



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 ash&ocirc;ish, not ashya); ash is ar-ti, and means bhakti, piety (Neriosengh).

3. The so-called Ashi's remedies (ash&ocirc;ish ba&ecirc;shaza; cf. Yt13.32.)

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

I.

0. (pa n&atilde;m i &yacute;azd&atilde;, h&ocirc;rmezd i hvad&acirc;e  
i awaz&ucirc;n&icirc; gurz hvarahe awaz&acirc;y&acirc;t,

mainy&ocirc; arshasa&ntilde;g b&ecirc; ras&acirc;t,

ezh ham&acirc; gun&acirc;h ... pa patit h&ocirc;m!)

xshnaothra ahurahe mazd&aring;, tar&ocirc;id&icirc;ti angrahe  
mainy&ecirc;ush, haithy&acirc;varsht&atilde;m hyat vasn&acirc;  
ferash&ocirc;temem. staom&icirc; ashem,

ashem voh&ucirc;...(3).

fravar&acirc;ne mazdayasn&ocirc; zarathushtrish v&icirc;da&ecirc;v&ocirc;  
ahura-tka&ecirc;sh&ocirc;,

(Here recite the appropriate Gah dedication.)

ash&ocirc;ish vanghuy&aring; cist&ocirc;ish vanghuy&aring; ereth&ecirc;  
vanghuy&aring; ras&atilde;st&acirc;t&ocirc; vanghuy&aring; hvarenangh&ocirc;  
savangh&ocirc; mazdadh&acirc;tahe

xshnaothra &yacute;asn&acirc;ica vahm&acirc;ica xshnaothr&acirc;ica  
frasastaya&ecirc;ca,

&yacute;ath&acirc; ah&ucirc; vairy&ocirc; zaot&acirc; fr&acirc;-m&ecirc;  
mr&ucirc;t&ecirc;,,

ath&acirc; ratush ash&acirc;tc&icirc;t haca fr&acirc; ashava v&icirc;dhv&aring;  
mraot&ucirc;!

1. ash&icirc;m vanguh&icirc;m &yacute;azamaide xsh&ocirc;ithn&icirc;m  
berezait&icirc;m huraodh&atilde;m huyazat&atilde;m hvanat-caxr&atilde;m  
amavait&icirc;m d&acirc;t&ocirc;-saok&atilde;m ba&ecirc;shazy&atilde;m  
perethv&icirc;r&atilde;m s&ucirc;r&atilde;m,

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 intellect<sup>5</sup>, and powerful;

5. Perethu-v&icirc;ra; see &Eacute;tudes Iraniennes, II, 183.

2. dukhdharema ahurahe mazd&aring; hvangharema ameshan&atilde;m  
spe&ntilde;tan&atilde;m &yacute;&acirc; v&icirc;span&atilde;m  
saoshya&ntilde;t&atilde;m frasha xrathwa fratha&ntilde;jayeiti  
uta-h&ecirc; &acirc;snem xrat&ucirc;m ava-baraiti v&acirc;rema  
uta-h&ecirc; &acirc;sna&ecirc;ca zbaya&ntilde;t&acirc;i d&ucirc;ra&ecirc;ca  
zbaya&ntilde;t&acirc;i jasaiti avanghe, &yacute;&ocirc; ash&icirc;m  
&yacute;az&acirc;ite zaotr&acirc;by&ocirc; h&ocirc; mithrem  
&yacute;az&acirc;ite  
zaotr&acirc;by&ocirc;.

2. The daughter of Ahura Mazda, the sister of  
the Amesha-Spentas, who endows all the Saoshyants<sup>6</sup>

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

t&atilde;m &yacute;az&acirc;i surunvata &yacute;asna

t&atilde;m &yacute;az&acirc;i huyashta &yacute;asna

ash&icirc;m vanguh&icirc;m zaotr&acirc;by&ocirc;, ash&icirc;m  
vanguh&icirc;m &yacute;azamaide

haomay&ocirc; gava baresmana hizv&ocirc; danghangha m&atilde;thraca  
vacaca shyaothnaca zaotr&acirc;byasca arshuxdha&ecirc;ibyasca  
v&acirc;khzhiby&ocirc;.

&yacute;engh&ecirc; h&acirc;t&atilde;m &acirc;at &yacute;esn&ecirc;  
pait&icirc; vangh&ocirc; mazd&aring; ahur&ocirc; va&ecirc;th&acirc;  
ash&acirc;t hac&acirc; &yacute;&aring;ngh&atilde;mc&acirc; t&atilde;sc&acirc;  
t&aring;sc&acirc; &yacute;azamaide!

