



DRŌN

DRŌN (Mid. Pers. *drōn*, Bk. Pahl. *dlwn* < Av. *draonah*- “portion of food”; Gujarati Parsi *darūn*), Zoroastrian ritual term originally meaning “sacred portion” and designating a ritual offering to divine beings (Y. 33.8), for example, the portion of a sacrificial animal presented to the *yazata* Haoma (Hōm; Y. 11.4). In later Zoroastrian tradition, as reflected in the Pahlavi books and contemporary Parsi practice, however, *drōn* denotes only the flat, round unleavened wheat bread that constitutes the regular offering. According to stipulations preserved in *Nērangestān* (1.8.A-C), *drōn* must be prepared from dry, ritually clean, unleavened wheat flour moistened with pure water and kneaded only by priests or their wives (*Aērpatastān*, pp. 86-104; *Ērbadistān*, fols. 28r-34r; *Nērangestān*, fols. 39v-47v, 48v-49v). During preparation each *drōn* is marked on one side with nine shallow incisions, arranged three by three, while the words *humata*, *hūxta*, and *hvaršta* are recited thrice each. *Frasast*, unmarked wheat bread of the same type, is also made and consecrated with the *drōn* by the *zōt* “officiating priest” (Y. 8.1; Modi, pp. 279-80, 335). Zoroastrians in Persia now make *drōn* from leavened dough (Boyce, *Stronghold*, p. 38).

As one of the *myazd*, or votive offerings, *drōn* is a ritual requisite for the *yasna*, *yašt ī drōn*, *vidēvdād*, *visperad*, and *āfrīnagān* ceremonies. Because *yašt ī drōn* “service [for consecration] of the *drōn*” (Y. 3-8), a ceremony of worship and thanksgiving with a *šnūman*, or dedication, in Avestan to any Zoroastrian divinity, may also be performed as a *bāj*, or consecration, before eating, Parsis have come to call it by that term and know it as the *bāj of panj tāy* (Modi, p.



340). Zoroastrians in Persia, on the other hand, have abbreviated the name of the service simply to *drōn* (Boyce and Kotwal, p. 65). One *drōn* is required for consecration during the *yasna*, *vidēvdād*, *visperad*, and *āfrīnagān* ceremonies. *Yašt ī drōn* services usually require consecration of two *drōns* and two *frasasts*. One exception is the service in honor of Sraoša (Srōš), which requires three *drōns* and three *frasasts*.

Parsi priests place clarified butter, representing the *gōšodāg* (< Av. *gaoš.huδā*), in the center of the *drōn* and consecrate them together. The bread is believed to represent the vegetable kingdom and to have been made for protection of the body and is also compared to the material world (K. J. Jamasp-Asa, p. 203), whereas *gōšodāg* is thought to symbolize the animal kingdom (Boyce and Kotwal, p. 63). Consecration of the *drōn* and *gōšodāg* consists of the recitation of *Yasna* 3-8, which takes place as part of the *yasna* service; the *zōt*, while reciting *Yasna* 8.4, ritually tastes (makes *čāšnī* of) both (Boyce and Kotwal, p. 63; Modi, p. 281). In a separate *yašt ī drōn* service, for which the text is the same, the *frasast* is also tasted (Modi, pp. 340-41). Afterward members of the congregation may partake of these consecrated foods. Four *yašt ī drōn* are performed, in honor of Vayu (Wāy), Rašnu (Rašn) and Arštāt (Aštād), Sraoša, and the *fravašis* just before the dawn following the third night after a Zoroastrian's death and during each of the ten days of *frawardīgān*. The service is a basic preliminary for all other high ceremonies as well (K. M. Jamasp-Asa).

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(For cited works not found in this bibliography and for abbreviations found here, see “Short References.”)

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