

The star Vanant

Av. *vanant-* adj. ‘overcoming’, *vanant - star-* m. ‘the overcoming star’, Pārs. *vanand*, Pers. *ونند* و ننت (Guj. *vanōt*), Sogd. *ونند* (name of the twentieth asterism).

The star Vanant, set in place by Ahura Mazdā, is worshipped by a specific formula for its offensive strength and healing power (YT 21). It is appreciated for standing against the most undesired, most repulsive (evil) creeps of the Evil Spirit. The name of Vanant is spoken in the Yasna ceremony (*aoxtō.nāman-*). It is, like Ahura Mazdā, **Truthful and Model of Truth**. In the ritual which takes place on the day Ohrmazd, in the month Fravardīn, the priest cuts the *drōn* (sacred bread) with a knife into four pieces, assigned respectively to Vanant and his three associates, namely **Tištrya, Satavaēsa, and Haptō.iringa**. These four celestial lights designate the four chieftains of the celestial quarters. And this piece of ritual is called *Vanand brīdan* (Guj. *vanōt kāpvi*).¹

Some passages from the Avesta and secondary texts in which the name of Vanant appears:

SR I.13 *vanantō stārō mazdadātahe: vanand star ī ohrmazddād [harv xrafstar az zyān ud vizend ī ohrmazd dāmān abāz dāštan xvēškārīh ī vanand star]*.

‘Of the star Vanant set in place by Mazdā [The duty of the star Vanant is to keep away every creeping beast from (doing) harm and injury to the creatures of Ahura Mazdā.]’

Ny 1.8 *vanantəm stārəm mazda. dātəm yazamaide: (Guj.) vanant šetāro te ek moṭā šetārānū nām che ke je šetāro Dojakh ūpar mavakal che. dojakhī rovāno e šetārānā nurthī āseāš pāmeche.*

‘We offer the Yasna ceremony to the star Vanant set in place by Mazdā. [The star Vanant is the name of a big star which is appointed over Hell. The hellish souls feel alleviation through the light of this star.]’

Yt 8.12 *tištrīmca yazamaide
tištryaēinyasca yazamaide
upa.paoirīmca yazamaide
paoiryāēinyasca yazamaide
+ avū strēuš ya + haptō.iringā

paitištātēe yāθβam pairikanamca
vanantəm stārəm mazdadātəm
yazamaide amaheca paiti hutāštahe
vərəθraynaheca paiti ahura dātāhe
vanaiṅtyāsca paiti uparatātō
vītarə. qzahyehe(ca) paiti vītarə. tbaēšahyeheca*

‘We offer the Yasna ceremony to Tištrya, and to th Tištryaēinī (stars). We offer the Yasna ceremony to Upa.paoiryā, and to the Paoiryāēinī (stars). [We offer the Yasna ceremony] to those stars which (form) Haptō.iringa, for the resistance of the Yātu (‘sorcerer’) and the Pairikā (‘witch’). We offer the Yasna ceremony to the star Vanant set in place by Mazdā and for the well-fashioned offensive force, and for the defensive force set in place by Ahura, and for the overcoming Superiority, for the ability to rout oppressions and for the ability to rout hostilities.’

¹ . See MUI 517-19.

Vanant's portion of the sacrificial sheep (or, cow) is the testicles: **RP 59 gund vanand star xvēš**. see also ŠnŠ 11.4.

MX 49.12-14 *ud stārag ī vanand ped vidargīhā ud darīhā ī harbuz gumārd ēsted kū dēvān ud perīgān ud druzān az hān dar ud vidarg vardēned kū-šān rāh ud vidarg ī xvaršēd ud māh ud stāragān brīdan ud škastan nē tuvān.*

'The star Vanant is assigned to the passages and gates of Harā Bērēzaitī so that it may turn the demons and witches and (she-)devils from those gates and passes, and it may not be possible for them to cut off and break up the paths and passages of the sun and moon and stars.'

RP 18b *ēn-z pēdāg kū cōn byaspānān^x rasišn ō vanand, yazdān-z rasišn ō mān ī ātaš ī varhrān.*

'This also is revealed: Just as the arrival of the (royal) envoys is (attached) to Vanant, so also the arrival of the yazata is (attached) to the dwelling of the Victorious Fire.'

