

Myth

In service of building Identity and authority

How the myth of "Aryan" can be used for making power and identity

- **Europeans:** for rejecting the oppression of churches and old beliefs of Judo-Christian
- **Indians:** for returning to the past, confront with the foreigners and as a weapons for Leaping the "Non-touchable"
- **Iranians:** for finding the former identity and rejecting the Arab influence
- **We:** For finding or building old identity.

A Note:

When editing the Journal of Rowshani or Light, the publication of Enlighteners Association Afghanistan in town of Goettingin , Germany, I was writing an Editorial in each issue entitled "Word of the Season".

In One of these Word of the Season I did posted the following article which resulted to a lot of different reactions. I had to write in some detail about the subject on that time.

However, the events and the incidents which took place at the beginning of the twenty-first century, brought about a kind of political crisis and spread chaos and virulence among those who were concerned about the developments of the country. The outcome of these crisis drowned the publication of Rowshani (Light) into its waves .

Now, after writing an article about the country's pre history entitled " the document Indus-Helmand Civilization", I decided to come back to the issue and look at this myth from different angles.

Seddiq Rahpoe Tarzi

I created a land in which:

There are Ten months of Winter and Two months Summer

Big snake or dragon and winter, has been created by Deva or Evil. (Vd. 1.2).

Ahura Mazda

Race of Aryan!

Sources and roots?

Again the Season of putting questions for getting the answers, which end up to other questions, has come.

This time I want to tackle the very past history of the place and time- more correct to say pose questions- in which we had roots in and are shrouded in the mist of myth and reality.

All we remember is the fact that at the beginning of the twentieth century, especially after the third decades of this century, we looked in the past for the detection of our Identity and we

watched ourselves in the large mirror of Aryan. This mirror was a by product of the European Orientalist in 18th century and the 19th century in particular. This was done in the space of thirty decades in which so called Aryan race took the place of Indo-European language. The so-called scientists of this trend changed it to Indo German. Hitler who prayed to God for such a sacred food, used it as a power for solving the problem of the inferior race in the process of eradicating them from the face of the earth.

Now, I want to look at the theories and ideas which divide the right from the wrong and so to open the door for discussion, discourse and debates.

Here I would like, due to the lack of space, elaborate only some important points. I hope that it would be the beginning of a scientific approach not, emotional, towards this end.

These theories, were emerged with the arrival of European scholars such as Sir William Jones, Whitney, Mueller and others to Asia. They reached to the conclusion that there are close links between different family language which they named it Indo- Europeans. Then it was misused for propagandizing as a super race of Aryan.

Discovery of Avesta by French scholar and linguist, Abraham Hyacinthe Anquetil-Duperron (7 Dec.1731-17 Jan. 1805) was the first step in this path. Mueller, believes that he was an young adventurer. He translated and published it at 1771. This brought this discussion on a new peak. Since then, there was a lot of research about the source and origins of Aryan ethnic, according to Sa'di says, .. "Every body sees his picture in the water's looking glass".

The compact is as:

1. Theory of Indo-European and then Indo-German.
2. Theory of North.
3. Theory of Central Asia.
4. Theory land of Norse or the Arctic region.
5. Theory Sapta Sindhava and so and so ...

According to this view, "Aryan" ,as an ethnic group lived in high land of northern Europe. Their blood is pure and their language is older than other languages. This area encompasses the mountains of Ural and after crossing the north of Germany reaches to the bank of Atlantic Ocean.

Other commentators regard the Central Asia as the land of Aryan and put it around Caspian Sea.

According to the theory of Arctic, the texts of Rgveda and Avesta, which both them are the same, shows that the Arctic is the cradle of Aryan ethnics.

The theory of Sindhava is based on the belief that the land Aryan can not be outside India .

Orientalist themselves, for rejecting these theories, put forward a lot of arguments as big as the mountain of Himalaya. There is no place to mention them here.

Therefore, anyone as mythic figure of Procrustes put this ideas on the iron bed and cut or draw to so to fit it in his framework.

The first question which comes into the mind is: Who were living here before the coming of these migrants or more properly invaders, who fled from the cold and long winter which was the creature of devil and came to the land of sun and moon -Avesta is full of the beauty descriptions- and how they lived? Who were we and how became WE.

I, as Mr. Osman said that it is better to make this discussion short before it changes to long one, want to quotes Albert Pike, form his the book called, "Belief of Iran -Arian, according to

Avesta” and open the door for scientific and rational discussions rather than a caliche, as we say mind of Mullah, which thinks very narrowly.

When he discussed this language, say, Aria, the name for honored was not used just for respected, but for all people. He then talk of opponents or WE and said, .. “Dasa or Dasyu which means enemy are opponents were the original residents and indigenous people who were more civilized than the nomadic invaders, were not obeyed the new religion and called rebellions.”

