**To the question of the origins of religious and social thoughts of the people of ancient India, Central Asia and Iran**

**Ra`no T.Urazova**

Senior Lecturer,

Almalyk Mining and Metallurgical Faculty of

Navoi State Mining Institute, Uzbekistan

**Abstract:**This article attempts to make a comparative analysis of the levels of social relations of ancient Indian and Zoroastrian communities of Central Asia and Middle East on the basis of such ages-old kindred sources as Rig-Veda and Avesta. As is known, mythological origins of Rig-Veda and Avesta, which gradually moved into the level of the religious ideology with a complicated theological system, share similar backgrounds. The analysis of the level of social relations reflected in these two monuments has been carried out by exemplifying the peculiarities of community council (sanjamana) of Rig-Veda and council of elders (khanjamana) of Avesta and other parallels expressed in these sources. Conclusions have been drawn regarding primitive communal relations in Rig-Veda as compared with early class division of Avestan community with the elements of deliberative government.

**Keywords:** Aryan, Indo-Aryan, Avesta, Rig-Veda, Zoroastrianism, proto-Turkic, khanjamana, sanjamana, Arta, Yashta, Yazat, Daive, Mitra, Ardvi Sura, Sarasvati, civilization, primitive tribal relations, early class society.

Avesta, the vault of sacred religious texts of Zoroastrianism and the general religion of the people of the Central Asia and Middle East before the distribution of Islam, developed in the first quarter of I millenium BC. It was the time when the religious representations of the Indian people reflected in Veda and the Vedic literature had been formed in full. As well as Veda’s breaking up to four parts, Avesta initially consisted of thirty books. Its first records in the Aramaic letter, as believed by the majority of researchers, were even made in 7th- 6th centuries BC. However, during conquests of Greek-Macedonian conquerors, by Alexander the Great’s order, lists of Avesta had been burnt. Later, in Parthian period (3rd century BC - the first quarter of 3rd century AD) attempts had been undertaken to revive Avesta from memory of Zoroastrian clerics. But traces from this list had also been lost. Then, during the Sassanid epoch of Iran (226 BC - 651 AD) when Zoroastrianism became the state religion, some attempts of restoration of Avesta were undertaken. Finally, during the reign of Husrav I Anushirvan (531-579 AD) Avesta had been restored in the form of 21 books. About it there were data in the book called "Denkard", the original encyclopedia of Zoroastrianism created in 9th century AD as reaction against oppressions from Islam in relation to this religion. Since the Arabian invasion, one fifth part of Avesta has been preserved thanks to Zoroastrian communities up till now living in some cities of Iran, in Mumbai and Gujarat, India.

Avesta became known in Europe only in the 18th century. In the meantime, in scientific traditions of the East this book was known in the early Middle Ages. So, in Sogdian text P 13 stored in the Parisian library, there is a fragment of Avestan plot about the legendary hero Rustahm who entered a fight with daivas, creatures of Ahriman, the embodiment of all malicious forces against good creatures of Supreme Zoroastrian god Ahura Mazda.

The great thinker, scientist-Encyclopaedist Abu Raykhan Biruni, in his work called ‘Monuments of the past generations’ yielded detailed data about Avesta in connection with research of calendars and calendar ceremonies of the people of various regions of the world including India and the Central Asia on the boundary of the 10th century. Besides, Biruni in his book ‘India’ considered the questions of the Vedic literature, which is a great heritage of the Indian people. Even in those days the first steps of comparative research of Veda and Avesta had been made. Similarities of Vedic and Avestan languages and the mythological frame of both monuments were the establishment for such statement of the question. There are a number of purely common features Vedic and Avestan pantheons.

Migration processes of the Aryan tribes in II millennium B.C. through the territories of Central Asia played a crucial role in further ethnic and cultural development of the vast Turan-Iranian-Indian region. Thus, Indo-Aryan community migrating throughout the territory of Turan, partly spread to the Iranian plateau and to the northern part of the Hindustan subcontinent. Also, the foundations for the commonness of the civilizational processes of Central Asian and Indian nations had been laid. Some of the Indo-Aryan migrants began to settle down in the territory of the historical Turan, who subsequently mixed with indigenous proto-Turkic communities of this area. As a result of this process, historical bases were laid for further syncretisation of the civilization of the Turan-Iranian and Indian nations in the last quarter of the II millennium BC.