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. ash&icirc;m vanguh&icirc;m &yacute;azamaide xsh&ocirc;ithn&icirc;m  
berezait&icirc;m huraodh&atilde;m huyazat&atilde;m hvanat-caxr&atilde;m  
amavait&icirc;m d&acirc;t&ocirc;-saok&atilde;m ba&ecirc;shazy&atilde;m  
perethv&icirc;r&atilde;m s&ucirc;r&atilde;m.

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 nem&ocirc; m&atilde;thraheca ashaona&ecirc;ca zarathushtrahe,  
atcit b&acirc; nem&ocirc; haom&acirc;i  
&yacute;at v&icirc;spe anye madh&aring;ngh&ocirc;  
a&ecirc;shma haci&ntilde;te xrvidrv&ocirc;  
&acirc;at h&ocirc; &yacute;&ocirc; haomahe madh&ocirc;  
asha hacaite hva&ecirc;-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 sr&icirc;re ashi b&acirc;numaiti sh&acirc;iti  
vy&acirc;vaiti b&acirc;nuby&ocirc;  
ashi d&acirc;thre voh&ucirc;m hvaren&ocirc;  
a&ecirc;sh&atilde;m nar&atilde;m &yacute;&ocirc;i hacahi,  
hubaoidhish baodhaite nm&acirc;nem  
&yacute;enghe nm&acirc;ne ashish vanguhi  
s&ucirc;ra p&acirc;dha nidathaite

&acirc;gremaitish darekh&acirc;i haxedhr&acirc;i.

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 her ....11 feet, for long friendship.

11. ? &Acirc;gairimaitish.

7. t&ecirc; nar&ocirc; xshathra xshaye&ntilde;te ash-baourva  
nidh&acirc;t&ocirc;-pitu hubaoidhi  
&yacute;ahmya staretasca g&acirc;tush  
any&aring;sca berexdh&aring; avaret&aring;  
&yacute;&ocirc;i hacahi ashish vanguhi,  
ushta b&acirc; &yacute;im hacahi  
uta m&atilde;m 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 food<sup>12</sup>; 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. a&ecirc;sh&atilde;m nm&acirc;n&aring; hvidh&acirc;t&aring;  
gaos&ucirc;r&aring;ngh&ocirc; hishte&ntilde;te  
ash-paourv&aring; darekh&ocirc;-upast&ecirc;e  
&yacute;&ocirc;i hacahi ashish vanguhi,  
ushta b&acirc; &yacute;im hacahi  
uta m&atilde;m 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. a&ecirc;sh&atilde;m g&acirc;tava hishte&ntilde;te

hustareta hup&ocirc;-busta

hukereta barezish-hava&ntilde;t&ocirc;

zaranyapaxshta-p&acirc;dh&aring;ng&ocirc;

&yacute;&ocirc;i hacahi ashish vanguhi, ushta b&acirc; &yacute;im  
hacahi uta m&atilde;m 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. a&ecirc;sh&atilde;m va&ntilde;t&aring;ng&ocirc; b&acirc;t  
mainy&aring;ng&ocirc;

g&acirc;tush paiti &aring;ng&ocirc;ti

&yacute;&ocirc;i sr&icirc;ra barezish-hava&ntilde;t&ocirc;

merezymn&aring; a&ntilde;ku-pa&ecirc;semn&aring;

fr&acirc; gaosh&acirc;vara sispimna

cathru-karana minuca zarany&ocirc;-pisi. kadha n&ocirc; avi &acirc;jas&acirc;t  
nm&acirc;n&ocirc;-paitish kadha sh&acirc;iti paitish&acirc;m fry&acirc;  
paiti tanvi

&yacute;&ocirc;i hacahi ashish vanguhi, ushta b&acirc; &yacute;im  
hacahi uta m&atilde;m 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. a&ecirc;sh&atilde;m kainin&ocirc; &aring;ng&ocirc;te

&atilde;khm&ocirc;-paidhish urviz&ocirc;-maidhy&aring;

sraotanv&ocirc; darekh&ocirc;-a&ntilde;gusht&aring;

kehrpa avavat&atilde;m sraya

&yacute;atha didhayat&atilde;m zaosh&ocirc;

&yacute;&ocirc;i hacahi ashish vanguhi, ushta b&acirc; &yacute;im  
hacahi uta m&atilde;m upanghacahi vouru-saredha amavaiti.

11. The men whom thou dost attend, O Ashi Vanguhi!  
have daughters that sit ....14; 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. ? &Acirc;gam&ocirc;-paidhisha.

