

## HAOMA IN THE AVESTA. <sup>1</sup>\*

*Read on 26th October 1904.*

*President—MR. JAMES MACDONALD.*

THE word Haoma (𐬵𐬀𐬎𐬎𐬀𐬎𐬀 = सोम = 𐬵𐬀𐬎𐬀 = 𐬵𐬀𐬎𐬀) comes from

The root of this word and its derivatives. an old Aryan root 𐬵𐬀𐬎𐬀 = to

pound, to squeeze. Hâvana (𐬵𐬀𐬎𐬀𐬎𐬀𐬎𐬀), the utensil in which

the twigs of the Haoma plant are pounded, Hâvan (𐬵𐬀𐬎𐬀𐬎𐬀),

the Gâh or the part of the day at which this plant is pounded,

and Hâvanana (𐬵𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀), the priest who pounds it, come

from the same root.

In the Avestâ, we come across four Haomas : I.—Haoma,

whom we would, for convenience sake, call Haoma the prophet.

Haoma in the Avesta in four different forms. Chapters 9, 10, and 11 of the Yaçna speak of this Haoma,

as well as of the plant Haoma discovered by him. Yaçna

LVII. (19 and 20) and Yashts Meher (88-90) and Ashi

(5) further allude to this Haoma. II.—Haoma the plant.

Chapters 9, 10, and 11 of the Yaçna specially treat of this

plant. We have allusions to it in other parts of the Avestâ,

III.—Haoma, whom we would, for convenience sake, call

Haoma the hero. He is alluded to in the Yaçna (XI, 7) and the

Yashts (IX. 17; XVII. 37, 38). IV.—Haoma Kharenangha.

He is mentioned only once in the whole of the Avestâ (XIII.

116). In the Fravardin Yasht, we have a long list of the

departed worthies of old Irân who had done some public

<sup>1</sup> This paper was, as first, read by me, before the Eighth Oriental Congress at Stockholm, in September 1889, at a meeting of the Aryan Section, presided over by the late lamented Professor Max Müller.

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Frâshmi. He is spoken of by this name in the Yashts. The fourth Haoma is, as we have said above, known as Haoma Kharenangha.

Haoma, the prophet, has, besides his appellation of Dûraosha, also that of Frâshmi. The Haoma Frâshmi of the Gosh and Ashi Yashts is quite different from the Haoma Frâshmi of the Yaçna and of the Meher and Shrôsh Yashts. This is quite evident from the fact, that the latter lived long before Yima (Jamsheed), while the former lived, as it is said in the Yashts, in the time of the Kaiânian dynasty, and arrested Frangraçyâna, the Afrâsiâb of the Shah-nâmeh. He is the Hôm, of whom Firdousi speaks as an *âbed* (عابد), *i. e.*, a pious man, who had arrested Afrâsiâb to hand him over as a prisoner to the Persian king Kaikhosrû, whose father Siâvakhsh, he had put to death. He is spoken of as a hero on account of his courage and bravery in capturing Afrâsiâb. The reason why these two different Haomas who lived at different times—one in the time of the Peshdâdian dynasty, and the other in that of the Kaiânian—were called Frâshmi, seems to be this, that they both belonged to the same stock of family.

Now, as Haoma, the prophet, had, besides his special designation of Dûraosha, that of Frâshmi, so Haoma, the plant, had, besides its special appellation of Zaîri, also that of Dûraosha and Frâshmi (Yaçna, X, 12 ; XLII. 5). It was called Zaîri on account of its physical property of having yellow or gold-like colour. The other appellations were due to the fact of its being discovered by Haoma Dûraosha, who was also known as Haoma Frâshmi.

It appears from the Avestâ, that there lived in ancient Irân, **Haoma, the pious man** a pious man named Haoma. He **or prophet.** lived in the early times of the Peshdâdian dynasty, before the time of Vivanghâna विवस्वत् of the Vedas, (the father of Yima (यम) of the Vedas). He

was known as Haoma Dûraosha (دوراوشا), i. e., Haoma, who keeps away death or is immortal, and also as Haoma Frâshmi (فراشمی).

He was a great learned man (گداندان بزرگوار),<sup>1</sup> versed in the old religious literature. He had passed a good deal of his time in divine meditation on the Hukairyâ peak of the lonely mountains of the Elbourz.<sup>2</sup> As a result of that long and deep meditation, he had proclaimed to the Irânian world a certain religion. Before Zoroaster, he was the first man or prophet who proclaimed to the world the Mâzdayaçnân religion.<sup>5</sup>

دانشمند بزرگوار و گداندان بزرگوار. His religion was the religion then extant in the whole world<sup>4</sup> و در آن زمان در تمام جهان.

