

Notes:

1. In Parsi Ardishvang or Ard (Ardish from Artish, the Persian form of Ashish); she presides over the 25th day of the month; cf. Sirozah 25.

2. Ashi is not the feminine adjective of Asha, as the i was originally short (genitive ashôish, not ashya); ash is ar-ti, and means bhakti, piety (Neriosengh).

3. The so-called Ashi's remedies (ashôish baêshaza; cf. Yt13.32.)

4. This enumeration is the same as in the Gosh Yasht (§§ 3, 8, 14, 17, 21, 26, 29).

I.

0. (pa nãm i ýazdã, hôrmezd i hvadâe
i awazûnî gurz hvarahe awazâyât,

mainyô arshasañg bê rasât,

ezh hamâ gunâh ... pa patit hôm!)

xshnaothra ahurahe mazdå, tarôidîti angrahe
mainyêush, haithyâvarshtãm hyat vasnâ
ferashôtemem. staomî ashem,

ashem vohû...(3).

fravarâne mazdayasnô zarathushtrish vîdaêvô
ahura-tkaêshô,

(Here recite the appropriate Gah dedication.)

ashôish vanghuyå cistôish vanghuyå erethê
vanghuyå rasãstâtô vanghuyå hvarenanghô
savanghô mazdadhâtahe

xshnaothra ýasnâica vahmâica xshnaothrâica
frasastayaêca,

ýathâ ahû vairyô zaotâ frâ-mê
mrûtê,,

athâ ratush ashâtcît haca frâ ashava vîdhvå
mraotû!

1. ashîm vanguhîm ýazamaide xshôithnîm
berezaitîm huraodhãm huyazatãm hvanat-caxrãm
amavaitîm dâtô-saokãm baêshazyãm
perethvîrãm sûrãm,

1. We sacrifice to Ashi Vanguhi, who is shining,
high, tall-formed, well worthy of sacrifice, with a

loud-sounding chariot, strong, welfare-giving, healing,
with fulness of intellect⁵, and powerful;

5. Perethu-vîra; see Études Iraniennes, II, 183.

2. dukhdharema ahurahe mazdå hvangharema ameshanãm
speñtanãm ýâ vîspanãm
saoshyañtãm frasha xrathwa frathañjayeiti
uta-hê âsnem xratûm ava-baraiti vârema
uta-hê âsnaêca zbayañtâi dûraêca
zbayañtâi jasaiti avanghe, ýô ashîm
ýazâite zaotrâbyô hô mithrem
ýazâite
zaotrâbyô.

2. The daughter of Ahura Mazda, the sister of
the Amesha-Spentas, who endows all the Saoshyants⁶

with the enlivening intelligence; she also
brings heavenly wisdom at her wish, and comes to
help him who invokes her from near and him who
invokes her from afar, and worships her with offerings
of libations.

6. The allies of Saoshyant, who are to be active in the restoration
of the world to eternal life (frashgird). Cf. Yt11.17, note 1.

Ashi gives them the 'intelligence of life' (frasha khratu), through
which they will be enabled to perform their task.

3. ahe raya hvarenanghaca

tãm ýazâi suruvata ýasna

tãm ýazâi huyashta ýasna

ashîm vanguhîm zaotrâbyô, ashîm
vanguhîm ýazamaide

haomayô gava baresmana hizvô danghangha mãthraca
vacaca shyaothnaca zaotrâbyasca arshuxdhaêibyasca
vâkhzhibyô.

ýenghê hâtãm âat ýesnê
paitî vanghô mazdå ahurô vaêthâ
ashât hacâ ýånghãmcâ tãscâ
tåscâ ýazamaide!

37. For her brightness and glory, I will offer her
a sacrifice worth being heard; I will offer up unto
Ashi Vanguhi a good sacrifice with an offering of
libations. We sacrifice unto Ashi Vanguhi with
the libations, with the Haoma and meat, with the
baresma, with the wisdom of the tongue, with the

holy spells, with the words, with the deeds, with
the libations, and with the rightly-spoken words.

Yenhe-hatam: All those beings of whom Ahura Mazda....

7. Cf. Yt5.10.

II.

4. ashîm vanguhîm ýazamaide xshôithnîm
berezaitîm huraodhãm huyazatãm hvanat-caxrãm
amavaitîm dâtô-saokãm baêshazyãm
perethvîrãm sûrãm.

4. We sacrifice to Ashi Vanguhi, who is shining, high, tall-formed,
well worthy of sacrifice, with a loud-sounding chariot, strong,
welfare-giving, healing, with fulness of intellect, and powerful.

5. haomaheca nemô mãthraheca ashaonaêca zarathushtrahe,
atcit bâ nemô haomâi

ýat vîspe anye madhånghô

aêshma haciñte xrvidrvô

âat hô ýô haomahe madhô

asha hacaite hvaê-paithe.