12. a&ecirc;sh&atilde;m asp&aring;ngh&ocirc; baye&ntilde;te

&acirc;sav&ocirc; rav&ocirc;-fraotheman&ocirc;

raom v&acirc;shem v&acirc;shaya&ntilde;te

mr&acirc;tem carema tha&ntilde;jaye&ntilde;te

taxmem staot&acirc;rem vaze&ntilde;ti

&acirc;su-aspem derezi-rathem

tizhi-arsht&icirc;m darekha-&acirc;reshta&ecirc;m

xshviwi-ish&ucirc;m par&ocirc;-kev&icirc;dhem

v&icirc;t&acirc;rem pask&acirc;t hamerethem

ja&ntilde;t&acirc;rem par&ocirc; dushmainy&ucirc;m

&yacute;&ocirc;i hacahi ashish vanguhi, ushta b&acirc; &yacute;im  
hacahi uta m&atilde;m 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  
battle<sup>15</sup>, 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. a&ecirc;sh&atilde;m ushtr&aring;ngh&ocirc; baye&ntilde;te

sa&ecirc;ni-kaofa ash-manangha aojayeni zemat peretamna vadhairyav&ocirc;

&yacute;&ocirc;i hacahi ashish vanguhi, ushta b&acirc; &yacute;im  
hacahi uta m&atilde;m 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 fieriness<sup>16</sup>.  
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. a&ecirc;sh&atilde;m erezatem zaranim  
niberethi &acirc;bereta baraiti  
aiwitar&acirc;by&ocirc; haca danghuby&ocirc;  
vastr&aring;sca kesh&aring; b&acirc;maniv&aring;  
&yacute;&ocirc;i hacahi ashish vanguhi,  
ushta b&acirc; &yacute;im hacahi  
uta m&atilde;m 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 m&atilde;m apa-daidhya  
fr&acirc;-m&atilde;m aiwi-urva&ecirc;sayanguha  
marzhdikem ashish berezaiti,  
hudh&acirc;ta ahi hucithra  
vasatha ahi xshayamna  
tanuye hvarenanghe d&acirc;ite.

15. Do not turn thy look from me! turn thy  
mercy towards me, O great Ashi! thou art well-made  
and of a noble seed<sup>17</sup>; 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-t&ecirc; &yacute;&ocirc; ahur&ocirc; mazd&aring;

&yacute;&ocirc; m&acirc;sisht&ocirc; &yacute;&ocirc; azatan&atilde;m  
&yacute;&ocirc; vahisht&ocirc; &yacute;&ocirc; azatan&atilde;m,  
m&acirc;ta &acirc;r&acirc;maitish spe&ntilde;ta  
br&acirc;ta t&ecirc; &yacute;&ocirc; vanghush sraosh&ocirc; ashy&ocirc;  
rashnushca berez&ocirc; amav&aring;  
mithrasca vouru-gaoyaoitish &yacute;&ocirc; ba&ecirc;vare-spasan&ocirc;  
hazangra-gaosh&ocirc; hvangha da&ecirc;na m&acirc;zdayesnish.

16. Thy father is Ahura Mazda, the greatest of  
all gods, the best of all gods; thy mother is Armaiti Spenta;  
thy brothers are Sraosha<sup>18</sup>, a god of Asha,  
and Rashnu<sup>19</sup>, tall and strong, and Mithra<sup>20</sup>, the lord  
of wide pastures, who has ten thousand spies and  
a thousand ears; thy sister is the Law [Daena]<sup>21</sup> of the worshippers  
of Mazda.

18. See Yt11.

19. See Yt12.

20. See Yt10.

21. [See Yt16.]

17. upa-staota &yacute;&ocirc; azatan&atilde;m  
amuyamna razishtan&atilde;m  
paiti-stayata raithya  
ashish vanguhi &yacute;&acirc; berezaiti  
uiti vac&ecirc;bish aojana,  
k&ocirc; ahi &yacute;&ocirc; m&atilde;m zbayehi  
&yacute;&ocirc; enghe azem fr&acirc;y&ocirc; zbaye&ntilde;t&atilde;m  
sra&ecirc;shtem susruye v&acirc;cim.

17. Praised of the gods, unoffended by the righteous<sup>22</sup>,  
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. adh&acirc;t uiti fravashata,  
&yacute;&ocirc; spit&acirc;m&ocirc; zarathushtr&ocirc;  
&yacute;&ocirc; paairy&ocirc; mashy&acirc;k&ocirc;

staota ashem &yacute;at vahisstem  
&yacute;azata ahurem mazd&atilde;m  
&yacute;azata amesh&ecirc; spe&ntilde;t&ecirc;  
&yacute;enghe z&atilde;tha&ecirc;ca vaxsha&ecirc;ca  
urv&acirc;sen &acirc;p&ocirc; urvar&aring;sca  
&yacute;enghe z&atilde;tha&ecirc;ca vaxsha&ecirc;ca  
uxshin &acirc;p&ocirc; urvar&aring;sca,

18. And he said aloud: 'I am Spitama Zarathushtra, who, first of mortals, recited the praise of the excellent Asha<sup>23</sup> 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, Hail<sup>24</sup>!

