

The star Satavaēsa

Av. satavaēsa- ‘having a hundred servants’¹, Pers. sadvēs.

Satavaēsa is in couple with Tištrya, model and overseer of all stars. In the preliminary formulas of the Yt 8, Tištrya and Satavaēsa are called upon thus: “For the reputation of the star Tištrya, wealthy and fortunate, of (the star) Satavaēsa, frāpa, strong and established by Mazdā.’

First, Tištrya comes to the bay which is an arm of the sea Vouru.kaša, in the form of a horse²; he makes waves, and the winds blow. “Then Satavaēsa makes those waters flow forward towards (the earth) with seven continents, when he goes into his coverings; beautiful, granting peace, he stands to the lands with good years. When will the Aryan lands have good year?” It is possible that Satavaēsa, like Tištrya, has the shape of a horse, that is to say, they are two celestial horses who let the waters flow and make the plants grow. A Persian Rivāyat compares them to the twin Immortals, Haurvatāt and Amərətātāt.

Then Tištrya and Satavaēsa rise from the sea Vouru.kaša; clouds gather on the top of the mount Us.hindava in the middle of that sea. Satavaēsa, with the help of the winds, puts clouds in motion; clouds go along the whole earth, and bring water everywhere. Aṣam Napāt distributes the waters, and the bold wind does so, and the Fortune, and the other-souls of the Truthful ones. (Yt 8. 32-34; Dk iii 112)

It seems that there existed a nīrang to invoke Satavaēsa: the other-souls of the Truthful ones release him between earth and heaven, him who hears when invoked. (Yt 13.43-44)

On the day Tištray, i.e. the 13th day of the month, Tištrya is called upon together with three other chief stars by name. (Sr 13) Indeed, these four stars are the eyes of the Yazata to watch the hell. (HVM 20-23; Pers. Riv.)

Satavaēsa not only aids Tištrya by pushing forward the waters over the earth, but also he has proper functions.

frāpa (a doublet of fraṭ.āpa- ‘who fills up the rain water’) is the exclusive epithet of Satavaēsa. The Zand of Sr I.13 explains it thus: “Its being frāpa is this that all the waters which are poured down on the seven continents of the earth reach Satavaēsa; Satavaēsa filters them, makes them pure, and they go forth to the sea Vouru.kaša with purity.” This gloss is concerned with the bay (var, Av. vairi-) Satavaēsa which is joined, by the bond of wind, to the star Satavaēsa.

The bay Satavaēsa works as a “refinery” for the sea Vouru.kaša. By a great high wind, it makes pure and clear the waters which go from the salt sea Pūitika to the Vouru.kaša. (Bd 82-3; VZ 3.21)

The abode of the two winds which cause flow and ebb is in the bay Satavaēsa. (Bd 82-84; VZ 3.17-20)

The original reservoir, Vouru.kaša, is in the quarter of the south by the primordial mountain Harā the high. Between the sea Vouru.kaša and the Pūitika, there is the bay Satavaēsa. The Bundahišn concludes that that bay and its corresponding star belong to the south: “The bond of the bay Satavaēsa is also joined to the star Satavaēsa, which has the seas and the quarter of the south under

¹ . Note that *śatā-bhiṣaj* (‘requiring a hundred physicians’) is the name of the 22nd (or 24th) Indian lunar mansion.

² . Av. *aspō.kəhrpa-*, Pers. *asp-kerb*, see Bd 94. In the Yt 8.8 the bay (Satavaēsa) also has the shape of a horse (mare).

its protection, just as (the star) Haptōiriṅga which has the quarter of the north under its protection.” (Bd 83)

However, which quarter of the celestial sphere is ruled by satavaēsa, was not so clear to the Magi of the Sasanian times. This Zand of the Vd 5.19 shows the disarray of an exegetist: “They stand [in the water sources] (like) a flowing bucket [full] inside the sea. In purified state flow the waters [in purity] from the sea Pūitika on to the sea Vouru.kaṣa [in the direction of the south is installed a bridge, and Satavaēsa of shallow (water) stand round it. The Pūitika is on the side of Satavaēsa. This that from which side it is, is not clear to me. The water reaches Satavaēsa in purity. There is one who says thus: ‘It purifies the mount Kāf.’], on to the tree Hvāpī [Abarag said: ‘A tree’. But Medyōmāh (said): ‘A forest’]. There grow all [in number] my plants, of all species, of a hundred kinds, of a thousand kinds, of ten thousand kinds [species within species]. How many are the species of plants? [the main species]”