5. Homage unto Haoma, and unto the Mathra8,
and unto the holy Zarathushtra!

Homage unto Haoma, because all other drinks
are attended with Aeshma9, the fiend of the wounding
spear: but the drinking of Haoma is attended
with Asha and with Ashi Vanguhi herself10.

8. The Holy Word.

9. The Daeva of anger.

10. As drinking of Haoma is an act of religion (cf.
Yasna 11, 12 seq.)

6. ashish vanguhi ashi srîre ashi bânumaiti shâiti
vyâvaiti bânubyô

ashi dâthre vohûm hvarenô

aêshãm narãm ýôi hacahi,

hubaoidhish baodhaite nmânem

ýenghe nmâne ashish vanguhi

sûra pâdha nidathaite

âgremaitish darekhâi haxedhrâi.

6. Ashi is fair; Ashi is radiant with joy; she is far-piercing with her rays. Ashi gives good Glory unto those men whom thou dost follow, O Ashi! Full of perfumes is the house in which the good, powerful Ashi Vanguhi puts her11 feet, for long friendship.

11. ? Âgairimaitish.

7. tê narô xshathra xshayeñte ash-baourva
nidhâtô-pitu hubaoidhi
ýahmya staretasca gâtush
anyåsca berexdhå avaretå
ýôi hacahi ashish vanguhi,
ushta bâ ýim hacahi
uta mãm upanghacahi
vouru-saredha amavaiti.

7. Those men whom thou dost attend, O Ashi! are kings of kingdoms, that are rich in horses, with large tributes, with snorting horses, sounding chariots, flashing swords, rich in aliments and in stores of food¹²; well-scented where the beds are spread and full of all the other riches that may be wished for. Happy the man whom thou dost attend! do thou attend me, thou rich in all sorts of desirable things and strong!

12. Cf. Yt5.130.

8. aêshãm nmânå hvidhâtå
gaosûrångô hishteñte
ash-paourvå darekhô-upastêe
ýôi hacahi ashish vanguhi,
ushta bâ ýim hacahi
uta mãm upanghacahi
vouru-saredha amavaiti.

8. Those men whom thou dost attend, O Ashi Vanguhi! have houses that stand well laid up, rich in cattle, foremost in Asha, and long-supported. Happy

the man whom thou dost attend! Do thou attend
me, thou rich in all sorts of desirable things and
strong!

9. aêshãm gâtava hishteñte

hustareta hupô-busta

hukereta barezish-havañtô

zaranyapaxshta-pâdhångô

ýôi hacahi ashish vanguhi, ushta bâ ýim
hacahi uta mãm upanghacahi vouru-saredha amavaiti.

9. The men whom thou dost attend, O Ashi Vanguhi!
have beds that stand well-spread, well-adorned,
well-made, provided with cushions and with feet
inlaid with gold. Happy the man whom thou dost
attend! Do thou attend me, thou rich in all sorts
of desirable things and strong!

10. aêshãm vañtångô bât
mainyångô

gâtush paiti ångôti

ýôi srîra barezish-havañtô

merezymnå añku-paêsemnå

frâ gaoshâvara sispimna

cathru-karana minuca zaranyô-pisi. kadha nô avi âjasât
nmânô-paitish kadha shâiti paitishâm fryâ
paiti tanvi

ýôi hacahi ashish vanguhi, ushta bâ ýim
hacahi uta mãm upanghacahi vouru-saredha amavaiti.

10. The men whom thou dost attend, O Ashi Vanguhi!
have their ladies that sit on their beds,
waiting for them: they lie on the cushions, adorning
themselves,13, with square bored ear-rings and
a necklace of gold: 'When will our lord come?
when shall we enjoy in our bodies the joys of love?'

Happy the man whom thou dost attend! Do thou
attend me, thou rich in all sorts of desirable things
and strong!

13. ? Ankupasmanau.

11. aêshãm kaininô ångôte

ãkhmô-paidhish urvizô-maidhyå

sraotanvô darekhô-añgushtå

kehrpa avavatãm sraya

ýatha didhayatãm zaoshô

ýôi hacahi ashish vanguhi, ushta bâ ýim
hacahi uta mãm upanghacahi vouru-saredha amavaiti.

11. The men whom thou dost attend, O Ashi Vanguhi!
have daughters that sit14; thin is
their waist, beautiful is their body, long are their
fingers; they are as fair of shape as those who look
on can wish. Happy the man whom thou dost
attend! Do thou attend me, thou rich in all sorts
of desirable things and strong!

14. ? Âgamô-paidhisha.