23. The Ahunwar.

24. Cf. Yt13.93.

19. &yacute;ehe z&atilde;tha&ecirc;ca vaxsha&ecirc;ca  
apa-dvarat angr&ocirc; mainyush  
haca zemat &yacute;at pathanay&aring;  
skarenay&aring; d&ucirc;ra&ecirc;p&acirc;ray&aring;,  
uiti davata h&ocirc; &yacute;&ocirc; duzhd&aring;  
angr&ocirc; mainyush pouru-mahrk&ocirc;,  
n&ocirc;it m&atilde;m v&icirc;spe &yacute;azat&aring;ngh&ocirc;  
anuse&ntilde;tem fraoreci&ntilde;ta  
&acirc;at m&atilde;m a&ecirc;v&ocirc; zarathushtr&ocirc;  
anuse&ntilde;tem 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. jai&ntilde;ti m&atilde;m ahuna vairya avavata snaithisha &yacute;atha  
asma kat&ocirc;-mas&aring;, t&acirc;payeiti m&atilde;m asha vahishta

m&atilde;nayen ahe &yacute;atha ayaoxshustem, ra&ecirc;k&ocirc;  
m&ecirc; haca angh&aring; zemat vangh&ocirc; kerenaoti  
&yacute;&ocirc; m&atilde;m a&ecirc;v&ocirc; j&acirc;mayeiti  
&yacute;&ocirc; spit&acirc;m&ocirc; zarathushtr&ocirc;.

20. "He smites me with the Ahuna Vairya, as  
strong a weapon as a stone big as a house<sup>25</sup>; he  
burns me with Asha-Vahishta, as if it were melting  
brass<sup>26</sup>. 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. adh&acirc;t uiti fravashata  
ashish vanguhi &yacute;&acirc; berezaiti,  
nazdy&ocirc; m&atilde;m upa-hishta  
erezv&ocirc; ash&acirc;um spitama  
upa m&ecirc; srayanguha v&acirc;shahe,  
nazdy&ocirc; t&atilde;m upa-hishtat  
&yacute;&ocirc; spit&acirc;m&ocirc; zarathushtr&ocirc;  
upa h&ecirc; srayata v&acirc;shahe.

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. &acirc;-dim usca pairi-marezat  
h&acirc;v&ocirc;ya b&acirc;zv&ocirc; dashinaca  
dashina b&acirc;zv&ocirc; h&acirc;vayaca  
uiti vac&ecirc;bish aojana,  
sr&icirc;r&ocirc; ahi zarathushtra  
hukeret&ocirc; ahi spitama  
hvascv&ocirc; darekh&ocirc;-b&acirc;z&acirc;ush  
d&acirc;tem t&ecirc; tanuye hvaren&ocirc;  
uruna&ecirc;ca darekhem havanghem  
&yacute;atha imat &yacute;at t&ecirc; fr&acirc;vaocim.

ahe raya ... t&aring;sc&acirc; &yacute;azamaide!

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 cheerfulness<sup>27</sup> to thy soul, as sure as I proclaim it unto thee.'

27. Bliss after death.

III.

23. ash&icirc;m vanguh&icirc;m &yacute;azamaide xsh&ocirc;ithn&icirc;m berezait&icirc;m huraoth&atilde;m huyazat&atilde;m hvanat-caxr&atilde;m amavait&icirc;m d&acirc;t&ocirc;-saok&atilde;m ba&ecirc;shazy&atilde;m m perethv&icirc;r&atilde;m s&ucirc;r&atilde;m.

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. t&atilde;m &yacute;azata

haoshyangh&ocirc; paradh&acirc;t&ocirc;

upa upabdi haray&aring; berez&ocirc;

sr&icirc;ray&aring; mazdadh&acirc;tay&aring;.

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. &acirc;at h&icirc;m jaidhyat,

avat &acirc;yaptem dazdi-m&ecirc;

ashish vanguhi &yacute;&acirc; berezaiti

&yacute;at bav&acirc;ni aiwi-vany&aring;

v&icirc;spe da&ecirc;va m&acirc;zanya,

&yacute;atha azem n&ocirc;it tarsht&ocirc; fr&acirc;nm&acirc;ne

thwa&ecirc;sh&acirc;t par&ocirc; da&ecirc;va&ecirc;iby&ocirc;

fr&acirc;ahm&acirc;t par&ocirc; v&icirc;spe da&ecirc;va

anus&ocirc;tarshta nem&aring;&ntilde;te

tarshta temangh&ocirc;dvar&aring;&ntilde;ti.

