



HORDĀD

HORDĀD, one of the Avestan entities (see [AMƏŠA SPĒNTA](#)), normally mentioned in association with Aməratāt (very often in a dual *dvandva*; see [AMURDĀD](#)) already in the *Ĝāθās*. The name is the Pahlavi form of Av. *Hauruuatāt-*, also by haplology *Hauruuā*- (NPers. *Kordād*; Skt. tr. *Avirdāda*, *udaka* “water” and *s arvapravṛttihā* “source of everything”; Bartholomae, *AirWb.*, cols. 1791-92; Gray, 1888, p. 5, n. 3, pp. 92-93; Jackson, p. 51; Narten, pp. 43-44, n. 55), “Integrity (of body), Wholeness” (cf. Ved. *sarvātāti-*, fem., “intactness, perfection”; for *sarvātāt-*, fem., see Grassmann, col. 1490).

A functional correspondence between *Hauruuatāt* and *Aməratāt* and the Vedic *Nāsatyas* has been assumed by Georges Dumézil (1945; idem, 1977; Duchesne-Guillemin, 1958, pp. 40-41; idem, 1962, pp. 197-202; Widengren, 1965, *passim*); but a number of scholars have argued against this hypothesis (see Gershevitch, pp. 40, n. 321; Narten, pp. 104-5; Gnoli, 1991, pp. 123-24; Kellens, 1991, pp. 28-32; for possible, but problematic, correspondences with the Vedic *Ādityas* see Geiger, *passim*; Thieme, pp. 208-16; Narten, p. 104; Humbach, 1991, pp. 18-21). Johanna Narten suggests (p. 72; see also Kellens and Pirart, I, p. 38; II, p. 327; Kellens, 1991, p. 40) that in the *Yasna Haptaŋhāiti*, where the list of the *Aməša Spəntas* is still open, *dāenā-* and *fsəratū-* substitute for *Hauruuatāt* and *Aməratāt*, who are not attested there.

Both abstract termini, *hauruuatāt-* and *aməratāt-*, have in the *Ĝāθās*, according to Narten (1982, pp. 45-51, 116-17, 134-46), two different utilizations: for the human community they represent the desired, eschatological (*Y.* 45.5) or material (*Y.* 44.18, 51.7) “integrity” and “immortality,” while with respect to



Ahura Mazdā they assume a concrete ritual value as his strengthening sacrificial offerings and as divine food (Y. 33.81, 34.1, 11; 44.18). *Yasna* 51.7 reads: *dāidī mōi yə gəm tašō apascā uruuarāscā / amərətātā hauruuātā spəništā mainiiū mazdā / təuuīšī utaiiūtī manarhā vohū səjhē* “grant me, O Thou, who hast fashioned the cow, the waters, and the plants, [grant me] immortality and integrity through, O Wise one, [Thy] most beneficent spirit, as well as might and fitness with good thinking at the pronouncement” (cf. Insler, pp. 104-5; Humbach, 1991, p. 187; Kellens and Pirart, p. 182). This text constitutes the main Old Avestan passage in which a possible relation (in chiasmus) of Hauruuatāt and Amərətātāt with water and plants (normal in later Zoroastrian literature according to a systematic correspondence between the Aməša Spəntas and the elements) could be assumed, but the matter is disputed (see Gray, 1888, p. 50; Geiger, p. 244; Lommel, 1930, 126-27; idem, 1964; Nyberg, pp. 140-42; Zaehner, p. 46; Duchesne-Guillemin, 1949, p. 69; idem, 1962, p. 197; Narten, pp. 116-17). In the Young Avestan *Yasna* ritual clearly *āp-* “water” and *uruuarā-* “plant” can be substituted, probably after a speculation on *Yasna* 51.7, with Hauruuatāt and Amərətātāt (Narten, pp. 134-46); the latter are also directly opposed to *šud-* “hunger” and *taršna-* “thirst” (Yt. 19.96; Hintze, pp. 396-99).

A later hymn (Yt. 4) is specifically dedicated to Hauruuatāt (see HORDĀD YAŠT; cf. Darmesteter, 1892, II, pp. 358-62; Geldner, pp. 108-14; Wolff, pp. 164-66; Lommel, 1927, pp. 24-26). Her direct antagonist in the Ahrimanian pandaemonium (*Bundahišn* 30.29; Zādspram, 35.37, ed. and tr. Gignoux and Tafazzoli, pp. 134-35) is Tauruui “Conquering (?)” (Pahl. Tairēw), who makes a pair with Zairik “Yellowish” (Pahl. Zairīč) against Amərətāt (Gray, 1929, pp. 184-85; Jackson, pp. 51, 88-89). Both demons will be destroyed at the end of the world. Plutarch (*De Iside et Osiride* 46; cf. Clemen, pp. 163-64; Gray, 1904, pp. 346-47) called her *ploutos* “wealth, riches” (but also “Plutus,” god of riches).