He belonged to the priestly (سازمان) class.<sup>5</sup>

As Zoroaster had his own religious compositions, so had Haoma his own.<sup>6</sup> He had his Gâthâs. گاتاهای او.

He had as an opponent one Kérésâni.<sup>8</sup>

It was this Haoma who gave his name to the plant, which he seems to have discovered, and to the Haoma ceremony which he is said to have introduced. According to the Meher Yasht,<sup>9</sup> he was the first man who prepared the juice in a mortar on the Elbourz mountain. It appears that while absorbed in deep divine meditation in his retreat in the

<sup>1</sup> Yaçna, IX, 27. <sup>5</sup> Yaçna, IX, 24; X, 15.  
<sup>2</sup> Yaçna IX, 26; Meher 88, 90; LVII. 18. <sup>6</sup> Ashi, 5.  
<sup>3</sup> Yaçna IX, 26. <sup>7</sup> Yaçna Ha, X, 18.  
<sup>4</sup> Meher Yasht, 89. <sup>8</sup> Yaçna Hâ, IX, 24.  
<sup>9</sup> Meher Yasht 90.



mountains he discovered this plant growing on the mountains, and found it to be nutritious, health-giving, and invigorating. He introduced it to the world as such, but, in order to make it doubly efficacious, he introduced a certain form of ritual which could absorb the mind of the people in holy and religious thoughts. A plant, in itself health-giving and vigorous, when taken under a partial inspiration of divine thoughts, was likely to do a great good to the mind as well as to the body. This brings us to the description of the plant itself as found in the Avesta.

This plant abounds in the mountains and in the mountain valleys.<sup>1</sup> Elbourz is the mountain

**Haoma plant** where it is generally plentiful.

Clouds and rain are specially praised as helping its growth. Land is specially spoken of as its nourisher.

It is golden or yellow-coloured, well-formed, efficacious; and health-giving. Unlike other drinks, it does not produce any degenerating effect. Excellent medicinal properties are attributed to it. Dr. Aitchinson, the well-known naturalist, who accompanied the English Afghân Bombay Commission, says that the plant is still used by the people in Afghanistan as a household medicine.<sup>5</sup>

<sup>1</sup> Yaçna Hâ, X, 3, 4.

<sup>2</sup> Ibid Hâ, X, 10.

<sup>3</sup> The following are copies of my letter, dated 24th April 1885, to, and of a reply from, Dr. Aitchinson on the subject of its medicinal properties:—

*Letter to Dr. Aitchinson.*

Now when you are interested in finding out the flora of the Hindukush, a plant that would answer the description of the Saoma plant met with in the Vedas, I hope the following description of the plant in the Avesta books of the Parsees, wherein, it is known by the name of Haoma, will interest you. This description is found in the ninth chapter of the Yaçna, an old Avesta book.

Mountains and mountain valleys are mentioned as places for the luxuriant growth of this plant. In some places, Mount Elbourz (called Hara Bérézaiti in the Avesta) is specially mentioned as its abode. But it must be borne in mind, that the Elbourz, mentioned in the Avesta, was not only the present Mount Elbourz, a peak of the Caucasus, but the name was applied to the whole range of mountains, extending from the Hindukush in the east to the

Having spoken of Haoma, the prophet, who discovered the plant in his mountain retreat, and who introduced its use and its ritual, conceived in moments of divine inspiration and pious meditation, and having spoken also of the physical and chemical properties of the plant, we will now speak of, what we should term, the religious or spiritual properties attributed

**The Properties  
of Haoma.**

Caucasus in the west. This plant is said to be a plant with branches and sprigs. (The Avesta word for this is 'fraspôrêga,' in which word 'fra' is a prefix and 'sperega' is the same as English 'sprig.')

It is described as possessing medicinal qualities. It is very often spoken of as possessing health-giving and healing powers.

As to its colour, it is said to be 'golden-coloured.' The Avesta word for this is 'Zairi-gaona,' by which some orientalists mean 'green-coloured.' But as green is the usual colour of vegetation, I do not think there was any necessity to say so. The writer seems to mean yellow or gold-coloured, in which sense the word is also elsewhere used.

