

AFRIGANS

The Afrigans are (1) the *Afrigan-e-Gahambar*, which is a brief description of the six seasonal feasts, together with the duties to be performed on those occasions; (2) the *Afrigan-e Gatha* which is a brief chapter taken from the 'Farwardin Yasht' (49-52), treating of the action of the Fravashis, i.e., a class of guardian spirits, on that occasion, and consequently recited only during the five intercalary days at the end of each Zoroastrian year; (3) the *Afrigan-e-Rapithvan*, a brief composition to be recited on the *Jamshedi Navroz* day (Vernal Equinox) and the *Jashan-e-Rapithvan* in honour of advent of spring and the warm season in the northern hemisphere; (4) the *Afrigan-e-Ardafarvash*, a composition to be recited in honour of fravashis as mentioned above in the 'Afrigan-e-Gatha,' but with this difference, that while the Afrigan-e-gatha is to be recited only during the last five intercalary days, this may be recited throughout the year; (5) the *Afrigan-e-Dahman*, i.e. the blessings to be recited for the welfare of the house, or the family, of the sacrificer; (6) the *Afrigan-e-Sarosh*, i.e., the first three chapters taken from the *Sarosh Yasht* (2-8) to be recited in praise of 'Sarosh' i.e. devotion personified.

The *Gahan-Sarayeshni* is the recitation of Gathas before carrying dead bodies to the Tower of Silence. Now-a-days only the seven chapters of the Gatha Ahunavaiti (Yasna XXVIII-XXXIV) are recited on that occasion.

The *Sirozah*, i.e. the formulae or the inventory of the names of thirty days of the month, each day being regarded as especially presided over by a certain invisible heavenly being.

The *Sarosh Baj*, a piece of prayer invoking Sarosh above-mentioned.

There are a few more pieces called *Nirangs*.

Of the *Pazend* pieces some are worth noticing.

The *Patets*, i.e., penitentiary prayers. They are five : (1) The *Patet-e-Pashemani* or *Patet-e-Adarbad*; (2) the *Patet-e-Ravani*; (3) the *Patet-e-Irani*; (4) the *Patet-e-Irani-e-Ravani*; (5) the *Khud Patet*. Most of the offences enumerated in these interesting pieces seem to have been known in the Avestaic times.

Afrins, i.e. blessings to be accompanied with Afrigans. They are : (1) *Afrin-e-Gahambar*, (2) *Afrin-e-Rapithvan*, (3) *Afrin-e-Ardafarvash*, (4) *Afrin-e-Dahman*, etc.

Pemani-Pahlavi, i.e. the formulae and blessings to be recited at the ceremony of marriage, wherein solemn promises of lifelong love and fidelity are taken from the bride and the bridegroom with the consent of their relations and friends in the presence of an assembly of men and women.

The *Sitayeshes*, i.e. the praises of the thirty Yazatas believed to preside over thirty days of the month.

Miscellaneous *Bajs*, *Nirangs*, etc.

Next in importance to the sacred pieces of the Avesta and Pazend are the Pahlavi-Pazend books of the Parsis. Some of the more important among them are : (1) the Pahlavi translations of the Vendidad, Yasna, Visparad, and some parts of the Khordeh-Avesta; (2) the Dinkard; (3) the Dadistan-e-Dini; (4) the Bundeshne; (5) the Book of Ardai Viraf; (6) the Shayasht-Lashayasht; (7) the Madigan-e-gosht-Farian; (8) the Sikand-i-Gumani Vihar; (9) the Nirangistan; (10) the Andarj-e-Adarbad; (11) the Andarj-e-Buzorg Meher; (12) Mainyo-i-Khard; etc.