12. aêshãm aspångô bayeñte

âsavô ravô-fraothemanô

raom vâshem vâshayañte

mrâtem carema thañjayeñte

taxmem staotârem vazeñti

âsu-aspem derezi-rathem

tizhi-arshtîm darekha-âreshtaêm

xshviwi-ishûm parô-kevîdhem

vîtârem paskât hamerethem

jañtârem parô dushmainyûm

ýôi hacahi ashish vanguhi, ushta bâ ýim
hacahi uta mãm upanghacahi vouru-saredha amavaiti.

12. The men whom thou dost attend, O Ashi Vanguhi!
have horses swift and loud-neighing;
they drive the chariot lightly, they take it to the
battle¹⁵, they bear a gallant praiser (of the gods),
who has many horses, a solid chariot, a sharp spear,
a long spear, and swift arrows, who hits his aim,
pursuing after his enemies, and smiting his foes.
Happy the man whom thou dost attend! Do thou
attend me, thou rich in all sorts of desirable things
and strong!

15. Doubtful.

13. aêshãm ushtrångô bayeñte

saêni-kaofa ash-manangha aojayeni zemat peretamna vadhairyavô

ýôi hacahi ashish vanguhi, ushta bâ ýim
hacahi uta mãm upanghacahi vouru-saredha amavaiti.

13. The men whom thou dost attend, O Ashi Vanguhi!
have large-humped, burden-bearing camels,
flying from the ground or fighting with holy fieriness¹⁶.
Happy the man whom thou dost attend!
Do thou attend me, thou rich in all sorts of desirable
things and strong!

16. Cf. Yt14.11.

14. aêshãm erezatem zaranim
niberethi âbereta baraiti
aiwitarâbyô haca danghubyô
vastråsca keshå bâmanivå
ýôi hacahi ashish vanguhi,
ushta bâ ýim hacahi
uta mãm upanghacahi
vouru-saredha amavaiti.

14. The men whom thou dost attend, O Ashi Vanguhi!
have hoards of silver and gold brought
together from far distant regions; and garments of
splendid make. Happy the man whom thou dost
attend! Do thou attend me, thou rich in all sorts
of desirable things and strong!

15. apa mãm apa-daidhya
frâ-mãm aiwi-urvaêsayanguha
marzhdikem ashish berezaiti,
hudhâta ahi hucithra
vasatha ahi xshayamna
tanuye hvarenanghe dâite.

15. Do not turn thy look from me! turn thy
mercy towards me, O great Ashi! thou art well-made
and of a noble seed¹⁷; thou art sovereign at
thy wish; thou art Glory in a bodily form.

17. Born from the gods; cf. Hadhokht Nask, Part II, § 9.

16. pita-tê ýô ahurô mazdå

ýô mâsishtô ýô azatanãm
ýô vahishtô ýô azatanãm,
mâta ârâmaitish speñta
brâta tê ýô vanghush sraoshô ashyô
rashnushca berezô amavå
mithrasca vouru-gaoyaoitish ýô baêvare-spasanô
hazangra-gaoshô hvangha daêna mâzdayesnish.

16. Thy father is Ahura Mazda, the greatest of
all gods, the best of all gods; thy mother is Armaiti Spenta;
thy brothers are Sraosha¹⁸, a god of Asha,
and Rashnu¹⁹, tall and strong, and Mithra²⁰, the lord
of wide pastures, who has ten thousand spies and
a thousand ears; thy sister is the Law [Daena]²¹ of the worshippers
of Mazda.

18. See Yt11.

19. See Yt12.

20. See Yt10.

21. [See Yt16.]

17. upa-staota ýô azatanãm
amuyamna razishtanãm
paiti-stayata raithya
ashish vanguhi ýâ berezaiti
uiti vacêbish aojana,
kô ahi ýô mãm zbayehi
ýô enghe azem frâyô zbayeñtãm
sraêshtem susruye vâcim.

17. Praised of the gods, unoffended by the righteous²²,
the great Ashi Vanguhi stood up on her
chariot, thus speaking: 'Who art thou who dost
invoke me, whose voice is to my ear the sweetest
of all that invoked me most?'

22. Or, 'doing no harm to the righteous.'

18. adhât uiti fravashata,
ýô spitâmô zarathushtrô
ýô paairyô mashyâkô

staota ashem ýat vahisstem
ýazata ahurem mazdãm
ýazata ameshê speñtê
ýenghe zãthaêca vaxshaêca
urvâsen âpô urvaråsca
ýenghe zãthaêca vaxshaêca
uxshin âpô urvaråsca,

18. And he said aloud: 'I am Spitama Zarathushtra, who, first of mortals, recited the praise of the excellent Asha²³ and offered up sacrifice unto Ahura Mazda and the Amesha-Spentas; in whose birth and growth the waters and the plants rejoiced; in whose birth and growth the waters and the plants grew; in whose birth and growth all the creatures of the good creation cried out, Hail²⁴!

