



xšnaoθrahe ahurahe mazdā

Detail from above the entrance of Tehran's fire temple, 1286š/1917-18. Photo by © Shervin Farridnejad

The Digital Archive of Brief Notes & Iran Review (DABIR)

ISSN: 2470-4040

www.dabirjournal.org

Samuel Jordan Center for Persian Studies and Culture
University of California, Irvine
1st Floor Humanities Gateway
Irvine, CA 92697-3370

Editor-in-Chief

Touraj Daryaee (University of California, Irvine)

Editors

Parsa Daneshmand (Oxford University)

Arash Zeini (Freie Universität Berlin)

Shervin Farridnejad (Freie Universität Berlin)

Judith A. Lerner (ISAW NYU)

Book Review Editor

Shervin Farridnejad (Freie Universität Berlin)

Advisory Board

Samra Azarnouche (École pratique des hautes études); Dominic P. Brookshaw (Oxford University); Matthew Canepa (University of Minnesota); Ashk Dahlén (Uppsala University); Peyvand Firouzeh (Cambridge University); Leonardo Gregoratti (Durham University); Frantz Grenet (Collège de France); Wouter F.M. Henkelman (École Pratique des Hautes Études); Rasoul Jafarian (Tehran University); Nasir al-Ka'abi (University of Kufa); Andromache Karanika (UC Irvine); Agnes Korn (CNRS, UMR Mondes Iranien et Indien); Lloyd Llewellyn-Jones (University of Edinburgh); Jason Mokhtarin (University of Indiana); Ali Mousavi (UC Irvine); Mahmoud Omidsalar (CSU Los Angeles); Antonio Panaino (University of Bologna); Alka Patel (UC Irvine); Richard Payne (University of Chicago); Khodadad Rezakhani (History, UCLA); Vesta Sarkhosh Curtis (British Museum); M. Rahim Shayegan (UCLA); Rolf Strootman (Utrecht University); Giusto Traina (University of Paris-Sorbonne); Mohsen Zakeri (University of Göttingen)

Logo design by Charles Li

Layout and typesetting by Kourosh Beighpour

Contents

Notes

- 1- Hamid **Bikas Shourkai**: La satrapie de Phrygie hellespontique (Daskyleion): des origines à la chute de l'Empire perse achéménide **1**
- 2- Stanley M. **Burstein**: Ctesias' Sources: A Suggestion **17**
- 3- Kiarash **Gholami**: Some Remarks on the Inscription and Attribution of a Transitional Arab-Sāsānian Dirham from Merv **21**
- 4- John **Hylland**: Hyštaspes, Gobryas, and elite marriage politics in Teispid Persia **30**
- 5- Thomas **Jügel**: The Aramaeogram of the Copula in Zoroastrian Middle Persian and a Note on the 2sg. Optative **36**
- 6- Firoze M. **Kotwal**: Incantations For The Festival Of The Farmers And For The Consecration Of Gravel (nīrang ī jashan ī burzigarān o nīrang ī sang-rēzā yaštan) **42**
- 7- Firoze M. **Kotwal**: Religious Injunction to be Observed when a Zoroastrian Expires During the Gatha Days **48**
- 8- Daniel T. **Potts**: The lands of the Balahute and Lallari **52**
- 9- Daniel T. **Potts**: The Persian Gulf in the Cosmographia of the Anonymous Geographer of Ravenna, c. 700 AD **57**
- 10- Razieh **Tassob**: Language and Legend in Early Kushan Coinage: Progression and Transformation **71**