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 &acute;&circ; berezaiti, v&icirc;&tilde;d&acirc;t  
tem &acute;&circ;nem haoshyangh&ocirc; paradh&acirc;t&ocirc;.  
ahe raya ... t&aring;sc&acirc; &acute;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. ash&icirc;m vanguh&icirc;m &acute;azamaide xsh&ocirc;ithn&icirc;m  
berezait&icirc;m huraodh&atilde;m huyazat&atilde;m hvanat-caxr&atilde;m  
amavait&icirc;m d&acirc;t&ocirc;-saok&atilde;m ba&ecirc;shazy&atilde;m  
perethv&icirc;r&atilde;m s&ucirc;r&atilde;m.

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

28. t&atilde;m &acute;azata

&acute;&ocirc; &acute;im&ocirc; xsha&ecirc;t&ocirc; hv&atilde;thw&ocirc;  
hukairy&acirc;t 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. &acirc;at h&icirc;m jaidhyat,

avat &acirc;yaptem dazdi-m&ecirc;

ashish vanguhi &acute;&circ; berezaiti

&acute;atha azem fshaoni v&atilde;thwa ava-bar&acirc;ni avi mazd&aring;  
d&acirc;maby&ocirc; &acute;atha azem amerext&icirc;m avi-bar&acirc;ni  
avi mazd&aring; d&acirc;maby&ocirc;.,

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-bar&acirc;ni va shudhemca tarshnemca haca mazd&aring;  
d&acirc;maby&ocirc; uta azem apa-bar&acirc;ni va zaourv&atilde;mca

merethy&ucirc;mca haca mazd&aring; d&acirc;maby&ocirc; uta azem  
apa-bar&acirc;ni va garememca v&acirc;tem aotemca haca mazd&aring;  
d&acirc;maby&ocirc; hazangrem aiwi-g&acirc;man&atilde;m.

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 &yacute;&acirc; berezaiti, vi&ntilde;d&acirc;t  
tem &yacute;&acirc;nem &yacute;&ocirc; &yacute;im&ocirc; xsha&ecirc;t&ocirc;  
hv&atilde;thw&ocirc;.

ahe raya ... t&aring;sc&acirc; &yacute;azamaide!

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. ash&icirc;m vanguh&icirc;m &yacute;azamaide xsh&ocirc;ithn&icirc;m  
berezait&icirc;m huraoth&atilde;m huyazat&atilde;m hvanat-caxr&atilde;m  
amavait&icirc;m d&acirc;t&ocirc;-saok&atilde;m ba&ecirc;shazy&atilde;m  
perethv&icirc;r&atilde;m s&ucirc;r&atilde;m.

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

33. t&atilde;m &yacute;azata

v&icirc;s&ocirc; puthr&ocirc; &acirc;thwy&acirc;n&ocirc;ish  
v&icirc;s&ocirc; s&ucirc;ray&aring; thra&ecirc;taon&ocirc;  
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. &acirc;at h&icirc;m jaidhyat,

avat &acirc;yaptem dazdi-m&ecirc;

ashish vanguhi &yacute;&acirc; berezaiti

&yacute;at bav&acirc;ni aiwi-vany&aring; azh&icirc;m dah&acirc;kem  
thrizafanem thrikameredhem xshvash-ash&icirc;m  
hazangr&acirc;-&yacute;aoxsht&icirc;m

ashaojanghem da&ecirc;v&icirc;m drujem akhem ga&ecirc;th&acirc;vy&ocirc;  
drva&ntilde;tem &yacute;&atilde;m ashaojastem&atilde;m drujem  
fraca kere&ntilde;tat angr&ocirc; mainyush aoi &yacute;&atilde;m  
astvait&icirc;m ga&ecirc;th&atilde;m mahrk&acirc;i ashahe  
ga&ecirc;than&atilde;m,  
uta-h&ecirc; va&ntilde;ta az&acirc;ni sanghav&acirc;ci arenav&acirc;ci  
&yacute;&ocirc;i hen kehrpa sra&ecirc;shta zaz&acirc;t&ecirc;e  
ga&ecirc;thy&acirc;i t&ecirc; &yacute;&ocirc;i abd&ocirc;teme.

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 &yacute;&acirc; berezaiti, vi&ntilde;d&acirc;t  
tem &yacute;&acirc;nem v&icirc;s&ocirc; puthr&ocirc; athwy&acirc;n&ocirc;ish  
v&icirc;s&ocirc; s&ucirc;ray&aring; thra&ecirc;taon&ocirc;.

ahe raya ... t&aring;sc&acirc; &yacute;azamaide!

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. ash&icirc;m vanguh&icirc;m &yacute;azamaide xsh&ocirc;ithn&icirc;m  
berezait&icirc;m huraoth&atilde;m huyazat&atilde;m hvanat-caxr&atilde;m  
amavait&icirc;m d&acirc;t&ocirc;-saok&atilde;m ba&ecirc;shazy&atilde;m  
perethv&icirc;r&atilde;m s&ucirc;r&atilde;m.