If he was not sure as regards the “side” of Satavaēsa, then there was another opinion being at variance with that of the Bundahišn. Indeed this different opinion is found in the Mēnōg Xrad: “The fortified settlement Kaṅha is entrusted with the quarter of the east, near to the bay Satavaēsa, on the frontier of Airyana Vaējah.” (MX 62.13-14) A Persian Rivāyat confirms this: The east is ruled by Satavaēsa.

This variety of positions for Satavaēsa (Bd south; Ind. Bd west; Pers. Riv. east) is not due to the error of the copyist.³ The Magi were aware of the change of positions, just as we see as regards of Vega and Sirius: They pass from east to west. For example, in the Vāz ī Vanand it is said that: Tištrya and Satavaēsa and Haptōiriṅga change their side or position.

However, the Magi of the Sasanian times had identified the four generals of the celestial sphere with four stars (not necessarily true to the original stars), for they played some part in cult, as we can see in the ŠnŠ 14.5.

From among the planets Venus is the opponent of Satavaēsa, and Mercury the opponent of Tištrya. “It is said that: Venus is of a watery nature, for its opponent Satavaēsa is of a watery nature. Mercury is said airy, for it is the opponent of Tištrya and Vāta (wind), the makers of rain. (Bd 58)

The bay Satavaēsa is of shallow water, and on low ground: “The lofty Hukairya wherefrom the water of Arədvī Sūrā springs, is the model of the summits. Thither where the star Satavaēsa is revolving, is the model of the depressed lands.” (Bd 121)

In the list of the Sogdian lunar mansions, N° 17 is called مغن سدویس mγn-Sadvēs (Bērōnī). The equivalent Indian lunar mansion is mūla ‘ε Scorpius’ (N° 17). It also corresponds to the 19th pārsīg lunar mansion draššāg (Paz. 𐭠𐭣𐭥𐭥𐭥𐭥), and to the 19th Arabian lunar mansion aš-šaula (الشولة) ‘sting of the scorpion’.

In a Manichaean text (M 741 Parth.) Sadvēs has been used as a proper name of the Virgin of Light (𐭠𐭣𐭥𐭥𐭥𐭥 𐭠𐭣𐭥𐭥𐭥𐭥, Pers. Parth. kanīg rōšn) who is called Sadvēs rōšn ‘the light Sadvēs’ (M 741.3, cf. Yt 13.44 satavaēsō ... raoxšnəmā).

³ . Suggested by J. Darmesteter, and accepted by others: «Satavaēsa, est le chef des étoiles du Midi (c’est par une erreur de copiste que le Bundahish, II, 7, le propose à l’ouest qui appartient à Vanaht : le grand Bundahish lui donne le midi et c’est pour cela qu’il régit les mers du midi. » Zend-Avesta, B 417.

Yt 8

- 0 frastayaēca tištryehe stārō raēvatō xvarənaŋ^vhatō
satavaēsahe frāpahe sūrahe mazdaδātahe
- 9 āaṭ tā āpō ×frašāvayeiti
satavaēsō avi haptō.karəšvairīš
vyāhva yaṭ jasaiti
srīrō hištaiti rāmanivā
huyāiryā avi daŋhuš
kaḍa airyā daŋhāvō
huyāiryā bavāṇti
- 32 us paiti adāṭ hištaiti
spitama zaraθuštra
tištryō raēvā x^varənaŋ^vhā
zrayaṇhaṭ haca vourukaṣāt
us adāṭ hištāt
satavaēsō raēvā x^varənaŋ^vhā
zrayaṇhaṭ haca vourukaṣāt
āaṭ taṭ dunmaṇ haṃ.hištəṇti
us.hiṇdavaṭ paiti garōiṭ
yō hištaite maiḍim
zrayaṇhō vourukaṣahe
- 33 āaṭ taṭdunmaṇ ×frašāvayeiti
maēγō.kara aṣavanō
frā pourvō vātaṃ vazaiti
yaṃ paθō āiti haomō frāšmiš
frādaṭ.gaēθō
aθra pascaēta⁺vazaiti
vātō daršiš mazdaδātō
vārəmca maēγəmca fyaṇhumca
avi asā avi šōiθrā
avi karšvaṇ yāiš hapta
- 34 apəṃ napāsə.ta āpō
spitama zaraθuštra
aṇ^vhe astvaite
šōiθrō.baxta vī.baxšaiti
vātasca yō daršiš
aβždātəmca x^varənō
aṣaonaṃca fravṣayō