I herein forward to you a few sprigs of the plant, which the Parsee priests now-a-days use in their Yaçna ceremonies, as those of the Haoma plant. This plant does not grow in India. It is brought from Persia by Mahomedan traders. It grows in abundance, they say, at Bushire and places adjacent.

*Reply of Dr. Aitchinson to my above letter.*

The specimens you sent me are the twigs of a species of *Efhedra nat.* order *Gnetaceæ*.

A species grows all over this country—Baluchistan, Afganistan, Cashmere and Western Thibet—which seems to be identified with the species received. The species is here in all this country called *hum* (pronounced as the English word *whom*, also *huma*). In Baluchistan, it, as well as a totally distinct plant *Periploca aphylla*, is called *hum*. It grows equally on exposed hills and valleys one mass of upright twigs, each twig, if you notice, being made up of joints like the joints of the fingers. The bush (from 1 to 2 feet) is golden-coloured, and the twigs are more or less so. This plant has no leaves. It is all twigs and jointed. Amongst the Pathans of the Khyber Pass and all over that country the twigs are with water made into a decoction and employed very largely as a household remedy in sickness, and are considered as possessing health-giving and healing properties. Owing to a general likeness of the stiff rod-like growth, upright and erect of the two plants, in Baluchistan, the natives equally give both the same name.

No one would mistake the jointed and true *hum* for the non-jointed false *Hum periploca*. The latter does not exist here at all. The *Efhedra* here is only employed to mix with snuff, being first of all burnt. The ashes cause the snuff to be more irritating, whether applied as a sternutatory or to the upper gum under the front part of the lip, as is the habit here.



to Haoma, when taken by a pious and religious person, after the proper performance of a ritual, that would draw away the mind of the person from worldly affairs and absorb it in spiritual thoughts and reflections. These properties are described in a rich poetical style and in a tone overflowing with heart-felt admiration and praise.

Haoma prepared and drunk in such a state of pious spiritual inspiration is likely to give wisdom, courage, success, health, increase, and greatness.<sup>1</sup> In such a state the devotee becomes as powerful as an independent monarch, and is able to withstand many dangers coming from ill-disposed persons.<sup>2</sup> Heaven, health, long life, power to contend against evils, victory against enemies, and fore-warnings against coming dangers from thieves, murderers, and plunderers are the six gifts at the disposal of Haoma when adequately praised and prepared.<sup>3</sup> Haoma is specially sought for by young maidens in search of good husbands, by married girls desirous of being mothers, and by students striving after knowledge.<sup>4</sup> He affords special protection against the jealous, the evil-minded, and the spiteful.<sup>5</sup> He is a check against the influence of women of loose character, who change their affections as frequently as the wind changes the direction of the clouds.<sup>6</sup> For all these reasons, Haoma is called Nmâna-paiti, Vis-paiti, Zantu-paiti, and Danghu-paiti, *i.e.*, the Lord of the house, the street, the village, and the country.<sup>7</sup>

But all these above-named good qualities and beneficial effects do not result to everybody and anybody that praises Haoma and prepares and drinks Haoma. They result only to those who possess the following five moral qualities: Good thoughts, good words, good deeds, obedience to God, and right-

<sup>1</sup> Hâ, IX, 17.

<sup>2</sup> Hâ, IX, 18.

<sup>3</sup> Hâ, IX, 19, 21.

<sup>4</sup> Hâ, IX, 22, 23.

<sup>5</sup> Hâ, IX, 28.

<sup>6</sup> Hâ, IX, 32.

<sup>7</sup> Hâ, IX, 27.





Persians, and that therefore the Haoma ceremony which always accompanied, and does even now accompany, the Barsom ceremony, is very old.

We will now proceed to describe the Haoma ceremony as performed by the Parsee priests. Before doing so, we will enumerate the The Haoma ceremony. utensils called the *Âlât* (آلات) and the other requisites necessary for its performance.

**Its requisites—Utensils.** The Visparad contains the Avesta names of some of these requisites:—

1. *Khôân* (خوان). It is a large slab of stone standing on four legs and cut out of an ordinary stone or marble. It is also called *Âlâtgâh* (آلات گاه), *i.e.*, the place of the utensils. It is referred to in the Visparad<sup>1</sup> as *Asman* (اسمان), *i.e.*, stone, because it is made of stone. It is on this slab that the mortar and pestle for preparing Haoma juice are placed together with other requisities. Just opposite to this large *Khôân*, at the distance of about four feet, is placed a small *Khôân*, on which stands a censer of fire. It is called in Pahlavi, *Âtash-gâh* (آتاش گاه), *i.e.*, the place for fire.

