional thing, *viz.*, that in the very beginning it announces (a) the number of *Yathâ-ahuvairyô* prayers that are to be recited with the Âfringâns proper, and (b) the *gâh* or period of the day in which the ceremony is performed. An Âfringân can, like the *Bâj*, be recited in any part of the day.

We said above that the Dibâchê or the exordium announces to the audience or the congregation the main subjects of the service. Those main subjects are two :

(A) It announces the name of the Yazata or the Heavenly being in whose honour, or for whose glorification or invocation, the service is celebrated or the ceremony performed. (B) It announces the name of the person—living or dead—in whose honour or memory the service is held and the name of the person at whose instruction or direction it is held. The technical phrases for these two kinds of announcements are—

(A) Khshnûman, and

(B) Yâd.

We will speak of these two here at some length, so that these words which occur often may be clearly understood.

1 P. ج. "a silence observed by the Magi at meals and while performing their ablutions" (Steingass, Pers. Dictionary). The prayer muttered in a low tone is also said to be uttered in a *bâj*. The (زمزما) Zamzama referred to by Firdousi and other Mahomedan writers, is this recital in *bâj*. As Maçoudi says, the illiterate speak of the Avesta as Zamzama. "Il. (Zeradecht, fils d'Espimân) fut le prophète des Madjous (Guèbres) at leur apporta le livre que le vulgaire appelle Zemzemeh, mais dont le vrai nom, chez les Madjous, est Bestah (Avesta)." (Maçoudi traduit par Barbier de Meynard, Vol. II, p. 124).

The word '*Khshnûman*' comes from the Avesta root *Khshnu* (Sanskrit *Khshnu* क्षु) to please, to rejoice, to gladden, to satisfy. So the word *Khshnûman* means 'joy, satisfaction, pleasure.' Now all the Parsee liturgical ceremonies are performed and the accompanying recitals are made for the *Khshnûman* of God, his Ameshâ-spentas or the Archangels, his Yazatas or angels,—in short, for the *Khshnûman* of God and His Heavenly Beings. They are celebrated in their Glory, to glorify them, to rejoice them, to satisfy them. All Parsee prayers, whether great or small, whether liturgical or non-liturgical, begin with the words "Khshnaothra Ahurahê Mazdâo, Ashem Vohû.....," *i. e.*, ("I say this or I do this) to please or glorify the Great Omniscient Lord." So, the Dibâchê announces the *Khshnûman* of the particular Heavenly Being or Power in whose honour or for whose glorification the ceremony is performed and the recital made. For example, if the service is for the *Khshnûman* or glorification of Ahura Mazda, the Dibâchê announces it in the words "in *Khshnûman* i-Hormuzd Khudâi beresâd," *i. e.*, "may this (service) be (lit. arrive) for the pleasure, joy or glorification of Ahura Mazda." If it be for the Yazata Bahman, then the words used are "in *Khshnûman*-i-Bahman Ameshâspend beresâd." and so on, according as the Yazata or the Heavenly Being or the angel be one or another. If it be in the celebration of Gâhambâr, *i. e.*, a season festival, then the particular Gâhambar which is being celebrated or commemorated is mentioned. The general formula for the announcement of the *Khshnûman* is "in *Khshnûman*-i-N. N.....¹ beresâd."

When the *Khshnûman* is thus announced in the Dibâchê, then, in the Âfringân proper, the recital of which follows that of the Dibâchê, after the recital of the particular Gâh or time of the day in which the service is held, the appropriate respective formula praising that particular Yazata and describing his attributes is recited. These formulæ are said to be the particular

¹ Here the name of the Yazata or the Gâhambar, etc., is mentioned.

respective *Khshnûmans* of those particular Yazatas. These *Khshnûmans* are two: one is said to be *nâni* नानी or the small *Khshnûman* and the other *vadi* वडी or greater *Khshnûman*. They are taken from the Siroza prayer or the Siroza Yasht, which also is said to contain the *nâná* or the small Sirozâs and the *vadâ* or greater Sirozâs. The small *Khshnûman* is recited after the word *frasastayaécha* in the recital of the Gâh and the greater after "Vidhvâô mraotû." In the recital of the *Khshnûman* of the Yazatas, the *Khshnûman* of Ahura Mazda and the Ameshâspentas always precedes, *i. e.*, the worshipper first declares, that the service is held for the *Khshnûman* or glorification of Ahura Mazda or God himself, and of His Ameshâspentas or the Archangels, and then for that of the particular Yazata named. The small *Khshnûman* is repeated in the *Yasnemcha* prayer which generally ends all prayers.

The following words in the recital of the Dibâchêh draw our special attention: Pa ganj-i-Dâdâr Ahura Mazda rayômand khorehmand Ameshaspand bêrêsâd, *i. e.*, "May these (celebrations) arrive to the treasury of the Brilliant and Glorious Ahura Mazda and the Ameshâspentas." What is meant is this: The worshipper has to pray with a view to ask for God's blessings over all. His prayers are to go to the treasury (*ganj*) of God, from which there may be a general distribution to all. The influence of even one individual worshipper is far reaching. His prayers spread their influence round about, in his household, in his city, in his country. He is to pray, not for himself but for many round about him. The words of the Âfringân point to what Herodotus (Bk. I, 132) says of the ancient Persians, that they prayed not only for themselves but for the whole community, at the head of which stood the King.

The word Yâd is Persian and means 'remembrance.' All the liturgical services, besides being performed in honour of a particular Heavenly being or beings, are celebrated in the name or in the memory of somebody who is named in the

(B) The Yâd in the Dibâchê. The Zindeh ravân and the Anousheh-ravân.

recital. The words used are "aidar yâd bâd," ایدر یاد باد *i. e.*, "may be remembered here." The services may be performed in the name or in the memory of the living or the dead. If it is performed for the living, it is said to be performed for the *Zindeh-ravân*, *i. e.*, for the living soul. If for the dead, for the *Anoushéh-ravân*, *i. e.*, the immortal soul (of the dead). The word *Anousheh-ravan* is *Anaosha-urvan* of the *Avesta*, *i. e.*, immortal-souled. It is an epithet applied to the dead in religious phraseology.¹

The following are the different forms of the nomenclature used for the *Yâd* in the *Dibâcheh*. Suppose that the ceremony or service is for one *Jamshed* who is the son of *Rustam*. 1. If *Jamshed* is living his name is recited thus: "Namchishtî² Zindebravân Behedin *Jamshed* Behedin *Rustam* aidar yâd bâd," *i. e.*, "May the person with a living soul and bearing the name Behedin *Jamshed* (son of) Behedin *Rustam* be remembered here." 2. If the person is dead, his name is recited thus: "Namchishtî *Anousheh-ravân* Behedin *Jamshed* Behedin *Rustam* aidar yâd bâd *Anousheh-ravân ravâni*," *i. e.*, "May the immortal-souled person bearing the name Behedin *Jamshed* (son of) Behedin *Rustam* be remembered here. In the first case, *viz.*, of the *Zindeh-ravân*, if the father of the person be living, for the last words "aidar yâd bâd" the word "beresâd" برسد *i. e.*, may good or help reach him is used.

The word Behedin in the above formula means a layman, lit. one of the good religion. If the person belongs to a priestly class

1 It is this word *Anousheh-ravân*, which gave to *Chosroes I*, his Persian name, *Noshirvân*. The modern Parsee name *Nosherwanjee* or *Nusserwanjee* comes from it.

2 *Namchistî*, from *Av. nâman*, name, and *chista* from *chish* or *chish* to give, bestow, attribute, means "the person to whom such or such a name has been given or attributed." The word may also mean famous, celebrated. Later translators translate the word by *nâm-ba-nâm* (K. E. Kanga's *Khordah Avesta*. 8th ed. *Âfrin-i--Ardâfarosh* s. 13) when it occurs in the *Âgringân* and *Âfrin*. But that meaning does not seem to suit there. It may suit in the *Pahlavi Vendidâd* (I, 21; III, 41; V, 34, &c.) where it occurs in the sense of details. (*Namchishtik lâ goft ikvimunet*, *i. e.*, the details are not given.)

and has gone through the first degree of priesthood, the epithet 'Ervad' (Pahl, herbad from Av. aethra-paiti *i. e.*, a master of learning, a teacher) is used instead of 'Behedin.' If he belongs to the priestly class but has not gone through the degree of priesthood, he is spoken of as 'ostâ' (Av. hâvishta a disciple, a learner). If the person is a lady of the priestly class, she is spoken of as 'Osti.'" If the person is a high priest, he is spoken of as "Dastur." Similar appellations are added to the name of the father according as he is a priest or otherwise.

The recital of the name of the person, whether dead or alive, for whom the ceremony is performed, is followed by a mention of the name of the person who directs that the ceremony may be performed. The formula adopted for this announcement is "Farmâyashna Behedin N.¹ Mâzdayasni beresâd, *i. e.*, "This ceremony is performed at the direction of the Mazdayasnân Behedin N. N. May help or good come to him." The name of the elder or the head of the family is generally mentioned as the person directing the performance of the ceremony.

II. The Âfringân proper. Its (a) variable and (b) invariable parts. The Âfringân proper consists of two parts: (a) The Variable part, and (b) The Invariable part.

(a) On the completion of the Dibâchê, which is recited by only one of the priests, the other priest joins him in the recital of the Âfringân proper. At first, the number of the *Yathâ-Ahu-Vairyô's*, which varies according to the nature of the Âfringân as referred to above, are recited; then follow the recital of the formula of the *gâh* or the period of the day, and that of the *Khshnâman* of the Heavenly Being in whose honour it is recited. Then follows the particular *Kardeh* of the Âfringân. The following table gives the names of the Âfringâns and the particular *Kardeh* or section of the Avesta that is recited in it and the number of *Yathâ-Ahu-Vairyô's* with which each Âfringân begins (*vide*

¹ Here the name of the person directing the performance is mentioned.

Darab Hormuzdyâr's Rivâyet by Ervad M. R. Unwala, Vol. I, p. 15:—

Table of the Âfringâns and the Kardehs recited in them.

Names of the Âfringâns.	No. of Yathâ-Ahu-Vairyôs.	Names of the Kardeh or sections recited.	When to be recited.
1 Âfringân of Dâdâr Hormazd	10	Tâo ahmi nmâné (Yaçna (LX, 2-7)	On any day.
2 Âfringân of the Fireshtas (angels) or the Yazatas.	7	Ditto. ¹ ...	On any day.
3 Âfringân of the Sirozâhs ...	7	Ditto. ...	On any day, Especially the 30th day after death and on the day preceding the first anniversary after death.
4 Âfringân of Ardâfarosh ...	8	Yâ Visad. ² Yasht XIII, 49-52, 156, 157.	On any day. It is the special Âfringân for the dead.

1 Some recite "Yâo Viçâd" Kardeh.

2 Some recite "Tâo ahmi nmâné," restricting "Yâo Visâd" to the last ten days of the year.

Names of the Âfringâns.	No. of Yathâ-Ahu-Vairyôs.	Names of the <i>Kardeh</i> or sections recited.	When to be recited.
5 Âfringân Dahmân ...	2	Táo ahmi nmâné ...	
6 Âfringân of Sraosha ...	5	First three sections of Sraosh Yasht (Yaçna, Há LVII, 1-8).	} On any day. These Âfringân Kardehs are recited after all kinds of Âfringân.
7 Âfringân of Rapithavin ...	12	Athâzi mraôç. (It has a special Kardeh of its own.)	
8 Âfringân of Gâhambâr ...	4	Dâtâcha aété Mazdayaçna. (It has a special Kardeh of its own).	Only on the Rapithavin Jashan day <i>i.e.</i> , the 3rd day (Arðibehešt) of the 1st month (Farvardin). ¹
9 Âfringân of Gâthâ ...	8	Yáo Viçád ...	On the five days of each of the six Gâhambârs.
10 Âfringân of Daham Yazata...	7	Táo ahmi nmâné ...	During the five Gâthâ days, <i>i.e.</i> , the five intercalary days at the end of the year.
11 Âfringân of Mino Návar ...	7	Ahurem Mazdám. (It has a special Kardeh of its own).	On any day, but specially on the dawn of the 4th day after death.

1 That is the present practice, but some books of ritual give roz 6, máh 1, and roz 29, máh 7 also.

To be recited by the Návar or initiate on the first of the four last days of his initiation.

(b) After the recital of the particular *Kardeh* which forms the particular *Âfringân*, the second priest, the *Âtravakhshi* gets up from his place and standing before the fire and holding a flower, now given him by the first priest, the *Joti*, recites with him the *Kardeh* of “*Âfrinâmi Khshathrayân Danghu paiti.*”¹ This *Kardeh* is invariable and is repeated after the variable part of all *Âfringâns*. It contains an excellent prayer, invoking blessings upon the ruler of the land, on whose stable, just and kind rule depends the prosperity of the country and of the people. It is as it were an Avestan “God save the King.”

The word *Âfrin* literally means ‘benedictions.’ This part of the *Âfringân* prayers, which is, like the first part, written in the Pazend language, is so called because it is full of benedictions. These *Âfrins* are generally recited, but they do not form a necessary part of the *Âfringân* ceremony. One can, if he likes, finish the *Âfringân* ceremony after the recital of the *Âfringân* proper, by reciting the finishing-*Bâj*. For example, in the *Âfringân* of *Sraosha* recited for the first three nights at the house where a man dies, no *Âfrin* is recited. There are several kinds of *Âfrins*. Some of these are such as must be recited on particular occasions and after particular *Âfringâns*. The recital of others is optional. They are the following:—

1. *Âfrin* of *Gâhambar*.
2. *Âfrin* of *Rapithavin*.
3. *Âfrin* of *Ardâfarosh*.
4. *Âfrin* of the names of *Buzorgs*, or the departed worthies.
5. *Âfrin* of *Myazd*.
6. *Âfrin* of *Spitamân Zarthosht*.
7. *Âfrin* of the *Hamkârâs*, or the *Âfrin* of *Dahmân*.
8. *Âfrin* i *Gâhambâr Pâvi*.

I will describe these *Afrins* in brief.

It is an *Âfrin* which can only be recited after the *Âfringân* of the *Gâhambârs* on each of the five days of the *Gâhambârs* or the six season festivals. This *Afrin* consists of three parts, the first

1. *Âfrin* of *Gâhambâr*.

1 Westerguard, p. 321 *Afrigan-i Gahambâr* 14-19.

and the last of which are Âfrins proper.¹ 1. In the first part the worshipper prays that the spiritual strength of the ceremony and the ritual may reach all. 2. It is the second part which renders this Âfrin the Âfrin of Gâhambâr, because, in it particular references are made to the six Gâhambârs of the year, to the periods of the year when they occur and to the different grand objects² of God's creation connected with those periods. 3. The third part again contains some benedictions.

It is so called because it is the Âfrin which is specially recited after the Âfringân of Rapithavin, which is
 2. Afrin of Rapi-
 thawin. recited on the third day, (Ardibehesht) of Farvardin, the first month of the year. It may be recited after other Âfringâns on other occasions. This Âfrin can be divided into two parts:—1. The first part contains the general form of benedictions found in other Âfrins. 2. The second part contains a list of the names of the departed worthies of ancient Iran. Their Farohars or guarding spirits are remembered and commemorated. It contains, as it were, two lists of canonization; one, of the worthies of the time of the cycle of Zoroaster, and another that of the cycle of the Sassanian times.

It is so called because it is generally recited after the
 3. Âfrin of Ardâ-
 farosh. Âfringân of Ardafarohar or Ardâfaroash or Ardâfarosh,³ which is the Âfringân generally recited in honour of the dead. The worshipper prays in this Âfrin that the spiritual strength of the ceremony performed, or of the recital made, may be a source of pleasure and help to the Farohars or the spirits of all who have departed and all

1 *Vide* Spiegel, translated by Bleeck. Khordah Avesta, p. 179.

2 The order in which the grand objects were created is well-nigh the same as that in the Genesis, *viz.*, the Heavens, Water, Land, Trees, Cattle, and Man. The Genesis speaks of the Creation on six consecutive days but this Afrin gives intervals of days between each of the six creations as follows; 45, 60, 75, 30, 80, 75, thus completing the 365 days of the year, the first creation, *viz.*, the Heavens being created on the 45th day of the year.

3 *Ardâ* is Av. *arêta*, *i.e.*, *asha* holy, and *farosh* is Av. *Fravashi*. The word thus means "the holy spirits."

who may depart, from the time of Gayomard down to that of the coming Soshyos.

It is an Âfrin in the strict sense of the word. It is so called, because it contains a list of the names of some of the departed worthies (buzorgs) of ancient Irân such as Zarir, Siâvakhsh, Bejan, Gushtâsp, Sâm Narimân, Rustam, Asfandyâr, and Jamâsp. The particular traits of character in which they excelled are mentioned, and it is prayed that the living person, in whose honour or for whose benefit the ceremony is performed, or the persons at whose direction (Farmâyashnê) the ceremony is performed, may possess those traits of character. In this Âfrin, the name of the director is specially mentioned and good wishes expressed for him. This Âfrin is generally recited after the Âfrin of Arda-farosh as an additional Âfrin. Being a prayer of benedictions in the ordinary sense of the word it forms a part of the marriage service also. When so recited, the names of the marrying couples are mentioned therein and blessings invoked upon them.

This Afrin has fallen rather into disuse. It is recited rarely.

4. Âfrin of the names of the Buzorgs. It seems to have been so called because it was recited with the *Myazd* (the offerings of fruit, flowers, water, milk, &c.) before it.

While all the Afrins above referred to are in the Pazend language, this is the only Âfrin in the old Avesta language. Strictly speaking, it cannot be put into the class of Âfrins, by which term is generally understood prayers recited after the Âfringâns as benedictions, because it is never recited during the Âfringân ceremony. But in the strict and literal sense of the word Âfrin, it is a real Âfrin or a benediction. It is addressed in the second person. It is so called because it is said to have been composed by Zarthosht or Zoroaster and addressed to his royal patron king Gushtâsp. Such being the case, its phraseology is to a great extent adopted

even now, by the Dasturs and other priests when they present laudatory addresses to personages of the Royal family.¹

This Âfrin is generally recited after the Âfrins of Ardâ-farosh and of the Buzorgs. It can be recited alone after any Âfringân. It is known by several following names: (a) Âfrin of Hamkârâ. It is so called because the Hamkârs (colaborateurs) of the Ameshaspands are mentioned therein²

(b) Âfrin of Haft Ameshâspand. It is so called because the seven (haft) Ameshâspands or archangels are one by one mentioned therein, and the demons or Evil-spirits whom they combat are referred to.³

(c) Âfrin-i-Dahmân. It is so called because the Dahmân, i. e., the pious, the good, who had long since departed—from Gayomard, the Peshdâdian King, to Asfandyâr of the Kiâniân dynasty—are remembered therein.

This Âfrin is not strictly an Âfrin, but it is spoken of as such.

8. Âfrin-i-Gahambâr Châshni or Âfrin-i-Gahambâr Pâvi. Only its first two sections form an Âfrin, the rest being the Dibâchê referred to above. It is recited over wine and milk on the occasions of the Gâhambârs or season festivals. It is

1 For its translation *vide* Spiegel, translated by Bleek, Khordeh Avesta XL, p. 140.

2 The colaborateurs of the seven Ameshâspands are the following:—

1 Ahura Mazda—Daê-pa-Âdar, Daê-pa-Meher, Daê-pa-Din.

2 Bahman (*Vohumana*)—Môhôr, Gosh (Dravâsp), Râm.

3 Ardibehesht (Asha-vahishta)—Âdar, Sarosh, Beherâm.

4 Sheherivar (Khshathra Vairya)—Khur (Khurshed), Meher, Âsmân, Anerân.

5 Asfandârmad (Spenta Ârmaiti)—Âvân (Abân), Din, Arad (Ashis or Ashisavangh), Marespand.

6 Khordâd (Haurvatât)—Tir (Tishtrya), Ardâfarvash or Ardâfarosh (Farvardin), Goâd (Vâta).

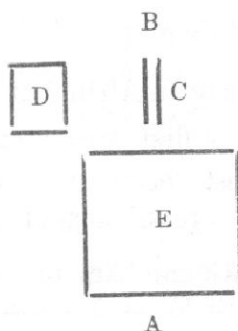
7 Amardâd (Amereîât)—Rashnê, Âstad, Jamyâd.

3 Spiegel translates it under this head. *Vide* Khorde-Avesta, translated by Bleek, p. 176.

so called because at one time, the celebrants sat within a place enclosed by a *pâvi*.

Having described at length the different parts and kinds of the Âfringân, I will now describe the ritual:—

Ritual of the Afiringân. Two or more priests perform the Pâdyâb-Kusti, as is usually the case, before commencing the prayers. They seat themselves on a carpet. On a sheet of white cloth, the Zoti has before him in his front a tray which contains *myazd*, i. e., fruits and flowers of the season. At times, when there is a large quantity of the *myazd*, there are more than one tray. Besides fruit and flowers, there are milk, wine, water and *sherbet* (or syrup) in the tray in small vessels or glasses. Then, next to the tray containing fruit, flowers and the above things, there is a fire vase opposite to the Zoti. Near the vase, there is a tray containing sandal wood and frankincense. The following diagram shows the positions of the priests and the arrangement of the trays, etc.



- A The seat of the Zoti,
- B The seat of the Râspi or Âtravakhshi.
- C Vase of the Fire with a ladle and tongs.
- D Tray containing sandalwood and frankincense.
- E Tray containing the *myazd*, i. e., fruit, flowers, milk, wine water, *sherbet*, etc.

The word *myazda*, comes from the Avesta root '*mid*' Sanskrit *mid* मद् to bestow. So, it means things religiously offered in ceremonies.¹ The *Darun* or the sacred bread, fruit, flowers,

Myazda and its *châshni* or communion.

1 S. B. E. XXIII p. 196.

wine, milk, etc., which are offered, and over which prayers are recited, are all jointly known as *myazda*. The Fravashis or the guarding spirits of the departed ones take delight in coming to the place where such *myazd* is offered. We read in the Fravardin Yasht (Yasht XIII, 64): "We worship the good, strong, beneficent Fravashis of the faithful.....who run by tens of thousands into the midst of the Myzadas."¹

In the Gâthas, *myazd* is offered to Ahura Mazda. "O Ahura! We offer Myzadâ to thee and to Asha with humility (or, with prayers *nemanghâ*. Hâ, XXXIV, 3)." Among the different things offered, such as water, milk, wine, fruits, flowers, etc., fruits are specially spoken of as the *myazda*. For example, in the above passage of the Gatha, the Pahlavi translator renders the word *myazda* by fruit (*bar*). He says: "I place the fruit within thy possession (*bar pavan khvesh-i-lak yakhsenunam*)."² Neryosang also translates the word by '*phala*,' i. e., fruit. So, nowadays, the Parsees generally understand by the word *myazd*, which is corrupted into *mej*, "fruit used in religious ceremonies."

Haug³ derives the word otherwise. He says: "Originally it meant 'flesh' as may be clearly seen from the cognate Armenian *mis*, 'meat' (comp. Sans. *mânsa* मांस) being identical with 'meat.' Some derive the word "mass" of the Christian ritual from the same source. Others derive the word "mass" from *missa* in the Latin phrase "Ite missa est," i. e. "Go, it is dismissed," but this derivation is supposed to be wrong and the initial conception is said to be of 'flesh' and of a flesh-offering in sacrifice.⁴ In old High German, the word is *maz*, in Gothic *matz*. In this sense, the word 'massacre' is taken to be *masskhwar* मासखर i. e., flesh-eater. Lat. *mensa*, which is a table

1 S. B. E. XXIII p. 196.

2 Gathas, by Dr. Mills, p. 134.

3 Essays on the Parsis, 2nd ed, p. 139.

4 Vide Sir E. Cox's articles in the Nineteenth century of March 1905, wherein the Christian ritual is said to have existed long before Christianity, in the Eleusian and Mithraic Mysteries.

or the food spread thereon, has a similar connection. Similarly in Persian *miz* ميز is "table" as well as a guest. *Mizbân* means a "host." The word *myazd* in Persian also means a 'banquet.' In Latin "seconda mensa" similarly means 'a second course.'

Originally the Darun, *i. e.*, the sacred bread was included in the word '*myazda*.' For example, in the Yaçna, in one of the chapters known as those of Sraosha Darun (Hâ III), the word *myazda* includes the Darun. But, latterly, the word Darun has often been mentioned separately; for example, in the Âfrin (Darun yashtahom, *myazd hamirâyenim*.) In a town like Naosari, in the ordinary parlance of priests, the word *myazd* has come to mean the ceremony of Âfringân.

All the things offered as *myazda* are eatables (Kharethem *myazdem*, Hâ III, 1) and the worshippers partake of them in a ceremonious way. This partaking of the eatables presented as *myazda* is spoken of as "*châshni*" (lit, tasting). It is only those who are deserving, who have deserved it by their righteousness (*asha*) and good conduct (*frêretî*) that are asked to participate in the *châshni* (Yaçna, Hâ VIII, 2). As Prof. Darmesteter says, the public gatherings for offering the *myazda* and for eating them (*châshni*) were, as it were, gatherings for religious trials. He says: "Cette communion est une sorte d'épreuve religieuse. Il faut que le fidèle se sente en état de grâce pour y toucher et il semble, d'après l'adjuration solennelle faite par le Zaoatar, que les effets du Myazda trahissent celui qui le consomme en état de péché." (Le Zend Avesta, Vol. I, p. 75). The ultimate object of these offerings is, that they may suggest to the worshippers, that the best offering is that of righteous actions. Prayer, praise and righteousness are the best offerings acceptable to God.

Wine is generally used in the Âfringân and other religious ceremonies. There are some Parsees now, who, being total abstainers abstain from using wine in the ceremonies at their place.

Wine in the
Âfringân ceremony.

If we look to the time of the Avesta we find no prohibition. But, we find that the wine then used was the juice of the grapes. That it was a sweet, nourishing and health-giving drink appears from several facts:—

1. Firstly, the very Avestaic word for wine shows, that it was a drink as sweet as honey. This Avestaic word is *madhō* which corresponds to the Sanskrit *madhū*, Lat. *mel*, and French *miel*, i. e., honey.

2. Secondly, the root of the word shows its medicinal virtue. It comes from an old Aryan root *mad* or *madh*, Sans. मद् Latin *mad-ēri*, meaning to make a remedy, from which comes our English word medicine. “Dâru,” (دارو) the later Persian word for wine which is now commonly used in Gujarâti, also has the etymological meaning of medicine. *Davâ-dâru* is a colloquial phrase for medical treatment. It comes from an old Aryan root *dru*, Sanskrit *dhru*, meaning to be strong, to be healthy.

3. Thirdly, it was prescribed as nourishment to ladies in their accouchement (Vendidâd V, 52).

4. Fourthly, being a nourishing drink, its use was permitted even among the priesthood (Vendidêd XIV, 17).

5. Fifthly, in one of the later writings, the *Âfrin-i-Gâhambâr*, where they speak about the six Gâhambârs, it is said that the merit of celebrating the last season festival of the year, the *Hamaspahmaêdem Gâhambâr*, in honour of the creation of man, is just the same as that of feeding the poor and the pious. In the food referred to here, wine is spoken of as a part of the diet. At one time, it was generally thought, and even now it is thought by some, to be very meritorious to taste a little of the wine used in the religious ceremonies of the Gâhambâr festival.

6. Sixthly, an allusion to wine in the recital of the blessings of the marriage ceremony of the *Âshirvâd*, shows that the wine

used in the old Parsee books was not the wine that intoxicated. The officiating priests, in the recital of a long list of blessings that are invoked upon the marrying couple, wish the bride and bridegroom to be as sparkling and cheerful as wine.