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

37. t&atilde;m &yacute;azata

haom&ocirc; fr&acirc;shmish ba&ecirc;shazy&ocirc;

sr&icirc;r&ocirc; xshathry&ocirc; zairi-d&ocirc;ithr&ocirc;

barezishte paiti barezahi

haraithy&ocirc; paiti barezay&aring;.

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. &acirc;at h&icirc;m jaidhyat,

avat &acirc;yaptem dazdi-m&ecirc;

ashish vanguhi &yacute;&acirc; berezaiti

&yacute;atha azem ba&ntilde;dayeni mair&icirc;m t&ucirc;ir&icirc;m  
frangrasy&acirc;nem uta bastem v&acirc;dhayeni uta bastem upanayeni  
bastem kav&ocirc;ish haosravanghahe jan&acirc;t tem kava haosrava  
pasne var&ocirc;ish ca&ecirc;castahe jafrahe uruy&acirc;pahē puthr&ocirc;  
ka&ecirc;na sy&acirc;varsh&acirc;n&acirc;i z&ucirc;r&ocirc;-jatahe  
narahe akhra&ecirc;rathaheca 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 &yacute;&acirc; berezaiti, vi&ntilde;d&acirc;t  
tem &yacute;&acirc;nem haom&ocirc; fr&acirc;shmish ba&ecirc;shazy&ocirc;  
sr&icirc;r&ocirc;xshathry&ocirc; zairi-d&ocirc;ithr&ocirc;.

ahe raya ... t&aring;sc&acirc; &yacute;azamaide!

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. ash&icirc;m vanguh&icirc;m &yacute;azamaide xsh&ocirc;ithn&icirc;m  
berezait&icirc;m huraodh&atilde;m huyazat&atilde;m hvanat-caxr&atilde;m  
amavait&icirc;m d&acirc;t&ocirc;-saok&atilde;m ba&ecirc;shazy&atilde;m  
perethv&icirc;r&atilde;m s&ucirc;r&atilde;m.

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

41. t&atilde;m &yacute;azata

arsha airyan&atilde;m dah'yun&atilde;m

xshathr&acirc;i ha&ntilde;kerem&ocirc; 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. &acirc;at h&icirc;m jaidhyat,

avat &acirc;yaptem dazdi-m&ecirc;

ashish vanguhi &yacute;&acirc; berezaiti

&yacute;atha azem nijan&acirc;ni mair&icirc;m t&ucirc;ir&icirc;m  
frangrasy&acirc;nem pasne var&ocirc;ish ca&ecirc;castahe jafrahe  
urvy&acirc;pahē puthr&ocirc; ka&ecirc;na sy&acirc;varsh&acirc;n&acirc;i  
z&ucirc;r&ocirc;-jatahe narahe akhra&ecirc;rathaheca 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 &yacute;&acirc; berezaiti, vi&ntilde;d&acirc;t  
tem &yacute;&acirc;nem arsha airyan&atilde;m dah'yun&atilde;m  
xshathr&acirc;i ha&ntilde;kerem&ocirc; haosrava.

ahe raya ... t&aring;sc&acirc; &yacute;azamaide!

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. ash&icirc;m vanguh&icirc;m &yacute;azamaide xsh&ocirc;ithn&icirc;m  
berezait&icirc;m huraoth&atilde;m huyazat&atilde;m hvanat-caxr&atilde;m  
amavait&icirc;m d&acirc;t&ocirc;-saok&atilde;m ba&ecirc;shazy&atilde;m  
perethv&icirc;r&atilde;m s&ucirc;r&atilde;m.

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

45. t&atilde;m &yacute;azata &yacute;&ocirc; ashava zarathushtr&ocirc;  
airyene va&ecirc;jahi vanghuy&aring; d&acirc;ityay&aring;.

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. &acirc;at h&icirc;m jaidhyat,

avat &acirc;yaptem dazdi-m&ecirc;

ashish vanguhi &yacute;&acirc; berezaiti

&yacute;atha azem h&acirc;cayene vanguh&icirc;m &acirc;z&acirc;t&atilde;m

hutaos&atilde;m anumat&ecirc;e da&ecirc;nay&acirc;i an&ucirc;xt&ecirc;e

da&ecirc;nay&acirc;i anu-varsh&ecirc;e da&ecirc;nay&acirc;i

&yacute;&acirc;-m&ecirc;

da&ecirc;n&atilde;m m&acirc;zdayasn&icirc;m zrasca d&acirc;t apica

aot&acirc;t &yacute;&acirc;-m&ecirc; vare&acirc;n&acirc;i vanguh&icirc;m

d&acirc;t frasast&icirc;m.

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 &yacute;&acirc; berezaiti, vi&ntilde;d&acirc;t

tem &yacute;&acirc;nem &yacute;&ocirc; ashava zarathushtr&ocirc;.

ahe raya ... t&aring;sc&acirc; &yacute;azamaide!