23. The Ahunwar.

24. Cf. Yt13.93.

19. ýehe zãthaêca vaxshaêca
apa-dvarat angrô mainyush
haca zemat ýat pathanayå
skarenayå dûraêpârayå,
uiti davata hô ýô duzhdå
angrô mainyush pouru-mahrkô,
nôit mãm vîspe ýazatånghô
anuseñtem fraoreciñta
âat mãm aêvô zarathushtrô
anuseñtem apayeiti,

19. 'In whose birth and growth Angra Mainyu rushed away from this wide, round earth, whose ends lie afar, and he, the evil-doing Angra Mainyu, who is all death, said: "All the gods together have not been able to smite me down in spite of myself, and Zarathushtra alone can reach me in spite of myself.

20. jaiñti mãm ahuna vairya avavata snaithisha ýatha
asma katô-maså, tâpayeiti mãm asha vahishta

mãnayen ahe ýatha ayaoxshustem, raêkô
mê haca anghå zemat vanghô kerenaoti
ýô mãm aêvô jâmayeiti
ýô spitâmô zarathushtrô.

20. "He smites me with the Ahuna Vairya, as strong a weapon as a stone big as a house²⁵; he burns me with Asha-Vahishta, as if it were melting brass²⁶. He makes it better for me that I should leave this earth, he, Spitama Zarathushtra, the only one who can daunt me."

25. Cf. Vd19.4.

26. Cf. Yt3.

21. adhât uiti fravashata
ashish vanguhi ýâ berezaiti,
nazdyô mãm upa-hishta
erezvô ashâum spitama
upa mê srayanguha vâshahe,
nazdyô tãm upa-hishtat
ýô spitâmô zarathushtrô
upa hê srayata vâshahe.

21. And the great Ashi Vanguhi exclaimed: 'Come nearer unto me, thou pure, holy Spitama! lean against my chariot!'

Spitama Zarathushtra came nearer unto her, he leant against her chariot.

22. â-dim usca pairi-marezat
hâvôya bâzvô dashinaca
dashina bâzvô hâvayaca
uiti vacêbish aojana,
srîrô ahi zarathushtra
hukeretô ahi spitama
hvascvô darekhô-bâzâush
dâtem tê tanuye hvarenô
urunaêca darekhem havanghem
ýatha imat ýat tê frâvaocim.

ahe raya ... tåscâ ýazamaide!

22. And she caressed him with the left arm and the right, with the right arm and the left, thus speaking: 'Thou art beautiful, O Zarathushtra! thou art well-shapen, O Spitama! strong are thy legs and long are thy arms: Glory is given to thy body and long cheerfulness²⁷ to thy soul, as sure as I proclaim it unto thee.'

27. Bliss after death.

III.

23. ashîm vanguhîm ýazamaide xshôithnîm berezaitîm huraodhãm huyazatãm hvanat-caxrãm amavaitîm dâtô-saokãm baêshazyãm m perethvîrãm sûrãm.

2328. We sacrifice to Ashi Vanguhi, who is shining, high, tall-formed, well worthy of sacrifice, with a loud-sounding chariot, strong, welfare-giving, healing, with fulness of intellect and powerful.

28. As § 1.

24. tãm ýazata

haoshyanghô paradhâtô

upa upabdi harayå berezô

srîrayå mazdadhâtayå.

2429. To her did Haoshyangha, the Paradhata, offer up a sacrifice, upon the enclosure of the Hara, the beautiful height, made by Mazda.

29. For §§ 24-26, cf. Yt9.3-6.

25. âat hîm jaidhyat,

avat âyaptem dazdi-mê

ashish vanguhi ýâ berezaiti

ýat bavâni aiwi-vanyå

vîspe daêva mâzanya,

ýatha azem nôit tarshtô frânmâne

thwaêshât parô daêvaêibyô

frâahmât parô vîspe daêva

anusôtarshta nemåñte

tarshta temanghôdvaråñti.

25. He begged of her a boon, saying: 'Grant

me this, O great Ashi Vanguhi! that I may overcome all the Daevas of Mazana;
that I
may never fear and bow through terror before the Daevas, but that
all the Daevas may fear and bow in spite of themselves before
me, that they may fear and flee down to darkness.'

26. pairi-tacat pairi-jasat

ashish vanguhi ´ˆ berezaiti, vî˜dât
tem ´ˆnem haoshyanghô paradhâtô.
ahe raya ... tåscâ ´azamaide!

26. The great Ashi Vanguhi ran and came to his side: Haoshyangha,
the Paradhata, obtained that boon.

For her brightness and glory, I will offer her a sacrifice....

IV.

27. ashîm vanguhîm ´azamaide xshôithnîm
berezaitîm huraodhãm huyazatãm hvanat-caxrãm
amavaitîm dâtô-saokãm baêshazyãm
perethvîrãm sûrãm.