Coming to the time of the Pahlavi literature of the Parsees, which flourished during the period of the Sâssânian dynasty, we find Pahlavi writers permitting the use of wine and preaching moderation. Âdarbâd Mârespand, in his Pand-nâme, or Book of Advice, thus admonishes his son: "Make a moderate use of wine, because he who makes an immoderate use, committeth various sinful acts." The Dâdistâni-dini (ch. L., LI.) allows the use of wine and admonishes every man to exert moral control over himself. To the robust and intelligent who can do without wine, it recommends abstinence. To others it recommends moderation. Only that man is justified to take wine, who can thereby do some good to himself, or at least can do no harm to himself. If his *hâmata*, *hâkhta*, and *hvarshka*, i. e., his good thoughts, good words, and good deeds are in the least perverted by drink, he must abstain from it. The book advises a man to determine for himself once for all what moderate quantity he can take without doing any harm. Having once determined that quantity, he is never to exceed it. The most that a man should take is three glasses of diluted wine. If he exceeds that quantity there is a likelihood of his good thoughts, words, and deeds being perverted.¹ The Dinkard (Vol. I, p. 4) considers excessive drinking to be a sin as it keeps away a person from prayers.

1 On the subject of the trade of wine-sellers, the Dâdistân-i-dini says, that not only is a man who makes an improper and immoderate use of wine guilty, but also a wine-seller who knowingly sells wine to those who make an improper use of it. It was deemed improper and unlawful for a wine-seller to continue to sell wine, for the sake of his pocket, to a customer who was the worse for liquor. He is to make it a point to sell wine to those only who can do some good to themselves by that drink, or, at least, no harm either to themselves or to others. For the use of wine among the Persians, as referred to by the Classical writers, &c. *vide my Paper "Wine among the ancient Persians" (1888).*

Flowers play a prominent part in the Âfringân Ceremony.

Flowers in the
Afringân Ceremo-
ny. The Language
of Flowers.

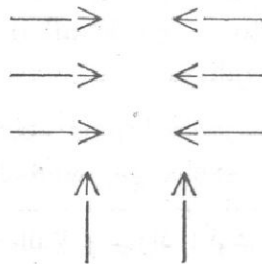
If flowers are not available, leaves of any fragrant plant like the *sabza* (basil) are used. It appears, that in former times special flowers were used for the Âfringâns of particular *Yazatas* or angels in whose honour or whose *Khshnâman* the separate Âfringâns were recited. It appears that the ancient Persians had, as it were, a language of flowers of their own. The *Bundehesh* (Chap. XXVII, 24) gives a list of the different flowers which were said to be the special flowers of the different *Yazatas*. The association of the different flowers with the different angels depended upon the moral qualities or characteristics believed to have been associated with those angels. For example, the Ameshâspenta Sheherivar (whose Avesta name is *Khshathra Vairya*) represents the Sovereign Will of God. Then he presides over the sovereign power of kings. He typified sovereignty, both physical and mental. The sovereignty of a king implies Order, Equity or Justice. So Plutarch represents Sheherivar as the god of Order, Equity or Justice. Now, according to the *Bundehesh*, the flower known as "Shâh-Asparêm" or the Royal Asparem is the special flower of this Ameshâspenta. This specialisation is very appropriate. The Shâh-asparem of the *Bundehesh* is the flower 'basil.' The word 'Basil' comes from *Basilicus*. This flower is the "Königskraut" of the Germans. It is the "plant royale" of the French. We thus see, that the flower Shâh-asparem or the Basil is very appropriately specialized as the flower of Sheherivar who presides over sovereignty—sovereignty of body and sovereignty of mind. It appears then, that, in former times, when one recited the Âfringân with the *Khshnâman* of Sheherivar, he used eight Shâh-asparem or Basil flowers which symbolized sovereign will. In the same manner, in the recital of the Âfringâns of different *Yazatas*, different flowers, which were special to them and which symbolized the special characteristics or qualities over which the *Yazatas* presided, were used.

The following list shows the connection of different flowers with different Yazatas.

	Name of the Yazata.	Pahlavi name of the flower.	Probable equivalent names in English.
1	Ahura Mazda ...	Mûrd Yâsmin ...	Jasmine with leaves like the myrtle.
2	Bahman ...	Saman-i-safid ...	Trefoil.
3	Ardibehesht ...	Merezan gosh ...	Sweet Marjoram.
4	Sheherivar ...	Shâh-sparem ...	Basil-royal.
5	Spendârmad ...	Faranj mashk ...	A sweet Basil, lit., the musk of the Firangis or Franks.
6	Khordâd ...	Susan ...	Lily.
7	Amerdâd ...	Chambê ...	It is the Sanskrit Champak.
8	Daepa-âdar ...	Vâdruz (vâdrang) bui.	Orange flower.
9	Âdar ...	Âzergun ...	The Anemone or the Marigold.
10	Âbân ...	Nilo-par ...	Water-lily.
11	Khorshed ...	Marv-i-sped ...	Cat-thyme (German, Katzenkraut. French, Le Marum).
12	Mohor ...	Rûges ...	Rush or Leek.
13	Tir ...	Vanaôsh ...	Flower of the Wan tree.
14	Gosh ...	Meren ...	Vine-flower (French, Fleur de vigne. Germ. Weinblûthe).
15	Daepa-meher ...	Kârad ...	A flower of the species Pandanus odoratissimus.
16	Meher ...	Vanush ...	Violet.
17	Sraosh ...	Kheri Sorkh ...	Pepper grass.
18	Rashna ...	Nistarun ...	Narcissus.
19	Farvardin ...	Aoroz ...	Cock's comb.
20	Behrâm ...	Sisenbar ...	Water mint.
21	Râm ...	Kheri zerd ...	Yellow Pepper grass.
22	Guâd ...	Vâdrang-bui ...	Mountain-balm.

	Names of the Yazata.	Pahlavi name of the flower.	Probable equivalent names in English.
23	Daêpa-din ...	Shambalit ...	Fenu-greek.
24	Din ...	Gul-i-sad varg ...	Rosa centi-fofia.
25	Ashisang ...	Hamâk hamâk Vahâr.	Buphthalmus.
26	Âstâd ...	Hamâk Hom-i-Safid	White Haoma.
27	Âsmân ...	Nanâ nânu sparam	Bread-vegetable.
28	Jamyâd ...	Kalkam ...	Saffron, Crocus.
29	Mârespand ...	Artashirân ...	A bitter plant.
30	Anerân ...	Haoma datô ai Hom	Haoma.

The flowers are at first generally kept in a small tray on the left, and, on the commencement of the recital of each *Kardé* or section of the *Âfringân*, eight flowers are taken into the principal tray containing the *myazd*, *i. e.*, milk water, wine, *sherbet*, fruit, &c. The eight flowers are arranged in two rows. The first flowers lower down in both these rows point towards the fire vase opposite. The three next are arranged face to face. The following diagram shows the arrangement of the flowers:



The flowers are arranged as above before the commencement of each *Kardeh* of the *Âfringân*. At the end of the recital of the first or the variable part of the *Afringân*, the *Râspi* or the *Âtravakhshi* gets up from his seat on the carpet and the *Zoti* gives him the lowest flower on the right hand side and himself

holds the lowest on the left hand side. The former, while receiving the flower, utters the words "Ahurahê Mazdâo raêvato Kharen-anghatô" *i. e.*, "of the Glorious and Brilliant God." Then both recite together the second or the invariable part of the Âfringân, the *Kardê* of Âfrinâmi. As said before, this part of the Âfringân invokes the blessings of God upon the ruler of the land. Both recite this portion holding the flowers in their hands.

In Persia, the Zoroastrian priests hold up their finger instead of a flower. It seems that in ancient times, there was the practice for people to hold up their fingers to show approval and consent. In Tibet, even now, when a person with whom you converse, wants to show his approval or agreement with what you say, he raises up his finger. Just as you nod your head a little to show, that you follow what another person with whom you converse says, the Tibetan, now and then raises his finger. We learn from Firdousi that that is a very old custom. When Pirân entrusted young Kaikhosru to some shepherds to be brought up under their care, in order to save him from the grasp of his maternal grandfather Afrâsyâb, who, as the result of a dream, thought of killing the boy-prince, the shepherds now and then raised up their fingers to show their approval and consent:¹

This part of the ritual seems to indicate, that, as there is one God above to rule over the world, there must be one King here as his representative to rule over the country. He must be powerful enough to over-rule all impiety, injustice, misrule, oppression and immorality.

On finishing this second part, both the priests exchange their flowers. This exchange symbolizes the exchange of lives

1 نهادند انگوشت بر چشم و سر (Vuller's Firdusii. Lieber Regum, Tomus secundus p. 678 l. 2648. Mecan's Calcutta ed. Vol. II, p. 482 l. 3. Mohl's Paris ed. Vol. II, p. 420.) *Vide* my paper on "A Tibetan form of Salutation, suggesting an explanation of a Parsee ritual," in the Sir J. J. J. Madresâ Jubilee Volume, pp. 408-14. *Vide* also my paper on "Tibetan Salutations and a few thoughts suggested by them." (Journal of the Anthropological Society of Bombay of 1914. *Vide* my Anthropological Papers. Part II, pp. 120-21).

between this world and the next. Souls are born and souls pass away. How do they do so? That is indicated and symbolized by the next process in connection with the flowers. The priests recite twice the prayer of Humatanâm, etc. (Yaçna Haptan-ghâiti, Yaçna XXXV, 2), wherein the reciters say that they praise those who practise good thoughts, good words and good deeds. Now the Parsee books say that a pious righteous soul passes away to the other world, to the paradise, with three steps reciting, at each stage, the words Humata, Hukhta and Hvarshta, *i. e.*, good thoughts, good words and good deeds.¹ So, at this juncture, the Zoti, while reciting the above words Humatanâm, etc., lifts up the three flowers on the right hand side, one by one, beginning from above. Then, reciting the same prayer of Humatanâm for the second time, similarly lifts up the three flowers on the left hand side, but commencing from below. This process and this recital symbolize the above view, that a pious righteous soul has to come down to and move about in this world and then to pass away from this world to the other with the triad of good thoughts, good words and good deeds. Having thus lifted up the two sets of three flowers with the above prayer praising goodness of thoughts, words and deeds, he gives them into the hands of the Râspi, who, in the end, returns them to him. He finally places them on one side in the tray. At the first recital of the Humatanâm prayer and at the first lifting up of the flowers, the Râspi stands on one side of the Fire-vase, *i. e.*, on the right hand side of the Zoti, and, at the second recital, on the other side. He, thus, changes his situation, to symbolize the change of situation on the part of the soul, after death.

After the above recitals and after the abovesaid two processes of lifting the flowers from their two rows, the Râspi, who was all along standing before the fire-vase holding in his hand the ladle with which he placed sandal-wood on the fire-vase, presents the ladle to the Zoti. The Zoti holds it from the side of the broad blade and the Râspi, from the side of the end of the handle. Both

¹ *Vide* also the Vispa hûmata prayer: "All good thoughts, good words and good deeds lead us to Heaven."

recite an *Yathâ-Ahu-Vairyô* and an *Ashem Vohu*. While reciting the *Yathâ*, the Zoti moves the ladle in the tray before him pointing out the four sides or directions. While reciting the *Ashem*, he points to the four corners. In short, he points, as it were, to the different directions of the movements of the sun. In pointing out the first four directions he draws, as it were, a \times . We know, that anthropologists say, that the Cross existed before Christ, that it symbolized to some extent the ancient sun-worship and pointed out the different directions in connection with the sun. In that respect, it resembled, to a certain extent, the *savastikâ* of the Hindus which similarly symbolized the movement of the sun. Thus, the pointing of the different sides and corners with the ladle was something like describing a *savastikâ*.

After reciting the *Yathâ* and the *Ashem*, two more *Yathâ-ahu-vairyôs* and an 'Yasnemcha' are recited. Then the two priests pass their hands into each other's hands in a particular way. This process of passing hands is known as *Hamâzor*. Then a short recital of the *Humatanâm*, etc., finishes the *Âfringân* prayer. The Zoti then recites one or more *Âfrins*. The priests are, at this last stage, paid their fees spoken of as *âshodâd*. I will here describe the terms (a) *Hamâzor* and (b) *Ashôdad* above referred to.

The *Hamâzor* plays an important part in several ceremonies of the Parsees. It is a particular way in which, at the end of several ceremonies, one person passes his hands into the hands of another person. One person, say A, holds forth both his hands flattened out and in the position of the thumbs being uppermost and the palm of one hand facing parallel to the palm of the other. Another person B, with whom he makes the *Hamâzor*, similarly holds forth his hands, placing his flattened right hand between A's flattened hands. This process places the flattened right hand of A, in turn, between B's flattened hands. Thus, each holds the right hand of another in the folds of his hands. Having thus placed them, they, with a graceful movement withdraw the right hands and similarly pass their left hands in the folds

a) *Hamâzor*.

of the hands of another. After thus passing their hands into each other's hands they lift their hands towards their heads just as if to touch them with the tips of their fingers, which is the usual way of saluting elders or superiors. This graceful movement of hands is spoken of as "Homâzor karvi" or "Hamâzor levi," *i. e.*, "to make the Hamâzor" or "to take the Hamâzor."

The following are the ceremonies at the end of which the Hamâzor is generally performed. 1. The Yajashnê. 2. The Vendidâd. 3. The Visparad. 4. The Âfringân. 5. The recital of Nyâishes jointly by a number of persons forming a congregation.

The Ceremonies or occasions during which the Hamâzor is performed.

During the first three ceremonies, it is generally the two priests who take part in the ceremonies that perform the Hamâzor. In the case of the Vendidâd when it is recited for the Nirangdin, the second priest, *i. e.*, the Râspi, or the Âtravakhshi, at the conclusion of the ceremony, performs the Hamâzor with other priests and laymen assembled to superintend and witness the ceremony.

In the case of the Âfringân ceremony, the two priests, the Zoti and the Âtravakhshi, perform the Hamâzor at the end of each Âfringân, *i. e.*, at the end of each *Kardê* of the Âfringân. If there is a large number of priests present and if there is a large congregation of laymen before which the ceremony is performed, at the end of the recital of the last *Kardê* of the Âfringân, the Âtravakhshi goes round the assembly and performs Hamâzor with the other priests and laymen. This custom of making Hamâzor with others is getting a little out of practice in Bombay, but is still in practice in the Parsee towns of Gujarât.

In the case of the recitals of the Nyâishes jointly by a congregation, the Hamâzor is performed by the persons assembled with several persons standing next to them. For example, the Oothamnâ ceremony on the third day after death is such an occasion when there are joint recitals of the Khorshed and Meher Nyâishes. There, after the recital of the Pazend Doâ Nâmsetayeshnê, which always follows the recital of the Nyâishes, this

performance of the Hamâzor follows. Again, at some ceremonial gatherings, the Âtash Nyaish is jointly recited. There also the Hamâzor is performed after the recital of the Doâ Nâm-setâyashnê.

In such religious and ceremonial gatherings, people generally take their stand according to their seniority or superiority. The Dastur or the Head Priest or a senior has his place generally in the middle and in the front. At the proper time, he performs the Hamâzor with a few near him, beginning with the next juniors, standing next to him. The latter continues it with those next to him, and so on. Thus, the whole assembly makes the Hamâzor, each person making it with the few round about him.

I think, that the Hamâzor of the Parsees resembles the Kiss of Peace of some of the Bene-Israels of India and the Kiss of Peace of some of the Early Christians. Rev. J. H. Lord thus describes the Kiss of Peace of the Bene Israels:

“Emanating from the chief minister, who bestows it on the elders nearest to him, it passes throughout the congregation. Each individual seeks it, as far as possible, from his senior or superior. Extending the arms with the hands flattened out, and in the position of the thumbs being uppermost, the person approached takes the hand between both of his own, similarly held, and the junior then probably places his remaining hand on the outside of one of those of the person already holding his other hand. The hands of each are then simultaneously released and each one immediately passes the tips of his fingers which have touched those of his neighbour to his mouth and kisses them. He then passes on to receive the same from, or to bestow the same on, another; and so on, till all in the Synagogue have saluted one another. Two or three minutes may be occupied in the process. A movement is going on all through the Synagogue, and a distinctly audible sound of the lips is heard through the

building, till all is finished.”¹ As to the occasions when the Kiss of Peace is observed among the Bene-Israels, he says: “It is, of course, not difficult to believe in the possibility of the practice having been handed down amongst the Bene-Israels, and having been without break used by them on occasions of their meeting together at circumcisions, and for such other communal meetings as they may have kept up amongst themselves from the first.”

The points of similarity between the Hamâzor of the Parsees and the Kiss of Peace of the Bene-Israels, when observed in congregations, are the following: (a) The movements of hands is similar. (b) In both, they emanate from the chief minister. (c) In both, each makes it with, or bestows it upon, the elders nearest to him. (d) In both, they pass throughout the congregation.

The only point of difference is this, that, while among the Bene-Israels the process ends with a kissing of the tips of the fingers of the hands, among the Parsees, it ends with the taking of the tips of the fingers to the forehead with a gentle bow.

The word *Hamâ* in the word Hamâzor is Avesta, *hama*, Sanskrit *sam*, Latin *simul*, *similis*, English same. The word *Zor* is Avesta *Zaothra* and comes from the root *Zu*, to perform a ceremony. So, the word Hamâzor means “to be the same or to be one in ceremony.” One of the principal participants or performers of the ceremony, by passing his hands in the hands of others, symbolically makes them participate in the ceremony he had performed. The members of the congregation by performing the Hamâzor with one of the principal celebrants make themselves participants in the ceremony. After the performance of the Hamâzor and at the end of the ceremony, they subsequently make the *châshni*, i.e., they eat a little of the consecrated things and thereby further show themselves as participants in the advantages or good resulting from the ceremony.

1 The Jews in India and the Far East, by the Rev. J. H. Lord (1907) pp. 30-31. *Vide* my paper, “The Kiss of Peace among the Bene-Israels of Bombay and the Hamâzor among the Parsees” (Journal of the Anthropological Society of Bombay, Vol. VIII, No. 2, pp. 84-95. *Vide* my Anthropological Papers, Part I, pp. 283-94).

While performing the Hamâzor, they recite the words "Hamâzor hamâ ashô bêd," *i. e.*, "May you be one (with us) in the ceremony and may you be *ashô* or righteous." The recital of the words signify and emphasize the object and aim of the performance of the Hamâzor ceremony. The ultimate object of all ceremonies, rites and sacrifices is to elevate the mind of the performers or the worshippers. A 'sacrifice' does not fulfil its object unless it makes the participant 'sacred,' unless it elevates his thoughts, and makes him a better man. So, after performing the sacrificial service, one of the principal celebrants passes his hands into those of the other members of the congregation and lets them pass theirs into his, and by this symbolic mixing of hands, makes them participants in the ceremony and wishes them or rather asks them to be *ashô*, *i. e.*, righteous.

From the fact, that a Hamâzor was performed in the Liturgical Services with a view to signify participation and unity and with a wish that the person with whom it was performed may be righteous, the Hamâzor has come to signify a religious or solemn way of communicating one another's good wishes on the Naoroz or the New Year's day. To the laymen, it is best known in connection with this New Year's day. Early in the morning of that day, after washing and putting on new apparel, the male members of the family exchange this form of salutation and expression of good wishes. Friends do the same when they meet one another. "Sâl mubâarak," *i. e.*, "May the year be auspicious," and "Dêr zi va shâd zi," *i. e.*, "May you live long and may you live happy," are other additional words, at times uttered with this form of the exchange of salutations. Members of a family, or friends, if at variance, are expected to forget on the New Year's day their differences and to unite and be friendly with the performance of the Hamâzor. A generation or two ago, it was a custom for the head of a family, *i. e.*, the head, senior or elder member representing the block from which several chips had descended, to all *mijlas* or a gathering at his place in the

morning of the New Year's day for the purpose of the Hamâzor. All the members of the family met together and exchanged Hamâzor.

We see from what is said above, that behind the outward passing of hands in the Hamâzor which signifies unity, harmony, participation, there lies the inner idea, which demands that the participants must unite in the works of righteousness. So, behind, what we may call, the "physical Hamâzor", there is what we may term the spiritual Hamâzor." The participants in the ceremony, in the ritual, in the recital are asked to be one with the chief celebrant in some religious acts which may lead to an increase of righteousness in the world. From this view of the ritual there is not only the Hamâzor—the physical Hamâzor—between Man and Man, but there is also a kind of Hamâzor—a kind of spiritual Hamâzor between Man and Nature, between Man and Nature's God. The Pazend Âfrins recited in the above-described Âfringân ceremonies are replete with expressions about this kind of Hamâzor with God and his Nature. For example, in the Âfrin of Ardâfarosh, there is a long list of Hamâzors—Hamâzor with Ahura Mazda and Hamâzor even with many abstract ideas, all leading to a conception of righteous moral life. The purport of this part of the Âfrin is, that one must try to be one with the Harmony, Order, System established by God in Nature. The Hamâzors with the divisions of Time and the divisions of Space in the Great Infinity of Time and Space—divisions brought about by the movements of Heavenly bodies—are all intended with a view to that Harmony, Order or System. Let man try to be one with that Harmony, Order or System.

Ashô-dâd literally means "what is given (*dâd*) to the righteous to the holy (*ashô*)." Hence the fees, or gifts given to the members of the Holy Order or the priesthood are generally spoken of as "ashôdâd." Afterwards, now-a-days, the word is sometimes employed even

(b) Ashô-dâd.

for the money-gift given at the temples to the Parsee poor whether priests or laymen.

The *ashôdâd*, or the fees to the priests, does not only consist of payment in money, but also payment in kind. At the Uthamnâ ceremony, on the third day after death, besides payment in money, payment in cloth is made. A *sudreh* or a sacred shirt is given to each priest invited for the ceremony. Again, the *Daruns* or sacred breads and the *myazd* offered in the Sraosh Bâj are taken by the family priest as a part payment. In some ceremonies, such as the Naojote and the Marriage, a part of the payment consists of grain. These grain payments are generally known as 'akhiânâ.'

CHAPTER XVII.

II.—THE FAROKHSHI.

The word Farokhshi is another form of Fravashi. The prayer recited under this name is so called, because it is intended to remember, invoke and praise the Fravashis of the dead. Like the *Âfringân*, it is generally recited over fruits, flowers, milk, wine, water, etc., and before fire. Its recital consists of the recital of the *Satûm* and the Avesta portion of the *Farvardin Yasht*. At times, and that very rarely, the recital of the *Farvardin Yasht* is preceded with the recital of the *Yaçna* chapters of the *Bâj* recital, which, in that case is spoken of as *Bâj dharnu* (lit. holding the *Bâj*) of the *Farokhshi*. It is recited by one priest and has very little of ritual. As *Farokhshi* is the recital of the prayers for the *Fravashis*, and as these *Fravashis* or *Farohars* play a very important part in the religion of the *Parsees*, and as many ritualistic ceremonies refer to the *Fravashis*, a description of the *Fravashis* is essential.

Fravashi is the original Avesta term and *Farohar* is its later form. The word is too technical to be sufficiently and properly rendered into English. Prof. Harlez says: It is difficult to determine their nature (*leur nature paraît assez difficile à déterminer*).¹ Rev. Dr. Casartelli says: "Il y a peu de sujets qui présentent plus de difficulté, tant dans le système avestique que dans celui du mazdéisme plus récent, que celui des esprits appelés *fravâhars*, *farôhars*, *fravash* ou *frôhars*. L'embarras principal provient de ce que le nom est appliqué à une faculté de l'âme humaine unie au corps pendant la vie, et à cette faculté détachée du corps et menant la vie indépendante d'un esprit céleste."² The word *Fravashi* comes from Avesta prefix *fra*, Sans. *pra*, Pers. *far*, Lat. *pro*. German *vor*, Eng. *forth*, meaning forward, and the Avesta root *vakhsh*, Sans. *वृक्ष* Pers. *vakhshidan*, Germ. *waschen*, Eng. *wax*, meaning

1 Avesta, Livre sacré du Zoroastrisme: Introduction p. CXIX.

2 Le Philosophie Religieuse du Mazdéisme sous les Sassanides," par L. C. Casartelli, pp. 76-77.

to 'grow.' So Fravashi is that power or spiritual essence in a substance which enables it to grow. Neryôsang in his Sanskrit translation, renders the word by *vrudhdhi*, i. e., increase. The proper name Frawartish which we come across in the Cuneiform Inscriptions (Behistun II, 5) and the name Phraortes which we find in Herodotus (Bk. I, 73, 102) are derived from the word Fravashi. We learn from the etymological meaning of the word and from all that is written about it in the Avesta books, that Fravashi is a spirit, a guardian spirit, inherent in everything, animate or inanimate which protects it from decay and enables it to grow, flourish and prosper. Every good object in Nature has its Fravashi which protects it and helps its development. Dr. Haug's definition gives some idea of what it is, though I would rather use the word 'spirit' in place of 'angel.' He says, "these Frohars or protectors, who are numberless, are believed to be angels, stationed everywhere by Ahuramazda for keeping the good creation in order, preserving it, and guarding it against the constant attacks of fiendish powers. Every being of the good creation, whether living, or deceased, or still unborn, has its own Fravashi or guardian angel who has existed from the beginning. Hence they are a kind of prototypes and may be best compared to the 'ideas' of Plato who supposed everything to have a double existence, first in idea, secondly in reality."¹

All the Farohars were created by God before the creation of the Universe (Farvardin Yasht, XIII, 76). The Farvardin Yasht (Yasht XIII, 59-62) gives their number to be 99,999. But one must understand from that number, that, in the Avesta, it gives an idea of being innumerable. In this Yasht, 99,999 Fravashis or individual spiritual essences are spoken of as protecting and looking after the sea Vourukasha (the Caspian). The same number looks after the constellation of Haptoirang (Ursa Major), the body of Keresâspa, and the seed of Zoroaster. So their number is innumerable. As the grand universe, the whole Nature is made up of innumerable objects, animate or inanimate, large or small, and as each object has its own Fravashi or some individual inherent spiritual essence which maintains and

¹ Haug's Essays on the Parsees, 2nd edition, p. 206.

supports it, it is evident that there are innumerable such spiritual essences all emanating from that Great Divine Essence of God who has created them, and who has made use of them.

Ahura Mazda is the Great Architect of the Universe. He is the Creator of the Material as well as the Spiritual world. The Fravashis form the creation of the Spiritual world. In the spiritual hierarchy, they stand, as it were, fourth in the order of supremacy. There is believed to exist a beautiful relation between the different Higher Intelligences of the Hierarchy.

1 Ahura Mazda (The Omniscient Self-existent Lord) is at the head of all.

2. Next come his Ameshaspentas (The Bountiful Immortals) who are his own creation (Ahura Mazda Yasht, Yasht I, 25). Ahura Mazda who is self-created (Khadhâta, Khudâ) is himself one of the Ameshâspands. (Yasht I, 3; Yasht III, 1),

3. Then come the Yazatas (lit., those who are worthy of being worshipped). The Ameshâspentas who stand higher in the order and Ahura Mazda himself who stands at the top are also included in the list of the Yazatas. They stand first in the list of the Yazatas. In later books, Ahura Mazda is spoken of as Yazdân, *i. e.*, the Yazds in the plural, or the Yazata of the Yazatas.

4. Then come the Farvashis (*i. e.*, the guarding or protecting spirits). Now, each of the Yazatas, who precede the Fravashis in the above order of hierarchy, has his own Fravashi. The Ameshaspentas who stand higher have each their own Fravashis. Then Ahura Mazda who stands at the top has his own Fravashi (Yaçna XXIII, 2; XXVI 2, 3).

Ahura Mazda, the Omniscient Lord, has allotted to the Fravashis the work of helping the creation, (Farvardin Yasht; Yasht XIII, 1, 19). They help in sustaining the sky (Ibid, 2, 22, 28, 29, Yaçna XXIII, 1), in letting the great river Ardviçura flow (Yasht XIII, 4), in supporting the earth (Yasht XIII, 9, 22, 28; Yaçna XXIII, 1). They help mothers in maintaining the children in the

The Fravashis are Spiritual Essences. Their Relation to the other Higher Intelligences.