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. ash&icirc;m vanguh&icirc;m &yacute;azamaide xsh&ocirc;ithn&icirc;m

berezait&icirc;m huraoth&atilde;m huyazat&atilde;m hvanat-caxr&atilde;m

amavait&icirc;m d&acirc;t&ocirc;-saok&atilde;m ba&ecirc;shazy&atilde;m

perethv&icirc;r&atilde;m s&ucirc;r&atilde;m.

48.

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

49. t&atilde;m &yacute;azata

berezaidhish kava v&icirc;sht&acirc;sp&ocirc;

pasne &acirc;p&ocirc; d&acirc;ityay&aring;.

49.

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

the waters of the river Daitya.

50. &acirc;at h&icirc;m jaidhyat,

avat &acirc;yaptem dazdi-m&ecirc;

ashish vanguhi &yacute;&acirc; berezaiti

&yacute;atha az&acirc;ni peshana ashta aurva&ntilde;t&ocirc;

v&icirc;spa-thaurv&ocirc;

asht&ocirc;ish puthr&ocirc; v&icirc;spa-thaurv&ocirc; urvi-xaodh&ocirc;

urvi-verethr&ocirc; stv&icirc;-manaotrish &yacute;enghe hapta

sata ushtran&atilde;m jainy&acirc;varat pasca hv&icirc;dhahe,

&yacute;atha az&acirc;ni peshana mairyehe h'yaonahe arejat-aspae,

&yacute;atha az&acirc;ni peshana darshinikahe da&ecirc;vayasnahe.

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 nijan&acirc;ni t&atilde;thry&acirc;va&ntilde;tem

duzhda&ecirc;nem uta azem nijan&acirc;i spinjaurushem da&ecirc;vayasnem,

uta azem fraourva&ecirc;sayeni humaya varedhakan&atilde;mca h'yaonya

haca daingh&acirc;v&ocirc;, uta azem nijan&acirc;ni h'yaon&icirc;n&atilde;m

dah'yun&atilde;m pa&ntilde;casakhn&acirc;i satakhn&acirc;ishca

satakhn&acirc;i hazangrakhn&acirc;ishca hazangrakhn&acirc;i

ba&ecirc;varekhn&acirc;ishca

ba&ecirc;varekhn&acirc;i ah&atilde;xshatakhn&acirc;ishca.

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 &yacute;&acirc; berezaiti, vi&ntilde;d&acirc;t

tem &yacute;&acirc;nem berezaidhish kava v&icirc;sht&acirc;sp&ocirc;.

ahe raya ... t&aring;sc&acirc; &yacute;azamaide!

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. ash&icirc;m vanguh&icirc;m &yacute;azamaide xsh&ocirc;ithn&icirc;m berezait&icirc;m huraodh&atilde;m huyazat&atilde;m hvanat-caxr&atilde;m amavait&icirc;m d&acirc;t&ocirc;-saok&atilde;m ba&ecirc;shazy&atilde;m perethv&icirc;r&atilde;m s&ucirc;r&atilde;m.

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

54. &acirc;at aoxta ashish vanguhi &yacute;&acirc; berezaiti, m&acirc;-cish m&ecirc; &aring;ng&atilde;m zaothran&atilde;m vi&ntilde;dita &yacute;&acirc; m&acirc;v&ocirc;ya nip&acirc;rayei&ntilde;ti m&acirc; nar&ocirc; pairisht&acirc;-xshudhr&ocirc; m&acirc; jahika para-daxshta m&acirc; aperen&acirc;yu tauruna m&acirc; kainina anupa&ecirc;ta mashy&acirc;n&atilde;m.

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 out<sup>35</sup>, or by the courtesan who produces untimely issues<sup>36</sup>, or by young boys, or by girls who have known no man<sup>37</sup>.

35. See Vd3.20, note.

36. By procuring abortion.

37. She refuses the offerings of all barren beings.

55. &yacute;at m&atilde;m tura pazdaya&ntilde;ta

&acirc;su-aspa naotaraca

&acirc;at azem tan&ucirc;m aguze

adhairi p&acirc;dhem g&ecirc;ush arshn&ocirc; barem&acirc;yaonahe

&acirc;at m&atilde;m fraguzaya&ntilde;ta

&yacute;&ocirc;i aperen&acirc;yu tauruna

&yacute;&ocirc;i kainina anupa&ecirc;ta mashy&acirc;n&atilde;m.

