



KAYĀNIĀN XII. THE KAVIAN X̄ARĒNAH

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The nature of the Avestan *x̄varənah* and its three subtypes, the Aryan (*airiiana*), the “unseizable” (? *ax̄varəta*), and the Kavian (*kāuuaiia*), have been much discussed, but is still not well defined (for bibliography on *x̄varənah* in general, see [FARR\(AH\)](#) bibliography, and Philippe Gignoux, 2006).

The Kavian *x̄varənah* is found in the following contexts. In the litanies of the *Yasna*, the Kavian and “unseizable” *x̄varənahs* are associated with Mount Ušidarəna (Crack of Dawn) and the other mountains that reach up into the heavenly free spaces of Order, that is, the sunlit spaces. Similarly, in the *Sīrōzag* and *Niyāyišn* 5, all three *x̄varənahs* (“set in place by Ahura Mazdā”) are associated with the Fire, Ahura Mazdā’s son, that is, the (rising) sun, and the Kavian *x̄varənah* specifically with Kauui Haosrauuah and the two lakes associated with him, as well as Mount Asnuuaṅt and Mount Raēuuuaṅt (also “set in place by Ahura Mazdā”).

Association with luminosity is also found in the supplementary texts to the *Šāyist nē šāyist* (22.25), where, in a list of what each day of the month grants to humans, the day of Aršišwang (Avestan *Ašiš vanḥuuī*) is said to grant the radiance (*bām*) of the *kayān xwarrah*, with which we may compare the



description of the formation of Zarathustra's body in the *Dēnkard* (9.24.3), where the *kayān xwarrah* is said to have stroked his chest (*sēnūg?*) and, together with Ardwišūr and Ahlišwang, his body (cf. *Yašt* 17.22; cf. Skjærvø, 1997).

As the “strong (*uyra*) Kavian *x^varēnah*,” it is counted among the heavenly companions of the deities that fight the powers of darkness. In *Yašt* 8.2 to Tištriia, it is listed together with Tištriia, the heavenly lights and waters, the “name of the cow/bull,” and Zarathustra's fravashi; in *Yašt* 10.66 to Miθra, it is listed together with Aši and Pārēndī, the Manly Valor, the Dāmōiš Upamana (see [DĀMI](#) for speculations on the meaning), the “strong Firmament,” and the “fravashis of the *ašauuans*” (see [ašavan](#)); in *Yašt* 10.127 it and the Blazing Fire accompany the Dāmōiš Upamana. In *Yašt* 12.4, 6 to Rašnu, it is listed together with the Victorious Wind, the Dāmōiš Upamana, and the “Saokā (Glow?) set in place by Ahura Mazdā.” In *Yašt* 1.21 to Ahura Mazdā, it is listed together with Airiiana Vaējah, the heavenly river and waters, and the Saokā. Similarly, in the *Pahlavi Rivāyat* (65.14), where the nightly struggle between the powers of good and evil is described (when the sun goes down [*andar šawēd*], not “comes up,” as in Williams, 1990, I, p. 114), the *kayān xwarrah* is listed between Nēryōsang and the “fravashis of the *ašauuans*.”

In *Yašt* 19 to the *x^varēnah*, the Kavian *x^varēnah* is closely associated with creation and the Renovation (see [FRAŠŌ. KERĒTI](#)) and the “Renovation-makers.” It “belonged to” Ahura Mazdā, the [Aməša Spəntas](#), and the deities in both worlds when they established the creations and when they shall make the existence *fraša* (*Yašt* 19.10-24).

It followed all the ancient hero-sacrificers, permitting (?) them to perform their respective feats: Haošiiāṅha, Taxma Urupī, and Yima when they ruled over men, demons (*daēuuas*), etc., in all seven continents of the earth (*Yašt* 19.26-33), but it left Yima (in the shape of the Vārəyna bird), when he spoke a lie (*Yašt* 19.34; see [JAMŠID](#)). It did so three times and was seized, successively, by Miθra, Ōraētaona (see [FERĒDUN](#)), and Kərəsāspa (see [KARSĀSP](#); *Yašt* 19.35-44). It followed the Saošiiānt, the third and last of Zarathustra's eschatological sons, who will be born from Lake Kašaoiia (*Yašt* 19.66-69, 89-96; *Dēnkard* 7.11.3); the seven *kauuis* and Kauui Haosrauuh (*Yašt* 19.71-77); and Zarathustra and Kauui Vištāspa (*Yašt* 19.71-87). It was sought by Fraṅrasiian, but it eluded him (*Yašt* 19.82). During the battles presaging the end of time, when the Foul Spirit and Wrath shall come to the aid of the demon-worshippers, the *kayān xwarrah* will also come to Čihrōmēhan, that is, the



“luminous” (*bāmīg*) Pišōtan, son of Wištāsp, and “the true redresser of the *kayān xwarrah* of the *dēn*” will be summoned (*Dēnkard* 7.19; cf. *Dēnkard* 9.9: at the end of the millennium the victorious *kayān xwarrah* will come to him).

The connection with the mountains is also seen in the *Dēnkard* (9.22.7), in the story of Kay-Uš, where we are told that the *kayān xwarrah* was in the shape of a mountain (*gar-kerb*), and in the *Pahlavi Rivāyat* (46.5), where the world is made out of the body parts of the primeval giant. The demiurge is said to have made the earth from the giant’s feet and filled in (*nigand*) *xwarrah* as its substance (*gōhr*) and made the mountains grow from that substance, and it surrounds them above and below. (The missing part of ms. TD4 in the British Library [RSPA 228], fol. 53r, has <ŸŸE = GDE> twice, and the replacement part of TD4, p. 108, has and ; Williams, 1990, I, p. 162, adopts H. K. Mirza’s emendation *andar* “in” for *xwarrah*; see also [FARR\(AH\)](#) on the connection with mountains.) It was so strong in Siāwaš that he made the Kang-diz with his own hands and the power of Ohrmazd and the Amahrspands (*Pahlavi Rivāyat* 41.1).

The assumption of a special connection with royalty is primarily based on the assumption that the *kauuis* were kings or princes. For instance, in the *Dēnkard* (3.412b), the establishment of royalty (*xwadāyīh winnārišn*) is by means of the *kayān xwarrah*, and, in the *Kār-nāmag* (3.20), the ram (*warrag*) which follows and catches up with Ardašīr is interpreted as the *xwarrah ī kayān*. The connection is probably not with royalty per se, but with the role any person having the *xwarrah ī kayān* plays in the history of the world and its progression toward the Renovation.

In Manicheism, the personal name Kāy-farn is listed in the *Mahrnāmag* (M1 line 81; see Weber, p. 197, no. 9; Sundermann, p. 255, no. 2.6).

BIBLIOGRAPHY

See at end of [KAYĀNIĀN XIV. THE KAYANIDS IN WESTERN HISTORIOGRAPHY](#).