

The Benediction of ritual repast

āfrīn ī myazd

The term *myazda*¹ is used for the solemn food (and wine) that is redistributed to be consumed by the participants. It first denoted the offering of solid food (meat), and later on the offering of fruits (Pers. *bar*). The Myazda ceremony is organized in the seasonal festivals, in the rites of the fourth day, etc.

The *Āfrīn ī myazd* ‘the benediction of ritual repast’ forms a part of the Myazda ceremony different from the Yasna ceremony. “This Āfrīn has fallen rather into disuse. It is recited rarely. It seems to have been so called because it was recited with the Myazda (the offerings of fruit, flowers, water, milk, etc.) before it.”² The *Āfrīn ī myazd* bears some resemblance with a banquet speech, the *Āfrīn ī sūr*; one is pronounced in regular (religious) ceremonies, and the other in occasional festivities.

The text recited is in Pāzand. The extant Pārsīg *āfrīn ī myazd* seems to be an attempt at rendering the Pāzand text, and unfortunately it is corrupt at many places.

Text

mādayān

(1) hamāg-zōr <hamāg->ašō bed. hamāg-zōr hamāgnēkīh bed.
hamāgzōr ohrmazd ud amehrspendān. hamāgzōr x^varraḥ ī dēn ī
mazdesnān. hamāgzōr ādur farrōbay ud ādur gušasp ud ādur
burzēnmīhr. hamāg zōr yašt ābān ud ātašān ud yašt hamāg mēnōg veh.

(2) pērōzgar bād [ohrmazd ud amehrspendān] vīspān yazdān, abāg
xvaršēd ud māh.

az dāmān ī ohrmazd abāg dāmān ī gētīg az hamāg hušnūd bād.
āfrīn ō dāmān ī gētīg kunād kū hangām ud zamān(ag) nēk bād!

¹ . Pers. *myazzd/mīzd* ‘sacrificial repast’ < Av. *myazda*- m. ‘offering of food, sacrificial food’, Skt. *miyēdha*- m.; Pers. *mīzdbān* (میزان) ‘host’. The *myazzd/mīzd* also consists of the fruits, flowers, milk, wine, etc., that are arranged in a tray; from it comes the Persian word میز ‘(dinner) table’.

² . J. J. Modi, *The Religious Ceremonies and Customs of the Parsees*, 2nd Edition, Bombay, 1937, 366.

gund ud spāh ī ērānšahr ped ērīh ud frārōnīh ped marz ud pāygōs
harv gyāg āyend ud šavend, ped pērōzīh rasend ped kām!

zad ud škast ud vānīd bād dušmen ī ērānšahr.

hangad ud abēniyāz ud abēdrōšag ud abēpedyār ud purnēkīh bed.
ašmāh vehān rāmišn ud abēbīmīh ud nēkīh ped ērān šahr abzāyād. mā
kāhād ēc dām ud dahišn ī ohrmazd ped kāmag ī ohrmazd ud
amehrspendān.

bē rasād ēn āfrīn ū tan ī ašmāh vehān frārōnkunišnān
ahlāyīhvarzīdārān.

ašmāh nēkzīvišn ud dagrzīvišn bed, abāg narān ud nārīgān ud
puszādān ī x^vēš abzāyād.

(3) āfrīd bed cōn jimšēd. varzāvand bed cōn kay syāvaxš. dēnīg
bed cōn vištāsp šāh. pērōzgar bed cōn frēdōn. zēnāvand bed cōn
tahmurup. purx^varrahd bed cōn kay hōsrav. purnar bed cōn ōšnar.
purgāv bed cōn āsbyān, frēdōn pid. purasp bed cōn purušasp, zardušt
pid. ašō bed cōn zardušt. kundāg bed cōn jāmāsp bidaxš. dagrzīvišn
bed cōn zurvān pādixšāy. vaspeyvann bed cōn rōd nāydāg. vashambār
bed cōn zimestān. huram bed cōn <vahār>. sūddahišn bed cōn māh.
tēz ud tagīg bed cōn mihr. rōšn bed cōn ātaš. abāyišnīg bed cōn zarr.
ravāg bed cōn drahm. kirdār bed cōn ohrmazd x^vadāy ped dāmān ī
xvēš.

šād ud huram ud purnēkīh bed ud ašō ašmāh vehān kē ēdar mad
ēsted cē-mān (abāg-iz-amān) x^vān pādixšāyīhā, ud vehān dōšārmīhā,
ud kadx^vadāy uspurrīgīhā dāšt hem. cē sūr stabr, ud x^varišn pāk, ud
may x^vaš, ud sprahm hubōy, ud menišn abāyišnīg, ud kadx^vadāy
hammenišnīg³, peristagān tarsagāh ud menišn avināhgār ud hufrayād.

ohrmazd kunād kū andar ēn šahr, ēn deh, ēn mān ud mēhan ābādxīr
hāy⁴ ud husrav.

(4) hamāg ašō bed ē ašmāh, nōg nōg, rāy ud x^varrahd, pērōzgarīh ud
abārīg harv nēkīhrsasišnīh pettāyišnīg mehmān bād. ašmāh pērōzgarān
anōš bed ud x^vaš (ahōš?)⁵.

³ . ham-menišn(īg) ‘of the same thought ;concurrent’. سیمینه. د. ۶۰۰ T 3; . ۶۰۰ /ham-zīšnīg/ ‘messmate’ SP I; سیمینه. د. ۶۰۰ /ham-vēnišnīg/ SP II; Antia: سیمینه. د. ۶۰۰

⁴ . سیمینه. د. ۶۰۰ SP I, T 3; سیمینه. د. ۶۰۰ R 115 ; Antia : سیمینه. د. ۶۰۰

⁵ . سیمینه. د. ۶۰۰, T 3, R 115, SP I ; Antia : سیمینه.

kirbakkar bed cōn ardā fravard. rād bed cōn tištar. carb bed cōn vārān. huram bed cōn vahār. vashambār bed cōn zimestān.

ēdōn ašmāh vehān farrox bēd. ud gēhān buland hēd kū kōf, zufr hēd kū drayā, huzihr hēd kū vargaš, tarr hēd kū vārān, nāmburdār hēd kū yākind ud murvārīd, hubōyag hēd kū marv ī spēd, ud marv ī māhvēh(ān), ud marv ī ardašērān.

zad ud škast ud vānīd bād dušmen ī ērān šāhr.

ašmāh vehān ped harv kār frārōnīh ō kām rasēd⁶.

(rasād) bād cōn man āfrīnēnīd.

cē az abestāg pēdāg kū āfrīn dāmān zamīgpahnāy ud rōddrahnāy x^varšēdbālāy ped hamāg gēhān bē rasād. šād ud huram ud purnēkīh ud ašō bēd.

aθa jamyāt yaθa āfrīnāmi.

yaθā ahū vairyō (do).

aşəm voħū (do).

ahmāi raēsca ... dā ... hazanjrēm ... dā ... kērēbā mazda.

aşəm voħū (ēk).

Bibliography

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E.K. Antia, *Pāzend Texts*, Bombay, 1909, 103-5.

⁶ T 3, SP I, R 115 ; Antia :