



ĀLĀT

ĀLĀT (plural of Arabic *āla*), “utensils,” for Parsis the “sacred apparatus” employed in Zoroastrian rituals. Once consecrated, they function to effect contact between this physical (*gētīg*) realm and the holy, spiritual (*mēnōg*) realm. Appropriate *ālāt* are used for each rite. E.g., in the purificatory bath (*barašnūm*) the *ālāt* are consecrated and unconsecrated bull’s urine (*nīrangdīn* and *gōmēz*), consecrated water, ash (Gujarati *bhasma*) from an Ātaš Bahrām, sand, and a pomegranate leaf. *Ālāt* for the high liturgies are more numerous. For offering sandalwood and frankincense to the fire, a ladle (*čamač*, cf. Pers. *čamča*) and tongs (*čipyō*, from Gujarati *čipīyō*) are used. Several vase-like metal containers (the larger *kahārnu* and smaller *karasyā*, Gujarati *kalašiyā*) serve to take water from the well, fetch goat’s milk (*ǰīwām*), and pour water for purification. Placed on the ritual table (*ālātḱvān*) are metal cups (Gujarati *fuliyān*), saucer-like metal bowls (*tašta*), a mortar (*hāwan*) and pestle (*dastag*), a knife (*barsomčīn*), and two metal stands topped with crescent-shaped horns (*māhrūy*). The various *fuliyān* contain consecrated water (*zōhr*), goat’s milk, and a liquid mixture of crushed *hōm* and pomegranate twigs; one, called the *warasdān*, is used exclusively to hold a ring, on which are tied three woven strands of hair from a living white bull—a source of holy power. The various *tašta* contain *hōm*, pomegranate twigs, a flat, unleavened wheat cake (*drōn*), and goat’s milk. A *tašta* with nine holes (*sūrāḱdār tašta*) filters the *hōm* mixture. The mortar and pestle are used to crush the *hōm* and twigs; the knife is presently used to cut the latter and a date-palm leaf. The *māhrūy* are holders for the *barsom*, a bundle of metal wires (*tāy*). See also Yasn.



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