The Work of the Fravashis in the creation of the Universe.

womb and in the work of delivery (Yasht XIII, 11, 22, 28, Yaçna, XXIII, 1, 15). It is these spiritual essences, these guiding and guarding spirits that help the waters to flow (Yasht XIII, 14, 22, 28; Yaçna XXIII, 1), the trees to grow the winds to blow (Yasht, XIII, 14, 22, 28), the Sun, the Moon and the Stars to move in their orbits (Yasht XIII, 16). To them, the cattle owe their growth and spread (Yaçna XXIII, 1, 12). The purport of all this is, that there is the Divine hand of God in everything. Through His Fravashis or the protecting, guiding and guarding Spirits, He maintains all and rules over all.

We learn from the Farvardin Yasht, that all the objects of Nature have their Fravashis, but artificial objects have none. Ahura Mazda and the

Two classes of Fravashis.

Ameshâspentas have their Fravashis (Yasht XIII; Yaçna XXIII, 2-4; XXVI, 2-3). The Yazatas and mankind have their Fravashis (Yasht XIII, Yaçna XXIII, 2-4). The sky, waters, earth, fire, trees, cattle, all have their Fravashis (Yasht XIII, 2). All the objects of Nature, as divided into three classes, 1. the Vegetable world, 2. the Mineral world, and 3. the Animal world, have their Fravashis.

From what is said above we may divide the Fravashis into two classes:

- (1) The Fravashis of Natural objects, *i.e.*, the transcendental essences of the objects.
- (2) The Fravashis of men.

According to the Avesta, all natural objects have their Fravashis, but not the objects that have been made from these natural objects. For example, the trees have their Fravashis, but not the chair or the table that has been made from the wood of the tree. God has created the Fravashis of these natural objects from the very beginning of creation. Before the creation of the object, there existed the Fravashi of that object, perfect, complete and correct. This conception of the Fravashi leads us to think that the Almighty had conceived the creation of every object in the Universe from the very beginning. In fact, He had conceived a complete, perfect and correct idea of the whole

(1) The Fravashis, or Transcendental Essences of natural objects.

Universe before its creation. He had created or formed the transcendental spiritual essences of all objects before He created the objects themselves. The spiritual essences existed at first, and then the objects resulted from them. For example, the Avesta says that the earth itself has a Fravashi. Now, as it also says that the Fravashi existed before the creation of the object itself, it follows, that the Fravashi of the Earth existed or was created by God before He created the Earth itself. What does that mean in common parlance? It means that God had conceived beforehand a complete, perfect, correct, harmonious, orderly system of the Earth. From that perfect conception, that correct idea, proceeded the creation of the earth. It existed in spirit before it existed in body. The earth, as we see it now, is not a haphazard result of some kind of creation or formation, but it is the result of a correct order, a perfect system, which was conceived before the earth came into existence. Again, take the case of the Heaven which also has, according to the Avesta, its Fravashi or a transcendental spiritual essence which existed before the creation of the Heaven. This also signifies that the Heaven also is not the result of some haphazard chance of circumstances. No, the Almighty had created its Farvashi beforehand and had thus conceived a perfect system of its creation, evolution and development. The Heavens, as we see them now, are a result of such Omniscient Intelligence.

The Zoroastrian belief about the Fravashis is connected with the idea of Eternity. Ahura Mazda is omniscient, omnipresent and omnipotent, and His omniscience, omnipresence and omnipotence consist in this, that He conceived, from the very beginning of beginnings, if we may say so, from time unlimited (*zravâna akarêna*), a most complete, a most correct, a most harmonious, a most orderly system of the universe. The Fravashis or the Farohars played an important part in this conception, because the Fravashis of the Universe and its objects were the transcendental spiritual essences from which God evolved gradually the great universe.

This view of the Fravashis as propounded in the Avesta shows beautifully the power and the wisdom of God. Take, for

example, a tree. It has its Fravashi, *i.e.*, a transcendental spiritual essence, pure and perfect, which existed somewhere before the tree came into existence or assumed its present form and shape. With the birth, if we may so call it, of the tree, its Fravashi continues with it. It is its guiding spirit. After a certain time, the tree dies, but not the Fravashi. It continues to exist somewhere in nature as a perfect and pure transcendental essence. This Avestaic view of the Fravashis teaches several facts.

1. That there is something real, substantial, true, correct, perfect, undying, behind the form and the figure of a thing which is always changing. That something real is always existing, is eternal.

2. That God is omnipresent, omniscient, omnipotent and His omnipresence, omniscience, omnipotence consist in this system of the Universe which has come from eternity, which exists at present for eternity, and which will continue to exist for eternity. There is nothing spontaneous. Everything evolves from something, from transcendental essence which is something connected with the very essence of the Almighty.

(a) The Fravashis of the Avesta remind us, as pointed out by Haug, of the ideas of Plato and of the patterns of the Bible. Ideas or the transcendental spiritual essences formed an important part of the system of Plato's philosophy.

The Fravashis of the Avesta, (a) the Ideas of Plato and (b) the Patterns of the Bible.

According to him, the material and phenomenal world is the result of some pre-conceived ideas. Matter existed from times eternal. That matter took form at some certain time, but that form existed somewhere, long before the matter took that form. These forms were Plato's ideas. The ideas are eternal, invisible and imperishable, but the substances which take forms are subject to frequent changes. For example, just as, according to the Avesta, the Earth has its Fravashi, according to Plato it has its idea. The 'idea' of the Earth existed before the Earth itself. It was with that 'idea' before Him, with the help, as it

were, of the 'idea,' that God created the world out of chaos. Milton uses the word 'idea' in that sense in the following lines:

“Thence to behold the new-created world
 The addition of his empire, how it showed
 In prospect from his throne, how good, how fair
 Answering his great *idea*.” (Paradise Lost, Book VII,
 ll. 554-557).

(b) Again, according to Dr. Haug, the Fravashis of the Avesta resemble the patterns of the Bible. That resemblance is not very great, but it does hold to a certain extent. God shows to Moses the pattern of the tabernacle which he wishes the Israelites to construct. He says: “According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it” (Exodus, XXV, 9). These patterns shown by God to Moses are the *ideas* or spiritual essences which led to the construction of the objects. The reference to the patterns in the New Testament more vividly suggests the 'ideas.' In the Epistle to the Hebrews by the apostle Paul, we read: “It was therefore necessary that the patterns of things in the heavens should be purified with these” (Hebrew IX, 23).

Burnouf's definition of the Fravashi, as understood by the Parsis, gives a correct idea of the Fravashi of man. He says: “By the Farohar, the Parsees understand the divine type of every being endowed with intelligence, his '*idea*' in thought of Ormuzd, the superior genius which inspires him and which watches over him.” (Par Ferouer les Parses entendent le type divin de chacun des êtres doués d'intelligence, son *idée* dans la pensée d'Ormuzd, le génie supérieur qui l'inspire et veille sur lui” Burnouf: Commentaire sur le Yaçna, p. 270).

As every object of Nature has its Fravashi, so every man has his Fravashi, which God had created before the creation and which therefore existed somewhere before his birth. Thus, the birth of a child to-day is, in one respect, not a new phenomenon or event. It is an event which God had conceived at the very

beginning of creation. The Fravashi of the child was created by God, milleniums before the date of the birth of the child. It existed from the very beginning, but it associated itself with the soul (*urvan* or *ravân*) of the child at its birth in this world. It will continue to remain with the child or rather with the soul of the child as long as the child enjoys life (*gaya, ahv,* or *ushtâna*). On the death of the child, whether as a child or as a man, it will continue to exist as perfect, as pure, as sound and as innocent, as when it was first created. On death, it will separate itself from the body (*tanu* or *asta*, lit., bones) and from the soul (*urvan*) of the child and mix itself among all the holy Fravashis (*hamâ ashô Farohar*).

Thus, in the matter of the Eternity of Existence, the Fravashi of a man may be said to have three periods of existence, though a continuous existence: (A) Before the birth of a man, his Fravashi had a "pre existence." (B) With his birth, it has "co-existence" or what may be termed "earthly conscious existence." (C) After his death, it has before it an eternal "future existence" Under these forms the Fravashis of men are spoken of as

(A) Those of unborn persons (*fravashayô a-Zâtanâm*).

(B) Those of born persons (*fravashayô Zâtanâm* or *Zavantâm*).

(C) Those of the dead (*fravashayô irirathushâm*).

The work of the Fravashi of a man under the three states.

Now what part does the Fravashi of a man play in connection with man. What work has it to do?

As to what the Fravashi did in what we have termed its pre-existence, we know simply this, that, like the innumerable Fravashis, it did its work in the field of evolution. The world, or rather the universe as it is, is the result of development, of evolution, in which all the Fravashis take their part; so, with all the other Fravashis, the Fravashi of a particular man in its unborn (*a-zâtanâm*) state had to do its work.

A. The Fravashi of an unborn man.

Then, with the birth into this world of the man whose

B. The fravashi of a born man. Difference between Urvâna and Fravashi (Soul and Spirit.

special Fravashi it is, its special work begins. To understand that work, one must understand the relation between a man's *urvan* or *Ravân* and his *Fravashi*, or to speak in ordinary parlance, between his soul and guiding spirit. According to the Avesta, a man's soul (*urvan*) is different from his guiding spirit (*Fravashi*). Several facts lead to show this.

(a) In the Khorshed and Meher Nyâishes, a man invokes separately his soul and spirit (*Haôm urvânem yazamaidê. Haom Fravashim yazamaidê*). (b) *Urvan* is masculine. *Fravashi* is conceived as feminine. (c) In the Farvardin Yasht, not only the *Urvan* and the *Fravashi* are considered to be separate spiritual parts of a man, but other spiritual parts, such as *Daêna* (Conscience), and *Baodha* (Intelligence) are spoken of as separate spiritual parts (*Ahumcha Daênâmcha, Baodhascha, Urvânemcha, Fravashimcha Yazamaidê. Yaçna, Hâ XXVI, 4*). (d) The *Yaçna* (*Hâ XXIII, 4*) speaks of each *urvan* (soul) having a separate *Fravashi*. There, it is said: "I invoke the *Fravashi* of my own soul" (*âyasê yêshti havahê uruno Fravashêê*). (e) The Pahlavi books like the *Virâf nâme*, the *Mino-Kherad* the *Bundehesh*, the *Ganj-i-Shâyagân*, all speak of them as two separate parts.

Now the relation subsisting between the soul and its *Fravashi* will be better understood by comprehending what we may call the "spiritual constitution of man."

A man is made up of physical and spiritual parts. His *urvan* (soul) and *Fravashi* form his spiritual parts. *Ushtâna*, i. e., the animal life keeps up his body. The animal life is kept up by the five senses. A moderate use of all the five senses is good for keeping up animal life. An immoderate use of the senses turns into a passion and is bad. The attachment of the soul to the body is a trial, an ordeal for the soul. As the enjoyment of the five senses is necessary and unavoidable to keep up animal life, the soul, while associating itself with the bodily life of a

The spiritual constitution of man.

person, must look very sharp, lest an immoderate or undue use of the senses may contaminate it. It is good if the soul of a man separates itself in a pure, unalloyed, uncontaminated state at the time when the animal life becomes extinct. If it does so, it is said to have passed the trial of this world well. One has to think, that the body is to be fed with the enjoyment of the senses in order to live and that it is not to be kept living in order to be fed. One must eat to live and not live to eat.

Now it is the work of the Fravashi or the Farohar of a man to guide the *urvan* or soul and not let it be contaminated by an immoderate enjoyment of the senses. The Fravashi has to guide the *Urvan* or the soul through the *Baodha* or the *Budhi* or the spirit of intelligence. Just as a guide leads a wayfarer, so the Farohar guides the soul of a man. A man or a soul who accepts that guidance is a wise man. If one were to ask from this point of view, "Who is the most fortunate man in this world?" We may reply in the spirit of the above quoted passage (*ahumcha daenâmcha baodhascha urvânemcha fravashîmcha yazamaidê*) that "A fortunate man is he, who accepts the guidance of his Fravashi, communicated to him through his intelligence (*Baodha*), and accepting the guidance, makes such an use of his five senses which lead to support his life (*ahû*) as would keep his soul (*urvan*) pure and uncontaminated, so that when he has to pass on to the other world, he can present himself before his God with a pure conscience (*daena*)."

The Fravashi of a living man among the Zoroastrians resembles, in good many points, the Genius of the ancient Romans. The roots of both the words signify well nigh the same thing. Fravashi comes from a root which signifies 'to increase'. Genius comes from a root *gignere*, to generate. Dr. William Smith says: "The genii of the Romans are the powers which produce life (*dii genitales*) and accompany man through it as his second or spiritual self. They were further not confined to man, but every living being, animal as well as man, and every place had its genius. Every human being at his birth obtained (*sortitur*) a genius, whom he worshipped

The Fravashi of a man in the Avesta and the Genius of the Romans.

as *sanctus et sanctissimus deus*, especially on his birth-day, with libations of wine, incense and garlands of flowers. The bridal bed was sacred to the genius, on account of his connection with generation, and the bed itself was called *lebtus genialis*. On other merry occasions, also, sacrifices were offered to the genius.....He (Genius) was worshipped on sad as well as joyous occasions.....The genii are usually represented in works of art as winged beings." (Classical Dictionary, word Genius.)

This passage shows that there are many points common to the Fravashis of the Zoroastrians and the genii of the Romans. (a) As among the Romans, so among the Zoroastrians, the Fravashis were invoked on both, sad as well as joyous occasions. (b) The Fravashis also, are like the Roman genii, represented in old-Persian works of art as winged beings. In the Farvardin yasht (Yasht XIII, 70) they are represented as coming from the heaven like birds (Yatha nâ mêtêgo hupêrêno). (c) Among the Zoroastrians, as among the Romans also, the Fravashis are invoked on bridal occasions. (d) They are represented as helping women in their labour of delivery (Yasht XIII, 15). (e) Flowers, incense, and wine are used among the Zoroastrians as among the Romans in the ceremonies invoking the Fravashis.

The Fravashis of the Avesta resemble the *daimons* of the Greeks in several respects. The Greeks took the Daimons to be a protecting spirit. Plato said that "daimons are assigned to men at the moment of their birth, that they accompany men through life, and after death conduct their souls to Hades." Pindar spoke of the daimon as "the spirit watching over the fate of man from the hour of his birth." The daimons are further described as "the ministers and companions of the Gods who carry the prayers of men to the Gods, and the gifts of the Gods to men." In the Farvardin Yasht the Fravashis also are represented as doing a similar errand (Yasht XIII, 151).

Almost all nations, whether old or new, of the East or the West, the educated or the uneducated, have one form or another of venerating the dead. This veneration is connected with the belief in Future Life. Zoroastrianism believes in

(C) The Fravashis of the Dead, Future Life or the Destiny of Soul after death.

the immortality of the soul. The Avesta writings of the Hâdokht Nask and the 19th chapter of the Vendidâd and the Pahlavi books of the Minokherad and the Virâf-nâme treat of the fate of the soul after death. The last mentioned book contains an account of the journey of Ardâi-Virâf through the heavenly regions. This account corresponds to that of the ascension of the prophet, Isaiah. Its notions about Heaven and Hell correspond to some extent to the Christian notion about them.¹

A plant called the *Hom-i-saphid* or white Haoma, a name corresponding to the Indian Soma of the Hindus, is held to be the emblem of the immortality of the soul. According to Dr. Windischmann and Professor Max Müller, this plant reminds us of the "Tree of Life" in the garden of Eden. As in the Christian scriptures the way to the Tree of Life is strictly guarded by the Cherubim, so in the Zoroastrian scriptures, the *Hom-i-saphid*, or the plant which is the emblem of immortality, is guarded by innumerable Fravashis or guardian spirits whose number, as given in various books, is 99,999. A good deal of importance is attached in the Avesta and in the later Pahlavi writings to this question of the immortality of the soul, because a belief in this dogma is essential to the structure of moral principles. The whole edifice of our moral nature rests upon its ground work. Dr. Geiger says on this point: "Nowhere, I think, does the belief in the future life after death stand out more prominently, nowhere are the ideas respecting it expressed more decidedly and carried out in all their details more fully, than among the Avesta people. Here the doctrine of immortality and of compensating justice in the next world forms a fundamental dogma of the whole system. Without it the Zoroastrian religion is in fact unintelligible."²

1 Vide my papers before the Bombay Branch of the Royal Asiatic Society, Vol. XVIII, pp. 192-205 and Vol. XXIII, pp. 189-216, on "The Divine Comedy of Dante and the Virâf-nâme of Ardâi Virâf, and on "An Iranian Precursor of Dante and an Irish precursor (Adamnan) of Dante". Vide My "Dante Papers."

2 Dastur Darab Peshotan's Translation, Civilization of the Eastern Iranians in Ancient times, Vol. I, p. 98.

Again, Zoroastrianism believes in Heaven and Hell. Heaven is called *Vahishta-ahu* in the Avesta books. It literally means the "best life." This word *Vahishta* has passed into Persian as "*Behesht*," which is the superlative form of "veh," meaning "good," and it corresponds exactly with our English word "best." Hell is known by the name of "*Achishta-ahu*," i. e., "the worst life." Heaven is represented as a place of radiance, splendour, and glory, and Hell as that of gloom, darkness, and stench. Between heaven and this world, there is supposed to be a bridge, named "chinvat." This word—from the Aryan root "chi," meaning to pick up, to collect,—means the place where a man's soul has to present a collective account of the actions done in the past life.¹ For three days after a man's death, his soul remains within the limits of this world under the guidance of the angel Srosh. If the deceased be a pious man or a man who led a virtuous life, his soul utters the words "*Ushtâ-ahmâi yahmâi ushtâ-kahmâi-chit*," i. e., "Blessedness to him, by whom that which is his benefit becomes the benefit of any one else." If he be a wicked man or one who led an evil life, his soul utters these plaintive words: "*Kâm nemoi Zâm? Kuthrâ nemo ayeni?*" i. e., "To which land shall I turn? Whither shall I go?"

On the dawn of the third night, the departed souls appear at the "Chinvat Bridge." This bridge is guarded by the angel Meher² Dâvar, i. e., Meher the Judge. He presides there as a judge assisted by the angels Rashna and Âstâd, the former representing Justice and the latter Truth. At this bridge, and before this angel Meher, the soul of every man has to give an account of its doing in the past life. Meher Dâvar, the judge, weighs a man's actions by a scale-pan. If a man's good actions outweigh his evil ones, even by a small particle, he is allowed to pass from the bridge to the other end and thence to heaven. If his evil actions outweigh his good ones, even by a small weight, he is not allowed to pass over the bridge, but is hurled down

1 The "Chinvat" bridge of the Parsees reminds one of the "Sirat" of the Arabs, the "Wogho" of the Chinese, and the "Gieell" and "Bifrost" of the Scandinavians.

2 Cf. my paper on "Mithra, the Yazata of the Zoroastrians, and Michael, the saint of the Christians."

into the deep abyss of hell. If his meritorious and evil deeds counterbalance each other, he is sent to a place known as "Hamastgehân," somewhat corresponding to the Christian "Purgatory" and the Mahomedan "Aerâf." His meritorious deeds done in the past life would prevent him from going to hell and his evil actions would not let him go to heaven.

Again Zoroastrian books say that the meritoriousness of good deeds and the sin of evil ones, increase with the growth of time. As capital increases with interest, so good and bad actions done by a man in his life increase, as it were, with interest in their effects. Thus a meritorious deed done in young age is more effective than that very deed done in advanced age. For example, let that meritorious deed be valued in money. Let two friends, A and B, at the age of twenty-five, propose doing an act of charity, *viz.*, a donation of £ 1,000 to a charitable institution. A immediately gives the amount, and B postpones the act for some time and does it at the age of fifty. Calculating at the rate of four per cent., A's gift of £ 1,000 at the age of twenty-five is worth twice that of B at the age of fifty, *i. e.*, twenty-five years later. Thus, the Dadistân-i-Dini, recommends man to follow the path of virtue from his very young age. A virtuous act performed by a young man is more meritorious than the same act performed by an old man. A man must begin practising virtue from his very young age. As in the case of good deeds and their meritoriousness, so in the case of evil actions and their sins. The burden of the sin of an evil action increases, as it were, with interest. A young man doing an evil act has long time and opportunities at his disposal to wash off, as it were, the effect of that act, either by repentance or by good deeds in return. If he does not take advantage of these opportunities, the burden of those evil deeds increases with time.¹

1 The belief of the ancient Egyptians about the future of the soul after death, was similar to that of the ancient Persians in several points. There was some similarity between the Fravashi of the Zoroastrians and the Ka of the Egyptians. For further particulars, *vide* my paper on "The Belief about the Future of the soul among the ancient Egyptians and Iranians" (Journal B. B. R. A. S. XIX, pp. 365-374, *Vide* my Asiatic Papers, Part I, pp. 37-46.)

Now, the veneration for the dead among the Zoroastrians, rests on the belief, that the dead have a future existence somewhere, and that there exists some relation, though invisible and spiritual, between the dead and the living (Yt. XIII, 49-52, 156-157). A father who did all his best to look after the welfare of his children does not cease to do so altogether after his death. He continues to do so in an invisible or spiritual way. On the other hand, the living who were loved and looked after by the deceased father do not and must not, forget the dead altogether. There exists some relation between the living and the dead. The channel through which this relation continues is the Fravashis of the departed ones. We saw above, that on the death of a person, his soul (*urvan* or *ravân*) meets with justice according to his merits or demerits. If he has deserved well, he goes to heaven, if not, to hell. His Fravashi, which guided him through life as a guiding spirit, parts from his soul and goes to its abode or place among all the Fravashis. It is the soul (*urvan*) that meets with good or evil consequences of its actions. The Fravashi or the guiding spirit, was pure and perfect, unalloyed and uncontaminated from the beginning and has passed away as such. So it is this pure and perfect spiritual entity, the Fravashi, that is the medium, as it were, of the continued relation between the living and the dead. After the third day after death, the Fravashi of the departed dear one is invoked. It is the Fravashi of the deceased that comes to the help of the living dear ones, provided they live a pure, virtuous life, and hold their departed dear ones in veneration.

The relation subsisting between the two is, according to the Avesta, reciprocal. The dead expect to be remembered by their living dear ones, and in their turn offer their help and assistance. We learn from the Farvardin Yasht what the wishes of the Fravashis of the departed ones are. They exclaim: "Who will praise us? Who will offer us a sacrifice? Who will meditate upon us? Who will bless us? Who will receive us with meat and clothes in his hand, and with a prayer worthy of bliss? Of which of us will

the name be taken for invocation?"¹ These words of the Fravashis then show, what they expect from the living dear ones. They expect to be remembered and held in esteem and respect. In return, they offer the following blessing: "May there be in this house flocks of animals and men! May there be a swift horse and a solid chariot."² Bearing in mind, that in those early days the cattle and the horse formed the wealth of a person, we understand by this, that the Fravashis in their turn offer to pray to God to give to their living dear ones prosperity and a progeny of children. Again, we read: "May these Fravashis come satisfied into this house; may they walk satisfied through this house! May they, being satisfied, bless this house, with the presence of the kind Ashi Vanghuhi! May they leave this house satisfied! May they carry back from here hymns and worship to the Maker, Ahura Mazda and the Amesha spentas! May they not leave this house of us, the worshippers of Mazda, complaining!"³ (Yasht XIII, 156-157.) Again, we read that those who "treat the Fravashis of the faithful well"⁴ become independent and happy, their difficulties are got rid of,⁵ they are rewarded with success, health and glory,⁶ and with an earnest desire to help the good and the virtuous⁷ and to break the power of those who oppress the poor and the innocent.⁸

Here, we see the relation supposed to subsist between the good that are living and the good that are dead. Those, that are gone wish and expect to be held in esteem and regard and to be remembered and respected. The living, on their part, also desire that the dead may be remembered in their houses well and worthily and that they may return satisfied and contented. The Fravashis of the dead on their part pray for and offer blessings to the living that they may be blessed with worldly and spiritual wealth, that they may be happy and virtuous, that they may help the virtuous and punish the vicious. So, in short, the relation between the living and the dead is respect, regard, remembrance and esteem from one side and blessings from the other.

1 S. B. E. Vol. XXIII, p. 192. (Yasht XIII, 49).

2 *Ibid*, p. 193.

3 *Ibid*, p. 184: Yasht XIII, 18.

4 *Ibid*, p. 230.

5 Yasht XIII, 20.

6 Yasht XIII, 24.

7 *Ibid*, 25, 39.

8 *Ibid*, 31, 33, 39.

The one essential thing for the living to receive the blessings of the good dead who are gone is, that they should be *ashavan*, *i. e.*, righteous. When the Fravashis are invoked in a house, they feel satisfied and contented if they see piety, virtue, righteousness in the house. If they do not see that, they return unsatisfied and distressed. All the prayers recited in the house in honour of the dead must be prayers that "reach righteousness" (*asha nâça nemangha*). The Yaçnə (Hâ XVI) again says, that "the dead rejoice at the brilliant deeds of righteousness, by the living." If they will find the house virtuous, they will move therein, as it were, with pleasure and satisfaction, and bless the house with the gift of Ashi Vanghu. If they will find the contrary, they will leave the house "complaining." Righteousness in the house is the *sina qua non* of their hearty, good reception. If that is not seen in the house, hundred other things done for them go for nothing. If they will receive satisfaction from the house in point of righteousness they will be the means of carrying the prayers of the living to the throne of Ahura Mazda. In that case, they (the Fravashis) will carry to the house¹ "the healing virtues of (their) blessed gifts as widespread as the earth, as far-spread as the rivers, as high-reaching as the sun, for the furtherance of the better men, for the hindrance of the hostile, and for the abundant growth of riches and of glory."²

1 S. B. E. Vol. XXXI, p. 311: Yaçna Hâ LX, 4.

2 The veneration of the dead among the Zoroastrians, resembles, in some points, the veneration of the Manes of the dead among the Romans. The word 'Manes' comes from Latin *manus*, good, and the Fravashis of the Avesta are also spoken of always as 'the good' (*vanghuish*). The Manes of the virtuous were known as the Lares. The Fravashis in the Avesta are spoken of as those of the house, of the street, of the village, of the country, (*nmânayâo*, *viçyâo*, *zantumâo*, *dakhyumâo*). I think a somewhat similar division or nomenclature seems to have been made in the case of the Manes of the Romans. The Fravashis of the house (*Fravashayô nmânayâo* from *nmâna*, house) correspond to the Lares *domestici* (*domus*, house) of the Romans: The Fravashis of the street *Fravashayô viçyâo* (from *viç*, street) correspond to the Lares *compitales* (parts of a city marked out with *compita* or dots) of the Romans. The Fravashis of the village *Fravashayô Zantumâo* from *Zantu*, village) correspond to Lares *rurales* (*rus, ruris*, the country) of the Romans. Lastly, the Fravashis of the whole country (*Fravashayô dakhyumâo*) correspond to the Lares *præstitæ* of the Romans. The Lares *publicii* of the Romans correspond to the Fravashis of the public benefactors remembered in the Fravardin Yasht (*vide* my paper in Gujarati on Farohars in my "Anâhita and Farohar").

CHAPTER XVIII.

III.—The SATUM.

The word Satûm means 'praise' It comes from Avesta *stu*, Sanskrit *stu*, to praise. It is a prayer recited on meals in honour of the dead. It is so called from the word "staomi" which occurs in the commencement of the 26th chapter of the Yaçna which is recited in the prayer of the Satûm as its principal portion. The Chapter opens with the words, "I praise (*Staomi*), remember, and extol, the good, brave, and beneficent Fravashis of the pious." The word *Satûm* corresponds to the Sanskrit *stom* which means a "hymn of praise," as well as, "a sacrifice, an oblation." Thus the word *Satûm* means a "Hymn of Praise."