First Indo-European, later Indo-Aryan common roots of the migrants stated above were reflected in their mythological system, the basis of which later saturated the ideological system of many of the Central Asian, Middle East and Sothern Asian nations, wherethe dominance of Indian, Iranian and Turkic nationswith common historical and cultural traditions could be seen for thousands of years. However, a specific chronological line must be drawn between the level of development of these traditions in Indian and Central Asian branches. What draws our attention is that Indian branch of these traditions were isolated from Central Asian ones after their establishment in the Hindustani peninsula, which preserved their relations in tribal level and was reflected in Rig-Veda. Regarding Central Asian and Iranian (Middle East) nations, they exerted impulsive influence in religious and philosophical relations from the transition of bronze epoch to early iron one, according to which they created their mythological systems to be used intheir theological view. Meanwhile, a number of elements of common Indo-European, Indo-Aryan, Aryan and Iranian stages got new interpretations.

For example, in Avesta we do not meet a series of Vedic characters. If, say, asuras were rejected in Veda, they turn to the highest concept as a part of a name of Supreme god Ahura Mazda in Avesta. Actions of Mitra in Rig-Veda differ from actions of the same Mitra in Avesta, where its powers are rather wide etc. It will be discussed in details below.

Assuming that Vedic and Zoroastrian traditions have, on the one hand, the common and wide differences in respect of levels of the public attitudes reflected in their sacred books of line, which demand the attentive comparative analysis to reveal tendencies of development of civilizations of two historical regions - the Central Asia and India.

Avesta is not only the sacred book of Zoroastrianism, but it also remains as a source of the history of the social, cultural and spiritual life of the Central Asian and Middle Eastern nations of the first millennium BC. With its abstract nature, it remains as a source that has not been completely understood for many years. At early stages of European Avestology, majority of scientists considered this source to correspond to the historical realities of the I millennium BC, even though dating of various facts was subject to controversy. For instance, J. Darmestater and S. d’Arlei held different opinions on historical correlation of Avestan facts to real life events stated in Greek and other sources. In many cases, authors intentionally leveled the borders between historicity and personal interpretation on the basis of priori conditions. That is to say, something happened that has to be supposedlyapprehended as the very truth of Avesta. On the basis of the facts taken from Avesta, they hypothesized social relations, economy, and spiritual life of Zoroastrian community1. As for the authors of English school of Avestology and Zoroastrian scholars of Parsi tradition, they have a tendency to interpret Avesta as the reflection of real history.

Avestology saw a new period of its development in the last quarter of the 19th century with different views of J. Darmestater, S. d’Arlei, M. Breal and K. Helbner2. It was this period when relationships between historical reality and mythological layers of Avesta were put in the order of the day. Especially, Darmestater believed in historicity of Avetsa. S. d’Arlei, H. Hubsman and K.Heldner assessed this source with its preserved social images. These sources enable us to compare Avesta with Vedan literature and reveal periodical and historical differences between them. To illustrate, Darmestater’s works ‘Ormuzd and Ahriman’ and ‘Notes surl Avesta’ state that Rig-Veda’s chronological bounds reveal the history of social relations in Avesta. Also, he compared materials of Avesta with Greek mythology. As he points out, the objective reality reflected in Avesta showed a newer stage than Rig-Veda and Greek mythology. In his book ‘Ormuzd and Ahriman’, the author both reveals dualistic essence of Zoroastrianism and compares it to polytheistic characteristics of Rig-Veda. We can draw conclusions that the 19th century scientists proved defining the social level of Zoroastrianism was the result of strong class division in the period of monotheistic essence of Ahura Mazda. Rig-Vedan materials prove that it was in the level of primitive relations in this regard.

