

The blessing text of ritual repast

āfrīn ī myazd

Persian *myazd/ mīzd* ‘sacrificial repast’ comes from Avesta *myazda-* m. ‘offering of food, sacrificial food’.¹ It first denoted the offering of solid food, and later on the offering of fruits. The *myazd/ mīzd* also consists of the fruits, flowers, milk, wine, etc., that are arranged in a tray and redistributed to be consumed by the participants. From it comes the Persian word میز ‘(dinner) table’.²

The *Āfrīn ī myazd* ‘the benediction of ritual repast’ forms a part of the ritual ceremony different from the Yasna ceremony. According to the Persian Pursišnīhā, the Myazd ceremony should be performed for five days in a month, viz., the days of Mihr, Rašn, Bahrām, Aṛštād, and Anērān. Myazd is said to be this that any participant brings fruits and places them before the chief officiating priest (Av. *zaotar*) who recites the invocatory formula for the propitiation (*xšnūmaine*) of that day –the name of the person who has ordered it is of course mentioned; he is the first to place the fruit on the right hand of the officiating priest. Then the Zaotar commences the *Āfrīnagān*. First he recites the *Āfrīnagān* for the propitiation of that day, then the *Āfrīnagān ī Dahmān*³, then the *Āfrīnagān ī Srōš* (*sraoša*). And finally, he recites the *Āfrīn ī myazd*. Upon completion of the recital he redistributes those fruits to the participants.⁴ “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.”⁵

The *Āfrīn ī myazd* bears some resemblance with a banquet speech, the *Stāyēnīdārīh ī sūr*; one is pronounced in regular (religious) ceremonies, and the other in occasional festivities.

The extant text recited is in Pāzand.⁶ The Pārsīg *āfrīn ī myazd* seems to be an attempt at rendering the Pāzand text, and unfortunately it is corrupt at many places.⁷

¹ . *xʷarəθəm myazdəm: xʷarišn myazd*. Cf. Skt. *miyédha-* m.

² . Cf. also Pers. *mīzdbān* (میزبان) ‘host’.

³ . Av. *dahma-* adj. ‘instructed, qualified’ (later ‘pious’). *dahmā āfrīti* ‘qualified blessing (text)’: *dahmān āfrīn*. Cf. Y 8.1 *dahmayā vaṇhuyā āfrītōiš: hān ī dahmān ī vehān āfrīn*.

⁴ . MU I, 361-362.

⁵ . J. J. Modi, *The Religious Ceremonies and Customs of the Parsees*, 2nd Edition, Bombay, 1937, 366.

⁶ . Title :

Text
mādayān

hamāgzōr <hamāg->ašō bēd.
hamāgzōr hamāgnēkīh bēd.
hamāgzōr ohrmazd ud amehrspondān.
hamāgzōr x^varraḥ ī dēn ī mazdesnān.
hamāgzōr ādur farrōbay ud ādur gušnasp ud ādur
burzēnmihr.
hamāgzōr yašt ābān ud ātašān ud yašt hamāg mēnōg veh.

pērōzgar bād [ohrmazd ud amehrspondān] vīspān yazdān,
abāg x^varšēd 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!

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 bēd.

ašmāh vehān rāmišn ud abēbīmīh ud nēkīh ped ērānšahr
abzāyād.

mā kāhād ēc dām ud dahišn ī ohrmazd ped kāmāg ī
ohrmazd ud amehrspondān.

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

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

āfrīd bēd ceōn jimšēd.

varzāvand bēd ceōn kay syāvaxš.

dēnīg bēd ceōn vištāsp šāh.

pērōzgar bēd ceōn frēdōn.

zēnāvand bēd ceōn tahmurup.

purx^varraḥ bēd ceōn kay hōsrav.

purnar (x^vpurzīr) bēd ceōn ošnar.

سوره های مادیان . باب ۶ . سوره های مادیان .

⁷ . T3 (Navsari), 26-38; R 115 (Mulla Feeroze Library), 378-383;
Supplément persan 29 (BNF, Paris), 197r-198r, 219v-221r.
Dārāb Hormazyār's Rivāyat, Bombay, I, 1922, 396-98.
E.K. Antiā, Pāzend Texts, Bombay, 1909, 103-5.

ud gēhān buland hēd kū kōf.
zufr hēd kū drayā.
huzihr hēd kū varkaš.
tarr hēd kū vārān.
nāmburdār hēd kū yākind ud murvārīd.
hubōyag hēd kū marv ī spēd, ud marv ī māvveh(ān), ud marv
ī ardašērān.

zad ud škast ud vānīd bād dušmen ī ērānšāhr.

ašmāh vehān ped harv kār frārōnīh ō kām rasēd¹¹.

(rasād) bād ceōn man āfrīnēnīd.

cē az abestāg pēdāg kū āfrīn dāmān zamīgpanhāy ud
rōddrahnāy x^varšēdbālāy ped hamāg gēhān bē rasād.

šād ud hūram ud purnēkīh ud ašō bēd.

aθa jamyāt yaθa āfrīnāmi.

yaθā ahū vairyō (do).

ašəm vohū (do).

ahmāi raēsca ... dā ... hazarəm ... dā ... kirbag mizd.

ašəm vohū (ēk).

¹¹ T 3, SP I, R 115 ; Antia :