As seen from the sentence quoted above (Yaçna Hâ XXVI, 1) it is a hymn of praise for all the Fravashis. At first, the Fravashis of all the Holy ones are invoked generally and then specially those of Ahura Mazda, His Amesha Spentas, of the pious Poiryô-tkaeshân, *i. e.*, of the Mazda-worshippers who preceded the time of Zoroaster, of Gayomard the first man, of Zoroaster, of King Gushtâsp in whose reign Zoroaster flourished, of Isad-vâster, a son of Zoroaster who was a chief priest, of the Nabânazishtas, *i. e.*, of the contemporaries of Zoroaster who worshipped one God, of all pious souls, of all who were profound in religious lore and of all who were still acquiring that lore, and of all the pious, whether males or females, whether adults or minors.

The praise consists in remembering the dead, in remembering their good deeds and actions. But a most praise-worthy praise consists in your acting up to the high standard of the person or being whom you praise. So, in the Pazend Dibâchê which is recited after the recital of the above chapter of the Yaçna which is known as "Satûm nô Kardo," *i. e.*, "the section of Satûm," the worshipper expresses a desire to that effect and says, "May my Humata, Hukhta, Hvarshta, *i. e.*, good thoughts, good words and good deeds, go to delight the Fravashis of the holy." Thus the worshipper is enjoined to act up to the standard which Hana More points out in the lines:

“Sweet is the breath of praise when
given by those

Whose own high merit claims the
praise they give.”

To praise the dead is more praise-worthy than to praise the living, because in the latter case, it may be, that you perhaps expect something substantial from them in return, but in the former case, you expect nothing substantial from the dead. What little you do is a kind of self-sacrifice. A Hymn of pure praise is better than a prayer wherein you want something from the Higher Powers.

The Satûm prayer is generally recited over meals. In the Satûm recited Haoma Yasht (Yaçna X, 18) we read: over meals. “O Haoma! these Gâthâs are for thee, these *satums* (staomayô) are for thee, these meals (chîchashânâo) are for thee, these words of truth are for thee.” Hence the custom seems to have arisen to have a meal placed in a tray and then to recite the *Satûm* prayer over it. The presentation of the meals is symbolic, showing that there exists a kind of communion, mental or spiritual between the living and the unseen higher intelligences of the dead. In the case of the dead, the living present their meals, as it were, to the memory of the dead, and, while presenting them as an offering for them, offer at the same time, as said above, an expression of their will to offer their good thoughts, good words and good deeds.

The meals are prepared carefully with an idea of purity and cleanliness. If in a Parsee household the daily meals are prepared by a non-Parsee cook, in the case of a meal prepared for the *Satûm* prayer, the members of the family carefully wash the utensils clean, and prepare the meal themselves or engage a Parsee cook for the purpose. One or more dishes prepared according to the means of the family are arranged in a tray. A pot of pure water and a glass of wine are also placed in the tray. Then a vase of fire is placed in the front between the tray and the priest who recites the *Satûm* prayer. The priest, while reciting the *Satûm*, burns sandalwood and frankincense on the fire. In the recital of the Pazend Dibâcheh, he mentions the name of the particular person in whose memory the *Satûm* is

recited. Together with his name the names of the other departed ones of the family may also be remembered.

When the recital is finished, one or more members of the family place frankincense on the fire referred to above. *Lobân mukvun*, i. e., to place the frankincense, is a part of the ceremony in which the ladies of the family take a special consolation for the separation of their dear ones. They remember the name of the particular dear one or dear ones whose memory they wish to honour, and, while doing so, place frankincense over the fire.

Before the large tray containing the meals, there is a small plate containing a part of the meals, not necessarily a part of all the dishes. This plate is for what is called *Kutrâ no bâch*,¹ i. e., a morsel (lit. share) for the dog. It reminds one of olden times, when every Parsee street had a dog, not only for religious purposes as the *sag-dîd* but for Police purposes as well. Even now in a Parsee town like Naosari, some people feed, on some occasions, the dogs of the street. Up to a few years ago, it was a practice, even in Bombay, to send a bread or breads to the Towers when a corpse was carried there, to feed the dogs kept there for the *sag-dîd*. After the recital of the *Satûm*, this plate of meals is given to the dog or dogs of the street for food. When there are no such dogs, it may be given to the poor as charity, or to young children of the family, on the principle, perhaps, that "charity begins at home."

The occasions of the monthly *Bâj*, i. e., the monthly day during the first year after death on which a person died, and of the anniversaries of death are the principal occasions for the *Satûm*. It is also recited on other religious holidays like the *Gâhambârs*, the *Fravardegân* holidays, the *Jashans*, etc. Its recital is not necessarily connected with the dead. It may be recited even on joyous occasions.

1 The word *bâch* 𑀧𑀺𑀢𑀺 now used by the Parsees seems to be Av. 𑀧𑀺𑀢𑀺 *baga* (Guj. 𑀧𑀺𑀢𑀺 from Av. 𑀧𑀺𑀢𑀺) Sans. 𑀧𑀺𑀢𑀺 Lat. *frangere* to break) a broken piece. Or, perhaps it may be the Arabic word used in Persian, 'buk' 𑀧𑀺𑀢𑀺 meaning "having little milk" (Steingass). It is a practice with some to give to a dog, on such an occasion, a little milk, and a meal may be a substitute for such milk.

CHAPTER XIX.

COMBINED GROUPS OF LITURGICAL CEREMONIES.

Having described at some length, the liturgical services individually, I will now describe certain ceremonies or rather groups of ceremonies which are observed by celebrating a certain number of the different services. Among such groups of services are the following:—

1. The Hamâyasht or Homâsht.
2. The Geti-Kharîd.
3. The Sarosh.
4. The Zindeh-ravân.
5. The Nirangdin.
6. The Gâhambâr.
7. The Jashan.
8. The Farvardegân.
9. The Farestâ.

1. HAMÂYASHT OR HOMÂSHT.

The word "Hamâ Yasht" means the praise or celebration (Yasht) of all (hamâ) Yazatas or angels. The ceremony consists of several celebrations of the Yaçna and the Vendidad. It is performed in honour or in memory of women either living or or dead. The belief is, that women are, in their state of menstruation, and accouchément, enjoined to observe certain observances (*Vide* Purification ceremonies). There may have been or there may be derelictions in the observance of those customs or in other worldly or religious duties. So, the performance of these ceremonies act, as it were, as some means to make up for the deficiencies in the observance of the customs.

The Hamâyasht consists of 12 *Kardâs* or sections. Each *Kardâ* or section consists of twelve recital in honour of one particular Yazata. The recital varies according to the nature of the Hamâyasht. There are two kinds of the Hamâyasht:—

- (a) Moti (𑀧𑀲𑀭𑀸𑀢𑀺) or the great Hamâyasht.
- (b) Nâni (𑀧𑀲𑀭𑀸𑀢𑀺) or the small Hamâyasht.

(a) The first, *i. e.*; the great Hamâyasht consists in the recital of 144 Yaçnas and 144 Vendidâds with their rituals. The 144 Yaçnas and Vendidâds are recited in honour or with the Khshnuman of 12 Yazatas or angels, *i. e.*, 12 Yaçnas and 12 Vendidâds are celebrated in honour of each Yazata. These 12 Yazatas are the following:— 1. Ahura Mazda. 2. Tishtar. 3. Khurshed. 4. Meher. 5. Âbân. 6. Âdar. 7. Khurdâd. 8. Amerdâd. 9. Spendârmad. 10. Goâd. 11. Sarosh. 12. Ardâfarosh (Farvardin). The above list is given in the order in which the celebrations in honour of each Yazata are performed.

If one pair of priests, *i. e.*, two priests, would perform the whole ceremony, it would take 144 days, *i. e.*, about 5 months to complete it, as only one Yaçna and one Vendidâd can be recited every day. More than one Yaçna can be recited by two priests during the Hâvan gâh or the morning hours of the day, but, as only one Vendidâd can be recited during the Hoshain gâh or the hours after midnight, one Yaçna and Vendidâd only can be celebrated per day. So, if one wishes the ceremony to be finished during a shorter period, one or more Jôrs or pairs of priests can be engaged for the service. While the ceremony lasts an Afringân and a Bâj in honour of the same Yazata in whose honour the Yaçna and the Vendidâd are recited, are also performed.

(b) The smaller Hamâyasht consists of the recital of 144 Yaçna and 12 Vendidâds. At the end of each *Kardâ* or section, *i. e.*, at the end of the recital of 12 Yaçna in honour of one Yazata, one Vendidâd is recited in his honour. Now, as one pair of priests can celebrate during a day more than one Yaçna and as the Vendidâd is to be recited at the end of each *Kardâ* of 12 Yaçnas, the smaller Hamâyasht can be finished sooner than the larger one. Again, if more than one pair of priests are employed, it can be finished much sooner.

2. THE GETI-KHARID

The word *Geti-kharid* literally means, "the purchase (*Kharid*) of the world (*geti*).” It corresponds, to a certain

extent, to the Christian word "Redemption" which also comes from a root *emere*, meaning to buy. It is intended to be a ceremony for seeking salvation from the sins of the world. The original idea suggested by the name seems to be, that one should redeem his time and make the best use of it so as to save himself. It was something like that suggested by the following words of St. Paul in his Epistle to the Ephesians (Chap. V, 15, 16): "See then that ye walk circumspectly, not as fools, but as wise. Redeeming the time, because the days are evil." As the Patet says it is not money, with which one has to purchase his salvation, but with his heart. One has to give away the money which he has when required for the good of others. He is to sacrifice even his life for the sake of truth. We read in the Patet (Karda 1): "The whole powers which I possess, I possess in dependence on the Yazatas (Yazdân, *i. e.*, God). To possess in dependence upon the Yazatas means (as much as) this: if anything happens, so that it behoves to give the body for the sake of the soul, I give it to them."¹ So the original idea is that of self-sacrifice.

The ceremony that is now known by this name consists in the recital of nine Yazashnas or Yaçnas. The first six Yazashnas are those of Mino-nâvar. They are performed for six days, one at a day, each of the two priests who perform them serving as *Zaotâ* alternately. Then, on the sixth and the seventh or the seventh and the eighth day, they perform three more Yazashnas, one in honour of Sraosh, another that of the Sirouzeh, and the third the Visparad.

3. SAROSH.

By the name Sarosh are known the funeral ceremonies that are generally performed in honour of a deceased person during the first three days after death. At times some repeat these ceremonies even some time after death, even after months or years after death. These ceremonies are known by the name of Sarosh, because the prayers therein are recited in honour of,

Sarosh ni Kriya,
i. e., The Ceremonies of Sraosha.

¹ Spiegel, translated by Bleek, Vol. III, p. 153.

or with the Khshnuman of, Sraosha. We will here shortly describe the functions of Sraosha, the Yazata or angel, which will enable one to see why the prayers are recited with his Khshnuman.

In Zoroastrian angelology, Sraosha occupies a very high position. As said by Dr Geiger, he is a Yazata. "characteristic figure in the Avesta religion" and "exemplifies clearly the ethico-philosophical spirit which predominates in the Zoroastrian system."¹

The word comes from the root *Sru*, Sanskrit *shru*, to hear or to cause to hear, and thence to obey. So he presides over the abstract idea of obedience,—obedience to God. Obedience implies hearing. So he is the Yazata who hears from God, communicates to Man what he hears from God and asks Man to obey God's message which he communicates. Hence he plays, to a certain extent, the same part in the Parsee books, as that which Gabriel plays in Christian books. He is a messenger of God communicating to Man the wishes and orders of God. It is generally through him that prophets and even righteous men are inspired by God. He protects the souls of men both during the day and during the night. His protection is greater at night. Hence it is that the Yashts in his praise (Yasht XI and Yaçna Hâ LVII) are specially recited at night. The dog, who watches a house at night, and the cock, that crow during the last part of the night and wakes men from sleep, are therefore the animals that are associated with his work. (Bundehesh, Chap. XIX, 33). He protects man against the evils of ignorance, anger, sloth and intoxication. The pith of all that is said of him in the Avesta and Pahlavi books is this: By obedience to the Commands of God, by conformity to His laws as seen in Nature, man protects his soul and moves in the proper path. Obedience to the Laws of God, as seen in his Nature over which Sraosha presides is everything. As M. Harlez says: *L'accomplissement de la loi est la source de toute la prospérité.*"²

¹ "Civilization of the Eastern Iranians in Ancient Times," Introduction translated by Dastur Darab P. Sanjana, Vol. I, p. LI.

² Le Zend Avesta: Introduction, CXV.

From all this we see that Sraosha is the guardian angel who protects the soul of man. He protects the soul of man not only during life but even after death (Yaçna LVII, 25). His help or co-operation is required by the soul during its passage to the next world, especially during the first three days, when it is passing to a new plane of activity from the plane of this world to that of another. We read in the Minokherad (Chap. II, 115): "The fourth day in the light of dawn—with the co-operation of Srôsh the righteous, Vâê the good, and Vâhrâm, the strong... (the soul) goes up to the awful, lofty Chinvad bridge to which everyone, righteous and wicked is coming."¹ "And the righteous soul passes over with the co-operation of Srôsh the righteous" (Chap. II, 124).² (Vide also Shâyasht lâ Shâyasht, XVII, 3; Dadistân-i-Dini, XXVIII, 6-7). Thus, we see that the ceremonies are performed with the Khshnuman of Sraosha, because the soul in its passage to the next world has his help and guidance. So, the Sarosh ceremonies are on the one hand intended to signify thanksgiving to Sraosha for the protection that he had offered to the soul during his life-time and that he offers after death. They are at the same time intended to pray, that he (Sraosha) may continue that protection after death. After separation from the body, the soul, finding itself, as it were, on a quite new plane, in other spheres of activity, is in more need of help and protection.

The Sraosh ceremonies consist of the following:—The Pahlavi Vendidad VIII 22 refers to some of these ceremonies).

1. The recital of 3 Yaçnas with the Khshnuman of the angel Sraosh during the morning hours. This recital is indispensable. For a child under seven, one Yaçna is permissible. (*Ibid.*)
2. The recital of the Vendidad at midnight from one to three in number. This is not necessary; it may or may not be made.
3. The recital of the Sraosh Bâj during each of the 5 *gahs* or periods of the day during the first 3 days. This recital is not indispensably necessary, but it is generally made.

1 S. B. E., XXIV, p. 17.

2 *Ibid.* p. 19.

4. The recital of the Âfringân of Sraosh (Yaçna LVII, 15-18) in the first part of the night (Aiwisruthrem gâh). This is indispensably necessary. It is generally recited in the house near the spot where the remains were placed before being carried to the Towers. This recital is ordinarily spoken of as "Sarosh no Kardo," *i. e.*, the particular section in honour of Sraosha.
5. The recital of the Nyâishes and Yashts in each of the five *gâhs* or periods of the day. During the three periods of the day, the smaller Sraosh Bâj, *gâhs*, the Khorshed and Meher Nyâishes and Patet are recited; and, during the night, the smaller Sraosh Bâj, the *gâhs*, the Yashts (Yaçna LVII and Yasht XI) and the Patet are recited. These recitals are not indispensably necessary.
6. The recitals at the Uthamnâ ceremony. They are necessary. Some perform this ceremony twice, once during the afternoon of the third day and the second time at the end of the third night. Only one of these two is necessary and especially that at the end of the third night.
7. The recitals of the Four Bâjs with a *Siâv* or suit of clothes during the latter part of the third night, (*Vide* Bâj for the description of these).
8. The recital of the Âfringân of Daham on the dawn of the third night.
9. The Chehârum, or the fourth day ceremony.

All the different ceremonies which make up the Sarosh ceremonies do not require any fuller explanation, as they have been treated under their respective headings, but the Uthamnâ and the Chehârum require a special mention. We will describe them at the end of the article on Sarosh.

In the matter of the Sarosh ceremonies for the first three days after death, and subsequent ceremonies during the first year or even after the first

year, the practice is that if the deceased is a married person, the ceremonies—if not all, the principal according to one's means—are performed not only in the name and in honour of the deceased but also in the name of his or her partner, *i. e.*, of the husband if the deceased is a female, and of the wife if he is a male, whether the partner be living or dead. The performance of this double set of ceremonies is spoken of as “Jorâni, જોરાની,” *i. e.*, ceremonies of the pair. This double performance is not referred to in old books and seems to be a later introduction. In case the deceased has gone through a second marriage, the ceremonies are threefold. For example, if A dies and had married a second wife C after the death of his first wife B, then on his demise, some of the ceremonies are performed in the name of all three A, B and C. This is not a general practice, but is resorted to by those able to afford. The custom of this double set of some ceremonies seems to have arisen from the belief that a pair once married is married for life and death.

The Trustees of the Funds and properties of the Parsee Punchâyet pay the funeral expenses of the poor of their community who are not able to defray them. In case of those that have died utterly destitute and without anybody to perform the funeral ceremonies after them, they (the Trustees) get the ceremonies performed in a Fire-temple under the charge of a head-priest. I give below a list of the charges which will give one an idea, not only of the expenses, but also of the ceremonies that are thought to be absolutely and indispensably necessary. The total cost paid for the poor in Bombay, which is a big and rather expensive city is Rs. 45.

	Rs.	a.	p.
Fees received at the Tower of Silence for the wages of the corpse bearers, &c., in the case of poor persons	2	4	0
Fees of two priests who perform the Geh Srnâ ceremony before the removal of the corpse	3	0	0
Recital of the three Yaçnas of Sraosh	6	0	0

	Rs.	a.	p.
Recital of the Ardâfarosh on the Chehârum, <i>i. e.</i> , 4th day	2	0	0
Recital of four Bâjs on the 3rd day after midnight ...	2	0	0
Recital of the Kardâ of Sraosh for three nights ...	3	0	0
The Uthamnâ and the Âfringân on the dawn of the fourth day	4	0	0
The Âfringân Bâj of Chehârum on the 4th day ...	3	0	0
Fruit, flowers, flour, sandal-wood, &c., ...	6	8	0
The meal for the Satum on the Chehârum day ...	1	0	0
Siâv <i>vâsan</i> (<i>i. e.</i> , a suit of clothes, utensils, &c.) to be consecrated at the recital of the four Bâjs on the 3rd day	7	4	0
Total ...	40	0	0

The word Uthamnâ comes from an Indian verb 'uthvun' meaning 'to get up, to depart.' According to the Parsee books, on the death of a person his soul remains within the precincts of this world, generally at the place where he died, or at the place where his body had its last resting place. It is at the dawn of the third night, it gets up, as it were, and departs from this world to the world above. So, the ceremony performed on the third day after death is called 'Uthamnâ,' *i. e.*, the ceremony of the day of the departure of the soul from this world.¹ The most proper occasion for the ceremony is the dawn of the third night when the soul is believed to depart from the precincts of this world. The ceremony is performed at that time, but generally the custom is, that it is also performed in the afternoon of the third day in order to make it convenient for the friends and relations to attend at, and participate in, the ceremony.

Friends and relations and the invited priests assemble at about 3 p.m. at the place where the ceremony is to be performed.

¹ Some say that it is so called because, after its celebration, members of the family, get up from their deep mourning and go out for their usual avocations.

The place may be either the house of the deceased, if it is convenient to accommodate the assembly there, or at an adjoining Fire-temple or another kind of public place. At three o'clock when the *gâh* (*Uziran*) changes, most of the persons assembled perform their ablutions and perform the *Kusti Pâdyâb*. They then stand turning to the West and recite the *Khorshed*, *Meher Nyâishes*, the *Duâ nâm setâyashna* and *nemô-aônghâm* prayer known as the *nemâz* of the four quarters of the world (*Yaçna* I, 16). The *Khorshed* and the *Meher Nyâishes* are repeated twice. It is considered to be the duty of every Zoroastrian to say his *Khorshed Meher Nyâishes* three times (*Hâvan*, morning, *Rapithwan*, noon, and *Uziran*, afternoon) during the day. So, the first set of the *Nyâishes* is recited with a view to do their own duty. The second is believed to be recited out of their duty and respect towards the dead. After the conclusion of the above prayers, all assembled perform the *Hamâzor* with one another. They then sit down on the carpet and recite *Uziran gâh* and *Sarosh Hâdokht* (*Yasht* XI). They then recite the *Patet* or the prayer of repentance mentioning the name of the deceased person in the last *Kardeh* or section. In all these prayers, the head or the senior priest leads the recital. During the recital of the *Patet* by the whole assembly, a priest standing before the fire, which burns in a vase, and with trays of fragrant flowers and pots or vessels containing rose water and other perfumes before him, recites the *Dhup-nirang* (see below) mentioning the name of the deceased person. If the deceased person is married, two priests say the *Dhup-nirang* prayer. In that case the ceremony is said to be that of *Jorâni Kriyâ*, i. e., the ceremony of the married pair.

At the conclusion of the *Dhup-nirang* prayer, one of the heirs of the deceased, generally the eldest son or a near relation is presented before the senior priest who makes him recite a form of obligation which is spoken of as "*Sôsh bhanâvvi*" wherein a son or a near relation undertakes to perform certain religious ceremonies in honour of the deceased. The word *Sôsh* seems to be a corruption of *Sraosh* which is the principal ceremony for the dead. The obligation is to get the following recited or done:—

- (a) *Lâkh bhanâvvi*, i. e., to get recited one lac, five hundred Ahunvars.
- (b) Three Yaçnas.
- (c) Three Vendidâds.
- (d) Twenty-four Daruns.
- (e) Ashodâd, i. e., the gift to the righteous.

This obligation now a days has become well nigh stereotyped. It seems that formerly the obligation was only for the ceremonies which the surviving relations wished to be performed.

Then, if the deceased is a male of the age of 15 or above, an announcement is made as to who has been adopted as his son. Donations in charity in honour or in memory of the deceased are then announced. Then the assembly recites the Tandaructi prayer praying for blessings upon the surviving head of the family. Consecrated flowers are then distributed among, and rose-water besprinkled upon, the persons assembled.

Lastly, the family priest goes round among the persons assembled and makes salâms or salutations. This is the way of thanking the people for their kind presence on the occasion. Formerly, the head of the family also followed the family priest in bidding the salutation. But that custom is not observed generally, though it is prevalent even now in mofussil towns like Naosari.

The Ahunvar or Yathâ Ahu Vairyô is a short prayer like the Paternoster of the Christians. The relations undertook to get one lac (lâkh) and five hundred Ahunvars recited in honour of the deceased. They need not and cannot be recited at once. They can be recited at convenience during the first year after death. They may be recited by a priest or may be recited by a member of the family.

(b) (c) (d). The recital of the Yaçna and the Vendidâds refer to the recitals of these ceremonies during the first three days. The 24 Daruns refer to the sacred breads in the Bâj ceremony performed at the latter part of the third night.

The word Ashô-dâd means gifts to the righteous. The voluntary payments to the priests are generally known by that name now. In the *Uthamna* ceremony, at the end, the head of the family or somebody in his behalf pays the priests their fees. The sums given vary according to the means of the family. The head or the senior priest is paid more than others according to his status in his profession. Besides payment in money, each priest is generally given a *sudrah* or sacred shirt. The suit of clothes that is consecrated with the four Bâjs on the third day after midnight and which is known as Siâv is also spoken of as Jameh Ashodâd *i. e.*, the clothes to be given as gift to the righteous poor. This suit of clothes is generally given to the family priest.

It seems that formerly the family priest was given a cow in addition to payment in money and clothes. This custom seems to have arisen in India where Hindoos presented cows to their Brahmins. Though the custom of giving a cow is no longer observed, its remnant has remained in money payment to the family priest which is called the fee for Gâe *bhanâvvi*, *i. e.*, the declaration in prayer for the gift of a cow. He is now given a sum varying from one Rupee to 5 Rupees under that name. As this fee is now given at the time when the above referred to Shôs (or Sraosha) declaration or obligation is made, it is at times called the fee of *sôsh* (Sraosh) *bhanâvvi*.

Dhup is an Indian word (Sanskrit *dhup*) meaning perfume. *Dhup sarvi* is the modern Indian name of the ceremony, of which the ancient Persian name is *nirang-i-bui dâdan*, *i. e.*, the ceremony of giving or distributing the perfumes. The ceremony is so called because during the performance of this ceremony, fragrant flowers, rose-water and other perfumes are placed in trays on carpets on which the assembly is seated. At the end of the ceremony these flowers are distributed and the rose-water sprinkled among the

For a fuller description of this ceremony, *vide* my paper on "the use of Rosaries among the Zoroastrians" in the Sir J. J. Zarthoshti Madressa Jubilee volume. *Vide* my Memorial Papers, pp. 63-64.

persons assembled. Again, during the performance of the ceremony, fragrant wood like sandal wood and the *agar* and fragrant incense like frankincense, are burned.

Now, what do these perfumes of the fragrant flowers, rose-water and other odoriferous liquids seem to signify and symbolize? The ceremony seems to signify that the path of the righteous (ashavan) souls in the next world is besprinkled with fragrance and joy. It moralises and says, as it were, to the people assembled: "A righteous soul that passes away to the next world has his way beset with fragrance and joy. Let us all think of that and bear that in mind and let us all so behave, that when our turn of departure comes, our way also may be so perfumed with fragrance and joy." The *Virâf-nâmeh* which, like the *Divine Comedy* of Dante gives a picture of what the righteous soul meets on his way to the next world, says that "on the dawn of the third day the righteous soul moves about in the midst of fragrant plants" (*Virâf-nâmeh*, Chap. IV, 15). So, the occasion when this *Dhup* ceremony is performed being that of the *Uthamnâ* (q. v.) or the ceremony of the third day after death, fragrant flowers and perfumes are presented as symbols.

The *Dhup* ceremony forms a part of the *Oothamnâ* ceremony. It consists in the recital of the *Pazend Dibâcheh*, which precedes the recital of the *Âfringân* ceremony. The *Dibâcheh* is preceded by a few additional words in the commencement (*az hamâ gunâh patet pashemânûm. Ashem, &c.*) expressing repentance of sins, if any. It ends with a few more sentences expressive of good wishes for the deceased and for the living creation.

The recital of the *Dibâcheh* is spoken of as "*Dhup sârvi*." There are three ceremonies with which the verb '*sârvi*' is connected. The verb '*sârvi*' is Persian '*Sarâidan*' which means 'to cause to hear, to chant, to sing.' It is the Avesta '*Srâvaya*' which is the causal form of '*sru*,' Sanskrit '*sru*,' a root from which come the English words "celebrate" and 'laudation.' The two other ceremonies with which this verb is connected are the *Ashirvâd* or marriage ceremony and the *Geh sârnâ* ceremony or the recital of the *Gâthâ* over the dead body before its removal

to the Tower. One is spoken of as "Ashirvâd Sârva," and the other as "Geh Sârvi." The use of this verb suggests that the recital of the prayers at these three ceremonies must necessarily be with a loud voice so as to be heard aloud by all the persons who assemble on the occasions.

The word *Chehârum* means "the fourth." The fourth day and the ceremonies of the fourth day are known by that name. Though this day's ceremonies do not strictly belong to the Sarosh ceremonies properly so called, they are generally considered to form a part of these ceremonies. They consist of the recital of an Yaçna, an Âfringân and Bâj, known as 'Chehârum ni Ardâfarosh (*i. e.* the recital of the Yaçna in honour of the Farohars or Fravashis on the fourth day) and 'Chehârum nu Âfringân Baj.' The recital of the 'Satum' at about midday on the mid-day meal generally completes the ceremonies of the day. The priests who had been performing the Sarosh ceremonies for the preceding three days at the Fire-temple or Dar-i-Meher are generally invited to dine at this Chehârum midday meals. They partake of this solemn dinner with the recital of a Bâj or prayer of grace mentioning the name of the deceased in the Dibâcheh of the Bâj. At the end of the meals the priests are given some small money gifts. For the first three days after death, meat is prohibited. It is allowable from the fourth day. Wine is considered necessary in its celebration (*Vide* Pahlavi Vendidad VIII. 22 for the Chehârum ceremony).

