

# About different traditional and scientific perceptions of Gāthā (Ahunavaiti 28)

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**ABSTRACT :** Recognizing words and western scholars' perception in translation of Gatha which is mostly based on the related languages of Avesta especially ancient Hindi language differ from priests' perception who have trained Avesta traditionally and they trust on their ancestors' words and search the metaphoric and ironic meaning of words which have been transferred from one tradition to another. This category presents a new aspect of Avesta particularly Gathawich being familiar with it could be a way of new perception. To reach this specific goal, investigating the translations of the Persian in India such as Dala, Tarapurvala, kanga, and religious priest of Iran (Iranian descent) such as Azar Goshasp, Shahzadiare proven to be the most useful. From all the written works of this group the book of Gathā, Tarapurvala translation of Hat 28 Ahunavadvah, the first and most important Gat among five parts of Gathawas selected to be compared with Humbach translation which is a reliable translation of Avesta into European languages. Then the words were compared with each other and analysed.

**Key Words:** Ahunavad, Gathā, Humbach, Tarapurvala.

## INTRODUCTION

Zoroasterian religion has a history. Which is ranging from the end of migration era in the steppes of central Asia to the end of Iranian great empire (Sasanian). But after the Arab invasion in the 7<sup>th</sup> century, this religion changed from Shahanshahi to the minority religion. Continuity of this religion for 1400 years in these conditions is a clear sign of courage and commitment of its followers (Zare & others, p. 118). These features can be seen as a result of messenger's advice which paved the way for his followers through his certain world view. Gāthā or Gatha, zoroasterian hymns are one of the oldest writings in the world.

Gāthā means poem or song or a group of songs for worshipping. In Sanskrit it means hymn and song, the musical terms of two gahs, three, four and five gahs are derived from this word Gatha which is called Gah in Pahlavi and it is used as gāhān in plural form (Esmail Pour, p. 49).

Gahan songs are organized through a rhythmic structure, every part of Yasan is called Hat. Among 72 Hat of Yasan, 17 Hats are considered as Gatha which are divided into five Hats.

### Review of Related Literature

The study of Avestan language and Avesta book, Gahan in particular has been interested by enthusiasts from the early years and religious priests have had some interpretations a perceptions from the text of Gahan which some of them are observed in religious texts during the Medieval period. Zend text is one of the most important texts of written works about Avesta content; it is an explanation and interpretation of Avesta. It contains religious priests' perception of Avesta text, but the structure of sentences is influenced by the Avestan text; therefore, it is not in accordance with the structures of Pahlavi one and its interpretation is accompanied by some ambiguities and its understanding is not so easy. Texts such as Denkard is also based on the Sasanian Avesta and it is an interpretation of the original book of Avesta. The translation of Nerosengh into Sanskrit is based on Zend text and there is no significant difference between them. In some cases it only helps to the perception of Zend text. There is some evidence suggesting differences in perception of Gahan among Behdinan from the early years and there is no unique perception of its content. (Rashed Mohassel, p. 44-46)

### Studies of Gahan

The comparative studies of Avesta was originally conducted by the western experts who paid particular attention to Avestan language after getting familiar with Sanskrit and languages related with it. They acquired to the ancient and great treasure of Persian culture through the documents which were brought from India to Europe by Anquetil Duperron. Thereafter, all who were interested in studies about Indo-European languages devoted some parts of their activities to Avesta language.

### **Studies of Avesta in Iran**

The first Iranian group contributed in studies about Avesta were Iranian Zoroastrians who survived this language through translation and interpretation of Avesta namely Zend and in this way the Iranian culture has been historically rescued. Recently Pazend texts have been prepared in Avestan or Persian scripts by a variety of ways and in the way that religious tradition acquires. Religious priests such as Firooz, Ardeshir Azargashsb and Rostam Shahzadi have prepared translations of Gatha which every one of them has a certain place in the history of Avesta studies. In addition to Iranian Zoroastrian community and academic organizations, there were some individuals interested in Iranian Ancient languages and Avesta in particular and now there are too who has published some works. Some of them are as the following: Vandidad translation by Dai Al-Islam, Yasna by Morad Orang, and Gahan by Abbas Shoushtari, Hossein Vahidi and Ali Akbar Jafari and translations of Avestan works of Darmesteter by Mousa Javan.