Yt 13

- 43 tā hərəzəṇti satavaēsəm aṇtarə zaṃ asmanəmca taṭ.āpəm (fraṭ.āpəm?)
zavanō.srūtəm taṭ.āpəm uxšyaṭ.urvarəm θrāθrāi pasvā vīrayā θrāθrāi
airyaṇaṃ daxyunaṃ θrāθrāi gəuš paṇcō.hyayā avaiṇhe narəṃ
aṣaonaṃ

- 44 vī aņtarə zəṃ asmanəṃca satavaēsō vī.jasāiti taṭ.āpō (fraṭ.āpō?)
 zavanō.srūtō taṭ.āpō uxšyaṭ.urvarō srīrō bānvā (+bānumā) raoxšnəmā
 θrāθrāi pasvā vīrayā θrāθrāi airyanəṃ daxyunəṃ θrāθrāi gəuš
 pañcō.hyayā avaiṅhe narəṃ ašaonəṃ

Sr II

- 13 tištrīm stārəṃ raēvaņtəṃ x^varənaṅ^vhaņtəṃ yazamaide
 satavaēsəṃ frāpəṃ sūrəṃ mazdađātəṃ y.
 vīspe stārō afšciθra y.
 vīspe stārō zəmasciθra y.
 vīspe stārō urvarō.ciθra y.
 vanaņtəṃ stārəṃ mazdađātəṃ y.
 aoe strəuš y. yōi hapta haptōiringa mazdađāta x^varənaṅ^vhaņta baēšazyā
 paitištātəe yāθβəṃ pairikanəṃca

SR IZ

- 13 tištar star ī rāyumand xvarrahumand [hād. tištarīh ped ēn ēc tēzdar; u-š
 starīh dūdāg; u-š rāyumandīh rādīh; u-š xvarrahumandīh xvēškārīh.
 hān sāl ī ka tištar kāmgār, dēv apōš agār. ka-š ped hān nīrang yazānd ī-
 š xvēš guft ēsted, ā-š zīndagīh ī mardōmān sad-u-panzāh rōz tuvān
 abzūdan.] ud sadvēs ī⁺ frāzāb ī abzār ī ohrmazddād [u-š⁺ frāzābīh ēd
 kū harv āb ī andar haft kišvar zamīg bē rēzīhed ō sadvēs rased, sadvēs
 bē pālāyed, pāk bē kuned, ped pākīh frāz ō zreh ī frāxgard šaved.]
 starān ī ābtōhmag, zamīgtōhmag, urvartōhmag ī ohrmazddād [hān
 ēvēnag ābān, hān-z ī zamīg, hān-z ī urvarān ped star-pāyag ēsted, ped
 tan ī pasēn az ānōh xvāhend abāz gīrend.] vanand star ī ohrmazddād,
 abāg avēšān star ī haftōring ī ohrmazddād ī xvarrahumand ī
 bēšāzēnīdār [harv xrafstar az zyān ud vizend ī ohrmazd dāmān abāz
 dāštan xvēškārīh ī vanand star. haftōring, ped abāxtarān nēmag, ebgad
 pedyārag az dušox bē nē hilend rāy, u-šān az harv kišvar-ē bē xvēš
 bast ēsted ka ēn zamīg azēr azabar bē nē baved ped rāh ī ōy. hān rāy
 star hamāg xvarrahumand bēšāzēnīdār.]