Book Reviews

- 11- Carlo G. **Cereti**: Review of Foltz, Richard. *Religions of Iran: From Prehistory to the Present*. London: Oneworld Publications, 2013. 314pp. ISBN 978-1-78074. **86**
- 12- Sajad **Amiri Bavandpour**: تذکره آرییل (وقایع نامه آریلا)، متن کهن اثر مؤلف ناشناس، ترجمه محمود فاضلی بیرجندی، تهران، مرکز دایره المعارف بزرگ اسلامی (مرکز پژوهش‌های ایرانی و اسلامی)، ۱۸۵ صص، ۱۳۹۰. **90**
- 13- Adam **Benkato**: Review of Barbati, Chiara. *The Christian Sogdian Gospel Lectionary E5 in Context*. Veröffentlichungen Zur Iranistik 81. Wien: Österreichischen Akademie der Wissenschaften, 2015.—357pp. **95**
- 14- Yazdan **Safae**: Aliyari Babolghani, Salman, *Tahrīr-e 'ilāmi-ye katibe-ye dāryuš-e bozorg dar bisotūn. pīšgoftār, daštur-e 'ilāmi-ye haḥāmanešī, ḥarfnevisī, tarḡome, moqābele bā tahrīrhāye digar, yāddāsthā va vāže-nāme [The Elamite Version of Darius the Great's Inscription at Bisotun. Introduction, grammar of Achaemenid Elamite, transliteration, Persian translation, comparison with other versions, notes and index]*, Tehran: Našr-e Markaz. 1394š/2015. Pp. 268. ISBN 978-964-213-272-0. **98**

dabj̄r

Digital Archive of Brief notes & Iran Review

No. 5.2018

ISSN: 2470 - 4040

© Samuel Jordan Center for Persian Studies & Culture
University of California, Irvine

Religious Injunction to be Observed when a Zoroastrian Expires During the Gatha Days

Daŕtur Dr. Firoze M. Kotwal

The five days of the *Gathas* form a very important part of the *Frawardigaan* festival, *i.e.*, the festival of the *fravashis* or guardian spirits, which occurs during the five days of the twelfth month *Spandarmad* (*Aspandarmad*) and the following five epact days of the Zoroastrian calendar. In the Zoroastrian scriptures the last five days are known as *panj i meh*, *i.e.*, the great five days or the *panj i weh*, *i.e.*, the good five days. The ten holy days of the *Frawardigaan* or *Muktad* are dedicated to welcome the *Frawashis* into the physical world, with prayers and offerings. Hence, during the five *Gatha* days, it is proper to do the *Aafrinagaan* of *Ardaafrawash*, the *Aafrinagaan* of the *Gathas* and the *Aafrinagaan* of *Sarosh* in that order. The *Aafrinagaan* of *Gathas* performed during the five *Gatha* days, serves the purpose of the *Aafrinagaan* of *Dahmaan*, and so the *Aafrinagaan* of *Dahmaan* is not normally done during the five *Gatha* days. The reason for this is that in the Pazand *Dibaacha* of the *Aafrinagaan* of the *Gathas* and the *Aafrinagaan* of *Dahmaan* the difference is negligible. If one wishes to perform the *Aafrinagaan* of *Dahmaan* during the five *Gatha* days, then in the Pazand *Dibaacha*, the *khshnuman* of *Dahmaan* would be “*geh gaathaabyo ahunavad geh.....vahishtoisht geh, geh gaathaabyo vispaeshaa ardaafrawash beresaad,*” and this *khshnuman* is akin to the *khshnuman* of the *Aafrinagaan* of the *Gathas*, except that there is only one extra word *vispaeshaa* which is added to it. For this reason, during the *Gatha* days the *Aafrinagaan* of *Dahmaan* is not done. However, if one wishes to perform the *Aafrinagaan* of *Dahmaan* one can do

it by reciting two *Yatha Ahu Vaiyro*, which is appropriate for the *Aafrinagaan* of *Dahmaan*, followed by the Avestan *khushnuman* of *dahmayao vanghuyaaoo aafritoish....* followed by the *kardaa* of “*taao ahmi nmaane*”. If it is done in this manner then there is no objection to the *Aafrinagaan* of *Dahmaan* being done during the *Gatha* days.

The practice of the observation of the monthly remembrance of someone who has died during the *Gatha* days which is currently being followed generally is not as per the Zoroastrian scriptures. In the past, many learned scholars have publicly drawn the attention of the community to this wrong practice, and I feel it is necessary to clarify this issue once again, so that there is no doubt left as to the correct practice which needs to be followed.