For example, in Avesta Mitra mediated in a dualistic drama of life as a master-manager of legal and social-political spheres. Mitra, judging from Yashts of Avesta, initially acts as god of the agreement. Thus the concept "agreement" belongs to different spheres of life in a society: the spiritual aspect of the agreement is bound to the attitude between the person and the highest creature, that is, Ahura Mazda. The social aspect of the agreement controlled by Mitra, had already acquired terrestrial character. It means that Mitra punishes for infringement of the agreement between people of different social statuses, where parties of the agreement can be all beings, beginning from the believer to those adherent of different faith, from supporters of lie to the supporters of right. Mitra requires to fully keep any promise, to be responsible for the pledged word regardless of whom this word was given to. In Rig-Veda such functions of Mitra are not observed. In Yashtas of Avesta this aspect of Mitra’s function is expressed in many stanzas of the hymn devoted to this character. For example, in the chapter of ‘Mitra Yasht’ it is repeatedly stated that Mitra is not to be deceived. Evil, in the embodiment of ‘LIE’ is its main enemy. In one of the stanzas it is said that Mitra destroys traitors of the agreement who are also destructors of the country. Mitra’s militancy is distributed to the spheres of spiritual life of the society, guarding the world from infidels disobeying laws of the good declared by Zarathustra.

Some experts consider Mitra’s character as a mythological concept of the high antiquity. Thus, in his monograph called ‘Mitra and Arjaman’, P.Thieme drew a parallel between functions of Mitra and a deity from a pantheon of Rig-Veda and comes to conclusion on their similarity. P.Thieme thus searches for a typological parallel to this phenomenon and finds a certain generality with functions of Hittite-Mitanni deity3. He deduces the following opinion from these judgments: historical roots of Mitra including Arjamana, go back to the epoch of Indo-Aryan community. Hence, Mitra is more ancient than time of allocation of Ahura Mazda in the rank of the highest deity4.

A number of scientists carried out researches comparing Yasht with its polytheistic ideas with Gathas of Avesta. In particular, analyzing Mitra Yasht and Tishtiria Yasht songs, Barron noted that they were not present in Gathas. However, in Rig-Veda Mitra was regarded as one of the numerous gods of Hinduism belonging to primitive tribal relations. Mitra and his brothers were considered to be the generation of Varuma Brahma. They were one of the 12 sons born to Diti Aditi, who in turn was one of the 50 daughters born to Daksha and Virina. The latter, in turn, came into being from the left and right first fingers of Brahma.

Mitra and Varuna were the eldest and the most powerful of them. These two met a beautiful deity Urvashi in the heavenly garden of Nandana and both Aditians fell in love with her. Mitra was with Urvashi, but she loved Varuna. Mitra and Urvashi had two wise sons Agastia and Vasishtha. It was unknown whether these sons were born to Mitra or Varuna. On knowing her unfaithfulness, Mitra banishes Urvashi to the earth and etc5. Such mythological plots cannot be found in Avesta. Mitra in this book is perceived as the protector of the heaven and earth from the evil. The latter is expressed in the figurative concept of ‘LIE’. Mitra fights against lie. Ahura Mazda created him as one of the superior gods in the heaven6.

Rig-Vedan sources suggest that the two of Aditi’s 12 sons, that is, Mitra and Varuna were depicted in their magnificent and bright armours in the army of the warlike Indra. According to the legend, they both were going to fight asuras. In contrast, we do not find any motives in Avesta where Mitra was appurtenant to other deities’ army. Mitra was described as wearing strong armour and holding a cudgel on one arm and he fought alone. He protects wide pastures and cattle breeding there. Looking from the heaven, Mitra observes east, west, north and south, and the beautiful world full of people. He can look at the seven heavens simultaneously. He is the god of the heaven. He presents triumph and victory to all the kings on earth. Fighting against evils, Mitra destroys all of them, be at home, at tribe, in a country or wherever. He destroys the home, tribe and the land of evil with rage and ensures the victory of the right. In this regard, we can notice the deific status of Mitra. People are ordered to worship Mitra in Avesta. For instance, ‘we worship Mitra, he protects us from misfortune, from the lie and harms of the unfaithful. Anyone refusing to worship him …’ etc. Such peculiarities are also specific to Ahura Mazda as well. However, the deific status of Mitra was marked in the second level of the theological system, to be precise, Mitra was regarded as yazat. He was among those whom people worshipped. This was specially done by Zaratushtra who wanted to preserve Ahura Mazda’s single god status. Although the faith to Mitra is connected to the earliest religious views historically, it was initially rejected in Avesta. The reason for this was that his functions were similar to those of Ahura Mazda.