27. We sacrifice to Ashi Vanguhi, who is shining, high and
powerful.

28. tãm ´azata

´ô ´imô xshaêtô hvãthwô
hukairyât haca barezanghat.

2830. To her did Yima Khshaeta, the good shepherd, offer up a sacrifice
from the height Hukairya.

30. For §§ 28-31, cf. Yt9.8-11.

29. âat hîm jaidhyat,

avat âyaptem dazdi-mê

ashish vanguhi ´ˆ berezaiti

´atha azem fshaoni vãthwa ava-barâni avi mazdå
dâmabyô ´atha azem amerextîm avi-barâni
avi mazdå dâmabyô.,

29. He begged of her a boon, saying: 'Grant me this, O great Ashi
Vanguhi! that I may bring fatness and flocks down to the world
created by Mazda; that I may bring immortality down to the world
created by Mazda;

30. uta azem apa-barâni va shudhemca tarshnemca haca mazdå
dâmabyô uta azem apa-barâni va zaourvãmca

merethyûmca haca mazdå dâmabyô uta azem
apa-barâni va garememca vâtem aotemca haca mazdå
dâmabyô hazangrem aiwi-gâmanãm.

30. 'That I may take away both hunger and thirst, from the world
created by Mazda; that I may take away both old age and death,
from the world created by Mazda; that I may take away both hot
wind and cold wind, from the world created by Mazda, for a thousand
years.'

31. pairi-tacat pairi-jasat

ashish vanguhi ýâ berezaiti, viñdât
tem ýânem ýô ýimô xshaêtô
hvãthwô.

ahe raya ... tåscâ ýazamaide!

31. Then great Ashi Vanguhi ran and came to his side: Yima Khshaeta,
the good shepherd, obtained that boon.

For her brightness and glory, I will offer her a sacrifice

V.

32. ashîm vanguhîm ýazamaide xshôithnîm
berezaitîm huraothãm huyazatãm hvanat-caxrãm
amavaitîm dâtô-saokãm baêshazyãm
perethvîrãm sûrãm.

32. We sacrifice to Ashi Vanguhi, who is shining, high and
powerful.

33. tãm ýazata

vîsô puthrô âthwyânôish

vîsô sûrayå thraêtaonô

upa varenem cathru-gaoshem.

3331. To her did Thraetaona, the heir of the valiant Athwya clan,
offer up a sacrifice in the four-cornered Varena.

31. Cf. Yt5.34; Yt9.14;
Yt15.24.

34. âat hîm jaidhyat,

avat âyaptem dazdi-mê

ashish vanguhi ýâ berezaiti

ýat bavâni aiwi-vanyå azhîm dahâkem
thrizafanem thrikameredhem xshvash-ashîm
hazangrâ-ýaoxshtîm

ashaojanghem daêvîm drujem akhem gaêthâvyô
drvañtem ýãm ashaojastemãm drujem
fracakereñtat angrômainyush aoi ýãm
astvaitîm gaêthãm mahrkâi ashahe
gaêthanãm,
uta-hêvañta azâni sanghavâci arenavâci
ýôi hen kehrpa sraêshta zazâtêe
gaêthyâi tê ýôi abdôteme.

34. He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may overcome Azhi Dahaka, the three-mouthed, the three-headed, the six-eyed, who has a thousand senses, that most powerful, fiendish Druj, that demon, baleful to the world, the strongest Druj that Angra Mainyu created against the material world, to destroy the world of the good principle; and that I may deliver his two wives, Savanghavak and Erenavak, who are the fairest of body amongst women, and the most wonderful creatures in the world.'

35. pairi-tacat pairi-jasat

ashish vanguhi ýâberezaiti, viñdât
tem ýânem vîsôputhrôathwyânôish
vîsôsûrayåthraêtaonô.

ahe raya ... tåscâ ýazamaide!

35.

The great Ashi Vanguhi ran and came to his side. Thraetaona, the heir of the valiant Athwya clan, obtained that boon.

For her brightness and glory, I will offer her a sacrifice

VI.

36. ashîm vanguhîm ýazamaide xshôithnîm
berezaitîm huraothãm huyazatãm hvanat-caxrãm
amavaitîm dâtô-saokãm baêshazyãm
perethvîrãm sûrãm.

36. We sacrifice to Ashi Vanguhi, who is shining, high and powerful.

37. tãm ýazata

haomôfrâshmish baêshazyô

srîrôxshathryôzairi-dôithrô

barezishte paiti barezahi

haraithyôpaiti barezayå.

3732. To her did Haoma offer up a sacrifice, Haoma, the enlivening,

the healing, the beautiful, the lordly, with golden eyes, upon the highest height of the Haraiti Bareza.