زمان اندر نوشته های پارسی مغان، ۴، ۱:

از آن هفت دیو چهار دیو که بتر بودند به گرفتند و بر فلک هشتم که آن را فلک ثابتات خوانند به بند

مینوی به بستند، و **واناند** ستاره را موکل آن چهار دیو کردند که بدی نه توانند کرد.

'Out of those seven Daēva, they captured four Daēva who were the worst and were bound with spiritual bonds on the eighth sphere which is called the sphere of the fixed, and the star Vanant was appointed guardian over these four Daēva so that it was not possible for them to do evil.'

We find two traditions concerning the position of Vanant in the sky:

1. **Vanant is the General of the quarter of the West in the sky; it is opposed to the planet Vahrām (= Mars).** See Bd 27 *vanand xvarōfrān spāhbed* 'Vanant is general of the west'; Bd 52 *varhrān ō* **واناند** /*vanand/ ī xvarōfrān spāhbed* 'Mars (fell to striving) with Vanant, general of the west'; ŠGV 4.34 *vanand ī xrafstar-zadār pedīrag vahrām* 'opposed to Vanant the smiter of monsters is Mars.'
2. Vanant is the general of the quarter of the South; it is opposed to the planet Ohrmazd (Jupiter). See Bd (Ind.) 2 *vanand nēmrōz spāhbed*; Bd (Ind.) 3 *ohrmazd abāxtarīg ō vanand*; Abar Vāz ī Vanand *vanand kustag rabihbindar.*

The opinion of the Parsis of Persia and India is in accordance with this second tradition. They have identified Vanant with Canopus, that is, the second brightest star in the night sky and belonging to a constellation in the southern sky:

ستاره که باشد به نام وند سهیلی که خلقان نظاره کنند

'The star which is called Vanant is (the same as) Suhel (or, Canopus) which is seen by people.'²

سهیل: ونت ایزد را می گویند.

'They call the Yazata Vanant "Suhel".'³

According to Martin Haug, the Pārsī priests are of opinion, that the star Vanant is the Milky Way, or *kāh-kišān* in Persian.⁴ This opinion does not

². MU II 178 کتاب وصف امشاسفندان از زند جددیوداد "The attributes of the Aməša Spənta and Yazata" (in verse).

³. from the *Rivāyat* of Šāpur Bharuchī (Ms R VIII 1B, f 370^a).

⁴. See: *Essays on the Sacred Language, Writings, and Religion of the Parsis*, London, 1878, 217.

invalidate the identification of Suhel with Vanant, because the Milky Way runs through Carina which contains Suhel (/ Canopus).

Vanant is entrusted with guarding the gate of hell. For this reason the Pārsī priests have identified it with the mace of Mithra who stands at the Bridge of Cinvatō placed over the gate of the hell, and his mace is well laid on the skulls of the Daēva.⁵

Vanant is the 20th lunar mansion in the Pārsīg and Sogdian texts: the Pāzand form is *𐬵𐬀𐬎𐬌𐬎𐬀* / *𐬵𐬀𐬎𐬌𐬎𐬀* transcribing *𐬵𐬀𐬎𐬌𐬎𐬀* (Bd 50, 52), a variant of *𐬵𐬀𐬎𐬌𐬎𐬀* /*vanand*/; Sogd. *ونند*. The 20th Indian lunar mansion is called *abhijit* (lit. ‘victorious’), that is, Vega (α Lyræ). However the Pārsīg Vanant corresponds to the Indian Pūrvāṣāḍhā (N° 18), ‘ δ Sagittarius’.

Raham Asha

⁵ . See M. Haug, id.