4. ZINDEH RÂVAN.

The word Zindeh-ravân means a living soul and is opposed to Anosheh-ravân, *i. e.*, the dead (lit., immortal) soul. All the Parsee liturgical ceremonies are performed both in honour of the living and of the dead. As far as the recital of the prayers goes, the prayer is the same except this, that at that part of the prayer where the name of the person, in whose honour the ceremony is performed, is mentioned in the Dibâcheh, if he is living, the word *Zindeh-ravân* is mentioned as an epithet before his name (*e. g.*, Zindeh-ravân A or B), and if he is dead, the word *anosheh-ravân* is mentioned.

The word *Zindeh-ravân* has come to assume a technical name for ceremony. It is the ceremony in honour of Sraôsh. On the death of a person, the funeral religious ceremonies are performed with the *Khushnuman* of the Yazata Sraôsh who is believed to be the angel protecting the souls of men. It is not only the souls of the dead that he protects but also the souls of the living. So, a Zoroastrian gets the Sraosh ceremony performed in his life-time. This Sraosh ceremony thus performed for one in his life-time is called his "Zindeh-ravân." So the Zindeh-ravân is the Sraosh ceremonies performed in one's life-time. At times, it is continued for the whole year, *i. e.*, all the religious ceremonies during the first year—like the Chehârum, *i. e.*, the Fourth day, the Dehum or Daçmu, *i. e.*, the Tenth day, the Sirouz, *i. e.*, the thirtieth day, and each subsequent 30th day or monthly day and the Salrouz or the anniversary—are performed for a year. It is the ladies who generally get their *Zindeh-ravân* performed. During the last generation, Parsee ladies, when they got their *Zindeh-ravân* performed, looked to the event with satisfaction as having done a necessary righteous work in their life. They looked to the event with satisfaction from the point of view, that, if on their death the necessary Sraosh ceremonies were not performed in their names by their relatives, or if some mishap—*e. g.*, that of dying in an out of the place locality where there was not sufficient convenience for getting the ceremony performed—prevented their being performed, the *Zindeh-ravân* as the funeral ceremonies in honour of Sraosh performed in their life-time would stand them in good stead and would have his protecting or beneficial effect.

One hears here and there the story of an orthodox Parsee of the last generation taking so serious a view of the matter that he not only got the funeral ceremony of Sraosh performed but also got the ceremony of *gêh sârnâ* performed, *i. e.*, he washed and laid himself on an iron bier as if dead and got a couple of priests say the funeral service.

This reminds one of one of the Kings of France—it was one Louis—who is said to have got a solemn funeral service performed

over himself, and this to such an extent, that he was carried to the graveyard and there laid in a grave, where the last of the services was performed, in which he himself joined solemnly. He then left the grave after all others had departed.

The object of this ceremony was that it enabled one to take a serious view of life, and to consider, that in life he was in the midst of death, and that therefore it behoved him to lead a good settled virtuous life.

5. THE NIRANGDIN.

Nirangdin is the name of the ceremony which consecrates the *gaómez* or the urine of the bull for ceremonial purposes. It consists of a Bareshnum ceremony by two priests, then the Khub ceremony, then the six Gewrâs and then the final Vendidad. (Vide above (pp. 239-245), the Consecration Ceremonies for details).

6. THE GÂHAMBÂR CEREMONY.

The Gâhambârs are six holidays or periods of holidays, each of the duration of 5 days, that occur at stated times of the year. They derive their importance from two points of view.—

Gâhambars, their importance from two points of view.

(A) Agricultural or seasonal.

(B) Cosmogonical.

The Avesta itself refers to them as agricultural or seasonal. The later writings connect them also with cosmogony. We will speak here of these two points.

There are three facts which lead to show that the

A. Gâhambârs as season festivals.

Gâhambârs are season festivals. They are the following.

(a) The root and the meaning of the word.

(b) The meanings of the words which bear the names of the six Gâhambârs.

(c) The description of the Gâhambârs found in the Parsee books.

Gâhambâr is a later word, the exact corresponding word for which is not found in the extant Avesta. If (a) Root and meaning of the word Gâhambâr. one were to coin a corresponding word, it would be "Gâtuhâmbar." But the Avesta word which carries the meaning borne by the word Gâhambâr is "Yâiryâ" (Yaçna I, 9). The word "Yâiryâ" comes from "Yâré" which is the same as English 'year.' "Yâiryâ" means 'seasonal divisions of the year.' The word Gâhambâr itself is the Pahlavi Gâsânbâr. As the word 'Yâiryâ' (Yâré, English year) comes from the root 'yâ' to go, so the word *gâs* in *gâsânbâr* and *gâh* in *Gâhambâr* comes from the root *gâ*, to go.

Dastur Peshotan gives the meaning of the word as "prayer (gâthâ) or the gift (bâr, bar) of God." Mr. K. R. Cama thinks the last part of the word 'bâr' to be the same as 'ber' in September, October, &c. and understands it to mean 'time' (cf. the Gujarâti word *vâr*). He takes the whole word to mean "the time for singing the Gâthâs." He thinks that the word may also mean an assembly (ambâr, Avesta ham-bairya) of a particular time or place (gâc or gâtu). I think the word means "collection (ambâr) of time (gâh)," i. e., "the full time," "the proper (season) time."

(b) The six Gâhambârs and the meaning of their names. The Gâhambârs are six in number. Their very names signify that they are season festivals.

1. The first Gâhambâr, which occurs from the 41st to the 45th day after Naoroz or the New Year's day, is Maidhyozarem. Its name signifies 'Midspring.' (*maidhya*, middle and *zaranya*, spring from *zar*, Sanskrit *har* to be green).

2. The second from the 101st to 105th day is Maidhyôshem i. e., Mid-summer (*shem*, Sanskrit *samâ*, summer).

3. The third from the 176th to 180th day is Paitishhayem. The word comes from *paiti* and *hahya*, Sanskrit *sasya*, corn and means 'the time of reaping the harvest.' It is the time of autumn.

4. The fourth from the 206th to 210th day is Ayâthrem. The meaning of the word is not clear. It is thought to be the

time of prosperity and nourishment (*thrima* from *thrā* to thrive). It is thought to be the breeding season of the cattle.

5. The fifth from the 286th to 290th day is *maidhyārem*, *i. e.*, the season of Mid-winter. The word means 'the midst of *airyā*' *i. e.*, rest. Mid-winter is the time when, owing to extreme cold all agricultural work generally ceases.

6. The sixth from the 361st to the 365th day is *Hamaspāthmaedaem*. It seems to signify the time when the path (*pathan*) of the year is the same (*hama*) or in the middle (*madha*). It is the time of the Vernal Equinox when the days and nights are equal, when the heat and the cold are the same, *i. e.*, moderate.

Though each of these six *Gāhambārs* lasts for 5 days, the principal day of the *Gāhambār* is the last day. The preceding four days are as it were, of preliminary preparation and enjoyment.

The description of the *Gāhambārs* as given in the *Parsee* books also tends to show that they are seasonal festivals. The principal description of this is found in the *Visparad* (I, 2). The *Bundehesh* also refers to this fact.

(c) The description of the *Gāhambār* in the *Parsee* books.

(Chap. XXV.)

In the *Pahlavi Commentary* of the *Afringān* of *Gāhambār* and in the *Afrin* of the *Gāhambār*, these holidays are connected with the following six principal creations of God:—

B. *Gāhambārs*, as connected with *Cosmogony*.

1. The Heavens. 2. Water. 3. Earth. 4. Vegetable Creation. 5. Animal Creation. 6. Man.

The consideration of the above facts shows that the principal and the first object of the celebration of the *Gāhambārs* was to offer thanksgiving to God for the institution of the different seasons, on the regularity of which depended the prosperity of the world. To this primary object was latterly added the object of offering thanks for the creation of the six best and grand objects of Nature. The *Minokherad* (Chap. IX) speaks of

The object of celebrating the *Gāhambārs*.

seven principal acts of righteousness. Among these Charity (râdih) is placed first; then Truth (râstih) and then the celebration of the Gâhambâr. There, it is said, that Gâhambârs or the phenomena of the seasons are one of the great acts of Wisdom worthy of the Omniscient Lord.

The Shâyast lâ Shâyast (Chap. XII, 31) enumerates some liturgical ceremonies which a Zoroastrian should celebrate. Among them the celebration of the Gâhambârs stands first. The Sad-dar (Chap. VI, 1-2) also places the celebration of the Gâhambârs at the head of a list of six religious acts. The Bahman Yasht prophesies that the non-celebration of the Gâhambârs will be an evil day for the world. To put it into ordinary language, what it means is this, that it will be an evil day when man will cease to offer thanks to God for the creation of the phenomena of the seasons and for the different gifts that result from the phenomena. King Jamshed is said to be the first monarch of Persia who celebrated the Gâhambârs.

The two principal functions in the Gâhambârs.

There are two principal functions in the celebration of the Gâhambârs.

(A) The performance of the Liturgical services relating to the Gâhambârs.

(B) Solemn feasts accompanying the services. Of these two, though the first is more important it is the latter that has appealed and appeals most to the generality of people. We will here describe these two functions.

(A) The different Liturgical services of the Gâhambâr ceremony.

The following are the Liturgical services that are generally celebrated on the occasions of the Gâhambârs:—

1. The Âfringân of Gâhambâr.
2. The Bâj of Gâhambâr.
3. The Yaçna of Gâhambâr, known as the Visparad.
4. The Pâvi of Gâhambâr.

Of these four, the first two form the necessary services. The next two may or may not be celebrated. Of these four, the first

three have been referred to under the heading of Âfringân, Bâj and Visparad. So, we will describe the Pâvi here.

Two or more priests take part in this ceremony. One of the priests must have recited beforehand the Bâj of the Gâhambâr with Barsam. (*Vide* above pp. 347 and 348.) The other priests then *take* the Bâj, *i.e.*, recite the first part of the second Bâj of meals or grace. (*Vide* above p. 347.) They then recite in Bâj the Dibâchê three times. (*Vide* above p. 354.)

In the first recital of the Dibâchê they mention the *Khshnuman* of the Gâhambârs, mentioning out of the six names of the Gâhambârs, the name of the particular Gâhambâr during the period of which the service is being celebrated. During the second recital, the *Khshnuman* of the particular Hamkârâ is mentioned. During the third, the *Khshnuman* of Sraosh is mentioned. In each of these recitals, the Yâd (p. 381) is made in the name of the person, for whom or in whose *niyat* or memory the Gâhambâr is performed. During these recitals, especially during the second and the third, the whole of the Dibâchê need not be recited. Half of it, upto the part where the names of the persons are commemorated, is generally recited.

In the ceremony of the Pâvi, no fruits or flowers are required. The only thing required is milk. Each priest has before him a small metallic cup or glass in which, at each recital of the Dibâchê a little milk is poured. Thus, all the recitals are made over milk. After this recital of the three Dibâchês by all the priests, the particular priest who has performed the ceremony of the Bâj of Gâhambâr recites alone the Dibâchê again. At the end of each sentence of the Dibâchê, the other priests say in chorus "aidun-bâd," *i.e.*, Amen.

Between the first three recitals of the Dibâchê by all the priests together and this fourth by the priest who had recited the Bâj of Gâhambâr, there are two points of difference.

1. During the first three recitals the three *Khshnumans* of (a) the particular Gâhambâr, (b) the Hamkârâ of the day, and (c) Sraosh, are recited separately, each in each of the three

Dibâchês, but in the fourth recital, all the three *Khshnumans* are recited together.

2. During the first three recitals, the sacred thing offered or produced is milk. Some make the recital on wine also. But in the case of the fourth recital it is made over pure water which the priest makes 'pâv,' *i. e.*, ceremoniously pure before the recital.

The reason why this ceremony is called 'Pâvi' would, at first sight, seem to be, that during its performance, the priest while reciting the fourth Dibâchê commences by making the ceremonial water 'pâv' or ceremoniously pure. But the proper reason seems to be, that the ceremony was, in former times, performed in an enclosed space which is known as Pâvi.¹ Of course, many liturgical services performed by the priests observing the Bareshnum are performed within a 'pâvi,' but, as distinguished from these, this particular ceremony is called and specialized as 'pâvi,' because while in those other services, the priests only take part, in this ceremony of the Pâvi, the laity also take part.

As a matter of fact, now-a-days, the ceremony is not performed within an enclosed space or *pâvi*. So the name 'pâvi' would seem to be a misnomer. But, it appears, that though it may seem so now, it was not so formerly. It appears from Anquetil Du Perron, that as late as about 160 years ago, the ceremony was performed in a *pâvi* or an enclosed space. Anquetil, while describing this ceremony says: "Les Parses étant rassemblés dans un jardin, et placés dans un endroit entouré d'un *keisch*, disent le *Vadj Khordan*, (*i. e.*, the prayer of grace): et l'Herbed après avoir béni trois *Navês* (vases qui contiennent ce qu'on va boire ou manger), prononce au milieu de l'assemblée cet Âfrin du Roi Gâhambâr" (Le Zend Avesta, Vol. II, pp. 121-122).

The Gâhambârs are generally accompanied with solemn feasts, wherein members of the family, or residents of a street, or a town participate. 'Gâhambar-ni-châshni,' *i. e.*, the ceremonial and communal eating of the things offered in

B. The second function of the Gâhambârs: the solemn feast.

¹ Vide the word *Pâvi* in the chapter of Purification of ceremonies.

the Gâhambâr ceremonies, forms an important part in the Gâhambâr celebration.

As said above, it was considered to be the duty of a Zoroastrian to celebrate the Gâhambârs. Then how were the poor to celebrate these? The

How to celebrate the Gâhambârs.

Âfringân of the Gâhambar suggests a way for that. It says that all may participate in the public Gâhambârs and pay their mite, however poor, according to their means. Every Zoroastrian need not celebrate separately a Gâhambâr. There may be public Gâhambârs, celebrated by the members of a family or by the inhabitants of a particular street in a town or by those of a particular village or town. All may participate in these public Gâhambârs. If one can afford, he may pay his mite, in money or in kind. For example, the Âfringân says, if one can afford, he may offer as his mite, a fat healthy goat or sheep for the public feast. If he cannot afford even to do that, he may give a quantity of wine. If one cannot afford even to do that, he may give a bundle of dry wood or fuel for cooking the food. If one cannot afford to do that even, let him give even one piece of fuel. If a poor man cannot afford to give even this small thing, never mind, let him go there and participate in the celebration by remembering his God there. He may join the celebration, say his prayer, and participate in the feast of the Gâhambâr. The four words used in the Afrin of Gâhambâr—*Yazad, sâzad, khurad, dehad*, i. e., pray, perform, eat or give—seem to suggest the different ways in which one can participate in the celebration of the Gâhambârs or season festivals to which a good deal of importance is attached in Parsee books. The ways are the following:—

1. One may join in the prayers recited and pray.
2. One may do some manual service.
3. One may participate in the feast by offering some article of food.
4. One may give something in kind or money.

The Shâyasht lâ Shâyast (Chap. XIX, 4) enjoins, that in returning from a Gâhambâr feast one must say four Yathâ Ahu

Vairyôs. This injunction seems to have been suggested by the fact of the recital of four Yâthâ Ahu Vairyôs at the commencement of the Âfringân of Gâhambâr, and, I think, this number four symbolizes the above four ways in which one can participate in a Gâhambâr.

The above description of the celebration of the Gâhambârs in ancient Irân reminds us of the following description of similar sacred feasts of the ancient Hebrews as described in the Old Testament (Deuteronomy XII, 6-7, 12):

Gâhambâr feasts of the Zoroastrians and the sacred feasts of the ancient Jews.

6. And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks.

7. And there ye shall eat before the Lord your God, and ye shall rejoice in all that ye put your hand into, ye and your households, wherein the Lord thy God hath blessed thee.....

12. "And ye shall rejoice before the Lord your God, ye, and your sons, and your daughters, and your men-servants, and your maidservants, and the Levite that is within your gates; for as much as he hath no part nor inheritance with you."

One of the solemnities observed in solemn feasts like those of the Gâhambârs is that of washing the hands before the meals. Though this custom is now-a-days not generally observed by the laity, the clergy do observe it still. A servant passes round with a water-pot and a large vessel and lets the guests wash their hands before the meals. It is this custom that is alluded to in the Bible where we read:

1. Then came together upon him the Pharisees, and certain of the scribes, which came from Jerusalem.

2. And when they saw some of his disciples eat bread with defiled, that is to say, with unwashed hands, they found fault.

3. For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders.

4. And when they come from the market, except they wash, they eat not” (Mark, VII, 1-4).

At present, private individuals or families celebrate these Gâhambârs. In the case of families, they generally celebrate the six Gâhambârs of the year during the first year of one's death in the family circle. They celebrate the Gâhambârs with the Yâd or remembrance of his or her name in the recitals of the prayers. But, besides these private celebrations, there are public celebrations in almost all Parsee towns. In some places, there are, what may be called, “Subscription Gâhambârs,” where only those who pay their mite, as fixed and arranged, may join. In some places, there are generous donors who celebrate public Gâhambars and invite all Parsees of the town to the feast. In case of subscription Gâhambârs, at times, there are Gâhambârs of different tradesmen. For example, the Parsee cloth-merchants of Bombay have their own Gâhambârs. Different Parsee offices have their own Gâhambârs.

In Bombay, the Trustees of the funds and properties of the Parsee Panchâyet hold a fund of about Rs. 150,000 made up by public subscriptions. From the income of this fund they celebrate six public Gâhambârs. They spend Rs. 780 for the celebration of each of the Gâhambârs. About Rs. 20 to Rs. 25 go for the religious or ceremonial part, and the rest goes in giving a public dinner, called *Niât* (lit. caste dinner, to the whole community). A public invitation goes round and from about two to three thousand people take part in the dinner. The first Sir Jamsetjee Jejeebhoy Bart. had great faith in the celebration of the Gâhambârs. He has set apart a large fund for the celebration of these Gâhambârs, not only in Bombay but in some of the big Moffusil Parsee centres like Surat, Naosari, Broach, etc.

Of all ceremonial occasions, the Gâhambârs were considered to be the principal occasions for ceremonial gatherings. Universal Brotherhood which we often hear spoken of, was one of the

Gâhambârs occasions of communal gatherings.

principal objects aimed at in the public Gâhambârs. The rich and the poor—rich and poor not only in wealth but in intellectual knowledge— of the town were expected to meet together and to learn from each other's company what was best in it. The inferiors coming into contact with the superiors learnt from them good manners and the traits of their nobility. The rich came to know the wants of the poor and pondered over their shortcomings which they thought of removing.

7. JASHAN.

The celebration of an important event or occasion, whether joyful or melancholy, in a religious and solemn way with liturgical services, is known as Jashan. The Jashans are known by special designations according to the occasions which require their celebration. For example, if it is to celebrate the anniversary of the death of a person, it is said to be the "Jashan of A or B's Baj." If it is to celebrate the anniversary of the foundation of a Fire-temple, it is said to be the "Jashan of the Salgireh, *i. e.*, anniversary of the Fire-temple." If it is to celebrate a Gâhambâr or season festival, it is said to be the "Jashan of the Gâhambâr." The Parsees have celebrated by Jashans, important events like the Golden and Diamond Jubilees of Her late Majesty, Queen Victoria, and the Coronation of Emperor, Edward VII. Similarly they have celebrated Jashans to pray for the suppression of scourges like those of famine and pestilence, mutiny and war.

The word Jashan is another form of Yazashna or Ijashna meaning an homage of praise, from the root 'yaz' to praise, to worship. Some derive the word from 'chash' to taste, to eat, from the fact that the Jashans end by a kind of communion, wherein all the persons assembled partake of the Darun, the consecrated bread, and *myazda*, the consecrated fruits, and other eatables. Some later Mahomedan authors give the word as 'chashan' instead of 'Jashan,' thus suggesting the above derivation of the word from 'chash' to taste.

What Southey says of Festivals generally is specially true of Parsee Jashans. They, "when duly observed, attach men to

the civil and religious institutions of their country; it is an evil, therefore when they fall into disuse."

The liturgical ceremonies which are generally performed in a Jashan are the following:—1. The Âfringân. 2. The Bâj. 3. The Yaçna. 4. The Farokhshi. 5. The Satum.

The last three, or any one or more of them, may or may not be performed. But the first two are generally performed. Out of these two, the first, *i. e.*, the Âfringân is indispensably necessary. In fact it is *the* ceremony of the Jashan or it is *the* Jashan proper. It is generally performed in a large hall where many people can assemble and witness the ceremony.

Three *kardâs* or sections are generally recited in the Âfringâns of the Jashans. Of these three, two that are invariably recited always (except during the 5 days of the Gâthâs which are the last 5 intercalary days of the year when the Daham Âfringân is not recited) at the end are the Âfringâns of Daham and Sraosh. The first *kardâ* varies according to the occasion of the Jashan. If the Jashan is for the anniversary of a deceased person, the *kardâ* of the Âfringân of Adrdafarosh is recited. If it is the anniversary of a Fire-temple or any such institution, the Âfringân with the Khshnuman of the Yazata Behrâm (who presides over Victory) or with the Khshnuman of the particular Yazata which presides over the day is recited. If it is the Jashan of Gâhambâr, the Âfringân of Gâhambâr is recited. If it is the Jashan of Rapithvan, the Âfringân of Rapithvan is recited, and so on.

There are particular Holidays in the year which are specially known as the Jashan Holidays and they are specially known as the Jashans. These Jashans or special Holidays can be divided into three classes.

I. Jashans connected with seasons or season festivals. Under this class fall the Jashans like those of (a) the Gâhambârs, (b) the Jamshedi Naoroz, (c) Meherangan, (d) Rapithvan, (e) Tirangân, (f) Khordâdsâl.

II. Jashan in honour of the dead. Under this class are included Jashans like those of—(a) The 10 days of the Farvardegân Holidays. (b) the Fravardian Jashans, *i.e.*, the Jashans of roz Fravardin (the 19th day) and mâh Fravardin (the first month). The 19th day Fravardin of each month also is held sacred to the dead, though not to such an extent as the 19th day of the first month and the 19th day of the 9th month (Adar). (c) the Jashans of the 4th, 10th, 30th and the anniversary day after one's death (Pahl. Vendidad VIII, 22).

III. The Jashans that have some connection with some historical events in ancient Irân. Some of the Jashans that fall under the first head fall also under this head *e.g.*, (a) the Jamshedi Naoroz, (b) the Meherangân, (c) the Tirangân.

Firstly, the object of most of the public Jashans, *e.g.*, the Jashans of the Season Festivals is to offer thanks to the Almighty for His bountiful blessings and to pray for a continuance of the same. To a great extent they are thanks-giving services.

The object of the public Jashans.

Secondly, the public Jashans are intended to cement the tie of brotherhood. They aim at not only physical brotherhood, but spiritual brotherhood. The celebrant says in the recital of the Dibâchê that the reward of all his prayers may go to the treasury of Ahura Mazda *i.e.*, for the good of all his fellow-creatures. This is what one may call "spiritual socialism."

The Jashan days in a Parsee year.

The following are the Jashan holidays during the year among the Parsees.

I. During the first month Farvardin:—

1. **Naoroz** or the New Year's day. This day corresponded at one time with the Jamshedi Naoroz day (the 21st of March, the day of the Vernal Equinox), but as the Parsees have ceased to observe intercalation since their immigration to India, this Naoroz does not fall on the 21st of March. It is known as the Jamshedi Naoroz day, because, according to Firdousi, king Jamshed of the Peshdâdian dynasty first observed it with eclat on the Vernal Equinox day (M. Mohl. I, p. 53). On this day, the Parsees, when meeting each other, perform the Hamâzor.

2. **Rapithvan.** On the 3rd day. The word means the pith (pithwa) or the middle portion of the day, the midday being the hottest part of the day. The Jashan day at the season when the sun begins to be hot is called the Rapithvan day. From the New Year's day (the Vernal Equinox), the winter being over, spring sets in and the sun begins to be hotter. The Rapithvan Gâh prayer is recited from that day. So, the first of the month would be the proper day for the observation of the Rapithawin Jashan, but the third day Ardibehesht is observed as the day for the celebration, because Ardibehesht is associated with Fire which is the visible form on the surface of the Earth of the heat of the sun.

3. **Khordâd Sal:** 6th day. This day is spoken of in some old books as the Naoroz-i-khaç, *i.e.*, the special New Year's day, while the real New Year's day was known as Naoroz-i-Âm, *i.e.*, common New Year's day. It was specially (Khâç,) observed by the King and his nobility. It is said to be the day on which many historical events of old Irân are said to have happened.¹

4. **Jashan of Farvardegan.** Farvardin, the 19th day of the first month Farvardin is a Jashan day in honour of all the dead. The Yazata Farvardin presides over the Fravashis or Frohars. So, the day bearing the name of that Yazata occurring in the month which also bears the name of that Yazata is sacred to the memory of the Fravashis of all the dead.²

1. *Vide* K. R. Cama Memorial Volume, pp. 122—29. Dastur Kaikhusrû's paper.

2. It is something like the day of "All soul's day" of the Christians which falls on the 2nd November. I remember having visited the cemetery of "Père la Chaise" in Paris on the 1st of November 1887, the day of all saints (Tous saints). What I saw there reminded me of the Fravardegân Jashan of the Parsees of Bombay. I saw hundreds, nay thousands, going to the above cemetery with wreaths and crowns of flowers, real and artificial. In Bombay you see hundreds of Parsees going to the Towers of Silence, which, like the above cemetery of Paris, are situated on a hill, with pieces of sandal-wood for the sacred fire burning in a temple on the hill. Hundreds of priests go up the hill with fruits and flowers for the Âfringân ceremony to be performed there. In Paris I saw a number of Parisians giving their candles to be ignited at the altar. In Bombay, a number of Parsees give pieces of sandalwood to be ignited on the sacred fire.

II. ARDIBEHESHT MONTH.

1. **Ardibehesht Jashan.** The 3rd day of the second month. Each of the 30 days of the Parsee month bears the name of the Yazata which is believed to preside on the day. Again, each of the 12 months bears the name of the Yazata which is believed to preside on that month. So, that day of the month which bears the name of the Yazata who presides also over the month or whose name is also borne by the month, is held as a sacred Jashan day. So the 3rd day, Ardibehesht, of the second month Ardibehesht is the Jashan day of Ardibehesht.

2. **Maidhyozarem Gâhambâr Jashan days.** From the 11th to the 15th day. *Vide* above 'Maidhyozarem' in the article on Gâhambâr.

III. MONTH KHORDÂD.

Khordâd roz Jashan. The 6th day Khordâd of the 3rd month Khordâd is the ordinary Jashan day.

IV. MONTH TIR.

1. **Maidhyoshem Gâhambâr.** From the 11th to the 15th day. *Vide* Madhyoshem in the article on Gâhambârs.

2. **Tiryân.** On the 13th day Tir of the 4th month Tir. This day is also connected with an historical event in the reign of King Minocheher, when a dispute about the boundary of Irân and Turân was decided by the throwing of an arrow (Tir) by an archer Erekhsha.

V. AMERDÂD.

Amerdâd Jashan. On the 7th day Amerdâd of the 5th month Amerdâd.

VI. SHEHRIVAR.

1. **Shehrivar Jashan.** On the 4th day Shehrivar of the 6th month Shehrivar.

2. **Paitishhayem Gâhambâr.** From the 26th day to the 30th day. *Vide* Paitishhayem in the article on Gâhambârs.

VII. MEHER.

1. **Meherangân.** On the 16th day Meher of the 7th month Meher. It is also connected with an event in the reign of

Faridun. It was on this day that he took Zohâk prisoner and ascended the throne of Persia.