A scientific and systemic study has been arranged about Avesta in academic organizations and higher educational centers during the third decade of the last century. Ebrahim Pourdavoud was the first active one in this field. He who was familiar with Avestan language and Iranian ancient culture through religious community and its education by European masters made his effort to translate a complete collection of Avesta into Persian except Vandidad. His effort was great and academic community and all lovers of Iranian culture owe to his works. (Rashed Mohassel, p. 60-61)

### **Fundamental difference of interpretation and explanation of Gatha among orientalists and religious priests**

Interpretation and explanation of Gathas traditionally and scientifically different with each other from the point of orientalists' view. This difference is the result of interpreters' perspectives which the researcher seeks to find these differences between translation of words and priests' perspectives. Since, traditional priests usually do not provide explanations about words and their ironic and metaphoric concepts in Gahan, study about their thought is very difficult. Among them, Iraj Tarapourvala is one of the few translators who was completely familiar with the structure and comparative language in addition to traditional teaching. His translation of Gathas is considered as a reliable source used by Iranian priests such as Azargashsb and Shahzadi. Therefore, this book has been used in this research for investigating traditional perception and Humbach's translation which is a reliable one of Avesta's translation into European languages is used in structural perception.

The analysis of the words in this section is based on the Mona dictionary (p. 117-199), Tarapourvala notes (p. 90-124) and Humbach (Vol.2, p. 16-29).

Ahunavad (Yasan 28/1)

**Yāsā** verb, first-person singular, present, indicative, transitive, of yā-: to want, present stem: yāsa-, Mona: 196  
Humbach: 17, Tara: 27, from: yās- to ask from some one

**ustānazastō** adjective, nominative case, singular, neutral, from: ustānazasta- hand raised, Mona: 180, Tara: 90, he con considers this word with the previous one as the meaning of prayer for divine creature.

Humbach: 18, nēmanhāustānazastō, with hands stretched out (and) in respectful mode.

**Rafōrahya** noun, dependency, singular, neutral, from: rafōra-, protection, help, Mona: 168, Humbach: 18  
Support, Tara: 91, wish of good luck, from: rap- to hug

Mazda, master, mazdā- noun, vocative, singular, masculine, from: **mazdā-**, **Mona: 160, Tara: 91, Humbach: 18, adjective, from:** to maz-dā wise, learned, he believes that this word can be derived the verb mazdā- meaning to stick in mind.

**spəntahyā** adjective, dependency, singular, masculine, from: spənta- holy, righteous, Mona: 173, Tra: 91, adjective

In her opinion, when this word is accompanied by mainyu in Gahan, it always means divine heaven, in Zoroastrian religion it means life creator, but in recent Avesta, mainyuspeništa is used with the meaning of Ahura Mazda.

**Xratūm** noun, accusative, singular, masculine, from: xratu- wisdom, Mona: 191, Tara: 92, probably innate wisdom is the aim. Humbach: 18, vanhēušxratūmmanahō understanding of good thought, it means people prayers or an allusion of something else.

**Gəuš** noun, casual object, singular, masculine/feminine, from: gav- cow, Mona: 147, Tara: 36. Noun, dependency, singular, feminine, gāv-is equivalent to gāu- in Sanskrit, this word expresses the mundane concept which is the mother of creatures. She finds its similarities in Rig Veda and considers it as the mother of creatures when comparing with the earth.

**Urvānēm** noun, accusative, singular, masculine, from: urvan-spirit, Mona: 179, Tara: 92, she corrects the phrase gəuš-cā-urvānēm to gəuš-urvan, spirit of the earth's mother. Humbach: 18, he also omits cā.

**Translation:** Tara Pourvala: I pray him with love and humility and hands raised to <achieve> to prosperity, first of all <I pray> the divine heaven, Mazda, I want to everything be in accordance with Asha. In this way, good thought and also the calmness spirit of the earth mother are achieved.