Vd 5

- 17 ... āpəṃ zazāmi azəṃ yō ahurō mazdā zrayaṅhaṭ haca vouru.kašāt
 haθra vātəṃca dunmaņca.
 18 avi nasūm vazāmi azəṃ yō ahurō mazdā upa daxməṃ vazāmi azəṃ
 yō ahurō mazdā upa hixrəṃ vazāmi azəṃ yō ahurō mazdā upa astəṃ
 frazayayāmi azəṃ yō ahurō mazdā aṅhaiθīm frafrāvayāmi azəṃ yō
 ahurō mazdā tā haθra frafrāvayāmi avi zrayō pūitikəṃ.
 19 tē hištəṅti γzarə.γzarəṅtiš⁺ aņtarə.arəđəṃ zrayəṅhō. yaoždya taciṅti
 āpō zrayaṅhaṭ haca pūitikāt avi zrayō vouru.kašəṃ. avi vanəṃ yəṃ
 hvāpīm. aθra mē urvarā raodəṅti vīspā vīspō.sarəđō satavaitinəṃ
 hazəṅravaitinəṃ baēvarə baēvaranəṃ.
 20 tā haθra vīvārayemi
 azəṃ yō ahurō mazdā
 xvarəθəṃca naire ašaone
 vāstrəṃca gave huđāṅhe

yavō mē mašyō xvarāt vāstrēm gave huđānje.

Z

17 ... āb zazēnum an kē ohrmazd hum az zrē frāxgard abāg vād ud abr [ped ayyārumandīh ī avēšān].

18 abar ō nasā vazēnam an kē ohrmazd ham. abar ō hazzān vazēnam an kē ohrmazd ham. abar ō hixr vazēnam an kē ohrmazd ham. abar ō ast frāz hīlam an kē ohrmazd ham. anāškārān frāz fravēnam an kē ohrmazd ham [nasā-nigān. ast kē anarzānīgān gōbed.] avēšān ped āgenīn frāz fravēnam abar ō zrē ī pūdīg.


19 avēšān ēstend [andar ^xābxānīg] dōl-āšixt [purr]⁴ andarg ālag ī zrē. ped yōšdāhrīh tazend āb [ped pākīh] az zrē ī pūdīg abar ō zrē ī frāxgard [ō rabiḥbindar rōn puhl abāz ēsted. u-š sadvēs ^xtanuk pērāmōn abāz ēsted. pūdīg az kust ī sadvēs ēsted. ēn kū az kadār kust ēsted ā-m nē rōšnag. āb ped pākīh ō sadvēs rased. ast kē ēdōn gōbed, ē: kāf kōf pālāyed.] abar ō van ī hvāb [abarg van-ē bun guft. mēdōmāh vēšag-ē] ānōh hān ī man urvar rōyend harvisp [ped marag], harvisp-sardag, sad-ēvēnag, hazār-ēvēnag, bēvar-ēvēnag [sardag andar sardag].

caiti hōnti urvaranām sarōda [hān sardag māyagvar]


20 avēšān ped āgenīn bē vārēnam an kē ohrmazd ham. [ēd tištar āb stāned ōh stāned pez xān ī ābān ōh baved] xvarišn-z mard ī ahlav rāy, ud vāstar gōspend ī hudāg rāy. jōrdāy hān ī man mardōm xvared, ud vāstar gōspend ī hudāg.

Bd


²⁷ cōn gōbed kū: tištar xvarāsān spāhbed, sadvēs nēmrōz spāhbed, vanand xvarōfrān spāhbed, haftōring abāxtar spāhbed, ud mēx ī gāh kē mēx ī meyān asmān gōbed spāhbedān spāhbed. [Bd (Ind.) II cōn gōbed kū: tištar xvarāsān spāhbed, sadvēs xvarvarān spāhbed, vanand nēmrōz spāhbed, haftōring abāxtar spāhbed, ud mēx ī gāh kē mēx ī meyān asmān gōbed <spāhbedān spāhbed>.]