(si bār)¹⁷ ۰ ... 𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓𐲔𐲕𐲖𐲗𐲘𐲙𐲚𐲛𐲜𐲝𐲞𐲟𐲠𐲡𐲢𐲣𐲤𐲥𐲦𐲧𐲨𐲩𐲪𐲫𐲬𐲭𐲮𐲯𐲰𐲱𐲲𐲳𐲴𐲵𐲶𐲷𐲸𐲹𐲺𐲻𐲼𐲽𐲾𐲿𐳀𐳁𐳂𐳃𐳄𐳅𐳆𐳇𐳈𐳉𐳊𐳋𐳌𐳍𐳎𐳏𐳐𐳑𐳒𐳓𐳔𐳕𐳖𐳗𐳘𐳙𐳚𐳛𐳜𐳝𐳞𐳟𐳠𐳡𐳢𐳣𐳤𐳥𐳦𐳧𐳨𐳩𐳪𐳫𐳬𐳭𐳮𐳯𐳰𐳱𐳲𐳳𐳴𐳵𐳶𐳷𐳸𐳹𐳺𐳻𐳼𐳽𐳾𐳿𐴀𐴁𐴂𐴃𐴄𐴅𐴆𐴇𐴈𐴉𐴊𐴋𐴌𐴍𐴎𐴏𐴐𐴑𐴒𐴓𐴔𐴕𐴖𐴗𐴘𐴙𐴚𐴛𐴜𐴝𐴞𐴟𐴠𐴡𐴢𐴣𐴤𐴥𐴦𐴧𐴨𐴩𐴪𐴫𐴬𐴭𐴮𐴯𐴰𐴱𐴲𐴳𐴴𐴵𐴶𐴷𐴸𐴹𐴺𐴻𐴼𐴽𐴾𐴿𐵀𐵁𐵂𐵃𐵄𐵅𐵆𐵇𐵈𐵉𐵊𐵋𐵌𐵍𐵎𐵏𐵐𐵑𐵒𐵓𐵔𐵕𐵖𐵗𐵘𐵙𐵚𐵛𐵜𐵝𐵞𐵟𐵠𐵡𐵢𐵣𐵤𐵥𐵦𐵧𐵨𐵩𐵪𐵫𐵬𐵭𐵮𐵯𐵰𐵱𐵲𐵳𐵴𐵵𐵶𐵷𐵸𐵹𐵺𐵻𐵼𐵽𐵾𐵿𐶀𐶁𐶂𐶃𐶄𐶅𐶆𐶇𐶈𐶉𐶊𐶋𐶌𐶍𐶎𐶏𐶐𐶑𐶒𐶓𐶔𐶕𐶖𐶗𐶘𐶙𐶚𐶛𐶜𐶝𐶞𐶟𐶠𐶡𐶢𐶣𐶤𐶥𐶦𐶧𐶨𐶩𐶪𐶫𐶬𐶭𐶮𐶯𐶰𐶱𐶲𐶳𐶴𐶵𐶶𐶷𐶸𐶹𐶺𐶻𐶼𐶽𐶾𐶿𐷀𐷁𐷂𐷃𐷄𐷅𐷆𐷇𐷈𐷉𐷊𐷋𐷌𐷍𐷎𐷏𐷐𐷑𐷒𐷓𐷔𐷕𐷖𐷗𐷘𐷙𐷚𐷛𐷜𐷝𐷞𐷟𐷠𐷡𐷢𐷣𐷤𐷥𐷦𐷧𐷨𐷩𐷪𐷫𐷬𐷭𐷮𐷯𐷰𐷱𐷲𐷳𐷴𐷵𐷶𐷷𐷸𐷹𐷺𐷻𐷼𐷽𐷾𐷿𐸀𐸁𐸂𐸃𐸄𐸅𐸆𐸇𐸈𐸉𐸊𐸋𐸌𐸍𐸎𐸏𐸐𐸑𐸒𐸓𐸔𐸕𐸖𐸗𐸘𐸙𐸚𐸛𐸜𐸝𐸞𐸟𐸠𐸡𐸢𐸣𐸤𐸥𐸦𐸧𐸨𐸩𐸪𐸫𐸬