Humbach: while praying, hands raised toward him, first of all I want you the all wise one to <perform> all things to protect Sepand Meynoo by Asha in order to <be able to> satisfy good thought and cow's spirit (the universe). Ahunavad (Yasan 28/2).

**daidī** verb, present, the third person singular, optative, transitive, from: dā- to bestow, to give, present stem: dada-

Mona: 137, Humbach: 20, Tara: 97, daidīš imperative, second person singular, from: dā-to put, to set.

**xvāθrē** noun, locative, singular, neutral, from: xvāθra- convenience, comfort, Mona: 194, Humbach: 20, from: hu-āθra- Tara: 97, magnificence, the divine glorious.

**Translation:** Tara Pourvala: I will come near to you. O! Ahura Mazda. Give me material and spiritual offerings in both worlds through Vohu Manah and give me blessings from Asha which guide believers to the light  
Humbach: I come near you, O! Ahura Mazda by good thought. Give me offerings of heavens; both material and spiritual, truly, those <offerings> which can be used in bestowing peace and calmness to <its own> followers. Ahunavad (Yasan 28/3)

**Ufyāni** verb, present, the first person singular, potential, transitive, from: vaf- to worship, present stem: ufyā-  
Mona: 183

Tara: 99, present perfect/potential, she believes that the main root of this word is vā- meaning to build, to construct. To compose ...

**ar̥zaonvamnəm** adjective, nominative case, accusative, singular, neutral, from: ar̥zaonvamna-unperishable, Mona: 119, Tara: 100, adjective of the agent, intransitive, from: ar̥zaonvamna-accusative, singular, neutral, from: r̥znu- by negative prefix of a- unperishable, un-impaired, she guesses that this word's root in Avesta is r̥az-, to swallow, to devour

Humbach: 21, xšaθrəm -cāar̥zaonvamnəmnomininal phrase, non-decreased power, lasting power

**Ārmaitiš** noun, nominative case, singular, feminine, from: ārmaiti- sincerity, devotion, piety, Mona: 129

Tara: 100, it is one of the sacred immortality and symbol of mother, and it is used in the concept of belief and intimacy by Asha, Amesha is the symbol of constancy and stability, daughter of Ahura Mazda, symbol of earth's mother and doer of good deeds.

**Translation:** Tara Pourvala: O! Asha, I will sing a song for you and also for Vohu Manahe, not as usual, and for Ahura Mazda, unperishable Kshatriya and Amesha will be improved<in our soul>, come to help us when calling you.

Humbach: I will praise you not as usual. O! Truthfulness, good thought, wise Ahura and those who spread Ameshaas eternal sovereign, come to help me when calling you.

Ahunavad (Yasan 28/4)

**Urvānəm** noun, accusative, singular, masculine, from: urvan- heaven, soul, Mona: 179, Tara: 102, she adds that this word refer to the soul of righteous people. Humbach: 21, immortal part of man or animal, he considers this word in relation with cow's soul.

**mən-gairē** Tara: 102, mən-gairē nominal compound, locative, singular, feminine, in her opinion, mən can be mān, the short form of dēmāna house, accommodation and gairē is an infinitive composed of the root gar-anthem, song, therefore, compound of anthem house means song status. It also suggests another one as gairi-means mountain in Avesta. So, this compound can be also meant almighty position.

Humbach: 21, mən-gairē, locative, singular, it can be barely considered asməngairē by irregular terminal ŋ. In his opinion, mən<g>gairē is more correct, gairē, casual object, singular, from: gar- to welcome, to worship, and mən<g> to keep in mind. He also believes that garirē is in relation with Pahlavi word garōdmān, welcome home, paradise, a reward from Ahura Mazda which is promised to those with good thought by Zoroaster.

**Ašīš** noun, accusative, plural, feminine, from: aši- reward, share, Mona: 125, Tara: 103, from: ar-to bestow, to give.

Humbach: 22, in his opinion, ašīš is a reward for righteous deeds of people or a reward for education, sense of duty and admiring of people.