The *Gatha* days are connected only to the *Frawardigaan* days, they have no connection with any month of the calendar, and hence they are not included in any of the 30 days of the month. Due to the close association of the *Gatha* days with the *Frawardigaan* days, the scholar-priests of Iran religiously decreed that the *Roj* applicable to the person who dies on any one of the *Gatha* days would be *Frawardin Roj*. These scholar-priests have stated in the Pahlavi books that the *chahaarom* of a person who dies during the *Gathas* would be performed on the fourth day, the *dasmu* on the tenth day, the *siroza* on the thirtieth day and the *maasiso* on the thirty-first day including the day of demise. Thereafter the other monthly ceremonies for the departed soul should be performed on *Frawardin Roj* and the death anniversary should be properly observed on the particular *Gatha* day on which the person has died. The well-known scholar-priest Dašturji Erachji Meherjirana agreed with the Iranian scholar-priests on this issue, and he stated in his book “*Pursesh-Paasokh*” (p.74) that: “If any person dies during the five days of the *Gathas*, his *chahaarom* should be performed on the fourth day, the *dasmu* should be performed on the tenth day, his *sirojo* should be performed on the thirtieth day, and monthly ceremonies should be performed on *Frawardin Roj* of each month and the *chhamsi* should be performed in such a way that the *sirojaa* is performed on *Rashne Roj* and the *chhamsi* on *Frawardin Roj*, and the annual ceremonies should be performed exactly on the day of demise, i.e., the *Gatha* day on which he has died and the *sirojaa* should be done prior to the day on which he has died”.

Moreover, the scholar-priests of Iran have stated in the Pahlavi books that if the *Roj* and the *Mah* on which a Zoroastrian dies is not known, then *Adar Mah Frawardin Roj*, which according to the present arrangement of the calendar due to intercalary changes falls on *Frawardin Mah* and *Frawardin Roj* and this day should be determined as the day of his demise. If, one knows the *Mah* of the person's death but for some reason the *Roj* is not known, then the *Frawardin Roj* of that *Mah* should be considered as the day of his demise. On the other hand, if the *Roj* of his demise is known but not the *Mah*, then *Adar Mah* (i.e., *Frawardin Mah* of the current calendar) should be linked to the particular *Roj* (which is known), and this day should then be observed as the day of the person's demise. The above facts are clearly stated in the Commentary to *Fragard* (Chapter) VIII, Para 22 of the Pahlavi Vendidad, in the first chapter of the *Pahlavi Rivāyat Accompanying the Dādestān-ī Dēnīg*, in Chapter 123 of the *Pahlavi Rivāyat of Ādur-Farnbag and Farnbag-Srōsh* as well as in the Pahlavi text of *Wizīrīhā ī Dēn ī Weh ī Mazdesnān* (The Decisions of the Good Religion of the Mazda Worshipers). In addition, in the *Persian Rivāyat of Kāmdīn Shāhpur* dating back to 928 AY (1559 CE) under the signatures of the Dašturs of the Iranian villages and provinces of Turkabad, Sharifabad, Khorasan, Siṣtan and Kerman, it is clearly stated that the monthly *rojgaar* of a person who dies during the *Gatha* days must be observed on *Roj Frawardin*.

In order to understand this better it is necessary to give the reader some facts about the calendar. At

the time when the great scholar-priests of Iran wrote the Pahlavi books listed above, the five days of the *Gathas* were placed after the *Aabaan (Avan) Mah*, and therefore, the new Yazdezardi Year began with the first month *Aadur (Adar)*. As per the calculation of the scholars, the five *Gatha* days were placed after *Aabaan Mah* in the early 5th century CE and the month of *Aadur* which followed *Aaban* was considered to be the first month of the calendar to coincide with the beginning of spring. For nearly 600 years the *Gatha* days were placed after *Aaban Mah* in this manner. After this, in 1006 CE the *Gatha* days were shifted and were placed after *Spandarmad Mah*, so that the first month of *Frawardin* would coincide with the beginning of spring. This is the calendar which the Zoroastrians follow to this day. From this historical account, it is clear that *Aadur Mah* as per the calculation of the ancient Iranian priests is the *Frawardin Mah* of the present-day calendar.