𐸭𐸮𐸯𐸰𐸱𐸲𐸳𐸴𐸵𐸶𐸷𐸸𐸹𐸺𐸻𐸼𐸽𐸾𐸿𐹀𐹁𐹂𐹃𐹄𐹅𐹆𐹇𐹈𐹉𐹊𐹋𐹌𐹍𐹎𐹏𐹐𐹑𐹒𐹓𐹔𐹕𐹖𐹗𐹘𐹙𐹚𐹛𐹜𐹝𐹞𐹟𐹠𐹡𐹢𐹣𐹤𐹥𐹦𐹧𐹨𐹩𐹪𐹫𐹬𐹭𐹮𐹯𐹰𐹱𐹲𐹳𐹴𐹵𐹶𐹷𐹸𐹹𐹺𐹻𐹼𐹽𐹾𐹿𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿𐻀𐻁𐻂𐻃𐻄𐻅𐻆𐻇𐻈𐻉𐻊𐻋𐻌𐻍𐻎𐻏𐻐𐻑𐻒𐻓𐻔𐻕𐻖𐻗𐻘𐻙𐻚𐻛𐻜𐻝𐻞𐻟𐻠𐻡𐻢𐻣𐻤𐻥𐻦𐻧𐻨𐻩𐻪𐻫𐻬𐻭𐻮𐻯𐻰𐻱𐻲𐻳𐻴𐻵𐻶𐻷𐻸𐻹𐻺𐻻𐻼𐻽𐻾𐻿𐼀𐼁𐼂𐼃𐼄𐼅𐼆𐼇𐼈𐼉𐼊𐼋𐼌𐼍𐼎𐼏𐼐𐼑𐼒𐼓𐼔𐼕𐼖𐼗𐼘𐼙𐼚𐼛𐼜𐼝𐼞𐼟𐼠𐼡𐼢𐼣𐼤𐼥𐼦𐼧𐼨𐼩𐼪𐼫𐼬𐼭𐼮𐼯𐼰𐼱𐼲𐼳𐼴𐼵𐼶𐼷𐼸𐼹𐼺𐼻𐼼𐼽𐼾𐼿𐽀𐽁𐽂𐽃𐽄𐽅𐽆𐽇𐽋𐽍𐽎𐽏𐽐𐽈𐽉𐽊𐽌𐽑𐽒𐽓𐽔𐽕𐽖𐽗𐽘𐽙𐽚𐽛𐽜𐽝𐽞𐽟𐽠𐽡𐽢𐽣𐽤𐽥𐽦𐽧𐽨𐽩𐽪𐽫𐽬𐽭𐽮𐽯𐽰𐽱𐽲𐽳𐽴𐽵𐽶𐽷𐽸𐽹𐽺𐽻𐽼𐽽𐽾𐽿𐾀𐾁𐾃𐾅𐾂𐾄𐾆𐾇𐾈𐾉𐾊𐾋𐾌𐾍𐾎𐾏𐾐𐾑𐾒𐾓𐾔𐾕𐾖𐾗𐾘𐾙𐾚𐾛𐾜𐾝𐾞𐾟𐾠𐾡𐾢𐾣𐾤𐾥𐾦𐾧𐾨𐾩𐾪𐾫𐾬𐾭𐾮𐾯𐾰𐾱𐾲𐾳𐾴𐾵𐾶𐾷𐾸𐾹𐾺𐾻𐾼𐾽𐾾𐾿𐿀𐿁𐿂𐿃𐿄𐿅𐿆𐿇𐿈𐿉𐿊𐿋𐿌𐿍𐿎𐿏𐿐𐿑𐿒𐿓𐿔𐿕𐿖𐿗𐿘𐿙𐿚𐿛𐿜𐿝𐿞𐿟𐿠𐿡𐿢𐿣𐿤𐿥𐿦𐿧𐿨𐿩𐿪𐿫𐿬𐿭𐿮𐿯𐿰𐿱𐿲𐿳𐿴𐿵𐿶𐿷𐿸𐿹𐿺𐿻𐿼𐿽𐿾𐿿𐀀𐀁𐀂𐀃𐀄𐀅𐀆𐀇𐀈𐀉𐀊𐀋𐀌𐀍𐀎𐀏𐀐𐀑𐀒𐀓𐀔𐀕𐀖