**Viduš** nominative adjective (perfect present), from: vidvah- nominative case, singular, masculine, from: vid- to know, Moba: 189, Tara: 103 Humbach: 22, in her opinion, the original a's knowledge and something like it.

**Xsāi** verb, past tense, the first person singular, potential, intransitive, from: xsā- to observe, to teach, past stem: xsa- Mona: 191, Tara: 103, present, from: xsā-/ kas-to teach, Humbach: 22, he believes that this word can be also meant to hope, to understand.

**Aēšē** adjective, locative, singular, for: aēša- power, ability, Mona: 118, Humach: 23, search, Tara: 103, gerund from: iš to desire, to wish.

**Translation:** Tara Pourvala: truly I will praise their anthem house, their souls will be guided and in accordance with Vohu Manahe friendship and I will understand the blessings of deeds <done by the name of> Ahura Mazda to the extent that I want and have the ability to learn and try for Asha.

Humbach: I keep in my mind a welcome soul in accordance with good thought and also rewards for deeds to certify the wise Ahura, to the extent that I can I will search for truth.

Ahunavad (Yasan 28/5)

**Vaēdəmnō** adjective of the agent, intransitive, from: vaēdəmna- nominative case, singular, masculine, from: vid- to acquire, to obtain, Mona: 188, Tara: 105, from: vid- to understand, in her opinion this word is considered as divine wisdom. Humbach: 23, this word means to agree, to accept.

**Gātūm** noun, accusative, singular, masculine, from: gātu- way, path, Mona: 147, Humbach: 23, Tara: 105, the mentioned form of this word has been only used in Gatha, and it is in the form of gāh in recent Avesta and Pahlavi version with the meaning of position and place of residence. She guesses that this word is derived from gam- with the meaning of to move and to go.

**Səraošəm** noun, accusative, singular, masculine, from: səraoša- obedience, discipline, Mona: 172, Tara: 105, she believes that sorošə originally means to obey and follow Ahura.

**Mazištəm** adjective, accusative, singular, masculine, from: mazišta- the biggest, superlative adjective, from: maz-išta-, Mona: 160, Tara: 106, this word refers to gātūm. Humbach: 24, due to this subject that Mansereh in this part refers to Ahura Mazda, he refers it to Ahura Mazda.

**Xrafstrā** noun, accusative, plural, neutral, from: xrafstra- demon, animal which incurs a loss, Mona: 191, Tara: 106, she believes that this word is composed of two components: xratu- wisdom, knowledge and stara- distribution and to scatter. Therefore, the whole compound means someone with no knowledge. This translation is in accordance with the traditional explanation.

Humbach: 24, this word means everything which is evil and calamity.

**Translation:** Tara Pourvala: when I will see you Asha (= the master of righteousness) and when I will understand Vohu Manahe as I guided to straight path by the voice of messenger-angel. I go towards strong Ahura and astray ones will be guided into the best way through divine words.

Humbach: O! Righteousness, when will I see you? I will accept both, good thought <as> a position for Ahura and someone's <obedience> who is the biggest. We want to examine these calamities by language through reading Mansereh.

Ahunavad (Yasan 28/6)

**Uxōaiš** noun, associative, plural, neutral, from: uxōa- to tell, speaking, Mona: 181, Tara: 108, he considers this word as sacred word and refers it to Mansereh Ahura.

**aojōnghvat** adjective, accusative, singular, neutral, from: aojōnghvant- strong, powerful, Mona: 122, Tara: 109, from: aojah- life power. Humbach: 25, in his opinion this word means powerful supporter and considers it to support against enemies.

**Ahmaibyā** pronoun, the first person plural, casual object, open: vaēmwe, Mona: 182, Tara: 109, in her opinion, this pronoun refers to students and followers of Zoroaster such as Farshushtar, Jamasb, and Miedumah, those who their names have been mentioned in Gahan. Humbach: 25, ahmaibyācā, and <to all> we.