2. *Hâvanîm* (هوانيم)<sup>2</sup> It is a mortar in which the Haoma plant is pounded. It appears from the Avesta, that it was made either of stone or metal, (*اسمان* or *دندان*), but nowadays, only metallic mortars are used.

3. *Lâlê*. It is the pestle for pounding the Haoma in the *Hâvanîm*. It is made of metal.

4. *Barsom* (بارسوم). Formerly it was made of the twigs of a particular plant. Now metallic wires are used instead.

<sup>1</sup> XI, 2.

<sup>2</sup> Visparad, XI, 2.

5. Tashta (𐬔𐬀𐬎𐬎𐬀). These are the metallic plates, one of which is specially called the *tashta* of Haoma 𐬔𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 i.e., the plate for Haoma.<sup>1</sup> Another of these plates is called *Tashta-i-jivâm* (𐬔𐬀𐬎𐬎𐬀𐬀𐬎𐬀𐬎𐬀<sup>2</sup> of the Avesta). A third is called *Shûràkhdâr-tashta*, i.e., plate having holes. It is a plate through which the juice is pressed (𐬔𐬀𐬎𐬎𐬀𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎𐬀<sup>1</sup>, of the Avesta.)

6. Mâh-rûi (𐬀𐬎𐬎𐬀 𐬀𐬎𐬀), i.e., the moon-faced. It consists of two crescent-like stands over which the Barsom is placed.

7. Cups (𐬔𐬀𐬎𐬎𐬀𐬀𐬎𐬀 *fuliân*). They are five in number, one of which is specially for the collection of the Haoma juice.

8. A knife (*Kâplo*) with a metallic handle (𐬔𐬀𐬎𐬎𐬀𐬀𐬎𐬀). This is used to cut off the ends of the twigs which fasten the wires of the Barsom.

9. A carpet (𐬔𐬀𐬎𐬎𐬀𐬀𐬎𐬀). It is for the officiating priest to sit on. Nowadays there is a third *khôan* for the priest to sit on. It is on this that the *Starêta* (carpet) is spread.

Organic requisites. Among the organic requisites necessary are :—

1. A twig of the pomegranatae plant (*urvarâm*) 𐬔𐬀𐬎𐬎𐬀𐬀𐬎𐬀
2. A leaf of the date-tree (*aiwyaônghana*) 𐬔𐬀𐬎𐬎𐬀𐬀𐬎𐬀𐬀𐬎𐬀 used to fasten the Barsom wires.
3. The milk of goat (*Gâm Jivyâm*) 𐬔𐬀𐬎𐬎𐬀𐬀𐬎𐬀 𐬔𐬀𐬎𐬎𐬀

<sup>1</sup> Vend., XIV. 8.

<sup>2</sup> Vend., XIV. 8.

<sup>3</sup> Vend., XIV. 8.



4. Draona 𐬔𐬀𐬎𐬌𐬎𐬎𐬀 It is a round bread of wheat prepared by a priest or by any one of the priestly family.

The ceremony of preparing the Haoma juice and drinking

A description of the Haoma ceremony:— it consists of four parts:—

1. The primary ceremony of making it *pāv*, or pure, long before using it.
2. The secondary ceremony of making it *pāv*, or pure, just at the time of using it.
3. The ceremony of pounding the twigs and preparing the juice, now known as the “Hom gālvâ ni kriâ,” i.e., the ceremony of passing the Haoma juice through a sieve.
4. The ceremony of drinking the juice, now called “Hom pivâni kriâ,” i.e., the ceremony of drinking the Haoma juice.

The first ceremony consists in purifying and cleaning the twigs of the plant before being used.

The primary ceremony of purifying the twig. A qualified priest takes a quantity of these twigs and washes and purifies them with water, reciting the following formula:—

𐬔𐬀𐬎𐬌𐬎𐬎𐬀 𐬀𐬎𐬎𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀𐬎𐬎𐬀  
 𐬀𐬎𐬎𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀𐬎𐬎𐬀  
 𐬀𐬎𐬎𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀𐬎𐬎𐬀

i.e., “Pleased be Ahura Mazda. Piety is the best good and happiness. Happiness to him who is pious for the best piety”.