𐀗𐀘𐀙𐀚𐀛𐀜𐀝𐀞𐀟𐀠𐀡𐀢𐀣𐀤𐀥𐀦𐀧𐀨𐀩𐀪𐀫𐀬𐀭𐀮𐀯𐀰𐀱𐀲𐀳𐀴𐀵𐀶𐀷𐀸𐀹𐀺𐀻𐀼𐀽𐀾𐀿𐁀𐁁𐁂𐁃𐁄𐁅𐁆𐁇𐁈𐁉𐁊𐁋𐁌𐁍𐁎𐁏𐁐𐁑𐁒𐁓𐁔𐁕𐁖𐁗𐁘𐁙𐁚𐁛𐁜𐁝𐁞𐁟𐁠𐁡𐁢𐁣𐁤𐁥𐁦𐁧𐁨𐁩𐁪𐁫𐁬𐁭𐁮𐁯𐁰𐁱𐁲𐁳𐁴𐁵𐁶𐁷𐁸𐁹𐁺𐁻𐁼𐁽𐁾𐁿𐂀𐂁𐂂𐂃𐂄𐂅𐂆𐂇𐂈𐂉𐂊𐂋𐂌𐂍𐂎𐂏𐂐𐂑𐂒𐂓𐂔𐂕𐂖𐂗𐂘𐂙𐂚𐂛𐂜𐂝𐂞𐂟𐂠𐂡𐂢𐂣𐂤𐂥𐂦𐂧𐂨𐂩𐂪𐂫𐂬𐂭𐂮𐂯𐂰𐂱𐂲𐂳𐂴𐂵𐂶𐂷𐂸𐂹𐂺𐂻𐂼𐂽𐂾𐂿𐃀𐃁𐃂𐃃𐃄𐃅𐃆𐃇𐃈𐃉𐃊𐃋𐃌𐃍𐃎𐃏𐃐𐃑𐃒𐃓𐃔𐃕𐃖𐃗𐃘𐃙𐃚𐃛𐃜𐃝𐃞𐃟𐃠𐃡𐃢𐃣𐃤𐃥𐃦𐃧𐃨𐃩𐃪𐃫𐃬𐃭𐃮𐃯𐃰𐃱𐃲𐃳𐃴𐃵𐃶𐃷𐃸𐃹𐃺𐃻𐃼𐃽𐃾𐃿𐄀𐄁𐄂𐄃𐄄𐄅𐄆𐄇𐄈𐄉𐄊𐄋𐄌𐄍𐄎𐄏𐄐𐄑𐄒𐄓𐄔𐄕𐄖𐄗𐄘𐄙𐄚𐄛𐄜𐄝𐄞𐄟𐄠𐄡𐄢𐄣𐄤𐄥𐄦𐄧𐄨𐄩𐄪𐄫𐄬𐄭𐄮𐄯𐄰𐄱𐄲𐄳𐄴𐄵𐄶𐄷𐄸𐄹𐄺𐄻𐄼𐄽𐄾𐄿𐅀𐅁𐅂𐅃𐅄𐅅𐅆𐅇𐅈𐅉𐅊𐅋𐅌𐅍𐅎𐅏𐅐𐅑𐅒𐅓𐅔𐅕𐅖𐅗𐅘𐅙𐅚𐅛𐅜𐅝𐅞𐅟𐅠𐅡𐅢𐅣𐅤𐅥𐅦𐅧𐅨𐅩𐅪𐅫𐅬𐅭𐅮𐅯𐅰𐅱𐅲𐅳𐅴𐅵𐅶𐅷𐅸𐅹𐅺𐅻𐅼𐅽𐅾𐅿𐆀𐆁𐆂𐆃𐆄𐆅𐆆𐆇𐆈𐆉𐆊𐆋𐆌𐆍𐆎𐆏𐆐𐆑𐆒𐆓𐆔𐆕𐆖𐆗𐆘𐆙𐆚𐆛𐆜𐆝𐆞𐆟𐆠𐆡𐆢𐆣𐆤𐆥𐆦𐆧𐆨𐆩𐆪𐆫𐆬𐆭𐆮𐆯𐆰𐆱𐆲𐆳𐆴𐆵𐆶𐆷𐆸𐆹𐆺𐆻𐆼𐆽𐆾𐆿𐇀𐇁𐇂𐇃𐇄𐇅𐇆𐇇𐇈𐇉𐇊𐇋𐇌𐇍𐇎𐇏𐇐𐇑𐇒𐇓𐇔𐇕𐇖𐇗𐇘𐇙𐇚𐇛𐇜𐇝𐇞𐇟𐇠𐇡𐇢𐇣𐇤𐇥𐇦𐇧𐇨𐇩𐇪𐇫𐇬𐇭𐇮𐇯𐇰𐇱𐇲𐇳𐇴𐇵𐇶𐇷