“Zarathustra, in the length of Avesta, asking Ahura Mazda for destroying them.” He continues, “ Then the Brahmans for drawing border between themselves and others, were employed this word,,

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Myth

Roots and Background

Everybody sees his/her picture in the water

As Peasant rain and launder sun

Sa'di

Myth which we pronounce it in Persian as Osturah means distracted and useless, falsehood and story thoughts.

As we know, the word myth according to Mehrdad Bahar, popular mythologist is a .. Yi loan word, which has been derived from Arabic language. In Arabic language is “An anecdotal and untrue narrative which has not original,,

This word takes its origin from the Greek word Historya and means the review, analysis and history. Its root in Indo-European language formed as Vid . In Latin it is My-thus and in Greek, Muthos.

In European languages the word Myth recorded with different pronounces. The word from originates from the Greek word Muttos which means quotation, story, legend and word. This word stands against logic or Logos. Logic is reasoning conducted or assessed according to strict principles of validity and it as a kind of understand of a reality that must be paid to review and argument. For the incident that imbed in myth is not need to reasoning, logic and proof. With its cultural heritage both ancient and modern has a special place in culture of humanity.

The myth is such complex that its full entries can not be discussed in this narrow space and to pay attention to all its aspects.

In this context, philosophers and scholars from different fields of knowledge discussed and offered a bulk of theses.

In 19th century, some of researcher emphasized that myth is as real as facts.

In the filed of Linguistics and anthropology, this argument, are surprisingly widespread form. Friedrich Max Mueller in his work called it “Comparative Mythology call it “Silent and dumb language”.

E. Cassirer in his work called “Philosophy of symbolic forms” believes that the language in its nature tend to create myth and legend then reasons.

L. Strauss in his book called "Mythology" has achieved this vision that myth is not inherent grace and blessing of human, but for him it is an important achievement. Here, language and myth are two symbols of human expression.

Sigmund Freud famous psychologist who saved man from the clutches of Jinn believes that myth is a "great eternal presence" in collective unconsciousness of all human race.

The prominent feature of the myth is that it can not present a clear vision of historical phenomenon. However, another color of it has a highly camouflage character, and change its color with every stances.

Expression of this word

The myth can be expressed as a mirror of dream symbols of human-being. The simplest definition of myth is:

Expression of human beliefs in early stage of social evolution. Later it taking her the color of sacred and sanctity.

The most interesting point in the essence and nature of myth is that for its acceptance which is full and filled with conflict and its incredible events are far away from wisdom and reasons, do not attempt or need to bring the proof.

That's why Mircea Elidad commented that myth is, "An expression of sacred narratives that serve the religious man"

So clearly it should be stated that myths in their simplest expression, are a number of narratives about the gods, superior forces and human accidents of early time. Myths, as we know, are the crystallization of beliefs, habits, faiths and the rituals of human. This part of human vision, is more resistant than other factor for changes, and on the same time are fundamental human culture. The hard life on that speck is so impassive that prevents the changes of organizations. But, it should not be forgotten that in the long term, to change slowly with the templates that are very hard life topsy break.

In the substrate of myths can be seen epics, legends, stories, fables, legends and fairy tales, folklore and so and so. This point should be noted that in the myths should not seek for historic events. Demarcation lines should be clear between myth and history events.

Notice and attention to myths

It should, therefore, be noted that emphasis and attention to understand, study and analyze the myths is due to the painstaking work of the scientists from various disciplines of knowledge, in Europe in particular.

When the European scientists tried to use the myth as key to open the door of human society, in line to its past time, began attention and notice to the myths .

Clear vision and deep thinking in this direction can be considered due to the Enlightenment age. It was sometimes possible that the outlook of human turned to rational understanding and attitude. The basic causes are due to the reports made by travelers and the discoveries of new horizons to the human knowledge.

Bernard le Bouyer de Fontenelle, French scholar comparing the Greek and Natives of the North American myths, reached to the conclusion that there is a kind of fascination of human common universality existing in different myths .

He called his work as, "The origin and roots of legends and stories", (1724).He argues that the roots of absurdity in myths are due to this fact that they reflect the faiths and beliefs of primitive communities.

These kind of researches paved slowly the way for the studies of myths and made clear

guide for understanding the most fundamental element of human existence as: war and peace, life and death, truth and non truth, good and evil.

By the same token, Georg Grey, in the middle of the 19th century, who was the governor of England in New Zealand in dealing with the Maori tribe had noticed that the members of this tribe, during their own arguments here and then, refer to their myths. In order to know more the culture of natives, first of all he learned their language for understanding their myth better.