Hordād and Amurdād’s identification with, and protective function over, water and plants is well documented in Pahlavi literature: *Dēnkard* 3.316.3 (here against the demon Āz, q.v.; see de Menasce, 1973, p. 301; Zaehner, p. 171), *Dēnkard* 7.2.37 (Molé, 1967, pp. 20-21), Zād-spram, 35.39 (Gignoux and Tafazzoli, pp. 134-35), and *Šāyast nē-šāyast* 15.8; 65 (Kotwal, pp. 58, 65). Tištar, Wāy, and the Frawahr (see FRAVAŠI) are Hordād’s assistants (*Iranian Bundahišn* 3.16; Zaehner, pp. 323, 335; see Gray, 1929, p. 52; Panaino, 1995, p. 91). Hordād is called *čarbtar* “the mildest” among the Amahraspandān (*Šāyast nē-šāyast* 23.1; Kotwal, p. 94-95); the words *yaθā aiš* are for Hordād and water



(*Šāyast nē-šāyast* 8.15; Kotwal, p. 45), while Zādspram, 35.17 (Gignoux and Tafazzoli, pp. 130-31; Molé, 1963, p. 94) relates the god with the priest *āsnadār*, represented by fresh water in a beaker in the Jašan ceremony (Mistree, p. 66).

Chatter offends both gods (*Mēnōg ī xrad* 2.33; West, 1885, p. 11; Bausani, p. 80; *Dēnkard* 9.19.1; West, 1892, p. 207); Hordād and Amurdād are injured by the wicked women, who do not take proper care during menstruation (*Ardā Wirāz-nāmag* 72.5; see Gignoux, pp. 116-17, 202; Vahman, pp. 163, 213).

Hauruatāt/Hordād presides over the third month of the Zoroastrian (*Bundahišn* 35.20), Cappadocian (e.g., Aroatata, etc.; cf. Benfey and Stern, pp. 79, 92-94), and Chorasmian calendars (*hrwtt*), and over the sixth day of the month (Pahl. Xordād; Sogd. *ʿrtʿt* (in documents from Mount Mug), *ʿrtʿt* (Manichean texts), *ʿrdd* (Biruni, *Āṭār*, p. 45-47, tr. Sachau, pp. 56-57; see [CALENDARS i.](#)). According to the *Sad dar-e natr* 52 (West, 1885, pp. 314-15), every year, on the day Hordād of the month Frawardīn (q.v.), after the *drōn* (q.v.) is consecrated, Hordād makes intercession for the person whose lot is determined for the following year (see also Dhalla, pp. 366-67). The day of Hordād corresponds to that of Manyu “mind” and Anna “food” in the Maga Brāhmaṇas’ calendrical lists (see Panaino, 1996, pp. 45, 48-49).

Although in Avestan Hauruatāt and Amərətātāt were of feminine gender, after the loss of grammatical gender in Middle Persian, they were generally considered as male entities (Boyce, *Zoroastrianism* I, p. 206), but in *Zādprasm* 35.13 (Gignoux and Tafazzoli, pp. 130-31) the three daughters of Zoroaster are in the image of Spandarmad, Hordād, and Amurdād.

The pair Hordād and Amurdād is attested in a Sogdian glossary, where *hrwwt* (*Harwōt* or *Harūt*) and *mrwwt* (*Marwōt*) are listed in comparison with Middle Persian *ʿ(mwr)dʿd* (*Amurdād*) and *hrwdʿd* (*Harwadād*) (Henning, 1940, pp. 16, 19; idem, 1977, pp. 17, 20; for Arioch and Marioch in the *Book of Enoch* [see ENOCH, BOOKS OF], and a possible echo in the Manichean literature, cf. Milik, p. 110; de Menasce, 1943, pp. 191-92; Russell, p. 381). A comparison with the Manichean Xrōšttag “Call” and Padwāxtag “Answer” has been suggested by Édouard Chavannes and Paul Pelliot (1911, p. 522 and 1912, p. 26).

Hārut and Mārut (q.v.) are known also in the Qurʾān (2.96), where they appear as two Babylonian demons; according to another Islamic tradition, both demons were imprisoned in Mount Damāvand (q.v.; Lagarde, 1866, p. 15; Littmann, pp. 70-87; Dumézil, 1945, pp. 162-69; de Menasce, 1943, pp. 10-18;



Russell, p. 381). Very important is the Muslim legend of the angels Hārūt and Mārūt who, according to the legend, were able to ascend and descend from the heavens, thanks to a secret magic word. They tried to seduce a woman, named Zohra (i.e., Venus), but she escaped their seduction and came to know the magic word. Then she ascended to the heavens, where God transformed her into the planet Venus, and severely punished both angels. The legend of *Arōt kai Marōt* is referred to in the anti-Muslim book of John VI Cantacouzenus (14th century; see Grünbaum, pp. 225-29, 322-23; Dähnhardt, pp. 294-96; Wensinck, pp. 289-90; de Menasce, 1943, pp. 10-18; Russell, p. 381). For the comparison of this myth with the Indian legend attested in *Mahābhārata* 3.123-25 of the princess Sukanyā, whom the Aśvins try to kidnap, see Dumézil (1945) and Jean de Menasce (1945, pp. 10-18).

In Armenia *hawrot-mawrot* is the name of the tuberose, a flower used on the Ascension day in popular rites (Lagarde, 1847, p. 9; idem, 1850, p. 368; Gray, 1929 p. 52; Henning, 1965, p. 251, n. 53; idem, 1977, p. 626; Russell, pp. 375-98).

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