𐇸𐇹𐇺𐇻𐇼𐇽𐇾𐇿𐈀𐈁𐈂𐈃𐈄𐈅𐈆𐈇𐈈𐈉𐈊𐈋𐈌𐈍𐈎𐈏𐈐𐈑𐈒𐈓𐈔𐈕𐈖𐈗𐈘𐈙𐈚𐈛𐈜𐈝𐈞𐈟𐈠𐈡𐈢𐈣𐈤𐈥𐈦𐈧𐈨𐈩𐈪𐈫𐈬𐈭𐈮𐈯𐈰𐈱𐈲𐈳𐈴𐈵𐈶𐈷𐈸𐈹𐈺𐈻𐈼𐈽𐈾𐈿𐉀𐉁𐉂𐉃𐉄𐉅𐉆𐉇𐉈𐉉𐉊𐉋𐉌𐉍𐉎𐉏𐉐𐉑𐉒𐉓𐉔𐉕𐉖𐉗𐉘𐉙𐉚𐉛𐉜𐉝𐉞𐉟𐉠𐉡𐉢𐉣𐉤𐉥𐉦𐉧𐉨𐉩𐉪𐉫𐉬𐉭𐉮𐉯𐉰𐉱𐉲𐉳𐉴𐉵𐉶𐉷𐉸𐉹𐉺𐉻𐉼𐉽𐉾𐉿𐊀𐊁𐊂𐊃𐊄𐊅𐊆𐊇𐊈𐊉𐊊𐊋𐊌𐊍𐊎𐊏𐊐𐊑𐊒𐊓𐊔𐊕𐊖𐊗𐊘𐊙𐊚𐊛𐊜𐊝𐊞𐊟𐊠𐊡𐊢𐊣𐊤𐊥𐊦𐊧𐊨𐊩𐊪𐊫𐊬𐊭𐊮𐊯𐊰𐊱𐊲𐊳𐊴𐊵𐊶𐊷𐊸𐊹𐊺𐊻𐊼𐊽𐊾𐊿𐋀𐋁𐋂𐋃𐋄𐋅𐋆𐋇𐋈𐋉𐋊𐋋𐋌𐋍𐋎𐋏𐋐𐋑𐋒𐋓𐋔𐋕𐋖𐋗𐋘𐋙𐋚𐋛𐋜𐋝𐋞𐋟𐋠𐋡𐋢𐋣𐋤𐋥𐋦𐋧𐋨𐋩𐋪𐋫𐋬𐋭𐋮𐋯𐋰𐋱𐋲𐋳𐋴𐋵𐋶𐋷𐋸𐋹𐋺𐋻𐋼𐋽𐋾𐋿𐌀𐌁𐌂𐌃𐌄𐌅𐌆𐌇𐌈𐌉𐌊𐌋𐌌𐌍𐌎𐌏𐌐𐌑𐌒𐌓𐌔𐌕𐌖𐌗𐌘𐌙𐌚𐌛𐌜𐌝𐌞𐌟𐌠𐌡𐌢𐌣𐌤𐌥𐌦𐌧𐌨𐌩𐌪𐌫𐌬𐌭𐌮𐌯𐌰𐌱𐌲𐌳𐌴𐌵𐌶𐌷𐌸𐌹𐌺𐌻𐌼𐌽𐌾𐌿𐍀𐍁𐍂𐍃𐍄𐍅𐍆𐍇𐍈𐍉𐍊𐍋𐍌𐍍𐍎𐍏𐍐𐍑𐍒𐍓𐍔𐍕𐍖𐍗𐍘𐍙𐍚𐍛𐍜𐍝𐍞𐍟𐍠𐍡𐍢𐍣𐍤𐍥𐍦𐍧𐍨𐍩𐍪𐍫𐍬𐍭𐍮𐍯𐍰𐍱𐍲𐍳𐍴𐍵𐍶𐍷𐍸𐍹𐍺𐍻𐍼𐍽𐍾𐍿𐎀𐎁𐎂𐎃𐎄𐎅𐎆𐎇𐎈𐎉𐎊𐎋𐎌𐎍𐎎𐎏𐎐𐎑𐎒𐎓𐎔𐎕𐎖𐎗𐎘𐎙𐎚𐎛𐎜𐎝𐎞𐎟𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵

abar vāz ī vanand

This text is about the Vāz ī Vanand which is recited on the day Ohrmazd, in the month Fravardīn.²⁵

(⁺ped) rōz ī ohrmazd māh ī fravardīn dādār ohrmazd ō ahlav zrdušt (rāy) framūd ⁺kū: mardōmān ī gēhān rāy vāzag kun ⁺kū “ēn rōz vāz ī vanand gīred!” [kū: vāz ī cahār drōn ī vanand gīred!] cē (rāy kē) “andar hān <rōz>”, ohrmazd framāyed ⁺kū, “stārag cahār ī vas vazurg [×]dād-am.” abāg hān cahār stārag anī šāzdah-hazār stārag ast. abāg hān šāzdah-hazār stārag anī ē-hazār stārag ast. abāg harv ēk (rāy) ⁺ped ^و ^س ^ر ^و ^س ^و ^س /خدمتگری/ dāštag ast. anīz (ped) andar hān hamāg

stārag hān cahār (rāy) ^و ^س /frāy/ vazurg ⁺dād est, ud hān cahār (rāy) cahār kustag sahistag (nišāstag?) est. nām ī hān pēdāg: ēk, hān ī tištar; ud didīgar, sadvēs; ud sidīgar, vanand; ud tasum, haftōiring. hān ī tištar rāy kustag dōšastar; ud sadvēs rāy kustag ušastar; vanand rāy kustag rabihbindar; ud haftōiring rāy kustag abāxtar. tištar ud sadvēs ud haftōiring ēn harv si stārag rāy ⁺guhrīg<īh>, anī kustag/ gyāg vaštan ast. avēšān (/ ēn harv si) rāy anī kār-z ⁺abespārdag ast.

^و ^س ^ر ^و ^س /[×]vidārag/ ^و ^س ^ر ^و ^س /[×]pādan/ abar sar ī dušox dādār ohrmazd ō vanand yazd (rāy) dād ⁺ēsted. (ped) cē rāy kē vanand rāy ^و ^س /⁺ray/ ud xvarrah vas ast. ud andar ^و ^س /dušox/ tam vas saxt ast. vanand yazd ⁺rōšnīh ī xvad andar dušox abganed, cē (rāy kē) ped dušox ⁺tārīkīh vas saxt ast. az hān ⁺tārīkīh ruvān ī dušoxīgān vas ahunsand māned. az hān ⁺rōšnīh ī vanand yazd hamāg ruvānān rāy ⁺āsānīh rased.

anīz az vizar ī dādār ohrmazd, vazr ī mihr yazd ped sar ī dušox ābixtag ast. cē [×]ka ahrmen hān ruvān ī dušoxīgān rāy az vināh pādīfrāh frāz kirdan āxēzed (sahed) dā kē hān vazr, az vizar ī vanand yazd, abar sar ī dēvān ud druzān ōfted, az hān frāz pādīfrāh kirdan nē tuvān. cōn hān vazr nē būd hē, gennāg mēnōg ped ēk zamān hamāg ruvānān rāy ⁺tabāh kird hē. vanand yazd rāy az māndan abar sar ī dušox a-xvašīhā ast. ped hān dādār ohrmazd andar hān cahār stārag vanand yazd (rāy) vazurgīh ud sālārīh dād ēsted.

(⁺ped) rōz ī fravardīgān hamāg dēvān ud druzān a-^huš šave_nd –kū, az rōz ī aštād dā vahištōišt gāh ahrmen anāgāh ī ēn gēhān nē dāned.

(⁺ped) rōz ī fravardīgān hamāg ruvān ī vahištīgān ped ēn gēhān āyend, ud harv ⁺ped mēhan ī xvad hura_mīh ud ⁺rāmišn kunend. ud ruvān ī dušoxīgān (rāy anīz), az vizar ī dādār, vanand yazd ped ēn gēhān abāg ruvān ī vahištīgān frēsted, ud hān-z ⁺ped mēhan ī xvad ⁺rāmišn kunend (kuned). cōn (hān kē) kas-ē bē [ō] ^و ^س /رaved ud ⁺ka ped dagr zamān ud cand sāl سفر bē [ō] deh ī xvad āyed ud abāg fraزندān ī xvad xvašīh ud ⁺rāmišn kunend. ēn ^و ^س /مثل/ ī ruvān ī dušoxīgān xvašīh ud ⁺rāmišn kunend. ud ped gāh ī ^و ^س /وداع/ pēš vanand ēsted, ud soxan ēcand pur- ^و ^س /منت/ ud ^و ^س /عذرخواهی/ gōbed ⁺kū: “ē nēk-baxt ^و ^س /ruvān/ kē az kunišn ī xvad ped ēn ^و ^س /نمعتن/ /visē/ saxtīh tōzem. ud tū-iz ⁺ped vizar ī