⁵⁰ haft abāxtarān spāhbedān <ō> axtarān, cōn tīr <ī abāxtarīg> ō tištar, ohrmazd ī abāxtarīg ō haftōring, varhrām ī abāxtarīg ō  /vanand/, anāhīd ī abāxtarīg ō sadvēs, kēvān kē abāxtarīgān spāhbedān spāhbed ō mēx ī meyān asmān ... [Bd (Ind.) III haft abāxtarān spāhbedān ō haft spāhbedān axtarīg, cōn tīr abāxtar ō tištar, varhrām abāxtar ō haftōring, ohrmazd abāxtar ō vanand, anāhīd abāxtar ō sadvēs, kēvān abāxtar ō mēx ī meyān asmān ...]

⁵¹ avēšān [az] abāxtarān cōn ped ēn ēvēnag andar spīhr ⁵² dvārist hend, abāg axtarān ō kušīšn ēstād hend. mihr ud māh tamīg ō xvaršēd ud māh rōšnān šahriyār, ohrmazd ō haftōring ī abāxtar spāhbed, anāhīd ō sadvēs ī nēmrōz

spāhbed, varhrām ō  /vanand/ ī xvarvarān spāhbed, ud tīr ō tištar ī xvarāsān spāhbed, ud kēvān ō mēx ī meyān ī asmān spāhbedān spāhbed.

⁵⁸ gōbed kū: anāhīd ābcihrag, cē-š hamēstār sadvēs ābcihrag; ud tīr vādīg gōbend cē hamēstār tištar ud vād, vārān-kirdārān.

⁸² zrehīhā ī sōr se ⁺hend māyagvar ī ast ēk (pūdīg ud ēk kamrōd ud ēk) ⁺syāvbun. (az) harv se ⁺pūdīg meh kē purr ⁸³ ud ōgār pediš, hamkustag ī zreh ī frāxgard (ud) ō (zrē ī frāxgard) peyvast ēsted. meyān ī ēn zrē ī frāxgard ud hān ī pūdīg pahlūg-ē zreh dāred kē var ī sadvēs xvānend. harv stabrīh ud sōrīh <ud> nē-pākīh az zrē ī pūdīg ō zreh ī frāxgard  /^xgrāyed/ (kāmed) ^xšudan ped vād ī vazurg ī buland az hān var ī sadvēs abāz zaned; harv cē pāk ud ⁺rōšn, andar ō frāxgard cašmag(ān) ī ardvīsūr šaved, hān ī didīgar abāz ō pūdīg rēzed. bann ī ēn

⁴. Cf. Dk vii M 621 u-š sāxt xvarišn, frāz-āšixt [purr] dōlag hān ī asp pēm.

zrē ō māh vād peyvast ēsted, ped abzāyišn ud kāhišn ul āyed ud frōd šaved. cē-š gardiṣn ō nēmrōz. bann <⊃> 𐭪 /var/ <⊃> sadvēs ō sadvēs stārag bast ēsted kē-š zrēihā <ud> kust <⊃> nēmrōz andar pānagīh ōn cōn haftōring kustag ī abāxtar andar pānagīh. purr ud ōgār +rāy gōbed kū az pēš ī māh harv gāh do vād hamē +vazend kē-šān mānišn andar var ī sadvēs: ēk frōdāhang, ud ēk ulāhang xvānend. ka hān ī ulāhang vazed purr, ka hān ī frōdāhang vazed ōgār⁸⁴ baved. ped abārīg zrēihā az hān cōn-iš gardiṣn ī māh pediš +nēst purr ud ōgar +nē baved.

¹²¹ hugar ī buland kē āb ī ardvišūr pediš (tazed) +jahed, bālistān rad. ānōh +kē star ī sadvēs gardiṣn azabar, +gabrān rad.