There are common features between Rig-Veda and Avesta. For instance, a number of gods in Avesta have the same names as Veda. Indra’s nickname in Rig-Veda is Vrtrahan. This name was entitled to him after slaying the terrible demon. In Avesta this image belongs to god Varahran who has 10 manifestations. He protects the good world from the evil. He can be seen to people as a two-humped camel, sharp-toothed boar, a heavy storm, a white horse, a wild ram and etc. This was the result of deification of animals and national phenomena in the primitive beliefs of the ancestors. Obviously, Avestan Varahran differs from the evil div Vritra killed by Indra. It is therefore true to say that Varahran’s image preserved archaic Indo-Arian representation.

If paying attention to ancient Indian mythology, we can observe that versatile stories describe the state of polytheistic system in the society. For instance, the concept of the creation of the world is described as consisting of complicated step-by-step phenomenon. As an absolute god, Brahma created elements of the world from parts of his body. In particular, heaven and earth emerged from Brahma. The upper half of the egg turned into the heaven, the bottom part was the earth. Air was placed between the heaven and earth. The latter was located in the middle of the water. Brahma was alone and because of this and afraid of loneliness he created the elements of the world as well as humans out of his body. The first of the greatest lords, Marichi emerged from Brahma’s heart, the second lord - Atri arose from his eyes. Angiras came into being from his lips, Pulatia from the right ear, Pulaha from the left ear and Kratu from his nose. Dharma was born to the second son of Brahma Atri. Dharma was the lord of justice and law. The third son Angiras became the forefather of all the wizards. In the same way, Daksha was born to the seventh son of Brahma. In a word, history of the creation of gods, wizards, heavenly spirits and finally humanity is described along with creation of the world7.

This scene is comparatively simpler in Avesta. For example, there are ties of relationship such as Ahura Mazda’s son Atar and his daughter Asha. However they are not in the level of complicated kinship relations like in Rig-Veda. The gods of pantheon in Avesta were created in the heaven by Ahura Mazda of his own disposition.

They were created by Ahura Mazda, but their functions were determined independently. All deities (Mitra, Ardvi Sura, Ashi, Varahran and Tishtiya) must serve to protect the good world from its evil forces (Ahriman and many of his manifestations).

This kind of functional centralization is based on the concept of monotheism declaring Ahura Mazda as a single god. Brahma in Rig-Veda, on the other hand, had not become such a central idea8. Brahma separates his essence into large, medium and small deities. Asuras initially were among them and were regarded as positive theological concepts. Later on, they came to be sermonized as evil forces. To illustrate, Indra fights with evil army of asuras, etc. As opposed to this, asuras became a quality of the absolute lord Ahura Mazda. The word Ahura Mazda was rose to the level of the lord. This occurrence denotes the level of social-economic and economic division of Zoroastrian society.

Avesta and Rig-Veda’s periodic features depict tribal relations and class division periods in the cause of the development of the society.

Among numerous problems of Avestology, study of social orientation of Avesta as a whole, and its separate levels in particular attracts our attention most. In this regard, comparative sociological analysis of Rig-Veda and Avesta in the level of social relations of various chronological stages of Indo-Aryan Vedic community life and Zoroastrian community could be a great help.

Indologists and Iranologists have been analyzing the problems of comparison of various aspects of Rig-Veda and Avesta for more than 250 years. As Lelekov L.A.(1992) pointed out, they are such scientists as R.Rott, M.Haug (1971), H.Oldenberg (1917), K.Humbah, B.Sleratt, H.Baily, M.Mole (1963), G.Dumesil (1938) and others, apart from hundreds of works on linguistic, literary, methodological comparisons on the basis of the two sources.