**Dabišvatō** adjective, dependency, singular, masculine, from: daibišvant- hostile, enmity, Mona: 136, Tara: 109, this word is the old form of daiṭbišvatō in Gahan which is similar to Sanskrit in her opinion. Literally, a sign of hatred, from: dbiš-/dbaēš-/dēbaēš- hatred, enmity.

**Taurvayāmā** verb, present, the first person plural, potential, transitive, from: tar- to conquer, present stem: taurva-

Mona: 176, Tara: 109, she believes that this word can be derived from tar-, tur-, tvar- with the meaning of to hasten. Also, she considers this word as three syllables one taur-vyā-mā. Humbach: 25, in his opinion, this form can be used for arranging syllables in hemistich and he considers taurvaēmā as original form.

**Translation:** Tara Pourvala: come with Vohu Manah <toward us> <and> bring constant rewards of truth as promised in your great words, O! Mazda and give to Zoroaster and also to us the inner joy of life in order to succeed against enemies' hatred.

Humbach: come with good thought and righteousness as a lasting gift, O! Ahura give <me>, Zoroaster and <all> us the lasting help through your great words to be able to succeed over enemies.

Ahunavad (Yasan 28/7)

**Āyaptā** noun, accusative, plural, neutral, causal object: āyapta- bestow, needs, Mona: 130, Tara: 111, she considers this word as rewards given by Vohu Manahe and refers it to Ahune Vairieh.

**Vištāspāi** noun, casual object, singular, masculine, from: vištāspa- Vishtasp, Mona: 190, Tara: 111, King Vishtasp

It was protector and supporter of Zoroaster, Tara believes that the adjectives used for it in Gahan are equivalent to adjectives attributed to messenger-angel and concludes that Vishtasp is a symbol of messenger angel on earth.

**Išəm** noun, accusative, singular, feminine, from: iš- power, to be strong, Mona: 153, Humbach: 25, Tara: 111, to desire, to want.

**Xšayā** verb, present, the second person singular, imperative, transitive, from: xšā- to have power, present stem: xšaya- Mona: 192, Humbach: 25, to order, Tara: 122, noun, associative, singular, masculine, from: xšaya- sovereignty, power, in her opinion, this word means Ahura's power here.

**Rādā** noun, accusative, plural, neutral, for: rādah- forgiveness, will, Mona: 169, Tara: 113, srəvimārādāis a compound, the first part: verb, past tense, the first person plural, optative, transitive, from: sru- in agreement,

coordinated, and the second part: noun, accusative, plural, neutral, from: rāda- which was also mentioned in Yasna 29/9 meaning support, protect, therefore the compound means one who satisfies and support, devotee, Humbach: 25, srəvimārādā means hearing about bravery. Srəvimāverb, past, the first person, plural, optative, transitive, from: sru-to hear, andrādānoun, accusative, plural, neutral, from: rādah-forgiveness, will

**Translation:** Tara Pourvala, O! Asha, give this reward and Vohu Manahe blessings, O! Armeitt, meet the desire of Gashtasb and also <people> by your power, O! Mazda, truly provide them, in order to be hope to we, the devotee servants apply your words.

Humbach: O! Righteousness, give this reward <namely> the blessing of good thought, O! Armeiti, give power to Gashtasp and me, O! The wise man, give these matters to order through Mansar to hear your bravery in this way.

Ahunavad (Yasan 28/8)

**Vahištəm** adjective, accusative, singular, neutral, from: vahišta-the best, Mona: 183, Humbach: 26, vocative, Tara: 115, accusative, direct object for yāsā, this word is in the form of vahištəm- ahūm in recent Avesta, the best life, in modern Persian equivalent of heaven.

**Vahištā** adjective, associative, singular, neutral, from: vahišta- the best, Mona: 183, Humbach: 26, Tara: 115, vocative, she believes that the repetition category in this part is for emphasizing on this word.

**Hazaošəm** adjective, accusative, singular, masculine, from: hazaoša-to be in harmony with, Mona: 150, Humbach: 26, coordinated. Tara: 66, nominative case, from: zuš- to be happy, and ha-a form of: ham- as the same as, constant, of the Aryan form: sam/sm-, it means coordinated and is considered as an adjective for Ahura.