VZ 3

17 pas vād bē rānēnīd ō kanārag ī zreh ī frāxgard, ud ō se bē baxštīhist. u-š se zreh aziš būd ī xvānīhed pūdīg kamrōd ud syāvbn. 18 az avēšān pūdīg xvad āb ī sōr ast kē-š purr ud ōgār pediš baved, u-š bann ī purr ud ōgār peyvast ō māh, u-š hamē vardišn ped ul-āmadān frōd-šudān ī māh pediš pēdāgīhed. 19 ud frāxgard ped kustag ī nēmrōz ped harburz frāz ēsted, u-š pūdīg hamsāmān ēsted. u-šān meyān var ī sadvēs kē bann ō sadvēs kē kustag ī nēmrōz ud zreh andar xvēškārīh, <ud> māh kē vardišn harv xīrān andar abzāyišn ud kāhišn, ud purr ud ōgār hend. 20 pāyimār az pēš māh do vād frāz tazend <⊃> andar sadvēs māništ dārend, ēk ulāhang ud ēk frōdāhang. ped hān ī ulāhang baved purr, ud ped hān ī frōdāhang baved ōgār. 21 ud sadvēs var ast xvad pahlūg ī zreh ī frāxgard. cē ayōšdāhrīh stabrīh ī az drayāb ī sōr ka andar ō frāxgard hamē šaved, ped vād ī vazurg ī buland-ē abāz zaned dā hān ī rōšn ped pākīh andar ō frāxgard cašmagān ī ardvišūr šaved.

MX 62

13-14 kangdiz ped ušastar rōn, nazdīk <⊃> 𐭪 /var/ <⊃> sadvēs, gumārd ēsted, ped vimand ī ērānēz.

HDV

- 21 pursīd kū: ped dušox az hān ī ohrmazd kas gumārd ēsted kē ruvān ī durvandān pādīfrāh nimāyend ayāb nē?
- 22 guft (hād): az hān ī ohrmazd andarōn ī dušox kas nē gumārd ēsted, bē vēnišn ī yazdān tištar ud sadvēs ud vanand ud haftōring.
- 23 ēn-z gōbed kū: avēšān vēnišn ōn tēz kū hān ī arganttum dušox ōn vēnend cōn mard-ē kē cašm abēr vēnāg andar āyēnag^x nigerē tan ī xvēš^x vēnē, avēšān-z veh abērdar vēnend. 23 ud ka nē pānāgīh avēšān rāy hē, ahrmen ud višūdagān hāmōyēn ruvān ī durvandān andar dušox bē marnzēnd hē.

ŠnŠ 14

5 vindohrmazd guft kū: ka jud az tištar ud vanand ud sadvēs ēk ī axtarīg pēdāgīhed grift ud ka nē hišt.

M 107

⁵ abar vārān cim ud vahān, bun hambār, ud rasišn, ud ^xframadār, <ud rāyēnīdār ud> kāregar, ud kāregarān sālār, ud xvadīh, ud abzār, ud pedyārag spuxtār, sūd ud zyān, ud srešk ī xvard ud stabr, ud vafr ud tagarg cim, ud abzāyēnīdār ud kāstār, ud sūdegar ud zyāngar, az nigēz ī veh dēn.

M 108 ⁶hād. vārān az dādār. cim niyāzumandīh ī gēhān nōg nōg ō rasišn ī huškīh gēhān ped xvēdīh bēšāzēnīdār ud vaxšēnīdār. [𐭠𐭣] ud vahān az ēr ped 𐭠𐭣𐭠𐭣 /garm-āb/ nirōg ud vād ōz ulbarišnīg ped bē-cihr ī āb, abāz madan ī āb ped xvad cihr ō ēr, az rāyēnīdār ⁺yazdān⁷ ⁺tarāzēnišn ud baxšišn⁸.

u-š bun hambār mādayān varkaš zrē.

rasišn dā abr-pāyag ud madan ō būm; abāz-rasišnīh dā-z ō zrē ī-š bun hambār.

u-š framdār (^xframadār?) dādār ohrmazd. ud ⁺rāyēnīdār ud kāregar, az dādār framān, tištar ud sadvēs star, ud vahman ud ardvīsūr ud vād ud hōm ud dēn <ud dahyubed x^varrah> ud burz ud ahlavān fravahr. abērdar kāregarān sālār tištar. u-š ped kāregarān sālārīh, abāg sadvēs star, zrehān ud rōdān ud cašmagān ud afšdānān, ped vād abzār, ō ul 𐭠𐭣𐭠𐭣𐭠𐭣/āhanzēnīdan/, ud āb miznāēnīdan, ud miznā (mēg) ō āb-burdār abr vardēnīdan ud ul burdan, ud vahman hamkārīhā, ped vād-abzārīh, abr 𐭠𐭣𐭠𐭣 /sūdan/ ud tar vāy tadan.