There are two opposing groups of scientists in comparative study of Rig-Veda and Avesta. For instance, R.Rot, G.Darmestater, K.Heldner etc. paid much attention to the similarities between Rig-Veda and Avesta. They tried to prove the identity of their ideology, uniqueness of their origin from a common ethno-cultural source. Also, on the basis of the comparison of the lexis, grammar structure, mythology and some aspects of theology, they postulated commonness of their social institutions. As regards to the commonness of political institutions, apparently these scientists defined the situation. As investigations show, there is not any strictly described political system of government in Rig-Veda. As to the hierarchy of Avesta governments of dmanu, vis, zantu, dahju are just traditional gradation system from a big patriarchal family to the territorial unity of defined little and big oases along the rivers of Central Asia. From the point of view of social relations, this system corresponds to a big family house, strain, tribe or union of tribes governed by the seniors` council consisting of the representatives of the elite, communities, military aristocracy, and priests of Zarathustra. There was given exactly the same governance structure of society which testifies in the 21st paragraph, in the 2ndfragrad of Videvdad, which informs of Hanjaman-popular assembly among best population. Additionally, it is a factor that points out to the consultative government. L.A.Lelekov is right to compare this system with the House of Lords, not with Commons in England9.

What notion does Rig-Veda have towards above mentioned point? There is also mentioned the topic of calling of a meeting with Yama (Yima-in Avesta) a tribal connoisseur. However, this meeting in social plan is limited to commons level that has not reached to the level of different order representatives.So, from the given fragment of two sources, it is impossible to draw a hasty conclusion about historical equivalence of above mentioned meetings (sanjamana-hanjamana). Consequently, we find out higher level of social relations in Avesta than in Rig-Veda.

Some mythological parallels of Rig-Veda and Avestahave been conducted to comparative analysis many times by scientists of certain generations. As an example we can give myths about Trit in Rig-Veda and Traetaon in Avesta. In parallel plot, it is said that a savage three headed Ajdakhak was defeated by the hero of mythology. Lelekov L.A. estimated the episode as “a symbol and prelude of a new Cosmo order”10 .Thereby, Trit’s victory perceives in overcoming the first space chaos. In Avesta, Traetaon’s victory over Ajdakhak was not cosmogonical, but it was a сlose step towards kindness in social life and realization of the idea of justice and order in the world. There is evidence to suggest that the idea turned up viable, and changing into social utopia in folklore and in artwork.

Examined plot is considered different in its own way. Indeed, Greek mythology Heracles defeats the three faced Gerion11. However, this plot is deprived of cosmogonical context, though it is semantically close to ancient-Indian and Avestan one. In this case, closeness and similarity of myths, identity of names and actions of characters absolutely unfounded for complete and confident reconstruction of initial phase in combining context. The fact of the matter is that Rig-Veda means creative level of primitive communal relations, whereas Avesta proceeds from the conditions of social and property stratification of society.

In the tradition of Rig-Veda and Avesta there is the notion of Arta (“truth”) which is equally presented as the unity of physical and moral life. In Avesta, Arta is high norm and inexhaustible ideal, in triumph without doubts for the future. Honestly, with his kindness in his words and deed every pious must help in triumph of Arta. In Rig-Veda, Rita (the parallel of Arta in Avesta) is reviewed as a remote echo of the past, sad recollections of image that lost good beginning. As Rig-Veda (1.105, 4-6 lines)12 says “Where are you Rita of past time?” It is essentialto note that plurality of theological anthroponomy based on Arta in Avesta can hardly ever be found in Rig-Veda.

This can be explained with that the concept of Arta in Avesta directly encompassed the whole virtue of Ahura Mazda, the initial virtue of all being.