32. For §§ 37-39, cf. Yt9.17-19.

38. âat hîm jaidhyat,

avat âyaptem dazdi-mê

ashish vanguhi ýâ berezaiti

ýatha azem bañdayeni mairîm tûirîm
frangrasyânem uta bastem vâdhayeni uta bastem upanayeni
bastem kavôish haosravanghahe janât tem kava haosrava
pasne varôish caêcastahe jafrahe uruyâpahе puthrô
kaêna syâvarshânâi zûrô-jatahe
narahe akhraêrathaheca naravahe.

38. He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may bind the Turanian murderer, Franghrasyan, that I may drag him bound, that I may bring him bound unto king Husravah, that king Husravah may kill him, behind the Chaechasta lake, the deep lake of salt waters, to avenge the murder of his father Syavarshana, a man, and of Aghraeratha, a semi-man.'

39. pairi-tacat pairi-jasat

ashish vanguhi ýâ berezaiti, viñdât
tem ýânem haomô frâshmish baêshazyô
srîrôxshathryô zairi-dôithrô.

ahe raya ... tåscâ ýazamaide!

39. The great Ashi Vanguhi ran and came to his side. Haoma, the enlivening, the healing, the beautiful, the lordly, with golden eyes, obtained that boon.

For her brightness and glory, I will offer her a sacrifice....

VII.

40. ashîm vanguhîm ýazamaide xshôithnîm
berezaitîm huraodhãm huyazatãm hvanat-caxrãm
amavaitîm dâtô-saokãm baêshazyãm
perethvîrãm sûrãm.

40. We sacrifice to Ashi Vanguhi, who is shining, high and powerful.

41. tãm ýazata

arsha airyanãm dah'yunãm

xshathrâi hañkeremô haosrava.

4133. To her did the gallant Husravah, he who united the Aryan nations

into one kingdom, offer up a sacrifice, behind the Chaechasta lake, the deep lake of salt waters.

33. For §§ 41-43, cf. Yt9.21-23.

42. âat hîm jaidhyat,

avat âyaptem dazdi-mê

ashish vanguhi ýâ berezaiti

ýatha azem nijanâni mairîm tûirîm
frangrasyânem pasne varôish caêcastahe jafrahe
urvyâpahē puthrô kaêna syâvarshânâi
zûrô-jatahe narahe akhraêrathaheca naravahe.

42.

He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may kill the Turanian murderer, Franghrasyan, behind the Chaechasta lake, the deep lake of salt waters, to avenge the murder of my father Syavarshana, a man, and of Aghraeratha, a semi-man.'

43. pairi-tacat pairi-jasat

ashish vanguhi ýâ berezaiti, viñdât
tem ýânem arsha airyanãm dah'yunãm
xshathrâi hañkeremô haosrava.

ahe raya ... tåscâ ýazamaide!

43. The great Ashi Vanguhi ran and came to his side. The gallant Husravah, he who united the Aryan nations into one kingdom, obtained that boon.

For her brightness and glory, I will offer her a sacrifice worth being heard....

VIII.

44. ashîm vanguhîm ýazamaide xshôithnîm
berezaitîm huraothãm huyazatãm hvanat-caxrãm
amavaitîm dâtô-saokãm baêshazyãm
perethvîrãm sûrãm.

44. We sacrifice to Ashi Vanguhi, who is shining, high and powerful.

45. tãm ýazata ýô ashava zarathushtrô
airylene vaêjahi vanghuyå dâityayå.

4534. To her did the holy Zarathushtra offer up a sacrifice in the Airyana Vaejah, by the good river Daitya, with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the speech, with the deeds, with the libations, and

with the rightly-spoken words.

34. For §§ 45-47, cf. Yt9.25-27.

46. âat hîm jaidhyat,

avat âyaptem dazdi-mê

ashish vanguhi ýâ berezaiti

ýatha azem hâcayene vanguhîm âzâtãm

hutaosãm anumatêe daênayâi anûxtêe

daênayâi anu-varshêe daênayâi

ýâ-mê

daênãm mâzdayasnîm zrasca dât apica

aotât ýâ-mê vareânâi vanguhîm

dât frasastîm.

46. He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may bring the good and noble Hutaosa to think according to the law, to speak according to the law, to do according to the law, that she may spread my law and make it known, that she may bestow beautiful praises upon my deeds.'

47. pairi-tacat pairi-jasat

ashish vanguhi ýâ berezaiti, viñdât

tem ýânem ýô ashava zarathushtrô.

ahe raya ... tåscâ ýazamaide!

47. The great Ashi Vanguhi ran and came to his side: the holy Zarathushtra obtained that boon.

For her brightness, and glory, I will offer her a sacrifice worth being heard....

IX.