2. **Ayâthrem Gâhambâr.** From the 26th to the 30th day. *Vide* Ayathrem in the article on Gâhambârs.

VIII. ÂBÂN.

Abân Jashan. On the 10th day (Âbân) of the 8th month Âbân. It is a festival in honour of the Yazata presiding over waters. Hundreds of persons, especially the ladies, go to the sea-shore, to the banks of rivers and say prayers in honour of Âbân who presides over water.

IX. ÂDAR.

1. **Adargân.** On the 9th day Âdar of the 9th month Âdar. It is a festival in honour of the Yazata presiding over Fire. Hundreds of persons go to the Fire temples and recite Âtash Nyaish in honour of Âdar, the Yazata that presides over Fire.

2. **Second Farvardegân Jashan.**—This second Farvardegân Jashan occurs on roz Farvardin, the 19th day of Âdar, the 9th month. On that day, a number of Parsees go to the Hill where the Towers are built, present pieces of sandalwood to be burnt on the sacred fire there and say their prayers. The priests recite the Âfringân prayers. This is a day for the remembrance of the memory of all the dead.

This day is important in connection with the dead in another way. When a person dies in a way as would not enable his relations to know the date of the Parsee month on which he died, then the roz Farvardin, *i. e.*, the 19th of the month is taken to be the date of his death. When even the month is not known, then the 9th month, the Âdar, is taken to be the month. For example, suppose a man goes on a voyage and his boat founders and he is lost, and his relatives do not know the date on which the ship or boat foundered and he died. Then, for the observance of the day and for the performance of the obsequies, they assume Farvardin the 19th day of the month to be the date of the month of his death. Suppose even the month of his death is

not known;¹ then they assume Âdar, the 9th month, to be the month of his death. So, in such cases they take the 19th of the 9th month to be the anniversaries of the deaths of persons whose date and month of the death are not known, (Pahlavi Vendidâd, Chap. VIII, 22). The reason why the month of Âdar and not any other month, was assumed to be the month of death, is said to be this that the injunction was made at a time, when, owing to the fact of an intercalary month being added in turn at the end of every 120 years, Âdar was considered to be the last month of the year. In the case of persons dying on one of the five Gâthâ days, *i. e.*, the intercalary days, at the end of the year, there being no corresponding day for that day in the subsequent months, the day Farvardin is taken to be the day of his month and the monthly religious ceremonies are enjoined to be performed on that day every month.

X. DEH.

1—4. **Deh-Dâdar Jashans.** The 10th month Deh is sacred to Ahura Mazda himself. Daepâdar, Daep-Meher and Daepdin the Hamkârs (*lit.* co-workers) of Oharmazd. So the 1st, the 8th, the 15th and the 23rd days of the month which bear the names Ormuzd, Daepâdar, Daepmeher and Daepdid are held as the sacred Jashan days of Deh Dâdâr.

5. **Jarthoshtno-Diso.** The 11th day Khorshed of the 10th month Deh is held to be the anniversary of the death of Zoroaster. So, this day (*diso*) is observed as a Jashan day.

6. **Maidhyârem Gâhambar.** From the 16th to the 20th day. *Vide* the word Maidhyârem in the article on Gâhambârs.

XI. BAHMAN.

Bahmangân. On the 2nd day (Bahman) of the 11th month Bahman. Bahman being the Yazata that presides over cattle, the Parsees abstain from meat diet on this day and also on the Hamkâr days of Bahman during the month, *i. e.*, on the 12th (Mohor), 14th (Gosh) and 21st (Râm) days.

¹ In these days of fast and better travelling and voyaging, such a contingency hardly arises, but in old Iran it very frequently arose.

II. ASPANDÂD.

1. **Aspandâd Jashan.** On the 5th day (Aspendâd) of the 12th month Aspandâd. Aspandâd is the Yazata presiding over earth. On this day the Parsees used to get particular Avesta Pahlavi passages written on pieces of paper which were meant as charms for the destruction of small insects like ants, serpents, etc.¹ They fixed these charm papers on the doors of their houses on this day, so that the house may be free during the year from the pest of these insects. It is also known as Jashan-i-Burzigaran (cultivators), because they used to use the charm for their fields.

2. **Avardâd Sâl gâh.** On the 6th day (Khordâd) of the month Aspandâd. It is said that, at one time, when the Parsees of some part of Persia observed intercalation at the end of every fourth year, they added a day at the end of every fourth year and called it by that name. Since they ceased observing intercalation, the Jashan has been attached to the sixth day (Khordâd) of this last month, because Khordâd is associated with time.

3. **Muktâd Jashan Holidays.** From the 26th day to the 5th Gâthâ day. (Vide Fravardegan).

4. **Mino-Mârespand Jashan.** On the 29th day. It was supposed to be the day when Zoroaster convinced Gushtâsp about the truth of his new religion.

Jashans mentioned by Firdousi.

Firdousi often mentions three principal Jashans of the ancient Iranians. They are:

1. The Naoroz, *i. e.*, the New Year's day, the first day of the first month Farvardin.

2. The Meherangân. Properly speaking, this Jashan, which is that of the autumnal equinox, must fall on the 1st day of the seventh month, *i. e.*, exactly six months after the Jashan of the Vernal Equinox which fell on the 1st day of the 1st

¹ Vide my paper on "Nirang-i-Jashan-i-Burzigarân (Journal of the Anthropological Society of Bombay. Vol. V, pp. 398-405). Vide my Anthropological Papers, Part I, pp. 122-130.

month. But the month being Meher, it was thought proper to celebrate the Jashan on the day which bears the name (Meher) of the month. Hence it is, that it is celebrated on the 16th day of the month Meher. It is the Jashan latterly shown as the feast of Mithras.

3. Jashan-i-Sadeh. On the 10th day (Âbân) of the 10th month Deh. They say that a large fire was kindled in the fields on this day to symbolize the approach of winter which necessitated the kindling of fires.

According to Firdousi, the ancient Iranian Kings took pride in celebrating these Jashans with great eclat. In the years succeeding great wars and victories, the Jashans were celebrated with greater eclat to commemorate the events of victories. Other great events of a King's reign were also commemorated by observing the Jashans of the year with great eclat. There were special spacious buildings attached to Fire temples for the celebration of these Jashans. For example, there were the "Aiwân-i-Naoroz," *i. e.*, The Hall for (celebrating) the Naoroz Jashan, and the Kâkh-i-Sadeh, *i. e.*, the Mansion for (celebrating) the Jashan of Sadeh (M. Mohl V, p. 356, 358; VI, p. 140, VII, p. 36, 402). Kings Shapor I, Behrâmgore (Behrâm V), Noshirvân the Just (Chosroes I), Khosro Parviz (Chosroes II) and Shirin, the queen of Khosro Parviz, are mentioned by Firdousi as celebrating the Jashans of Naoroz and Sadeh and as endowing the Halls for the celebration of these Jashans (*Ibid*). The Kings had a public audience of the great men of their country, even of state prisoners, on these Jashan days.

The Jashans of Irân according to Maçoudi. Maçoudi mentions the following Jashans of ancient Irân:—1. Naoroz. 2. Meherangân. 3. Abângân. 4. Kaosaj.

5. Azerkhoosh.

The first three are mentioned above. The fourth is not referred to in old Parsee books, but it seems to be a later celebration to mark the departure of winter. The fifth Jashan seems to be, as indicated by its name (Azer), some Jashan connected with fire.

Albiruni's list of Jashans includes most of the Jashans enumerated above. The following are the principal of some of those mentioned for the first time.

Jashans as described by Albiruni

1. On roz Sarosh (17th) mâh Farvardin (1st month) Albiruni says that the custom of saying grace at meals and eating in silence first came into practice on this day.
2. Jashan-i-Nilofâr, *i. e.*, the Jashan of the Water-lily, or roz 11th of the 4th month (Tir).
3. The great Meherangân, or roz 21st of month Meher, *i. e.*, 5 days after the ordinary Meherengân.
4. Bâhâr Jashan, *i. e.*, the Jashan to mark the approach of spring. It was on the first day of the 9th month Âdar. It seems to be the same as that of the Kaoosaj of Maçoudi.
5. Jashan of Khurram roz, on the 1st day of the month Deh which was also called Khur Mâh.

Various other authors, and among them, Tabari and Mir khond and the writers of the Dabistan and the Ain-i-Akbari, refer to the Jashans of the Iranians. Malcolm and Ousely describe at some length the Jashan of Naoroz as observed even now in Persia. (*Vide* my Lecture on અસલી ધરાની જશનો *i. e.*, Ancient Iran Festivals in my જરથેસ્તી ધર્મસંબંધી લાષણો અને વાચ્યો, *i. e.*, Lectures and Sermons on Zoroastrian subjects, Part III, pp. 121-145).

Jashans according to other authors.

8. FRAVARDEGÂN OR UKTÂD CEREMONIES.

The last ten days of the Parsee Year from roz Astâd, the 26th day of the last month Aspendâd to the day of the Vahishtoyisht Gâthâ, are known as the Fravardegân or the Muktdâd Holidays. They are the principal holidays for the remembrance of the dead. In the case of the death of a member of a family during a year, these holidays are particularly observed ceremoniously by the family during the first year. In other years, the ceremonies are often performed in turn jointly by several families

Fravardegân or Muktdâd Holidays.

that are chips of the same block. For example, A has left behind him three sons, B, C, D. After the death of A, the three sons observe the holidays ceremoniously and perform all religious ceremonies in turn every year in their own houses. In case B has a death in his family in a particular year, he generally prefers to perform the ceremonies at his house, though it be not his turn, because it is the first year of the death of a member of his family. In the case where ceremonies are performed in turns, the others pay their mite as a part of the expenses. For example, if it is B's turn, then C and D pay a certain sum as their mite for the expenses.

These holidays are known by the following two names of which the first is the older name:—1. The Fravardegân Holidays. 2. The Muktdâ Holidays,

The word Fravardegân is the plural of the word *Fravard* which is another form of *fravart* of *fravarti* 1. Meaning of the word Fravardegân. which word in its turn, is another form of Avesta Fravashi. So the word Fravardegân means the ceremony in honour of the Fravashis, the Farohars or the guardian spirits (*vide* Fravashis). This is the proper Iranian name of the Holidays, as referred to in old Parsee books.

At one time, I was inclined to think that the word Muktdâ is a Sanskrit word and that it came to be used in India since the time of the Sanskrit translation of the Avesta texts by Dastur Neryosang Dhaval who lived in about the 12th Century. Neryosang translated the words "ashaônâm fravashinâm," which often occur in the Avesta, by the Sanskrit words "muktâtmanâ vrudhdi" the word *muktâtma* in this phrase is supposed to have given to the holidays its name "Muktâd." As the last ten days of the year are the days for the remembrance of the Holy Fravashis or Farohars, *i. e.*, the guardian spirits of the dead and are therefore called Fravardegân days, so they were also thought to have been known as Muktdâ days from the word *Muktâmâ*, the Indian or Sanskrit equivalent of the Avesta "ashaônâm Fravashinâm." The Muktdâ holidays were thought

to be the days for the remembrance of the Holy souls that have got their *Mukti* or salvation.

But a Persian Ravâyet, known as Nariman Hoshung's Rivâyat leads us to think that the word Muktdâd is a corrupted form of Persian *Mukhtâr*, i. e., supreme, highest, choice. The Holiday are called Mukhtâr, i. e., the supreme or the highest, because they are the most principal among all Parsee Holidays.

The Fravardin Yasht, (Yasht XIII, 49), the Dinkard (Bk. VIII, Chap. VII, 10-13),¹ the Din-i-Vajarkard,² the Vajarkard-i-Dini,³ the Pahlavi Vendidad (VIII, 22),⁴ the Pahlavi Rivâyat, the Nirangistan,⁵ the Sad-dar,⁶ the Persian Rivâyats⁷ and other later books all give 10 as the number of Fravardegân Holidays. *Vide* for the original passages my Gujrati book मुक्तादना दिवसो केवल उ? ते भाषिनी पहेलवी, इरसी, वगेरे पुस्तकेने आधारे तपास, i. e., An Inquiry from Pahlavi Persian and other Works on the subject of the Number of Days of the Fravardegân

Menander Protector, the Byzantine historian, who had lived in the reign of king Mauricius (Mauricius Flavius Tiberius, 582-602) and who refers to these holidays as Furdigan, also

1 S. B. E. XXXVII, p. 17.

2 Ibid, p. 440.

3 Dastur Peshotan B. Sanjana's Text, p. 56.

4 Spiegel's Pahlavi Vendidad, p. 111, 1, 4; Dastur Jamasji's Gujarati Text, p. 68; Dastur Hoshang's Text p. 321.

5 Photo-zinco Manuscript, edited by Dastur Darab P. Sanjana, folio 52a, folio, 122a. Le Zend Avesta, par Darmesteter, Vol. III, p. 99. The Nirangistan, translated by Mr. Bulsara, pp. 111-114.

5 Eryad Dhabhar's Text.

6 (a) The Sad-dar Bundelesh, *Vide* the lithographed Rivâyat of Mr. Maneckji R. Unvala, Vol, II, p. 500.

(b) The Sad-dar-i-Nazam (chap. 41). (c) The Sad-dar-i-Behar-i-Tavil (Chap. 41. Dastur Jamasji's Gujarati Translation, p. 216) (d) The Sad-dar-i-Nasar (Chap. 37, Mr. Maneckji R. Unvala's lithographed Rivâyat, Vol. II, p. 494). *Vide* S. B. E. XXIV, p. 298.

7 (a) Nariman Hoshang's Rivâyat, S. B. E. XXXVII, p. 429.

(b) Kama Bohra's Rivâyat. Mr. Maneckji R. Unvala's lithographed Rivâyat, Vol. II, p. 509.

gives ten as the number of these holidays.¹ Albiruni² (973-1048) also gives the number as ten. Anquetil Du Perron³ who was in India from 1755 to 1761 also says that the Parsees at Surat observed 10 days as the Fravardegân holidays.

Though all the old authorities give 10 days as the period of the Fravardegân holidays, the Parsees seem to have extended the period to 18. They seem to have added at first to the period of 10 day, the day preceding the first day, which was held as a day of preparation for the Holidays. Again during the next seven days, *i. e.*, the seven days of the New Year, there occurred some other great holidays, like the New Year's day or the first day of the New Year, the Rapithavan Jashan on the 3rd day, the Khordâd Sâl on the 6th day. So these days and the intervening days were subsequently added to the Fravardegân holidays. Then the seventh day seems to have been subsequently added as the Amerdâdsal holiday. So now, generally 18 days are observed as the Fravardegân days, though there are families who have reverted to the custom of observing only the original 10 days.

As to what the Fravashis or Farohars are, for whose remembrance the 10 days of the Fravardegân are appointed, see the word Fravashi.

The first five of these 10 days are known as the *Panj-i-keh*, *i. e.*, the lesser five days and the second five, which are the Gâthâ Gâhambâr intercalary days, as the *panj-i-meh*, *i. e.*, the greater five days. The latter are held in higher veneration than the first five from the fact (*a*) that they happen to be the last five days of the year, (*b*) that they are, in addition, the days of one of the Gâhambârs, (*c*) and that they are the intercalary days known as the Gâthâ days.

Though according to the literal meaning of the word, they

The Fravardegân holidays are especially for invoking the Fravashis of the dead.

are the holidays for the invocation of all Fravashis, they are principally for the invocation and remembrance of the Fravashis of the dead (Vide the word Fravashi). The

1 Vide Darmesteter's "Le Zend Avesta," Vol. II, p. 503, n. 11.

2 Albiruni's Chronology of Ancient Nations translated by Sachau, p. 210.

3 Zend Avesta, Tome II, p. 575.

Farvardin Yasht (Yasht XIII, 49) connects them with the dead. They remind us of the Larentalia, the Ferolia or the Parentolia of the ancient Romans and the Anthesterion of the Greeks.

The object of these Fravardegân holidays is to remember and honour the Farohars or the spirits of the departed dear ones. Of course, the survivors do so on particular occasions like that of the anniversaries of their death, but the Fravardegân days are general holidays for the remembrance of all the departed ones. The Farvardin Yasht which treats of the subject of the Farohars in whose honour the Fravardegân holidays are observed and the Fravardegân ceremonies are performed, thus refers to the subject of remembering the spirits of the dead in these last ten days of the year. It says: "We worship the good, strong, beneficent Fravashis of the faithful, who come and go through the borough at the time of the Hamaspathmaêdha, they go along there for ten nights, asking thus: 'Who will praise us? Who will offer us a sacrifice? Who will meditate upon us? Who will bless us? Who will receive us with meat and clothes in his hand and with a prayer worthy of bliss? Of which of us will the name be taken for invocation? Of which of you will the soul be worshipped by you with a sacrifice? To whom will this gift of ours be given, that he may have never-failing food for ever and ever.'"¹

From the above passage of the Farvardin Yasht (Yasht XIII, 49-50), we learn that the Fravashis of the dead expect to be invoked by their names being mentioned in the ceremony. Hence it is a custom that in the recital of some of the liturgical ceremonies, especially the Âfringân ceremony, the names of the deceased members of a family are recited from a list called nâmgrahan.

The word nâm-grahan comes from Avesta *nâman*, name and *garew*, Sanscrit *grah*, German *ergreifen*, to gripe or to take. So nâm-grahan means 'taking or remembering the name.' Every family has a manuscript book or list known by that name. It contains the

1 S. B. E. XXIII, P. 192; Yasht XIII, 49-50.

names of the departed ones of the family. Those who have died lately head the list. The priest while reciting the Pazend Dibâchê in the Âfringân, Satum, Farokhshi, &c., recites all the names in this list. At first he mentions or invokes the name of the particular deceased in whose honour the ceremony is performed and then the names of other deceased of the family. He then recites also the names of some of the departed Zoroastrian worthies of ancient Irân and of India who have done valuable services to their community.

In ancient Irân, the holidays, which occur at the end of the year on the Hamaspathmaedem Gâhambâr days, happened to come just before the setting in of the season of spring. On the expiry of these 10 holidays, the New Year began with the Vernal equinox. It is not so now because since the Arab conquest of Persia, the Parsees have not been regularly keeping the leap year and so they are now much backward in their calculation of time. Among the Romans and the Greeks also their holidays to commemorate their dead occurred just before the commencement of the spring. As Prof. Darmesteter says: "The souls of the dead were supposed to partake of the new life then beginning to circulate through nature that had also been dead during the long months of winter."¹

Memory and Hope both render these holidays very important—
 Memory for the dead and Hope for our future.
 Importance of the Holidays. They are the days for keeping green the memory of those who have departed and have laid us under some obligation either by their love and affection or by their services—services physical, mental, or pecuniary. People march and march during the whole of the year in their different avocations and walks of life. The arrival of these days calls upon the Zoroastrians to *halt* in their march, to cast an eye over the past and to look to the future. Looking to the past, they have not only to remember with respect, esteem and gratitude their departed dear ones and their departed worthies, but to remember or to take stock of their actions

¹ S. B. E. XXIII, P. 192 n. 1.

during the year and then to hope for the better in the future. They have to reflect that as they have to remember with esteem and gratitude their departed dear ones, a time will come in future when they in their turn will expect to be remembered by their surviving dear ones. So, it would be well if they behaved in a way as would enable them to be remembered with esteem and gratitude.

The principal observance during the holidays in several Parsee families is that known as *Muktâd-mâdvâ*, *i. e.*, to arrange or lay the *Muktâd*, signifying thereby to make arrangement for remembering the pious souls of the dead. The house is cleaned and generally white-washed before the holidays. If not the whole house, at least a room where the ceremony is to be performed is washed clean with water and white-washed. Then on an iron stand or on a table, water pots or flower-vases containing water and flowers are arranged. The place where the ceremonies are performed is lit up at night. Fire is kept burning with fragrant sandal-wood and frankincense for a great part of the day. Visitors at the house during the holidays feed the fire with their own hands and remember at the same time the particular departed ones, to pay homage to whose memory they have paid the visit. The whole process is spoken of in the *Vajarkard-i-Dini* as 'Hurak itibunashna, *i. e.*, 'to get a *hurak* seated.' The *Rivâyats* speak of it as "hurak nashândan" which is a Persian rendering of the Pahlavi expression. In ordinary pharseology, one hears the word 'Doslâ mâdvâ,' *i. e.*, to arrange for the *Dosla* or the *Dosâ*, *i. e.*, the old because it is the old who generally form a large number of the dead.

The *Vajarkard-i-Dini* thus refers to the subject: "During these ten days, in the house or in the Fire-temple a clean and decent place may be chosen, away from the place where women seclude themselves during their menses. There a '*hurak*' may be arranged and it is necessary that a good deal of the *Avesta* may be recited there. For the first 5 days, the *Yaçna* in honour of *Sraosh* must be recited. The chapter of *Frâmraôt*, which is

one of the chapters of the Yaçna,¹ must be recited during the first five days with the Bâj of Ardâfarosh. If that is not possible, *i. e.*, if one cannot recite the chapter, he must recite 1,200 Ashem Vohus with the Bâj of Ardâfarosh. During the five days of the Gâthâ, the Hâs or chapter of the Gâthâs must be recited..... If that is not possible, there is no help for it, and one must recite 1,200 Yathâ Ahu Vairyos."²

The Sad-dar-i-Bundehesh says: "During the Fravardegân holidays, the spirits of the dead revisit this world. They go to their respective houses.....There it is necessary for men to burn fragrance over fire during these ten days and remember their dear departed ones. They must perform the Darun, Myazd, and Âfringân ceremonies and recite the Avesta. The spirits of the dead are thereby felicitated and pleased and they bless (the living ones). Again it is necessary that during these ten days men must perform works of charity and be free from other ordinary work. The spirits of the dead thereby return (to their mansions in heaven) much pleased and they bless (their living dear ones)."³

Albiruni describes what was done in Persia during the holidays about 900 years ago. His description, though not quite correct, gives one an idea of what was done and is still being done. He says: "During this time, people put food in the hall of the dead.....They fumigate their houses with juniper, that the dead may enjoy its smell. The spirits of the pious men dwell among their families, children, and relations, and occupy themselves with their affairs, although invisible to them."⁴

Anquetil Du Perron refers to those holidays as observed by the Parsees of Surat 150 years ago, and says, that "they give them (the Fravashis) the most magnificent reception. The houses are purified and decorated. They do not go out of the house."⁵

1 Ha, XX.

2 Translated from Dastur Peshotan's Text, p. 56.

3 Translated from the Sad-dar in the lithographed Rivâyat, by Mr. M. R. Unvala, Vol. II, P. 500.

4 Albiruni's Chronology of the Ancient Nations, by Dr. Sachau, p. 210.

5 Tome II, p. 574.

With reference to the custom referred to by Anquetil of not going out of the house during the ten days, we find, that that was due to the injunction, that these days may be best spent in prayers and works of charity. We learn from Menander, referred to above, that it was for this reason, that Noshirvan (Chosroes I) had postponed the reception of the embassy of the Roman Emperor.

Technical terms about the arrangement of flowers, etc.

One comes across the following words in the matter of the observation of the Fravardegân Holidays:—

- | | | |
|-----------|--|------------|
| 1. Hurak. | | 3. Tâkchê. |
| 2. Mâchi. | | 4. Behrun. |

We will explain these words and the observances connected with them.

The whole ceremony and process of arranging stands or platforms on which flowerpots or vases are arranged to hold water and flowers is spoken of as "hurak itibunashna," in the Pahlavi Vajarkard-i-Dini and "hurak nishândan" in the Rivâyat. The expression means "to get the *hurak* seated, arranged or placed." The signification of the word "hurak" is not clear. It seems to be the diminutive of Persian *hur*, *i. e.*, the sun. As the place is decorated with flowers and kept perfumed with burning fragrant sandal-wood and frankincense, it was perhaps thought to be a place reminding of the heavens wherein the sun moved, and so it was perhaps taken as a small model of the paradise. The Parsee books speak of several paradises one of which was Khorshed-pâyâ, *i. e.*, of the dignity or the place of the sun. In this connection, one must remember that in the preparation and arrangement of the stand for the flower-pots, etc., some give a part of the stand the form of a *gumbad*, or the dome of the sky.

The metallic stand on which the flower-pots or vases are arranged is called *mâchi*, a word that comes from Sanscrit *manch* meaning "a raised seat, a dais, a platform, a seat of honour, or a throne." It is so-called because it is generally on a raised

Mâchi or the stand for the Muk-tad ceremony.

stand that the flower-pots are arranged. The flowers, fruits, and the water of the vases may be, and are generally, changed every day, but they must be changed at least at the interval of every five days. Each of those days when they must be changed is also called a *mâchi* from the fact that all the things on the *mâchi* or stand have to be changed on that day. So, during the period of the 18 days of Muktdâd as now observed by most of the Parsees, there are three such *Mâchis* or days for the change of the fruits, flowers, etc. As observed generally now, the holidays begin on the 25th of the last month of the Parsee year. So, the first *mâchi* is five days after that, *i. e.*, on the 30th day of that month. The next *mâchi* called *vachli mâchi*, *i. e.*, the middle *mâchi* falls on the Vahishtoisht Gâthâ, the last of the five intercalary days. The last *mâchi* occurs on the fifth day of the first month of the new year.

The short prayer recited in honour of the Fravashis at the place for the Muktdâd ceremonies is known in some books as *mâchi nô nemaz* or *namaskâr*, *i. e.*, the prayer of homage of the *mâchi*. The formula recited is very short. It says: "I repent of all my sins. We praise the good, brave, beneficent Fravashis of the holy."

In former times and even now in some houses, they arranged the flower-pots, etc., in a large niche in a wall. Some houses formerly had a special room built for the purpose of the Fravardegân ceremonies wherein was provided a large arch-like niche with a platform. This arrangement was called a *tâk*, *i. e.*, an arch. The word *takchê* occasionally used is a diminutive of the word *tâk*, as *bâgichê* of *bâg* (garden).

The Muktdâd ceremonies are generally performed, as said above, in one branch of the different branches of the chief stock. For example, A dies leaving three sons B, C and D. Then the three sons, B, C and D generally perform the muktdâd ceremonies in turn every year. If it is B's turn, he performs the ceremonies at his house, and C and D generally pay their share of the expenses

Behrê or the
quota for each
Fravashi.

One whose turn it is to perform the ceremonies generally bears the brunt of the expenses, the others merely paying a fixed sum as their share. Now for each dead of the family, there is at present the custom to place a separate vase or flower-pot for several number of years after death. For example, suppose a family has lost two persons during a year, say E and F. Then two separate vases each in memory of E and of F are provided and placed on the stand or on the platform. That particular flower-pot or vase is said to be E or F's *Behru*. Some say that the word comes from Gujarâti *bé*, *i. e.*, two and means a pair, because the flower pots in honour of each dead are generally two or more, one placed over the other. But I think, that the word is Persian '*behreh*' meaning 'share.' The head of that branch of the family in which death has occurred during the year has to pay his quota in the general expenses. He pays that either in money or in kind, by sending some articles of food, etc. He likewise provides a flower-pot which also is considered something like paying in kind. It is the payment of a pot for putting the flowers in. So it is called *Behreh*, *i. e.*, share. After a certain number of years after one's death, which is not fixed, they discontinue providing a separate flower-pot for each particular deceased. •

During these holidays, the family is visited by near friends and relatives. They carry strings of flowers called *jari* with them and place them upon the *behrân*, *i. e.*, flower-pot or pots of the particular departed whom they wish to honour. This is particularly done during the first year after the death of a person.

Flowers play a very important part in all Parsee religious ceremonies. In the ceremonies for the dead,

Flowers and the
Memory of the
Dead.

they are necessary in the *Âfringân* ceremony.

During the Muktâd holidays flowers are kept day and night at a separate place of room in the house set apart, as said above, for the purpose of the ceremony. Almost all nations connect the memory of the dead with flowers. One of the objects of the ceremonies in honour of the dead is to keep their memory 'green.' So, the flowers are the best medium which could symbolically help men to keep the memory green.