The 32nd chapter of Yasna (fifth song of Ahunavad Gatha) keeps old time consequences of pre - Zoroastrian imagination about reverence of daevas, which were rejected by Zaratushtra as an image of all evil beginning. So, the 32nd song says: Yima son of Vivahvanta, for his enjoyment and as if for the sake of people abased his veritable lord. By doing this he also became a famous sinner”. According to L.A.Lelekov these words belong to Deavas who tried to be involved into the member of Zoroastrian gods at least in the line of messengers of Mazda13. However, “Ahura Mazda, with Good mind and with his lordship and good friendship with … beaming Verity said that he would choose the sacred good mind of the righteous. “let it be ours!” he exclaims.” In this context, Good mind, Ahura Mazda Lordship, beaming Verity, sacred Good mind are the various functional characteristics of Ahura Mazda. Rig-Veda does not contain such embodiment of the gods. As to the absence of Spenta Armaita of Ahura Mazda, which reflects one of its functions as a symbol of sacred piety, now it belongs to the Junior Avesta who makes the Earth sacred. Herein, the investigators see the ancient mythological universal of the union of Heaven and the Earth, but not in a new level compared to Veda. As an example, Atharvaveda (12.1) presents an earlier mythological scene than Avesta. According to the motives of Atharvaveda Deaves defeated the so called asuras as their enemies and became the universal sway of the world apparently. Apparently, the Earth pleaded the reign of Indra, one of the Vedan theological authorities over itself. According to all mentioned above, it is possible to conclude that the image of the connection between Heaven and the Earth in Avesta, as a factor of life on Earth, is more organized in terms of social relations, than the society in Rig-Veda. It should be stated that the asuras is discussed in Rig-Veda, minor gods in Zarathustra took another, absolutely positive explication in Avesta. Zarathustra considers asuras not as secondary goddesses, but as an epithet of the highest rank and honor of the One God, Ahura Mazda. In the traditions of comparative study of Rig-Veda and Avesta, B.Branties paid much attention to the architecture. In this case, it is interesting to compare the “house” of Varuna in Rig-Veda and military installations of Arda Sura Anaxita in AbanYasht (stropes 101-102). In Rig-Veda there are hundred gates in Varunas house, however, in Avesta there are palaces consisting of thousands of columns with shining windows on the shores of many horns of great river Ardi. The description of the palaces of Ardva in Avesta is more detailed. So, a window is equal to thousand, a thousand windows are equal to countless numbers of windows. In other words, thousand columns multiplied by thousand are million, endless numbers of carcasses of houses and supports and so on. This detailed description of the architecture in Avesta must be considered either as additions in later written list of Avesta, or as a fantasy of hymn writers.

It is impossible to speak without detailed comparison of pantheons while discussing similarities and differences between Vedas and Avesta. Earlier gods of Rig-Veda did not have a fixed hierarchy and clear distribution of function. Indra in Rig-Veda announces its sovereignty arguing on this right with Varuna14. Each god reigned in chaos and ruled in some spheres until another god invaded this sphere. Members of the pantheon in Rig-Veda just as the mortality of all living being were mortal. But they reached immortality through other means, through deceit 15. Life of the gods on heaven resembled the life on earth. Even such mighty ones as Indra and Brihaspati could not pretend the supremacy considering enough their present functions. Gods and people were thought to be common and the heirs of the Mother Earth and did not have distinct borders. And it was characteristic for the whole Indo-European archaic proper. Under these conditions the most important point of Rig-Veda lies in the signs of the ancestors’ culture. Strophe of 9.83.9 of Rig-Veda and the Manu ( III.203 ) tell us about this.

Compared to the aforementioned, the pantheons of Avesta, in which there are some repeating elements between Yashts, we can see clear distinction and borders between their function. At first, Ahura Mazda, as Varuna in Rig-Veda, is the only lord, createda good worldby himself. The highest ranks after Ahura Mazda belong to immortal spirituals, that is, his emanations. Then follows the culture of pantheon gods (Yazats),which was sung in Yashtas about their honor in hymns. The next rank belongs to the fravashi angels who patronage the spirits of all living and lifeless things.

As can be seen, Avestan pantheon has a higher level than Rig-Veda pantheon. So, Zoroastrianism came close to the monotheism, to that of the reign of Ahura Mazda that was considered to be created other heavenly beings.