²⁵ . MU 29, 73-8, 112-117. See also

ر. اشه، آموزگ گیهانیکِ مغان، ارمان، ۱۳۶۴/۱۹۹۵، ۱۸۴-۱۷۹؛ ک. مزداپور، بررسی دستنویس م او ۲۹، تهران، ۱۳۷۸، ۲۸۰-۲۶۶.

dādār ped ēn +visē, saxtīh tōzē.” ēn **میسند** /مثل/ ī soxan ē-cand pur-xūbīh gōbed. anī-z cōn-ān gōbed: “amāhān kē ped hān gēhān ravem, ō mardōmān (rāy) gōbem +kū: ašmāh, az vizar ī dādār ohrmazd, rōz ī ohrmazd māh ī fravardīn drōn ī vanand yazed! az hān amāhān vas xvaš šavem, ud abar mardōmān-z drod kunem +kū az kustag <د> ruvān-z tō rāy xvaštīh ud +rāmišn rased.” bē az ēn, soxan vas pur-nēkīh gōbed, ud ped ēn gētīg **اوسو** /وداع/ šavend ud āyend dā ēn fravardīgān kū az rōz ī aštād dā **سب** /بام/ ī vahištōišť gāh māned ud +rāmišn kuned. anīz hān ruvān ī dušoxīgān (rāy) andar hān dah rōz bīm ud tars māned +kū “pas az dah rōz amāhān (rāy) abāz bē <ō> dušox barend.” cōn (kē) kas-ē rāy kē saxt zēndān ī pādixšāy **وید** /قید/ kird baved, ud ōy (rāy) ēk zamān bērōn āvared; ud ōy rāy bīm ud tars māned +kū “amāh (rāy) abāz ped zēndān barend”; **میسند** /مثل/ ī hān ruvānān ī dušoxīg andar dil ī xvad bīm dāred. “drōn ī vanand (rāy) frāz **سراش** /سراش/ /si/ kuned +kū amāhān (bē) frāz vanand yazd abāz **سلسلی** /suxr-rōy/ ravem!” ud az ēn gētīg abāz **اوسو** /وداع/ šaved bē [ō] gyāg ī xvēš.

az hān dādār ohrmazd abar hamāg mardōmān ī vehdēnān **فرض** /فرض/ (frēz) ī kirbag +ped hušnūdīh ī ruvān guft ēsted +kū (+ped) rōz ī ohrmazd māh ī fravardīn vāz ī vanand yazd yazed, ped hān gyāg dēv (rāy) kuftan, **اوسو** /ud/ vanand yazd rāy xvaš-dilīh ud +rāmišn frāz rased.

pas vanand yazd ō ahlav zardušt (rāy) guft +kū: “ē zardušt ī spitāmān, andar hān gētīg hamāg mardōmān (rāy) bē gōb +kū man rāy dādār ohrmazd andarg cahār stāragān vazurgīh ud sālārīh dād ēsted +ped pāsebānīh ī dušox. **اوسو** /ud/ drōn ī amāh ašmāh yazed, az hān drōn harv si stārag rāy anīz bahr-ē kirdag dahed. az ēn **سآن** /sān/ (**سبب** /سبب/) cahār pārag drōn kuned. bahr-ē cahār stārag anīz rāst bavend (baved), ōy rāy vanand-+brīdan gōbend.

abar hān dādār ohrmazd ahlav zardušt rāy framūd +kū: “harv kas-ē kē andar hān gēhān sālār **سراس** /xvadāy/, u-š pur-kirbag vazurg ast; harv (cē) kē xvārišn xvardan +raved, harv kas ka (kē vehdēn) abar **سفره** /سفره/ āyed, hān vehdēn rāy abāyed +kū ōy rāy anīz bahr-ē kirdag dahed. cōn (kē) vanand yazd hān vehdēn rāy anīz sālārīh ud vazurgīh vas hād, ud kirbag frāz (+frāy) vindād bavād.”

dādār pāk, zardušt **سوحق** /سوحق/.

تمام شد