48. ashîm vanguhîm ýazamaide xshôithnîm

berezaitîm huraothãm huyazatãm hvanat-caxrãm

amavaitîm dâtô-saokãm baêshazyãm

perethvîrãm sûrãm.

48.

We sacrifice to Ashi Vanguhi, who is shining, high and powerful.

49. tãm ýazata

berezaidhish kava vîshtâspô

pasne âpô dâityayå.

49.

To her did the tall Kavi Vishtaspa offer up a sacrifice behind

the waters of the river Daitya.

50. âat hîm jaidhyat,

avat âyaptem dazdi-mê

ashish vanguhi ýâ berezaiti

ýatha azâni peshana ashta aurvañtô

vîspa-thaurvô

ashtôish puthrô vîspa-thaurvô urvi-xaodhô

urvi-verethrô stvî-manaotrish ýenghe hapta

sata ushtranãm jainyâvarat pasca hvîdhahe,

ýatha azâni peshana mairyehe h'yaonahe arejat-aspae,

ýatha azâni peshana darshinikahe daêvayasnahe.

50.

He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may put to flight Ashta-aurvant, the son of Vispo-thaurvo-asti, the all-afflicting, of the brazen helmet, of the brazen armour, of the thick neck, behind whom seven hundred

camels; that I may put to flight the

Hvyaona murderer, Arejat-aspae; that I may put to flight Darshinika, the worshipper of the Daevas;

51. uta azem nijanâni tãthryâvañtem

duzhdaênem uta azem nijanâi spinjaurushem daêvayasnem,

uta azem fraourvaêsayeni humaya varedhakanãmca h'yaonya

haca dainghâvô., uta azem nijanâni h'yaonînãm

dah'yunãm pañcasakhnâi satakhnâishca

satakhnâi hazangrakhnâishca hazangrakhnâi

baêvarekhnâishca

baêvarekhnâi ahãxshatakhnâishca.

51. 'And that I may smite Tathravant of the bad law; that I may smite Spinjaurushka, the worshipper of the Daevas; and that I may bring unto the good law the nations of the Varedhakas and of the Hvyaonas; and that I may smite of the Hvyaona nations their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads.'

52. pairi-tacat pairi-jasat

ashish vanguhi ýâ berezaiti, viñdât

tem ýânem berezaidhish kava vîshtâspô.

ahe raya ... tåscâ ýazamaide!

52. The great Ashi Vanguhi ran and came to his side: the tall Kavi Vishtaspa obtained that boon.

For her brightness and glory, I will offer her a sacrifice worth being heard

X.

53. ashîm vanguhîm ýazamaide xshôithnîm berezaitîm huraodhãm huyazatãm hvanat-caxrãm amavaitîm dâtô-saokãm baêshazyãm perethvîrãm sûrãm.

53. We sacrifice to Ashi Vanguhi, who is shining, high and powerful.

54. âat aoxta ashish vanguhi ýâ berezaiti, mâ-cish mê ångãm zaothranãm viñdita ýâ mâvôya nipârayeiñti mâ narô pairishtâ-xshudhrô mâ jahika para-daxshta mâ aperenâyu tauruna mâ kainina anupaêta mashyânãm.

54. And the great Ashi Vanguhi said: 'None of those libations will be accepted by me, which are sent to me either by a man whose seed is dried out³⁵, or by the courtesan who produces untimely issues³⁶, or by young boys, or by girls who have known no man³⁷.

35. See Vd3.20, note.

36. By procuring abortion.

37. She refuses the offerings of all barren beings.

55. ýat mãm tura pazdayañta

âsu-aspa naotaraca

âat azem tanûm aguze

adhairi pâdhem gêush arshnô baremâyaonahe

âat mãm fraguzayañta

ýôi aperenâyu tauruna

ýôi kainina anupaêta mashyânãm.

55. 'When the Turanians and the swift-horsed Naotaras³⁸, clapping their hands, ran after me³⁹,

I hid myself under the foot of a bull walking under his burden; then young boys, and girls who had known no man, discovered me, even while the Turanians and the swift-horsed Naotaras, clapping their hands, were running after me.

38. Cf. Yt5.98. The following clauses allude to some myth of Ashi Vanguhi connected with the conflict between the Turanians

and the Naotaras (either Tusa and Vistauru; cf. p. 71, note 7, or more likely Vishtaspa himself, to whom the preceding chapter [§§ 48-52] and the last but one clause of the Yasht refer). She tried to flee in the way practised by Ulysses in the Cyclops' cavern; both parties were pursuing the animal that bore her, though they knew not what it bore, till children discovered her.