In contrary to the collective social mind in Rig-Veda, Avestaproposes the ideas of a centralized country. In Avestan Turan such country is named Afrasiab (AvestanFrahasian) and in Iran the rulers of such state were Keanids with the title Kavi Usan (Keikavus) and others. Husrav, the son of Siavarshan (Siavush) and the grandson of Keikovus is attributed to build such an Empire. The word “Hshatra” denoted Husrav`s title. Zarathustra in Gathas (sermonizing songs) used the word Hshatra to mean the undivided lordship of Ahura Mazda. As a part of realization of this function by Ahura Mazda, his emanation Hshatra Varya acts as the idea of fair state governance. Reality of the idea of statehood and its embodiment in Avesta was more complicated than tribal relations. The gods of Yashts, and Ahura Mazda more specifically, ruled the society, universe, whereas the Rig-Vedan ones were far from such perfectness. The Rig-Vedan gods stole other cows (Agni), acted as a village header (Rig-Veda). If it was possible in Rig-Veda for a human to interconnect with gods, this seemed too far beyond a person’s ability in Avesta, and Ahura Mazda was the lord over people and the world. So, the comparative analysis of Rig-Veda and Avesta enables us to find answers to a number of questions not only on Indo - Iranistics, but also on Avestology too.

The comparison of the level of mythology of Rig-Veda and Avesta in accordance with social life of the epoch is of great interest to us. Moreover the mythology of these two sources contains a specific system that subordinates all means of expression of their main idea. These include different literary devices, language means from choice of which depends on aims and tasks and also character of different scenes. Both of the sources contain huge amount of widely known facts of that time that is far beyond the mind of a modern person. For instance, on the basis of the mythological thinking of these two sources we can easily understand Avestan and Rig-Vedan models of the societies and their world outlook. The famous scientist G.Dumesil, whose creativity on Historiography is highly appreciated, thought that the problem matter of the question to be in three functions of the ancient layer of Rig-Vedan pantheon. These triple functions were to be magic, physical and special according to G.Dumesil. The third of them, that is, special is interpreted as material prosperity of society, eternal well-being, healthy and long life, healthy generation and etc 15. This theory, proposed by G.Dumesil, could not embody the whole mythology of Rig-Veda according to T.Y.Elisarenkova (1972) this theory does not include Agni, Soma and many other gods.

On the basis of the views expressed above it would be of great importance to analyze the functional status of the similar gods of Veda in Avesta. As is known, the Gatian period of Zoroastrianism proposed the ideas of absolute monotheism that excluded all Vedan gods. The Daives of Rig-Veda were announced liars and the source of Evil in Avesta. However, there are a lot of gods under the name of Yazatin Yashts which are also known from Veda.

However, the distribution of their function varies greatly among them. For instance, there is no unity of Mitra-Varuna in Avesta. Now Mitra acts as a protector of all good creature of Ahura Mazda. If Asuras have a secondary function in Rig-Veda, then Ahura with its real name of the highest god Mazda becomes an epithet of “Lord” in Avesta. Indra is considered as a symbol of military forces, whereas it completely disappears in Avesta. More exactly, he becomes a demon beginning, so he is excluded from the list of gods. Consequently, the triple function of Mitra-Varuna, Indra and Nasatii were crystallized in Avesta like Ahura Mazda and Mitra (Dumesil J, 1986). In spite of huge number of coinciding parallels and differences, the image combining the spirituality and reality, Avesta differs greatly from the Vedan system. If Vedan gods were distributed as heavenly aero-spacial and earthly ones, then almost all Avestan gods are connected with the life on earth, with nature and society. The gods of Avesta have more specific spheres of activity. This advance was not easily achieved in theory and practice of religion. One thing is certain: introducing the concept of the Single god that was contra positioned to the cosmic Lie, Zarathustra made a great spiritual deed in the history of mankind. It was he who put forward the idea of the important role of a righteous man as a protector of foundation of prosperous world, as an active fighter against the evil in any its existence.