**Yāsā** verb, present, the first person singular, indicative, transitive, from yā- to want, to desire, present stem: yāsa- Mona: 196, Tara: 115, in her opinion, Zoroaster desires all bonuses and demands for itself, its followers and people, Humbach: 26, the bonuses is for Zoroaster, Farshushtar and his followers. Refer to Yas. 28/1

**Fərašaoštrāinoun**, casual object, singular, masculine, from: fərašaoštra-, Farshushtar, Mona: 144, Tara: 116, the most interested ones in Zoroaster are Farshushtar, and his brother Jamasp who have been mentioned in Gahan, they are courtier, the minister of Vishtasp and from hvōgvafamily.

**Yavē** noun, casual object, singular, neutral, from: yav-life long, Mona: 196, Tara: 116, From: yug-, in her opinion, the compound of vīspāiyavē observed in different parts of Gahan means life long and constantly. Humbach: 26, vīspāiyavē, time adverb, forever, always

**Translation:** Tara Pourvala: I want sincerely the best position from you, the best leader in accordance with Asha, from Ahura for competent Farshushter and also my people and those who are given <blessings> of Vohu Manahe by you.

Humbach: interestingly, I implore you for help, I beg you, O! the best, I implore for Ahura who is in accordance with righteousness, the best thing for brave Farshushtar, myself and for <all> who are bestowed, good thought for eternity

Ahunavad (Yasan 28/9)

**Ahurā**noun, vocative, singular, masculine, from: ahura-Ahura, leader, Mona: 120

**Mazdā**noun, vocative, singular, masculine, from: mazdā-mazda, leader, Mona: 160, Tara: 118, ahurā[mazdā]noun, vocative, singular, masculine, but the compound is in accusative form, in her opinion, Mazda is an interpretation of Ahura, otherwise, the rhythm of sentence is collapsed. Humbach: 26, in his opinion, the phrase ahurāmazdāhas been used a few times in Gahan than recent Avesta. These two words have been used in most parts of Gahan separately or by poetic interruption and its compound form is mazdā-ahura-and its derivatives. These two forms were used in 7 Hat.

**Dasəmē** noun, locative, singular, masculine, from: dasəma-worship, gift, Mona: 136, Tara: 119, this word is combination of dās- to present and suffix: -ma which indicates practical act.

**Stūtəmnoun**, dependency, plural, feminine, from: stūt- worship, divine song, Mona: 174, Tara: 119

**Yūžəm** pronoun, the second person plural, nominative case, for: yūžəm you, mona: 197

**Zəvištayānhō**adjective, nominative case, plural, masculine, for: zəvištaya- the fastest, Mona: 199, Humbach: 27, Tara: 119, from: zu-to pray, to want, and its meaning should be with the same interest of worship.

**Xšaθrəm** noun, accusative, singular, neutral, for: xšaθra-sovereignty, power, Mona: 191, Tara: 120, išō-xaθrəm, Pourvala considers this word as a compound and equivalent to xšaθra-vairyā, the third AmshaSpenta after Vohu Manahe and Asha.

**Sravanḥam** noun, dependency, plural, neutral, for: sravah- resistance, deliverance, Mona: 171, Tara: 120, she considers it with the meaning of worship. Humbach: 27, from: sau/sū-profit, use, in her opinion, this word is one of the terms which is used for final judgment by Zoroaster.

**Translation:** Tara Pourvala: we hope not to make you, Ahura, Asha and even Mane who <is> the best angry with blessings, and we try interestingly to praise you, because you <are> the most competent. You are called the powerful one through these prays accompanied by Kheshsare.

Humbach: we hope not to make you angry by these demands O! the wise leader, neither righteousness nor good thought, we stand when worshipping you, you are ones who give power to us in the fastest way, to be powerful over songs.