39. Dar. has this phrase in § 54. -JHP

56. ýatcit mãm tura pazdayañta
âsu-aspa naotaraca
atcit azem tanûm aguze
adhairi maêshahe garô
ýat varshnôish satô-karahe
atcit mãm fraguzayañta
ýôi aperenâyu tauruna
ýôi kainina anupaêta mashyânãm
ýatcit mãm tura pazdayañta
âsu-aspaêm naotaraca.

56. 'Even I hid myself under the throat of a ram of hundredfold energy: then again young boys, and girls who had known no man, discovered me, even while the Turanians and the swift-horsed Naotaras, clapping their hands, were running after me.'

57. paairyãm gerezãm gerezaêta
ashish vanguhi ýâ berezaiti
haca aputhrô-zanyâi jahikayâi,
mâ hê avi pâdhem ava-hishta
mâ gâtûm nipaydhyanguha,
kutha hîsh azem kerenaâni
asmanem avi frashusâni
zãm avi ni-urvisyâni.

57. The first wailing of the great Ashi Vanguhi is her wailing about the courtesan who destroys her fruit: 'Stand thou not near her, sit thou not on her bed!' — 'What shall I do? Shall I go back to the heavens? Shall I sink into the earth?'

58. bityãm gerezãm gerezaêta
ashish vanguhi ýâ berezaiti

haca avanghâi jahikayâi
ýâ aom puthrem baraiti
anyahmâi arshânâi varshtem
paithe upa-baraiti,
kutha hîsh azem kerenvâni
asmanem avi frashusâni
zãm avi ni-urvisyâni.

58. The second wailing of the great Ashi Vanguhi is her wailing about the courtesan who brings forth a child conceived of a stranger and presents it to her husband: 'What shall I do? Shall I go back to the heavens? Shall I sink into the earth?'

59. thrityãm gerezãm gerezaêta
ashish vanguhi ýâ berezaiti,
imat mê stâvishtem shyaothnem
mashya vereziñti sâsta
ýat kainyô uzvâdhayeiñti
darekhem akhrvô nijâmayeiñti,
kutha hîsh azem kerenvâni
asmanem avi frashusâni
zãm avi ni-urvisyâni.

59. This is the third wailing of the great Ashi Vanguhi: 'This is the worst deed that men and tyrants do, namely, when they deprive maids, that have been barren for a long time, of marrying and bringing forth children. What shall I do? Shall I go back to the heavens? Shall I sink into the earth?'

60. âat mraot ahurô mazdå,
ashi srîre dâmidhâite
mâ avi asmanem frashusa
mâ avi zãm ni-urvise
itha mê tûm hãm-caranguha
añtare aredhem nmânahe
srîrahe xshathrô-keretahe,
60. Ahura Mazda answered: 'O fair and wise

Ashi, go not back to the heavens, sink not into the earth! Stay here and walk inside the fine kingly palace.'

61. ana thwâ ýasna ýazâne
ana ýasna frâyazâne
ýase-thwâ ýazata vîshtâspô
pasne âpô dâityayå,
berezem barât zaota vâcim
hishtemnô pasca baresma,
ana thwâ ýasna ýazâne
ana ýasna frâyazâne
ashi srîre dâmidhâite
ahe raya ... tåscâ ýazamaide!

61. I shall worship thee with such a sacrifice, I shall worship and forward thee with such a sacrifice as Vishtaspa offered unto thee, behind the river Daitya⁴⁰. The Zaotar lifted up a loud voice, with baresma before him. With that sort of sacrifice shall I worship thee? With that sort of sacrifice shall I worship and forward thee, O fair and wise Ashi?

For her brightness and glory, I will offer her a sacrifice worth being heard....

40. Cf. §§ 49 seq.

(Recite silently:)

62. (hôrmez d i hvadâe i awazûnî mardum
mardum sardagã hamâ sardagã ham bâ ýasht
i vahã vaem vahe dîn i mâzdayasnã
âgâhî
âstvãnî nêkî rasãnât
êduñ bât,)

(Recite aloud:)

ýathâ ahû vairyô...(2).

ýasnemca vahmemca aojasca zavareca âfrînâmi
ashôish vanghuyå cistôish vanghuyå erethê
vanghuyå rasãstâtô vanghuyå hvarenanghô
savanghô mazdadhâtahe.

ashem vohû....

ahmâi raêshca ... hazangrem ... jasa-mê ... (kerba mazhd) ...
ashem vohû...!!

* *

*

62. Yatha ahu vairyo: The will of the Lord is the law of holiness....

I bless the sacrifice and prayer, and the strength
and vigour of Ashi Vanguhi; of the good Chisti⁴¹; of the good Erethe; of the
good Rasastat; of the Glory and Weal, made by Mazda.

Ashem Vohu: Holiness is the best of all good....

[Give] unto that man brightness and glory, give him health of
body, give him the bright, all-happy, blissful abode of the
holy Ones.

41. Cf. Sirozah, § 25.

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