Generally, the day *Frawardin* of each of the twelve months of the Zoroastrian calendar is called the festival (*Jashan*) of *Frawardigaan*. However, the *Jashans* performed in the months of *Frawardin*, *Aadur* and *Spandarmad* are considered great and important. Out of this the *Jashan* of *Spandarmad* is specially celebrated for welcoming all *Frawashis* of the righteous, and the *Jashan* of the month *Frawardin* is believed for bidding farewell to the *Frawashis*. When our ancestors made the last intercalation in Iran, the five *Gatha* days were placed as supplementary days after the month of *Aabaan*. On account of this intercalation the month of *Aadur* has been accorded as the month *Frawardin* in the present calendar, and hence this special additional *Jashan* has been established by our ancestors in the month of *Aadur* at the time when the *Gathas* were placed in the present calendar after the completion of the month of *Spandarmad*.

In India, the Parsis continue to observe three *Jashans* related to the righteous *Frawashis*: 1) *Frawardin Roz* of *Aadur Mah*, 2) *Frawardin Roz* of *Spandarmad Mah* as annual welcoming of all righteous *Frawashis* before the *Frawardigaan* festival, and 3) *Frawardin Roz* of *Frawardin Mah* as annual farewell of all righteous *Frawashis*.

Table to understand Mah and Roj to be followed when someone dies during the Gatha days

- 1) Person who dies on any one of the *Gatha* days: monthly rituals to be performed on *Frawardin Roj*.
- 2) *Chahaarom* (fourth day ceremony): rituals to be performed on the fourth day, counting from the day of demise.
- 3) *Dasmu* (tenth day ceremony): rituals to be performed on the tenth day, counting from the day of demise.
- 4) *Siroza* (the thirtieth day ceremony in honour of thirty Zoroastrian divinities): rituals to be performed on the thirtieth day, counting from the day of demise.
- 5) *Maasiso*: (the thirty-first day ceremony): rituals to be performed on the thirty-first day, counting from the day of demise.
- 6) Monthly ceremonies for the departed soul who dies during the *Gatha* days should be performed on *Frawardin Roj* of every month beginning from *Ardibehesht Mah*.
- 7) *Chhamsi*: (the sixth monthly ceremonies) is performed on the sixth month after death, i.e. *Shehrewar Mah*, *Frawardin Roj*.
- 8) *Siroza* of *Chhamsi*: in honour of thirty divinities should be performed on the day prior to *Frawardin Roj*, i.e., *Rashna Roj*, *Shehrewar Mah*.
- 9) Death anniversary called *Varsi*: the annual prayers should be performed exactly on the completion of the year, i.e., on the *Gatha* day on which the person has died.

- 10) *Siroza* of the *Varsi*: in honour of thirty divinities should be performed on the day prior to the death anniversary. For example, if a person dies on *Gatha Ushtawad* then the *Siroza* is performed on *Gatha Ahunawad*.
- 11) When the *Roj* and *Mah* on which a Zoroastrian dies is not known, then *Frawardin Mah* and *Frawardin Roj* should be determined as the day of his demise.
- 12) If the *Mah* of the person's death is known but the *Roj* is not known, then *Frawardin Roj* of that *Mah* should be considered as the day of his demise.
- 13) If the *Roj* of his demise is known but the *Mah* is not known, then *Frawardin Mah* should be linked to the particular *Roj* which is known and observed as the day of the person's demise.
- 14) If the day of demise is not known but it is known for certain that death did not occur on *Adar Mah*, *Frawardin Roj*, then the *Frawardin Roj* of *Dae Mah* cannot be considered as the day of death. Hence, the natural choice falls on *Bahram Roj* which follows *Frawardin*.