Ahunavad (Yasan 28/10)

**dāθəng** adjective, accusative, plural, masculine, from: dāθa-just, Mona: 139, Tara: 122, this form of the mentioned word has been used six times in Gahan and it seems that the original root is dā(y)- or dī- with the meaning of to see, to understand. Humbach: 27, in his opinion this word is equivalent to dāta-law, tradition and customs.

**Manaḥhō** noun, dependency, singular, neutral, from: manah-thinking, manipulation, Mona: 158, Tara: 122, she believes that ending –as indicates ablative case and dependency in ancient Iranian tradition which Jackson and others neglect its development. Both Asha and Vohu Manah express humans' piety.

**Asūnā** adjective, accusative, plural, neutral, from: asūna-outstanding, Mona: 124, Tara: 123, nominative case, she believes that this word can be shown in the form of a-sūnā meaning not to be prosper. She also adds that the negative prefix a- can be neglected, any way, she translate it as follows: it can't be remain with no answer. Humbach: 27, from a-sūna- not vain, wealthy, affluent, she claims that if we bring this word against sravā worship, it will be in vocative case and plural instead of nominative one and it refers to Ahura.

**x̄araiθyā** adjective, accusative, plural, neutral, from: x̄araiθya-sound, Mona: 194, Tara: 123, this word should mean try for reaching to ultimate goal. Humbach: 27, this word is combination of two components: x̄a-to possess, competent, andraiθya-charioteer, therefore, this word means competent/appropriate charioteer.

**vaiṅtyā** adjective, accusative, plural, neutral, from: vaintya-worship, Mona: 184, Tara: 123, nominative case, from: van-to desire, to want, Pourvala considers the following meaning for this word: intimacy, religious, pious. Humbach: 27, from: vaṅta-overflowing with love, lovely.

**Sravā** noun, accusative, plural, neutral, from: sravah-to tell, to teach, Mona: 173, Tara: 123, noun, nominative case, plural, neutral, for: sravah-worship, she believes that this word should be read in the form of sravahḥamin comparison with previous part. Humbach: 27, speaking, structure.

**Translation:** Tara Pourvala: and if you know <those> who are wise because of their piety and hearts fallen in love. O! Mazda Ahura, <then> meet <their> wishes through <bestowing> them, because I know that no desire can't be remained with no answer.

Humbach: meet the needs of those who are competent and have good thought. I wish you all levable praise by leader.

Ahunavad (Yasan 28/11)

**Pāḥhēnī** verb, present, the second person singular, indicative, intransitive, from: pā-to keep, to protect, present stem: pā-, Mona: 166, Humbach: 28, he claims that this intransitive word means to protect, to keep. He adds that this part means <the worship and holding ceremonies improve by Ahura Mazda, and protect them in ultimate judgment>. Tara: 125, past tense, the first person singular, potential.

Translation: Tara Pourvala: I wish to reach you Ahura Mazda, Asha and Vohu Manah through <praying>. You yourself teach me through <your> heavens <as> through your words from the beginning of universe.

Humbach: yo who keep constant for yourself righteousness and thought, you wise Ahura Mazda! Learn me according your heaven, to be created the original creation.

## CONCLUSION

Understanding concepts in Gahan requires knowledge and knowing transformational rules of language regarding phonemes and words and more important understanding thoughts of ancient Iranian people and also it needs getting familiar with language related to Avesta in west and east and mystical and philosophical thoughts through the east. However, it is difficult to speak about the content of Gahan. Structural analysis of words in Gahan and understanding their meaning according to their root and explanation of Zend interpreters is the method used by some interested in the study of Avesta. But, metaphoric and ironic language and extensive meaning of words and metaphoric and mystical interpretations make this method worthless. On the other hand, use of rare and old structural patterns in Gahan is more and they do not follow certain structure. According to the mentioned words from western writers and interpreters of Avesta and texts of Middle Persian and Zoroastrian priests, it is concluded that the most important difference in western scholars' perception and Zoroastrian interpreters' is their points of view about derivation and concepts of words. Most of western scientists translate words by use of linguistics and its comparison with other contemporary languages. While, Zoroastrian interpreters consider divine and mystical meanings in addition to them.

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