After being thus purified with water, it is kept in a metallic box similarly washed and purified for at least thirteen months and thirteen days before being used in the ceremony. The reason, why the twigs of the plant are kept away for some time after purification before being used, is explained in





the house until the period of a full year passes. After the period of one year, pious persons may eat it, if they like, as before."

Now, though the Vendidad enjoins this purification for those Haoma twigs, that have come into actual contact with filth and impurities, the custom, as now observed, to ensure safety and make the matter doubly sure, enjoins the purification of all the Hasma twigs that are intended for use in the religious ceremonies.

Again, though the Vendidad enjoins a period of one year for laying aside the twigs, the present custom enjoins a period of thirteen months and thirteen days.

The priest, after a period of thirteen months and thirteen days, takes a twig out of the quantity thus purified, and conveys it to the Yazashna-gâh, where he performs the ceremony. He, at first, purifies that particular twig again by pouring water over it. While doing so, he recites the *𐬀𐬎𐬌𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀*.

*𐬀𐬎𐬌𐬎𐬎𐬀* formula recited above. Then, holding the twig in his hand, recites the following:—*𐬀𐬎𐬌𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀*

*𐬀𐬎𐬌𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀* i.e., "I agree to be a worshipper of Mazda, a follower of Zoroaster, an opponent of the Daevas, and a disciple of the religion of Ahura."

The priest then announces the Gâh, or the time of the day, when he performs the ceremony, and declares, that he says the prayer and performs the ceremony for *𐬀𐬎𐬌𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀*

*𐬀𐬎𐬌𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀* "for the homage, glory,





juice, reciting the Ashem Vohu formula three times. In the interval, while thus pounding, he rings the Hâvanim, which is made of such a metallic mixture as to give sonorous musical sounds when struck with the metallic pestle on its sides.

He again pounds the Haoma reciting the Yathu Ahu Vairyo formula four times. Then, with the recital of some formulæ, the priest finishes this ceremony of preparing the juice, which he now pours into a metallic cup. He then gets down from his seat, which is taken over by the Zaota, who is his colleague, and who now proceeds to perform the whole of the Yaçna ceremony. The juice is always prepared by one priest and drunk by the other, who is his colleague.

4 The Zaota then recites the Yaçna. He recites the first eight chapters, which mostly treat of invocations in different forms. He then recites chapters 9, 10 and 11 which specially treat of Haoma. These chapters sing the praises of Haoma. The Zaota describes in these chapters, before his colleague, the good qualities of the Haoma juice which lies prepared before him. He describes them in a highly poetical way. This finishes the ceremony.

We will here give an analysis of chapters 9, 10 and 11 of the Yaçna, wherein the Zaota, before drinking the juice which is prepared by the Râthwi, and which lies before him, praises the plant Haoma and its discoverer, and describes their good qualities. The description is given, as we said, in a highly poetical style. At one place, Haoma is addressed in the second person, at another, he is spoken of in the third person. Here and there, quotations are given to give greater force to his eulogistic description.

#### CHAPTER IX.

1. The Zaota begins his description of Haoma with an account of an interview between Zoroaster and Haoma, the discoverer of the plant. Zoroaster, while purifying the

sacred fire, sees Haoma in his mental vision before him. Zoroaster asks "Who are you?"

2. Haoma gives his name and recommends Zoroaster to prepare the juice of the plant Haoma, as some of his predecessors did.

3—13. In answer to the question of Zoroaster, Haoma gives the names of several illustrious persons who prepared the juice of the plant and performed the Haoma ceremony, and describes the advantages that accrued to them as the result.

14—15. Among these persons, he names Pourushaspa, who as a return for the proper performance of the Haoma ceremony, was blessed with a son, Zoroaster himself. The mention of the name of Zoroaster leads Haoma to say a few words in praise of the prophet.

16. This narration by Haoma of the good qualities of the plant and the meritoriousness of the ceremony convinces Zoroaster about the efficacy of the ceremony, and he begins to praise Haoma.

17—18. Zoroaster continues to praise Haoma, addressing him in the second person.

19—21. As the result of the good, accruing from the performance of the Haoma ceremony, Zoroaster asks six blessings for himself, *viz.*: (1) Health, (2) long life, (3) power to contend against evils, (4) victory over enemies, (5) forewarning against coming dangers from thieves, murderers, and plunderers, and (6) paradise. The account of the interview between Zoroaster and Haoma ends here.

22—24. The Zaota, who had begun his description of Haoma with an account of an interview between Zoroaster and Haoma, now continues to give his own view of Haoma.