(a) In the Farvardin Yasht which treats of the Fravashis the Fravashis or the spirits of the holy dead are associated with water and trees (Yasht XIII, 147). There we read: "May the good waters and the plants and the Fravashis of the faithful abide down here! May you be rejoiced and well received in this house! Here are the Âthravans of the countries, thinking of good holiness. Our hands are lifted up for asking help, and for offering a sacrifice unto you, O most beneficent Fravashis!"¹ In this passage we find, as it were, the origin of the Muktdâd ceremonies in which water and flowers are placed in a particular clean part of the house, where they are invoked and praised by the Âthravans or Fire-priests in the presence of fire and where the members of the family, offering flowers and fruits, ask the blessings of their dear departed ones.

(b) Water, flowers or plants and the holy Fravashis are associated together in the Hormazd Yasht also (Yasht I, 9) There, we find Ahura Mazda saying: "Worship me, O Zarathushtra, by day and by night, with offerings of libations well accepted I will come unto thee for help and joy, I, Ahura Mazda; the good holy Sraosha will come unto thee for help and joy; the waters, the plants, and the Fravashis of the holy ones will come unto thee for help and joy."² There are several passages in the Avesta that point to water and flowers as the objects of nature with which the Fravashis of the dead are pleasantly associated.

(c) In the Virâf-Nâme, the souls of the departed are represented as moving in the midst of fragrant trees on the third dawn after death. There we read: "On the third dawn, that pious soul moved about in the midst of sweet scented trees" (Virâf-Nâme, IV, 15). The fruits, flowers, water, etc., that are offered and over which the prayers are recited form the *myazd*, in the midst of which the Fravashis take delight to move about. We read in the Farvardin Yasht (Yasht XIII, 64): "We worship the good, strong, beneficent Fravashis of the faithful.....who run by tens of thousands into the midst of the Myazdas."³

1 S. B. E. XXIII, p. 228; Yasht XIII, 147.

2 S. B. E. YXIII, pp. 25-26.

3 S. B. E. XXIII, pp. 195-196.

Just as the Christmas tree and the representation of the stable and the farm-yard during the Christmas holidays remind one of the events of Christ's life, the decoration of flowers, etc. at the place of the Muktâd and the remembrance of the Fravashis of the dear departed ones in connection with the fragrant flowers reminds the survivors of the past righteous deeds of some of their forefathers, deeds which have spread moral and spiritual perfume as strong or rather stronger than that of the flowers there.

The Fravardegân ceremonies symbolize some religious ideas.

During these holidays the prayers that are generally recited by the priests at the house of the laymen where the Muktâd ceremonies are observed are: (1) The Afringân, (2) the Satum and (3) the Farokhshi. In the Fire-temple, they perform the Bâj ceremony. The Yaçna, the Visparad and the Vendidâd ceremonies are not performed in all cases but only in those where the family is able to afford to pay for them. The laymen are required to recite during the first 5 days, the Hâ of Framraot (Yaçna Hâ XX). If a person is illiterate and is not able to recite that Hâ, he may recite the short Ashem Vohu prayer 1,200 times with its Bâj.

During the next 5 days of the Gâthâs, the laymen are required to recite the *Gâthâ nâ Hâ*, i. e., the chapters of the Gâthâs, each Gâthâ having to be recited on the particular day which bears its name. For example, on the first of the second batch of 5 days, which is the Ahunvad Gâthâ day, they are to recite the seven chapters of the Ahunavaiti Gâthâ and so on. If a layman is unable to recite these Gâthâs, he may recite the *Yathâ Ahu Vairyô* prayer 1,200 times with the proper Bâj.

Again there is another ceremony known as Farvardiân, a word which is another form of Fravardegân, which is at times performed during the Fravardegân holidays by the priests at the Fire-temples in honour of a particular dead person. The ceremony consists in the recital and the performance of the following prayers and ceremonies:

(a) The recital of two Yaçnas by the priests at the Fire temple during each of the ten days. During the first five days (panj-i-keh), except that on the fourth day (roz Mârespand), one of the two recitals is in honour of Sraosh and the other in honour of Ardâfarosh. On the fourth day, one is in honour of Sraosh and the other in honour of the Yazata Mârespand. During the second five days, (the panj-i-meh) one of the two recitals is in honour of Sraosh and the other, for any four days, in honour of the Gâthâs, but on one of the days in honour of the Gâhambâr (the Visparad).

(b) The recital of 5 Vendidâds on the following days:

- (1) Roz Âstâd, the 26th day of the last month; the first of the 10 days.
- (2) Roz Mârespand, the fourth of the 10 days.
- (3) Gâthâ Ahunvad, the 6th of the 10 days.
- (4) Gâthâ Vohukhshathra, the 9th of the 10 days.
- (5) On roz Aspandârmad, the fifth in the new year.

Then, there are the further recitals of one Yaçna, the Yaçna of Rapithavan on the 3rd of the 1st month Fravardin, of two on the 5th day and of one on the 6th day.

IX. FARESTÂ.

Farestâ is Persian *Firasta* or *Firashta*, lit., one who is sent, meaning a messenger, and then an angel. Farestâ or more correctly Firastâ is the later name of the Avesta word Yazata. Farestâ is the name given to a ceremony wherein all the angels (Firastâs), or more properly, all the Yazatas are invoked. There are a large number of Yazatas, but 33 are specialized. Of these thirty-three, thirty are those that preside over the 30 days of the month and three are extra. The Farestâ ceremony consists in reciting 33 Âfringâns and 33 Bâjs with their proper ritual in honour of, and with the *Khshnuman* of, these 33 Yazatas or angels. It would take very long for one pair of priests, who ordinarily perform the Âfringân ceremony, to recite the 33 *karâds* or sections of the Âfringâns for 33 Yazatas, so more than

one pair, generally two, are engaged to perform the ceremony. The same is the case with the Bâj. More than one priest generally three or four, are engaged in reciting, with its ritual the Bâj in honour of and with the Khshnuman of these 33 Yazatas.

The Farestâ ceremony is almost always performed on merry occasions, like marriage, birthday, Naojote, the occupation of a newly-built house, the fulfilment of a long cherished object. The ceremony is intended either as thanksgiving for desires fulfilled or for invoking blessings of the Almighty and His Higher Intelligences upon particular events of a man's life or his undertakings. We will here shortly describe what a Yazata is and then enumerate them.

The word *Yazata* comes from the Avesta root *yaz*, Sanskrit *yaj*, "to praise, to invoke." So it means, "one worthy of being praised." These Yazatas are all believed to be spiritual beings. Zoroaster was the only man, who, in the literal sense of the word 'Yazata,' was considered to be worthy of being praised, adored or invoked. So he is considered to be an (Yazata (Yacna XVI 1-2), a great and known Yazata (Yacna VII, 21; III 21). In some later writings, supposed to serve as Avesta amulets, even King Faredun, who was supposed to be a great physician has been raised to the rank of Yazata (Westergard, Text of the Avesta, p. 331: Miscellaneous Fragments II).¹

The Avesta speaks of two classes of the Yazatas: I. The Yazatas of the spiritual world (Yazatanâm mainyavanâm: Yaçna III, 4). II. The Yazatas of the Physical world (Yazatanâm gaêthyanâm: Yaçna III, 4).

All Yazatas are spiritual beings. So, by the phrase "the Yazatas of the Physical World" are meant those that are believed to preside over grand physical objects of Nature. The 30 Yazatas,

¹ *Vide* my paper on "An Avesta amulet." Journal of the Anthropological Society of Bombay, Vol. V. No. 7, pp. 418-21. *Vide* my Anthropological Papers, Part I.

whose names are borne by the 30 days of the months, may be divided into these two classes as follows:—

I. Yazatas of the Spiritual World. ¹	Yazatas of the Physical World.
1. Oharmazd. 2. Bahman. 3. Ardibehesht. 4. Shehrivar. 5. Spendârmad. 6. Khordâd. 7. Amerdâd. 8. Daê-pa-Âdar. 15. Daê-pa-Meher. 17. Sarosh. 18. Rashna. 20. Behram. 23. Dae-pa-Din. 24. Din. 25. Ashi. 26. Âstâd. 29. Mârespand.	9. Âdar. 10. Avân. 11. Khorshed. 12. Mohor. 13. Tir. 14. Gosh. 16. Meher. 19. Farvardin. 21. Râm. 22. Goâd. 27. Âsmân. 28. Zamyâd. 30. Anerân.

The Yazatas of this class are those that preside over abstract ideas, most of which are moral characteristics. The first seven Yazatas of this class stand higher in the rank of the Yazatas and are also called the Amesha-spentas.

The word literally means the "Immortal Bountiful ones.

Amesha-spentas. They are seven in number including Ahura Mazda himself who is one of them. As archangels, their number corresponds to that of the seven Shadim or archangels of the Jews. Dr. Kohut says on this subject: "It is worthwhile observing that the fluctuation between the number six or seven of the Amesha-Spentas, indeed, according

¹ The figures before these names give the number of their position in the regular order in which they give their names to the 30 days of the month.

as Ahuromazdao is counted or not in the class of the Amesha Spentas of Yst. I, 36; 2, 1-6, recurs also in the Jewish scriptures. Thus the so-called Jerusalem Targum to Deuter. 34, 6 and the book of Enoch C. 20, where the list of "watching angels" is counted up—gives only six; the book of Toby 12, 15 and of Enoch C. 90, 21 gives seven as the number of the Archangels."¹

The Christian Scriptures also speak of seven Archangels or the Seven Spirits of God. We read in the Revelation (V. 6): "And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth." (*Vide also, Ibid.* XV, 1 and 6-7; XIII, 2; XVI, 1; Zechariah, IV, 10). The Apocryphal Book (Tobit ch. XII, 15) also speaks of "The seven holy angels.....which go in and out before the glory of the Holy one." So Milton sings:

"The seven who in God's presence nearest to His throne Stand ready at command."

The "Divine Powers" of the Neo-Platonic philosophy of Philo Judæus, who also corresponded to the Amesha Spentas of the Avesta and who stood "closest to the self-existent,"² were six in number. Including the self-existent, their number was seven. The Gnostics also said that "the universe was created by the Seven Great Angels."

These seven Amesha Spentas had the rest of the Yazatas with them as their Hamkârs, *i.e.*, Co-operators or Co-laborateurs.

The word *Hamkâr* means co-laborateur. The thirty Yazatas or angels that preside over the 30 days of the month are said to be the Hamkârs of the first seven of those who are the Ameshâ Spentas or the Archangels. They are grouped as Hamkârs or co-labora-

¹ The Jewish Angelology and Demonology based upon Parsiism: translated from the German of Dr. Kohut by K. R. Cama, p. 4, n.

² "Philo Judæus or the Jewish Alexandrian Philosophy" by J. Drummond, Vol II., pp. 82-83.

teurs, because, to a certain extent, in their sphere of work, they are supposed to have some connection. The following list gives the groups of these Hamkârs:—

Oharmazd—Daêpâdar, Daepameher, Daepadin.

Bahman—Mohor, Gosh, Râm.

Ardibehesht—Âdar, Sarosh, Behrâm.

Shehrivar—Khur (Khurshed), Meher, Asmân, Anerân,

Aspandârmad—Avân, Din, Ard (Ashisang), Mârespand.

Khordâd—Tir, Ardâfarosh (Farvardin), Goâd.

Amerdâd—Rashna, Âstâd, Zamyâd.

Thus, Daepâdar, Daepameher, Daepadin are spoken of as the Hamkârs or co-labourateurs of Oharmazd; Mohor, Gosh, Râm, of Bahman, and so on. This Hamkârship of colabour is, as it were, recognized even in practice. For example, the Ameshâspand Bahman, presides over cattle. So many an orthodox Parsee, out of respect as it were for this Ameshâspand, abstains from meat diet not only on the roz Bahman, *i.e.*, the second day of each month, but also on the days of his co-labourateurs, Mohor, Gosh, Râm, *i.e.*, the 12th, 14th and 21st days of each month. Some abstain from meat diet also on the days next to these four, *i.e.*, the 3rd (Ardibehesht), the 13th (Tir), the 15th (Daepameher) and the 22nd (Goâd), because in a big city like Bombay, they know that the goats or sheep are slaughtered a day previous. If they were to eat meat on, say, roz Ardibehesht (the 3rd day) they would virtually be eating the meat of the cattle slaughtered on roz Bahman (the 2nd day), for the Yazata presiding on which they wanted to show their respect. Some abstain from meat diet during all the 30 days of the 11th month which bears the name Bahman.

Take another practical example of Hamkârship. The Ameshaspad Ardibehesht, presides over Fire. So the third day of every month is held sacred to fire. The Fire-temples are lighted more than usual on that day and the sacred fire is at times fed with a larger quantity of sandal-wood. The temples are visited in a greater number on that day than usual by the

worshippers. Many an orthodox family abstains on that day from frying dried fish which gives a little stench when placed on fire. Now all these observances are also observed on the days *Âdar*, *Sarosh*, and *Behrâm* (the 9th, 17th and the 20th day) which bear the names of the *Yazatas* that are the *Hamkârs* or co-laborateurs of *Ardibehesht*. In the *Afringân* of *Dahmân* and in the *Âfrin* of *Dahmân*, these *Hamkârs* or the *Yazatas* that are supposed to be co-laborateurs are remembered and commemorated together.

The word *Hamkâr* has come to assume a technical meaning

Hamkâr, a technical term for the priestly class.

in a town like *Naosari* which is the head quarters of the priesthood. There, all the qualified priests are spoken of as *Hamkârs* or co-laborateurs. Really speaking, members of all professions are the *Hamkârs* of that profession, but in *Naosari*, the head-quarters of the priests, the members of the priestly profession are particularized as *Hamkârs*. On certain solemn occasions, solemn dinners are given to all the qualified priests (*Hamkârs*) of the town. These dinners also have therefore come to assume the name of *Hamkâr* or of *Hamkâr-sâth*, i. e., the whole company of co-laborateurs. In *Naosari*, when one says, "There is *Hamkâr-sâth* to-day," he means "There is a dinner for all the qualified priests to-day."

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(Extract from Dr. Modi Memorial Volume.)

*Translation of the Persian Verses In Praise of Shams-ul-Olma
Dr. Jivanji Jamshedji Modi, C.I.E.*

By—ERVAD MAHIAR NAVROJI KUTAR AND
ERVAD FRAMROZE NAVROJI KUTAR.

- (1) In the name of Ahurmazd, the Creator of the Soul, and of speech, and of the tongue,
- (2) Who is the Maker of the whole Universe and is the Preserver of the two Worlds (Spiritual and temporal),
- (3) The Lord who is the Bestower of wisdom to the learned, and the Extender of condonation to the contrite,
- (4) We say these few words in appreciation of a much esteemed great man,
- (5) The worthy, who is named Jivanji and who is held in love and respect by all people.
- (6) His father was a Mobed named Jamshed whose chief joy was in his Son.
- (7) His surname was Modi, and he an Athornan by descent from generation to generation.
- (8) In the auspicious Yazdagardi Year One thousand two hundred and twenty-four,
- (9) On the first day, the sublime Hormazd, in the very pleasant month Ardibehesht,
- (10) Was born the boy of hopeful future, Auspicious were the day, the month, and the year.
- (11) When the worthy (boy) reached the age of eleven he completed the course necessary for the Navar ceremony.
- (12) It was in the Year one thousand two hundred and thirty-four that the bright Youngster thus became a Herbad.
- (13) Thereafter he acquired much knowledge, and accumulated the pearls of Wisdom.
- (14) His father was the head of a group of Mobeds attached to the fire temple,
- (15) Which was established in Bombay by Jeejeebhai Dadabhai.
- (16) When Jamshed Mody departed from this world, his son succeeded him as the head of the Mobeds.

- (17) Ardently did he devote himself to the acquisition of knowledge, since wisdom surpasses all kinds of wealth.
- (18) He learnt many languages, such as the Avesta, the Pahlvi and the Persian;
- (19) And of English and French the good man's mastery was perfect.
- (20) History and natural Philosophy, as well as Theology from one end to the other,
- (21) He was well acquainted with, and in them he became an able scholar; while of Ethics and Ritual he was a perfect master.
- (22) A much respected executive body—the Trustees of the Parsee Panchayet.
- (23) Appointed him secretary of the Anjuman, and this gave great delight to all men and women.
- (24) Because his actions are known to be guided by justice and good sense, while by his noble disposition he is the promoter of happiness.
- (25) He still holds the post, and his popularity has increased with age.
- (26) From all destitute people prayers for his welfare are constantly ascending towards God—
- (27) "May this Man of enlightened soul long hold this post in full enjoyment of Mental and Physical vigour!"
- (28) This man of talents has also delivered, whenever opportunity offered, many sermons. lectures, and words of admonition.
- (29) He has also written many books, the perusal of which sharpens the intellect.
- (30) He is much a wonder-worker with words that abstruse subject are illumined by his exposition.
- (31) This Master of talents has set people wondering how so much knowledge could be contained in the head.
- (32) Honours have been conferred on this man of erudition by the University of this place and those of other nations.
- (33) The Governments of India and other countries have conferred honours and titles on this illustrious man

- (34) And from the countries of France and Hungary, he has received insignias of distinction.
- (35) —titles like the precious C. I. E., degrees like Ph. D., and several other decorations.
- (36) This worthy man has travelled much ; verily he can well be called a world-traveller.
- (37) In India and Europe, in Egypt and China, in Greece and Persia and Afghanistan,
- (38) In America, in Syria and Rûm, in Japan and many other lands,
- (39) He has sojourned, and he has gained much experience from various places and people.
- (40) Even in old age he is so active and vigorous, that his age is the envy of every youth.
- (41) Pride and arrogance have no place in his temperament ; he is equally courteous to the high and the lowly.
- (42) To the whole Mobed class it is a source of gratification that this illustrious man is in their own fold.
- (43) For this worthy man many blessings do we two Kutar brothers invoke :—
- (44) “ May he, the pride of the people of the time, remain for many years at the head of the Mobeds ! ”
- (45) Happily may this distinguished man live, endowed with health and long life !
- (46) In the current Yezdagardi Year one thousand two hundred and ninety seven.
- (47) In the month of Amerdad and on the day Sarosh have we penned the eulogy of this intellectual man.
- (48) The eulogists are we two Kutar brothers Faramarz collaborating with Mahiyar.
- (49) Our father was Navroz, of blessed Soul, a descendant of Dastur Pahlân Faredoon.
- (50) Thousands of blessings, benedictions and salutations convey we to the worthy Jivanji.
-

डॉ. मोहीना ज्वननी सालवार डीकत
(निम्नोघोना विषयो साथे)

१८५४

* २६ मी ऑक्टोबर — जन्म.

१८६३

* डोलापानी जल्लबाध दादाबाधनी शाणामां हिन्दु मडुताजना
हाथ डडणना शिक्षणुं समाप्त थवुं.

१८६५

* ज्वनजना वस्र भाध आधभाय डारमसज सकलाटवाला साथे.

१८६८

* अडिक्स्टन हाध स्कूलमां हाभत्र थवुं.

१८७१

* मेट्रिकनी परीक्षामां पसार थवुं.

* मेट्रिकनी परीक्षानी पांय दिवस आगमज — अेमना पिता अे.
जमशेदज मोदीनुं मृत्यु.

* नावर.

१८७५

* अडिक्स्टन कॉलेजनी ' Natural Science Scholarship '
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१८७६

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१८८१

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मांथी पसार थवुं : त्यारयाद कायदानो अभ्यास पडतो मूकवो.

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(લગભગ ૩૦ વર્ષ સુધી તેના સેક્રેટરી તરીકે)

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- * સ્ટોકહોમ ખાતે આઠમી પૌરસ્ત્ય પરિષદ (8th Oriental Conference) માં નિબંધ-વાચન તથા અવેસ્તા-ગાન (Avestan-Recital)
- * ત્યાંજ ૩૦ મી ઍગસ્ટે પ્રો. ષ્પીગલ સાથની ઍમની મુલાકાત થવી.
- * ઍ. સો. જ. માં નિબંધ : (Vol. I, No. 7) pp. 426-41
વિષય : "On a Persian Coffin said to be 3000 years old, sent to the Museum of the Society by Mr. Malcolm of Bushire."

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- * જ. પી. (Justice of the Peace).
- * ઍ. સો. જ. માં નિબંધ : (Vol. II, No. 3) pp. 161-71
વિષય : 'Superstitions common to Europe and India'.

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- * ૨૮ મી જાન્યુઆરીએ અરહેસર સો. દસ્તુર કામદીન પ્રાઈઝ (રૂ. ૫૦૦ તુ) સર જમશેદજી જીજીભાઈના હાથે ઍનાયત થવું : "અવેસ્તાના વિશેષતામોની ફરહંગ" રેસાલા માટે.
- * ઍ. સો. જ. માં નિબંધ : (Vol. II, No. 7) pp. 405-40
વિષય : "On the Funeral Ceremonies of the Parsees - their Origin and Explanation".

- * જ. ળો. ધ્રા. રો. ઁ. સો. ઢાં નિષંઘ : (Vol. XVIII No. XLVIII. વિષય : "The Game of Ball-Bat (chowgan-gui) among the Ancient Persians, as described in the Epic of Firdousi".

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- * ઁ. સો. જ. ઢાં નિષંઘ : (Vol. III, No. 1) pp. 35-44
વિષય : 'The Persian Mar-Nameh; or the Book for taking Omens from Snakes'.
* ઁ. સો. જ. ઢા નિષંઘ : (Vol. III, No. 1) pp. 5-9
વિષય : 'On the Services rendered to the Society by the Late Dr. Dymock'.

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- * હિન્દની તે વેળાની બ્રિટિશ સરકાર તરફથી ઁમની ઉપર 'શમ્સ-ઉલ-ઉલેમા' ના ખેતાબની નવાજેશ.
* પારસી ચીફ મેટ્રિમોનીઅલ કોર્ટના ડેલીગેટ
* મુંબઈની પારસી પંચાયતના સ્ટાફ પર મંત્રી તરીકે.
* માર્હન્ટ આયુ ની મૂલાકાત

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- * જ. ળો. ધ્રા. રો. ઁ. સો. ઢાં નિષંઘ : (Vol. XVIII, No. L) વિષય : 'The Irish Story of Cucullin and Conloch and the Persian Story of Rustom and Sohrab'
* ઁ. સો. જ. ઢાં નિષંઘ : (Vol. III, No. 8) pp. 471-83
વિષય : 'On the Dhangurs and the Dhavars of Mahabaleshwar'
* ઁ. સો. જ. ઢાં નિષંઘ : (Vol. III, No. 6) pp. 338-45
વિષય : 'Charms or amulets for some diseases of the Eye'.

- * એ. સો. જ. માં નિબંધ : (Vol. III, No. 6) pp. 346-60
વિષય : 'A few Ancient Beliefs about the Eclipse and a few Superstitions based on those beliefs'.

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- * એ. સો. જ. માં નિબંધ : (Vol. IV No. 1) pp. 1-4
વિષય : 'The Horse in Ancient Iran'.
- * જ. બો. ધ્રા. રો. એ. સો. માં નિબંધ : (Vol. XIX, No. LI) વિષય : 'The Bas-relief of Beharam Gour (Beharam V) at Naksh-i-Rustam, and his marriage with an Indian Princess.'
- * મરી અને કુંડરમીરના પહાડી મુલકોની મૂલાકાત.

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- * મુંબઈમાં 'બુધબોનીક પ્લેગ' નો ભયંકર ત્રાસ.
- * એમના ગુરૂ રૂહશાદ ખરશેદજી રૂ. કામા સાથે આ વેળા 'પ્લેગ-વોલન્ટીઅર' તરીકે કામ કરવું.
- * જ. બો. ધ્રા. રો. એ. સો. માં ૩ નિબંધો : વિષયો :
- (1) Firdousi on the Indian Origin of the Game of Chess' (Vol. XIX, No. LII.)
 - (2) Cashmere and the Ancient Persians' (Vol. XIX, No. LII.)
 - (3) 'The Antiquity of the Avesta' (Vol. XIX, No. LII.)

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- * જ. બો. ધ્રા. રો. એ. સો. માં નિબંધ : (Vol. XIX, No. LIII) વિષય : 'The Belief about the future of the Soul among the Ancient Egyptians and Iranians.'

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- * ફ્રાન્સની સરકાર તરફથી 'Officier d'academie' ખેતાબની નવાજેશ.
- * Temporary Hon. Secretary Anthropological Society Bombay.
- * એ. સો. જ. માં નિબંધ: (Vol. IV, No. 8) pp. 419-26 'On the Chariot of the Goddess.'

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- * કાગ્રવેલીમાં ધર્મશાળાના પહાડ તથા કુલુની ખીણના બચુપાસની મૂલાકાત.

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- * પ્લેગ સામેની એમની સમાજસેવાની કદર: પારસી પંચાયતના ત્રસ્ટી સાહેબોએ અર્પણ કરેલું ચાંદીનું ફૂલદાન.
- * Permanent Hon. Secretary: Anthropological Society, Bombay.
- * એ. સો. જ. માં નિબંધ: (Vol. V, No. 4) pp. 242-82 વિષય: 'Marriage Customs amongst the Parsees and their comparison with similar customs of other nations.'
- * કે. આર. કામા મેમેરિયલ વોલ્યુમમાં ત્રણ નિબંધો:
 - (1) 'A new medal of King Behram Gour' (pp. 225-30).
 - (2) 'Translation of a Passage in the Jamaspi or Jamasnameh relating to plague and famine' (pp. 231-34).
 - (3) 'The years of the reigns of the later Iranian Kings according to Jamaspi' (pp. 284-86.)

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* એ. સો. જ. માં પાંચ નિબંધો :

- (1) 'The cock as a Sacred Bird in Ancient India' (Vol. V, No. 6) pp 346-62.
- (2) 'Nirang-i-Jashan - i - Burzigarān i. e. a Religious Formula used as a charm on the day of the Festival of the Cultivators (the 5th day of the current Parsi month, Spendarmad : i. e. 15 Aug. 1900) (Vol. V, No. 7) pp. 398-405.
- (3) An Avesta Amulet (Vol. V, No. 17) pp. 418-25.
- (4) 'Parsee Life in Parsee Songs - Part I Cradle Songs' (Vol. I, No 8) pp. 427-44.
- (5) 'The Thakurs of Matheran' (Vol. I, No. 8) pp. 458-65.

* વસ્તી ગણતરીના કોલાખા ડીઝીકટના એ. એસીસ્ટન્ટ સુપ્રીન્ટેન્ડન્ટ.

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* જ. યો. આ રે. એ. સો. માં બે નિબંધો :

- (1) 'The Ancient Name of Sanjan' (Vol. XXI, No. LVII.)
- (2) 'An Untranslated Chapter of the Bunde-hesh' (Vol. XXI, No. LVII.)

* એ. સો. જ. માં બે નિબંધો :

વિષય : (૧) 'A Parsee Deed of Partition, more than 150 years old : A form of slavery referred to therein' (Vol. VI, No : I) pp. 12-17.

- (૨) 'St. Michael of the Christians and Mithra of the Zoroasrians—A Comparison' (Vol. VI, No 5) pp. 237-53.

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* કાન્સની સરકાર તરફથી 'Officier de l'Instruction Publique'—ખેતાબની નવાંજેશ.

* એ. સો. જ. માં ત્રણ નિબંધો.

(1) 'A few notes on the Todas of the Nilgiris' (with plate) (Vol. VII, No. 1) pp. 68-82.

(2) 'A few Notes on the Auspicious Horses ' (Vol. VI, No. 6) pp. 255-63.

(3) 'A Veneration paid to the Plane-Tree in Persia, alluded to by Longfellow in the following Lines :

"Bright with the sheen of the dew, each glittering tree of the forest,

Flashed like the plane-tree the Persian Adored with mantles and jewels"

(Vol. VI, No. 8) pp. 427-34.