dēn ud dahyubed xvarrah, ardvīsūr anāhīd ud vāy āyōzišn, ud ātaš hamkārīhā, abāg vārān pedyāragān dēvān ud jādūgān ud perīgān kē-šān kamālīgān apōš dēv ud spenzagr druz kušīdan; az vārān-pedyāragīh spuxtān.

burz ī xvadāy ī māyagān, ābān nāf, ahlavān fravahr hamkārīhā, ^xābān ō⁹ kišvarān ud rōstāgān ud gyāgān baxtan, ped peymān frōd hištan.

ud vārān xvadīh āb. ud vārān abzār vād ud miznā ud abr. srešk ī ^{M 109} xvard ud stabr, tagarg ud vafr, az jud-pedīrišnīh ī vād cihr ī zahagān. hān ī ka vād garmīh dāred, srešk ī xvard; ka xvēdīh dāred, srešk ī stabr; ud ka sardīh, vafr; ud ka huškīh, tagarg [𐭠𐭣] vāred.

vārān pedyārag (kastār), abāg apōš ud spenzagr ud abārīg vas dēvān ud jādūgān ud perīgān, ud pen ī vinīgar, ud mar ī dušcašm, <ud jādūg ī durvand>, ud dādvar ī drō<cāš>, ped abar nigerīdan ī ō abr. ud vārān abzāyēnīdār, abāg yazdān ī azabar nibišt, ud ātašān varhrān mēnōg, ud abārīg yazdān, ud ⁺rād ī vizīdār-dahišn, ud veh mard ī hucašm, ud nārīg ī ahlav (*nāirikaṃca aṣaonīm yaz.* MU 29), ud dādvar ī rāstcāš, ped abar nigerīdan ō abr. pēdāg.

ud sūd ī az frazām <𐭠> vārān amaragānīg, az dādār dahišn. u-š zyān ēvāzīg az ebgad gumēzišn[𐭠𐭣].

⁵ . MU 29, 117 beginning:

آدریاد مار اسفند کوفت

ādarbād mārspend ped kitāb dēnkird az framūdāg <𐭠> zardušt framūd kē andar dēn gyāg ī abestāg pēdāg ast kē zardušt ahlav ēk rōz ped hampursagīh ī ohrmazd būd kū az vārān pursīd.

⁶ . MU 29, 118 : ohrmazd pesox kird

⁷ . 𐭠𐭣𐭠𐭣 M, 𐭠𐭣𐭠𐭣 MU 29

⁸ . Cf. Dk viii M 730 𐭠𐭣𐭠𐭣𐭠𐭣 𐭠𐭣𐭠𐭣𐭠𐭣

⁹ . 𐭠𐭣𐭠𐭣 M, 𐭠𐭣𐭠𐭣 MU 29.

ud amaragānīg sūd ī az vārān abzāyēnīdār, hān ī ēvāzīg zyān nizārēnīdār, dahyubed mard ped huframānīh ud dād ōz abērdar. ud ēvāzīg zyān ī az vārān abzāyēnīdār, ud hān ī amaragānīg sūd kāstār, sāstār mar ped duš-framān<īh> ud adād <zōr> vēš.

vārānkirdārān <yazdān> [dahyubed], sūdemand vārānkirdārīh ōz abzāyēnīdār. vārān pedyārag<ān> dēvān, zōr ī ped vārān-pedyāragīh nirfsēnīdār. ped veh-dēn-yaštārīh, yazdān šnāyišn, dēvān bēšišn (az sūdemand vārān-kirdārīh vēš baved.) vārān pedyāragān dēvān, **𐬨𐬀𐬎𐬌𐬎** /mustīh/ ud stahm(ag)īh ī ped ^{M 110} vārān-pedyāragīh, ud vārānkirdārān yazdān bēš ud tuštīh (abērdar az dēvīg uzdehīg dēvīzagīh).¹⁰

(Raham Asha)

¹⁰ . MU 29, 120 :

گویند ابر که مقر این فرشته است نامش تندر و با اسپوزگر دیو جنگ می کند و