25—27. He now looks to the Haoma juice lying before him, as squeezed and prepared by his colleague, the Râthwi, and addresses in the second person a few words of praise to the Haoma.



28—29. Having praised Haoma, he asks for some blessings upon himself and upon his colleague of the Yazashuagâh.

30—32. He continues to ask a few blessings, not only upon himself and his colleagues, but upon the whole community, upon the public in general.

### CHAPTER X.

1. Having asked blessings upon the whole community, he asks a few blessings upon the house where the Haoma ceremony is performed. "May evils be away from the house, and protection and prosperity take their place." While the Zaota recites this, the Râthwi places sandal and fragrant incense over the fire before him.

2. He addresses Haoma in the second person, praises the process of preparing Haoma and its ceremony.

3—4. He praises the causes that help the growth of Haoma, *e.g.*, the rain that waters the plant, the mountains where it grows abundantly, and the mother-earth whereon all vegetation grows.

5. He wishes an abundant and healthy growth to the plant. Râthwi, the colleague of the Zaota, joins him in expressing this wish.

6—8. He again resumes his description of Haoma in the third person, and speaks of the advantages resulting from the proper performance of the Haoma ceremony. He describes Haoma as health-giving.

9. The mention of its health-giving property reminds him to address Haoma again in the second person and ask for health and success to himself.

10—12. He describes the growth of the plant on the Elbourz mountain and its spread from one hill to another by means of birds, who serve as mediums for its spread by means of its seeds.

13—14. He describes the good mental qualities, which a reasonable use of the juice with the accompanying ritual

imparts to those who make use of it. It makes the mind of a poor Dervish as contented and noble as that of a rich and learned man.

15. He who does not make a *bona fide* good use of Haoma, with proper faith in its utility, finds himself deceived in the long run.

16. The evil-minded never derive the advantages that might accrue from a proper use and a faithful performance of the ceremony. Good thoughts, good words, and good deeds are essential for the proper performance of the ceremony and for the acquisition of its good results. An evil-minded person, who does not possess these, never gets the good result. The Zaota who performs the ceremony, here declares himself to be one possessing such necessary good thoughts, good words, good deeds, etc.

17—18. The Zaota here quotes a statement of Zoroaster in praise of Haoma to give some weight to his description.

19. He asks Haoma to help him, and wishes the spread of Haoma.

20. Here, the Zaota is joined by the Rāthwi, and they pray together. They jointly praise the cattle and the animal creation, which are a source of great happiness to the world.

21. The Zaota and his colleague, speaking of themselves in the plural number, praise the plant Haoma. They invoke the Fravashi, the holy spirit of the prophet Zoroaster, whose statement the Zaota had quoted.

## CHAPTER XI.

1—3. The Zaota was speaking of the evil-minded (Chapter X., 16), that no advantage accrued to them, as they did not possess good thoughts, good words, and good deeds. A quotation of Zoroaster had brought in a digression. Now the Zaota reverts to his former topic and continues to say that those who do not perform well the ceremony of Haoma, instead of deriving any good, meet with evil consequences.



Haoma, instead of doing them any good, on the contrary curses them.

4—6. Those who make a bad use of the Draona (the consecrated bread), consecrated in honour of Haoma, are cursed with a bad child.

7. The Zaota then asks his hearers to be particular in the faithful performance of the Haoma ceremony, otherwise they would meet with the same bad consequence as those that overtook the evil-minded Afrâsiâb, who was arrested and made a captive by one Haoma Frashmi (who seems to be a descendant of the Haoma who discovered the plant).

8. He pays his homage to Haoma in the words of Zoroaster.

Here ends the long description of Haoma by the Zaota.

**The Drinking of the Haoma.** His colleague, the Râthwi, hereupon washes his left hand and makes it *pâv* (pure), and, coming to the Zaota, lifts up from the Khôân the metallic cup which contains the Haoma juice, and takes it round the sacred fire opposite, at the same time placing sandal and frankincense over fire. He then comes back to the Zaota, and holding the cup over the Barsom-dân, says to the Zaota: "May Haoma juice be of twofold, threefold, etc., efficacy to him." Then he hands the juice-cup to the Zaota, who holding it in his hand, looks into it, and addressing again for the last time a few words of praise and invocation to Haoma, finally drinks it. The Zaota does not drink the whole quantity at once, but drinks it in three parts, in the interval of each of which the Râthwi recites an Ashemvohu.