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* જ. એ. ડા. રા. એ. સો. માં એ નિબંધો :

(1) 'References to China in the Ancient Books of the Parsees' (Vol. XXI, No. LIX.)

(2) 'Notes on Anquetil Du Perron (1755-61) on King Akbar and Dastur Meherjee Rana (Vol. XXI, No. LIX.)

* એ. સો. જ. માં નિબંધ :

વિષય : 'Haoma in the Avesta'
(Vol. VII, No. 3) pp. 203-21.

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* એ. સો. જ. માં નિબંધ :

વિષય : 'A Story of Shiva as described in
Panchi or Gaddhi Song, heard in 1899 at
Dharmashala'.
(Vol. VII, No. 5) pp. 303-19.

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* જ. યો. યા. રો. એ. સો માં બે નિબંધો :

(1) 'Macoudi on Volcanoes' (Vol. XXII,
No. LXI).

(2) 'The Date of the Death of Nizami'
(Vol. XXII, No. LXI.)

* એ. સો. જ. માં બે નિબંધો :

(1) 'Note on the Kolis of Bassein' (Vol. VII,
No. 8) pp. 521-25.

(2) 'Suicides and Old Age' (Vol. VII, No, 8)
pp. 577-90.

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* વિદ્વાનો-એરવહ એદલજી કે. આંટિયા તથા શેઠ પાલનજી બ.
દેસાઇ સાથની એમની સૌનગઢ-ચારાની મુલાકાત.

* એજ વર્ષમાં (એટલે પૃ ૩ ની વયે) નવસારીથી સુરત તેમજ
નવસારીથી ગણદેવી પગે ચાલીને મુસાફરી.

* કામા મેસોનીક જ્યુબીલિ વોલ્યુમમાં બે નિબંધો :

(1) 'The Legendary and the Actual History of Freemasonry' (pp. 102-246.)

(2) 'Zoroaster and Euclid' (pp. 253-71.)

* જ એ. પ્રા. રે. એ. સો. માં બે નિબંધો :

(1) 'Bombay as seen by Dr. Edward Ives in the year 1754 A. D.' (Vol. XXII, No. LXII.)

(2) 'A few notes on Broach from an Antiquarian Point of View' (Vol. XXIII, No. LXV.)

* એ. સો. જ. માં નિબંધ : વિષય : 'The Kiss of Peace among the Bene-Israels of Bombay and the Hamazor among the Parsees' (Vol. VIII, No. 2) pp. 84-95.

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* સ્પીગલ મેમોરિયલ વૉલ્યુમ પ્રગટ કરવું

* એજ વૉલ્યુમમાં એક નિબંધ : વિષય : 'Mount Arezura of the Avesta, a Volcanic Mountain' (pp. 188-96.)

* એ. સો. જ. માં બે નિબંધો :

(1) Mr. K. Enostranzav's paper on the Assuaries and Astodans of Turkestan, with a few further Observations on the Astodan' (Vol. VIII, No. 5) pp. 331-42.

(2) 'Some Parsee Marriage Customs. How far they are borrowed from the Hindus?' (Vol. VIII, No. 6) pp. 425-30.

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* अ. सो. ज. मां त्रयु नियंधो :

- (1) 'The Gurz (mace) as a symbol among the Zoroastrians' (Vol. VIII, No. 7) pp. 478-96.
- (2) 'The Kashas of the Iranian Barashnum and the Boundary Lines of the Roman Lustrum' (Vol. VIII, No. 7) pp. 520-30.
- (3) 'The Iranian Incantations for burying hair and nails' (Vol. VIII, No. 8) pp. 557-72.

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* अ. सो. ज. मां नियंधः

The Rat Problem and the Ancients'
(Vol. IX, No. 1) pp. 66-77.

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* ज. पो. प्रा. शे. अ. सो. मां नियंधः : An account of the comets as given by Mahomedan Historians and as contained in the Books of the Pishinigan or the ancient Persians referred to by Abul Fazl' (Vol. XXIII, No. LXV)

* अ. सो. ज. मां नियंधः : 'The Vadaris of the Villages round the Deolali Camp in the Nasik District' (Vol. IX, No. 5) pp. 307-22.

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* पारसी लेखक मंडणना प्रमुष्पदे - १९२३ सुधी

* अ. सो. ज. मां पांच नियंधो :

- (1) 'A few Stories of Witch-craft, Magic etc. told by Niccolous Manucci in his 'Storia do Mogor' (Vol. IX, No. 6) pp. 380-95

- (2) 'The Wedding Sand in Krutsford (Cheshire, England) and the Wedding Sand in India' (Vol. IX, No. 7) pp. 471-80.
- (3) 'The Persian Origin of the Kurds and the Tajiks' (Vol. IX, No. 8) pp. 493-99.
- (4) 'A few Notes on the Ancient and Modern Folklore about the Peacock' (Vol. IX, No. 8) pp. 544-54.
- (5) 'Birth Customs and Ceremonies of the Parsees' (Vol. IX, No. 8) pp. 568-82.

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- * એપ્રિલ માસમાં જ્ઞાન-પ્રસારક મંડળીના પ્રમુખપદે (૧૯૩૩ સુધી).
- * જ. યો. યા. રે. એ. સો. માં નિબંધ : વિષય : 'An Iranian Precursor of Dante and an Irish Precursor of Dante' (Vol. XXIII, LXVI)
- * એ. સો. જ. માં નિબંધ :

- (1) 'A few Tibetan Customs and a few Thoughts suggested by them. The prayer Flags' (Vol. X, No. 2) pp. 64-81.
- (2) 'A Few Tibetan Customs and a few Thoughts suggested by them. The Prayer Wheels' (Vol. X, No. 2) pp. 88-94.
- (3) 'A few Tibetan Customs and a few Thoughts suggested by them. The Prayer-Beads or Rosaries' (Vol. X, No. 2) pp. 139-58.

- * મે અને જુન માસમાં દાર્જીલીંગની હિમાલય તરફના મુલકોની મુસાફરી.
- * ઈરાનની મુસાફરી કરવાના વિચારે કરાંચી પૂગવું પરંતુ નાદરસ્ત તબિયેતનાં કારણે મુંબઈ પાછું ફરવું.

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- * ૧૯૧૪ (થી ૧૯૩૩ સુધી) કે. આર. કામા ઓરી. ઈન. ના ત્રસ્તી તરીકે.

* જર્મનીની હાઇડેલબર્ગ યુનિવરસિટી તરફથી Ph. D. ની માનદ ઉપાધિ.

* Hon. Correspondent Archaeological Dept., Government of India.

* સર જે. જે. મદરેસા જ્યુબીલી વૈદ્યુમમાં ફ નિબંધો :

(1) 'The Tibetan Mode of the Disposal of the Dead. Some side-light thrown by it on some of the details of the Iranian mode, as described in the Vendidad. A Study.' (pp. 319-372.)

(2) 'Use of Rosaries among Zoroastrians' (pp. 373-385),

(3) 'A Principle of Justice among the Ancient Persians, as described by Herodotus. Its Origin in Parsee Books' (pp. 386-397).

(4) 'The use of Sang-Rizeh in a Parsee-Ritual' (pp. 398-407).

(5) 'Tibetan Form of Salutation, suggesting an explanation of a Parsee Ritual' (pp. 408-414).

(6) The 'Geh-Sarna Recital, as enjoined and as recited about 150 years ago.' (pp. 415-420).

* એ. સો. જ. માં ત્રણ નિબંધો :

(1) 'Tibetan Salutations, a few thoughts suggested by them' (vol. X, No. 3) pp. 165-78.

- (2) 'A Devil-driving Procession of the Tibetan Buddhists as seen at Darjeeling and a few thoughts suggested by it.' (Vol. X, No. 3, pp. 209-28.
- (3) 'Note on a Rain-producing ceremony among the Arabs' (vol. X, No. 4) pp. 282-88.

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* જ. એ. ધા. રા. એ. સો. માં ત્રણુ નિબંધો :

- (1) 'A few materials for a chapter in the Early History of Bactria, collected from some Iranian Sources' (Vol. XXIV / No. 1 No. LXVIII).
- (2) 'Goethe's Parsi-Nameh or Buch des Parsen i. e. the Book of the Parsis.' (Vol. XXIV / No. 1, No LXVIII).
- (3) 'A Persian Inscription of the Mogul Times on a stone found in the District Judge's Court at Thana'.
(Vol. XXIV / No. 1, No.LXVIII).

* એ. સો. જ. માં પૂરોવચન :

'Presidential Address' (Vol. X, No. 5) pp. 327-76.

* એ. સો. જ. માં નિબંધ :

'The Pundits of Kashmir'

(Vol. X, No. 6) pp. 461-85.

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* ज. ओ. प्रा. रे. ओ. सो. मां त्रयु निष्धो :

- (1) 'The Ancient History of the Suez canal from the times of the Ancient Egyptian King (Vol. XXIV / No. 2, No. LXIX).
- (2) 'Anquetil Du Perron of Paris—India as seen by him (1755-60)' (Vol. XXIV / No. 2, No. LXIX).
- (3) 'Anquetil Du Perron of Paris and Dastur Darab of Surat' (Vol. XXIV / No. 2, No. LXIX).

* ओ. सो. ज. मां पांथ निष्धो :

- (1) 'A note on the women's hunt (Jani Sikar) among the Oraons of Chota Nagpur' (Vol. X, No. 7) pp.543-47.
- (2) 'Sex in Birth and Sex after Death' (Vol. X, No. 7)pp. 548-64.
- (3) 'A note on the antiquity of Man. An Iranian View of the creation of Man' (Vol. X, No. 7) pp. 577-92.
- (4) The German Kaiser William in the incantations of the Oraons of Chota Nagpur and the Iranian King Faridun in the incantations of the ancient Persians' (Vol. X, No. 7) pp. 615-35.
- (5) 'The Ancient Germans, their History, Constitution, Religion, Manners and Customs' (Vol. X, No. 7) pp. 636-82.

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* બ્રિટિશ સરકાર તરફથી C. I. E. (Commander of the Indian Empire) ખેતાબની નવાબેશ.

* જ. ઐ. ધા. રે. ઐ. સો. માં ત્રણ નિબંધો :

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(2) 'Note of Correction for the paper "A Persian Inscription of the Mogul Times" —Journal, B.B.R.A. Society: Vol. XXIV, No. 1 pp. 137-161" (Vol. XXIV / No. 3, No. LXX).

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(2) 'The Story of the King and the Gardener in the Waki' at-i Jehangiri of Emperor Jehangir and its Parallels',
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(3) 'An Instance of Royal Swayamvara as described in the Shah Nameh of Firdousi'
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(1) 'The Parsee Purificatory Ceremonies. Purificatory Process in Daily Life.'
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(2) 'The Bombardment of Parsis from a distance of 60 miles, supposed to be a mystery. An instance of a somewhat

similar mystery in the Ancient History of Persia'

(Vol. XI, No. 4) pp. 389-96.

(3) 'Initiation Ceremonies & Customs of the Parsees' (Vol. XI, No.5) pp. 454-85.

(4) Consecration Ceremonies among the Parsees' (Vol. XI, No. 5) pp. 496-545.

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(૨) 'હિંદુસ્તાનના બાંધકામના હુન્નર (Architecture)
ની ઉપર સાસાનીયન ઇરાનની અસર'
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* એ. સો. જ. માં બે નિબંધો :

(1) 'Physical Character of the Arabs—Their
Relation with Ancient Persians'
(Vol. XI, No. 7) pp. 724-68.

(2) 'A few Parsee Nirangs (Incantations or
Religious Formulae)'
(Vol. XI, No. 7) pp. 813-63.

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વિષય : 'An old Avesta-Pazend-Sanskrit Manu-

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વિષય : 'જરથોશ્તી ધર્મ' તરફ અમેરિકન પ્રસન્નતા'
(પુસ્તક ખીજી, અંક પહેલો—જુન ૧૯૨૦)

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Margalla Pass near Rawalpindi.'
(Vol. XXV, No. 2, No. LXXII).

* એ. સો. જ. માં બે નિબંધો :

(1) The Liturgical Services of the Parsees
the Yacna—its Liturgical Apparatus.'
(Vol. XI, No. 8) pp. 996-1065.

(2) 'The Outer Liturgical Services of the
Parsees ' (Vol. XII, No. 1) pp. 39-92.

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* જ. યો. ધા. રો. એ. સો. માં બે નિબંધો ;

(1) ' A Farman of Emperor Jehangir in favour
of two Parsees of the Dordi family of
Naosari, with other Cognate Documents
of the Mogul Times.'
(Vol. XXV No. 3, No. LXXIII.)

(2) ' Some Prayer-gestures of the Babylonians
and Assyrians. Their Parallels among the
ancient Iranians and Modern Parsees.
(Vol. XXV No. 3, No. LXXIII.)

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- (1) ' A Glimpse into the History and Work of the Zarthosti Din-ni-Khol Karnari Mandli (Vol. IX, No. 10-January 1921.)
- (2) ' A Pahlavi Document from Avroman in Kurdistan ' (Vol. IX, No 12-March 1921.)
- (3) ' The Zarthosti Din-ni-Khol Karnari Mandli ' (Vol. X, No. 2, May 1921.)

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- * કલકત્તાથી રંગુન, માંડલે, પીનાંગ, સીંગાપોર, સાયેંગો, હાઈકો, મકાઉ, કન્ટાન, વામપુ, હોંગકોંગ તથા કોબે, જપાન વિ. સ્થળોએ મુસાફરી.
- * થોકોહામા, કોબે, રંગુન, હોંગકોંગ વિ. શહેરોમાં જરથોસ્તીઓ સમક્ષ જુદા જુદા વિષયો પર ભાષણો.
- * અન્ય સાહિત્ય-સંસ્થાઓ તથા મુંબઈ વિદ્યાપીઠ (Bombay University) તરફથી ' બીજી પૌર્વસ્ત્ય પરિષદ ' (કલકત્તા) (2nd All India Oriental Conference-Calcutta) માં ડેલીગેટ તરીકે ચૂંટાઈને જવું.
- * કે. આર. કામા ઓ. ઇ. જ. માં બે નિબંધો
 - (1) ' An old Avesta-Pazend-Sanskrit Ms. of Sarosh Hadokht and its writer ' (Journal No. 1.)
 - (2) ' An old Manuscript of Kitab-i-Darun Yasht ' (Journal No. 1.)
- * ઍ. સો. જ. માં ચાર નિબંધો :
 - (1) ' The Phongys of Burmah ' (Vol. XII, No. 4) pp. 458-77.
 - (2) ' A Visit to Nasik on the opening days of the Present Sinhasth Pilgrimage.' (Vol. XII, No. 5.)
 - (3) ' The Aghukhoh of Sema Nagas of the Assam Hills and the Chah of the Kabulis

according to the Shah Nameh of Firdausi ' (Volume XII, No. 5) pp. 609-16.

- (4) 'The Khutbah of the Mahomedans and the Dasturi of the Parsis.' (Volume XII, No. 5) pp. 625-30.

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- (1) 'Two miniatures on the Funeral Ceremonies of the Parsees in the Gujarati Viraf-Nameh' (Journal No. 2.)
- (2) 'A note on the Parsi Massacre at Variav' (Journal No. 2.)
- (3) "A Few Notes on the Pahlavi Treatise of Drakht-i-Asurik' (Journal No. 3.)
- (4) 'A Note on an Old Manuscript of the Divan-i-Hafiz, recently presented to the Library of the K. R. Cama Oriental Institute.' (Journal No. 3.)

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* જ. ઍ. ધ્રા. રો. ઍ. સો.

- 'A visit to the Great Wall of China ; a Similar wall of King Noshirwan (Chosroes I) of Persia' (Vol. XXVI, No. 2, No. LXXV.)

* એ. સો. જ. માં પાંચ નિબંધો :

- (1-2) 'Notes on a flying visit of Japan from an Anthropological point of View' (Vol. XII, No. 6) pp. 635-49 & pp. 649-71.
- (3) 'The Tea-cult of the Japanese.' (Vol. XII, No. 6) pp. 671-86.
- (4) 'The Torii of Japan and the Torans of India' (Vol. XII, No. 6) pp. 699-729.
- (5) 'A Brief Report of his attendance at the Anthropological Section of the 10th Indian Science Congress at Lucknow.' (Vol. XII, No. 6) pp. 730-34.

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'King Akbar and the Persian Translations of Sanskrit Books' (Vol. VI, Part II, 1924-25)

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- (1) 'The Social Life of a Christian of Mediaeval England and the Social Life of a Parsi of Modern India' (Vol. XII, No. 8) pp. 974-1002.
- (2) 'The Germ of the Evolution Theory in old Iranian Literature' (Vol. XII, No. 8) pp. 1003-1014.
- (3) 'The Owl in Folklore' (Vol. XII, No. 8) pp. 1014-1026.
- (4) 'The Norseman Story of Balder the Beautiful and the Iranian Story of Asfandyar the Brazen-bodied (ruin-tan)' (Vol. XIII, No. 1) pp. 30-34.

- (5) 'A Custom of Privileged Thefts'
(Vol. XIII, No. 1) pp. 34-41.
- (6) 'A Note on an Egyptian Deed of Convey-
ance about 2330 years old'
(Vol. XIII, No. 1) pp. 58-64.
- (7) 'A few notes from recent Anthropological
Literature' (Vol. XIII, No. 2) pp. 113-131.
- (8) 'A Book-Procession of the Tibetan Lamas,
as seen at Darjeeling'
(Vol. XIII, No. 2) pp. 146-53

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- * યુરોપની મુસાફરી : તેની સાથે ઉ. આફ્રિકા, સ્પેન, ફ્રાન્સ, ઈંગ્લેન્ડ, સ્કોટલેન્ડ, સ્વીટઝરલેન્ડ, હન્ગેરી, જર્મની, રશિયા, ઇરાન વિ. દેશોની મુલાકાત.
- * યુરોપના પારસી એસોશિએશન તરફથી માન.
- * ફ્રાન્સની સરકાર તરફથી Chevalier de Legion d' Honneur"—ખેતાબની નવાજેશ.
- * હન્ગેરીની સરકાર તરફથી (બુડાપેસ્ટમાં) 'Officier de Croix de Merit' પદવીની નવાજેશ.
- * કે. આર. કામા જર્નલમાં નિબંધ :

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'A Few Notes on the Influence of the Iranian or Mazdaic Art' (Journal No. 7).

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recently discovered in the Travancore State'
(Vol. II, No. 1-Aug. 1926).

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(1) 'Exorcism of Spirit in India'
(Vol. XIII, No. 5) pp. 403-09.

(2) 'The Baby-language among the Parsis'
(Vol. XIII, No. 5) pp. 410-11.

(3) 'The Antiquity of the Custom of Sati'
(Vol. XIII, No. 5) pp. 412-24.

(४) 'The Root-idea at the Bottom of Nudity
Spells.' (Vol. XIII, No. 5) pp. 424-32.

(५) 'An American Tribe and its Buffalo and an
Asiatic Tribe and its Fish.'
(Vol. XIII, No. 5) pp. 432-37.

(६) 'A Few Parsi Marriage Songs of Nargol.'
(Vol. XIII. 6) pp. 629-38.

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* डे. आर. कामा जन्मलमां निबंध :

'The Birth Place of Zoroaster.'
(Journal No. 9.)

* न. ज्यो. आ. रे. ओ. सो. मां ओ निबंधो.

(1) 'Eighteen remarkable things, or events of
the reign (593-628 A. C.) of Khusru
Parviz (Chosroes II) of Persia
(Vol. II, No. 2-April 1927.)

(2) 'A Few Persian Inscriptions of Kashmir'
(Vol. II, No. 2-April 1927.)

* अ. से. ज. मां सात नियंधो :

- (1) 'The Belief about the Dubba or the Drowning Spirit in India. Its parallel in Ancient Iran.'
(Vol. XIII, No. 7) pp. 750-54.
- (2) 'A note on the custom of the Interchange of Dress between Males and Females.'
(Vol. XIII, No. 7) pp. 766-75.
- (3) 'Cultural Anthropology as observed in the Government House Reception. Presidential address.'
(Vol. XIII, No. 8) pp. 779-803.
- (4) 'Zest in Life. - A Presidential Address.'
(Vol. XIII, No. 8) pp. 804-16.
- (5) 'Was there any Institution in Ancient Iran like that of caste in India ?'
(Vol. XIII, No. 8) pp. 816-22.
- (6) 'Anthropological Scraps.'
(Vol. XIII, No. 8) pp. 892-95.
- (7) 'A Note on the Mystic Eyes on Indian Boats.'
(Vol. XIV, No. 1) pp. 77-83.

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* ड. आर. कामा जर्नलमां नियंध

'A Petition in Persian Verse by Dastur Kaikobad of Naosari to Emperor Jehangir'
(Journal No 13.)

* ज. अ. आ. र. अ. से. मां नियंध :

'The Story of Alexander the Great and the Poison Damsel of India.'
(Vol. 3, No. 1 & 2) = May 1928.

* એ. સો. જ. માં એ નિબંધો :

- (1) 'The Vish-Kanya or Poison Damsel of Ancient India, Illustrated by the Story of Susan Ramashgar in the Persian Burzo-Nameh.'
(Vol. XIV, No. 2) pp. 200-13.
- (2) 'A Few Marriage Songs of the Parsis at Nargol—Part II'
(Vol. XIV, No. 2) pp. 244-56.

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* એ. સો. જ. મા ચાર નિબંધો :

- (1) 'A Vahi, or Register of the Dead of Some of the Parsees of Broach, and a Parsee Martyr mentioned in it'
(Vol. XIV, No. 3) pp. 303-18.
- (2) 'The Gaur-Tappas, or Mounds of Bone-Respectacles in Azarbaizan
(Vol. XIV, No. 3) pp 400-20.
(૪થી એગસ્ટ ૧૯૨૬ એ વંચાયું)
- (3) 'Prophylactic Disguise for Averting Evil'
(Vol. XIV, No. 4) pp. 484-89.
- (4) 'A Note on the Original Home of and the Indian Folklore about the cocoanut'
(Vol. XIV, No. 4) pp. 516-24.
(૬ થી નવેમ્બર ૧૯૨૯ એ વંચાયું)

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* કે. આર. કામા જર્નલ માં નિબંધો :

(1) 'A Laudatory Poem, addressed to Prince Khurram (afterwards Shah-Jahan)'
(Journal No. 16).

(2) 'A Zoroastrian View of Brotherhood'
(Journal No. 16)

(3) Qisseh-i Zaratustian-i Hindustan va Bayan-i Atash Behram-i Naosari'
(Journal No. 17).

* જ. ષો. પ્રા. રો. એ. સો. માં નિબંધ :

'Rustom Manock and the Persian Qisseh'
(Vol. VI, Nos. 1 & 2, Dec. 1930)

* એ. સો. જ. માં ત્રણ નિબંધો :

(1) 'A Few Beliefs of the West. Their Parallels in the East.'
(Vol. XIV, No. 5) pp. 579-87.
(૧૦-૧-૧૯૩૦ ના દિને વંચાયેા)

(2) 'Symbols-The Swastika as a symbol in India and elsewhere. Was there anything like it in Iran ?'
(Vol. XIV, No. 5 pp, 682-95.
(૧૮-૧-૧૯૩૦ ના દિને વંચાયેા)

(3) 'A Few Stray Notes of Anthropological Interest with Some Observations'
(Vol. XIV, No. 6) pp. 717-31.
(૨ જુલાઈ ૧૯૩૦ ના દિને વંચાયેા)

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* કુ. આર. કામા એ. ઇન. જર્નલમાં પ્રણુ નિબંધો :

- (1) 'A Few Notes on an old manuscript of the Persian Viraf-Nameh, recently presented to the Cama Institute'
(Journal No. 19).
- (2) 'Qisseh-i Zarathustian-i Hindustan va Bayan-i Atash Behram-i Naosari'
(Journal No. 19).
- (3) 'Some Recent Papers on Subjects of Indo-Iranian Interest.'
(Journal No. 19.)

* એ. સો. જ. મા આર નિબંધો :

- (1) 'The Recently Discovered Ash-Mounds in the Raichur District.'
(Vol XIV, No. 7) pp. 843-53.
(૧ લી એપ્રિલ ૧૯૩૧ ના દિને વંચાયે.)
- (2) 'The Hindu Custom of Setting up a Kalasa (Water-pot) in the name of a deceased and the Parsee Custom of Setting up a Kalasyo : A Few Thoughts suggested by the custom '
(Vol. XIV, No. 7) pp 857-70.
(૧૭ જુન ૧૯૩૧ ના દિને વંચાયે.)
- (3) 'A Summary of the First two Chapters of Sir Herbert Risley's 'People of India.'
(Vol. XIV, No. 7) pp. 877-926.
- (4) 'A Note on the Mating Seasons among Men'
(Vol. XIV, No. 8) pp. 962-68.
(૧૮ મી નવેમ્બર ૧૯૩૧ ના દિને વંચાયે.)

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(૩૯) 'વાયુચક્ર શાસ્ત્ર' (Meteorology)

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(૪૦) 'જમશેદ, હોમ અને આતશ' (Jamshed, Hom and Fire)

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(૪૧) 'અવસ્તાની ભુગોળ'

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(૪૨) 'અવસ્તા જમાનાની ઘરસંસારી જીંદગી, ભુગોળ અને એકરારનામુ' (The Social life, Geography and Articles of Faith of Avesta times)

(૪૩) 'અનાહીત અને ફરોહર' (Anāhit and Farohar)

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(૪૪) 'ભવિષ્યની જીંદગી અથવા આત્માનું અમરપણું' (Immortality of the Soul).

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(A Dictionary of Avestic Proper Names)

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(૪૭) 'ધરાની વિષયો—ભાગ પહેલો' (Iranian Essays—Part I).

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(૪૮) 'શાહનામુ અને ફિરદોસી' (Shah-Nameh and Firdousi.)

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(૫૦) 'ધરાની વિષયો—ભાગ બીજો' (Iranian Essays—Part II.)

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(૫૧) 'બુનદેહેશ' (Bundehesh, Pahlavi Translations Part II.)

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(૫૨) 'ધરાની વિષયો—ભાગ ત્રીજો' (Iranian Essays—Part III.)

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- (૬૨) મુક્તાહના દિવસો કેટલા છે ? તે બાબેની પહેલવી, પાઝંદ, દારસી વિગેરે પુસ્તકોને આધારે તપાસ.
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- (૬૩) 'જરથોસ્તી ધર્મ' સંબંધી ભાષણો અને વાચ્યેન્ને, ભાગ ચોથો.
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- (૬૫) 'ઈરાનનું પેશદાદીઅન વંશ' (Peshdadian Dynesty of Iran).

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- (૬૮) 'રૂસ્તમ-નામુ' (Rustom-Nameh).

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(૭૦) 'જરથોશ્ટી ધર્મ સંબંધી ભાષણો અને વાચ્યેભે, ભાગ છઠો' (Lectures and Sermons on Zoroastrian Subjects—Part VI).

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(૭૨) 'જરથોશ્ટી ધર્મ સંબંધી પ્રશ્નોત્તર.'

(૭૩) 'જરથોશ્ટી ધર્મની તવારીખ.'

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(સંપાદન કર્યું છે)

કર્ણાટક પ્રજાનાં ઇતિહાસિક કાવ્યોનાં સંગ્રહ (સંપાદન કર્યું છે) (સંપાદન કર્યું છે) (સંપાદન કર્યું છે)

કર્ણાટક પ્રજાનાં ઇતિહાસિક કાવ્યોનાં સંગ્રહ (સંપાદન કર્યું છે)

કર્ણાટક પ્રજાનાં ઇતિહાસિક કાવ્યોનાં સંગ્રહ

કર્ણાટક પ્રજાનાં ઇતિહાસિક કાવ્યોનાં સંગ્રહ

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