55. 'When the Turanians and the swift-horsed Naotaras<sup>38</sup>, clapping their hands, ran after me<sup>39</sup>,

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. &yacute;atcit m&atilde;m tura pazdaya&ntilde;ta  
&acirc;su-aspa naotaraca  
atcit azem tan&ucirc;m aguze  
adhairi ma&ecirc;shahe gar&ocirc;  
&yacute;at varshn&ocirc;ish sat&ocirc;-karahe  
atcit m&atilde;m fraguzaya&ntilde;ta  
&yacute;&ocirc;i aperen&acirc;yu tauruna  
&yacute;&ocirc;i kainina anupa&ecirc;ta mashy&acirc;n&atilde;m  
&yacute;atcit m&atilde;m tura pazdaya&ntilde;ta  
&acirc;su-aspa&ecirc;m 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. paairy&atilde;m gerez&atilde;m gereza&ecirc;ta  
ashish vanguhi &yacute;&acirc; berezaiti  
haca aputhr&ocirc;-zany&acirc;i jahikay&acirc;i,  
m&acirc; h&ecirc; avi p&acirc;dhem ava-hishta  
m&acirc; g&acirc;t&ucirc;m nipaydhyanguha,  
kutha h&icirc;sh azem kerena&acirc;ni  
asmanem avi frashus&acirc;ni  
z&atilde;m avi ni-urvisy&acirc;ni.

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. bity&atilde;m gerez&atilde;m gereza&ecirc;ta  
ashish vanguhi &yacute;&acirc; berezaiti

haca avangh&acirc;i jahikay&acirc;i  
&yacute;&acirc; aom puthrem baraiti  
anyahm&acirc;i arsh&acirc;n&acirc;i varshtem  
paithe upa-baraiti,  
kutha h&icirc;sh azem kerenv&acirc;ni  
asmanem avi frashus&acirc;ni  
z&atilde;m avi ni-urvisy&acirc;ni.

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. thrity&atilde;m gerez&atilde;m gereza&ecirc;ta  
ashish vanguhi &yacute;&acirc; berezaiti,  
imat m&ecirc; st&acirc;vishtem shyaothnem  
mashya verezi&ntilde;ti s&acirc;sta  
&yacute;at kainy&ocirc; uzv&acirc;dhayei&ntilde;ti  
darekhem akhrv&ocirc; nij&acirc;mayei&ntilde;ti,  
kutha h&icirc;sh azem kerenv&acirc;ni  
asmanem avi frashus&acirc;ni  
z&atilde;m avi ni-urvisy&acirc;ni.

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. &acirc;at mraot ahur&ocirc; mazd&aring;,  
ashi sr&icirc;re d&acirc;midh&acirc;ite  
m&acirc; avi asmanem frashusa  
m&acirc; avi z&atilde;m ni-urvise  
itha m&ecirc; t&ucirc;m h&atilde;m-caranguha  
a&ntilde;tare aredhem nm&acirc;nahe  
sr&icirc;rahe xshathr&ocirc;-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 thw&acirc; &yacute;asna &yacute;az&acirc;ne  
ana &yacute;asna fr&acirc;yaz&acirc;ne  
&yacute;ase-thw&acirc; &yacute;azata v&icirc;sht&acirc;sp&ocirc;  
pasne &acirc;p&ocirc; d&acirc;ityay&aring;,  
berezem bar&acirc;t zaota v&acirc;cim  
hishtemn&ocirc; pasca baresma,  
ana thw&acirc; &yacute;asna &yacute;az&acirc;ne  
ana &yacute;asna fr&acirc;yaz&acirc;ne  
ashi sr&icirc;re d&acirc;midh&acirc;ite  
ahe raya ... t&aring;sc&acirc; &yacute;azamaide!

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 Daitya<sup>40</sup>. 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. (h&ocirc;rmez d i hvad&acirc;e i awaz&ucirc;n&icirc; mardum  
mardum sardag&atilde; ham&acirc; sardag&atilde; ham b&acirc; &yacute;asht  
i vah&atilde; vaem vahe d&icirc;n i m&acirc;zdayasn&atilde;  
&acirc;g&acirc;h&icirc;  
&acirc;stv&atilde;n&icirc; n&ecirc;k&icirc; ras&atilde;n&acirc;t  
&ecirc;du&ntilde; b&acirc;t,)

(Recite aloud:)

&yacute;ath&acirc; ah&ucirc; vairy&ocirc;...(2).

&yacute;asnemca vahmemca aojasca zavareca &acirc;fr&icirc;n&acirc;mi  
ash&ocirc;ish vanghuy&aring; cist&ocirc;ish vanghuy&aring; ereth&ecirc;  
vanghuy&aring; ras&atilde;st&acirc;t&ocirc; vanghuy&aring; hvarenangh&ocirc;  
savangh&ocirc; mazdadh&acirc;tahe.

ashem voh&ucirc;....

ahm&acirc;i ra&ecirc;shca ... hazangrem ... jasa-m&ecirc; ... (kerba mazhd) ...  
ashem voh&ucirc;...!!

\* \*

\*

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 Chisti<sup>41</sup>; 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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