However, this was Giambattista Vico, the thoughtful Italian anthropologist who, by writing a work called "Knowledge of Vico" (1725) ,opened the door of scientific study about myths.

In the beginning of the 19th century, adding motivation and sense of imagination links with language, paying attention to the language of the family of Indo-European entered a new area. Then it grows more to the study of comparative linguistic knowledge and its link to the history and philosophy. These kind of studies paved the way for knowing better the Myths of nature .

In this way, Friedrich Max Muller, the German orientalist who went to England and there made a deep research on linguistics knowledge has a special place. His vision was recorded in his work called "Comparative Mythology"(1856). He found that the elements such as: Heaven, Sun and Dawn in different myths have a special place. He then, after more reviews, reached to this belief that in the course of time the original meaning of a word, what he called the *Disease of language* had been lost. Thus, from his perspective, myths are more the natural phenomena reflector. Contrary to this, non-rational form of myths show just the activities of gods, heroes, satan, giants and fairies.

In one of Greek myths Dawn was replaced by Daphne, and Sun of Dawn by Phoibos or Apollo.

Of course, it is necessary to have a profound review and explore profoundly this theme..

On the matter of relationship between history and myth one should take notice as: both are looking to shed light on past situations, but, in history the events run in a clear and documented framework. In the essence of history, the written documents have high place. With these keys we can open the hidden doors of historical events. The oldest of them had been written in stone or petrography. Difficult problem in this area lies that from Imperial Achaemenid to Kushanide, laid down a wide land which covers different languages and cultures.

For the tackling the depth of this problem,we must look and refer to petrography of Old Persian, Middle Persian, Parthians, Khwarezmian, Sogdian and Bactrian, which remains from i sixth century BC.. However, this should not look tight enough to this place. For a deeper understanding, we should study the petrography of Babylon, Ilam, Aramaic, Greek and Sanskrit also.

A look at wide areas of our land

Whenever we want to put a look at the myth of our land - regardless of the borders which had been shaped during the past two centuries - we should see an area covers in its East and South East the Valley of Sind, in North, Central Asia, including the rivers of Amo and Seer and in the West between two rivers of Tigris and the Euphrates or Mesopotamia. This land can be called the gift of big rivers. In the banks and along these rivers, the magnificent civilizations emerged.

If we take into consideration the current political set ups ,they encompass: Afghanistan, Tajikistan, Turkmenistan, Pakistan, Iran, India and Iraq. The width of this land from East to West is more than three thousand Km. It should not be forgotten that the effect of cultural influences does not confined in this framework and goes far far away.

It should be noted that the core of this civilization are Mesopotamia and Egypt. Later, it made profound effects on the growth of other people too. For this reason, we can see the signs of civilization on the face of all these parts . Signs of culture of West Asia can be seen in the valley of

Sind, Chinese's Turkistan, Greek and Egypt clearly.

Myth and reality in this part

In order to get knowledge and widespread recognition , we can use two sources for this:

1. - Languages and myths. It can be called internal documents.
- 2 - Archaeological findings. This can be called external signs.

In the path of searching for knowledge about the past of this area's myths, we should be considering the time when the people, who were talking in Indo-European language, entered in this part of the world.

Of course, this point should be noted that before the arrival of these people, a magnificent civilization by the people and residents has been formed especially in the valley of Sind. According to Mehrdad e Bahar, "...These... regions of South, Central and East even to Khwarazem river, the race Dravidian were living. There is a probability that Elamite belonged to this race.", (Mehrdad e Bahar. p.401) in the covers.

Note: For more information, please read my article entitled .. Helmand-Sind Civilization, the beginner of our history.

Still it must be noted that before the arrival of the Indo-European to this area, the presence of strong and influential culture of Elamite, Sumerian, Babylonian, and Assyrian was wide spread there.

Aria or Aryan so and so in Myths

First of all, it should be noted that the sources of myth in this area has many great cultural diversities. What is closer to us, we can see in the context of religious poems as Veda and Avesta. These two poems are so close together that it can be called twin sisters.

As far as it is clear, Gherado Gnoli in his book, "The Idea of Iran:An Essay on its Origin", during the debate on this issue, writes, " Now, Airya- never appears in Gathas. It is present only in so-called Younger Avesta, particular in Yasts. In Gathas we only come across Airyaman (y.32.1,33.3.3.4.46.1.49.7)- the correspondent of Vedic Aryaman- ... Here too, Anairya word comes to. In which the ghosts of the victory of those peoples is evoked if the rites is not performed according to rules." (P.32-34)

The significant point about this is that until now scholars have not achieved the root of this word.

We must not forget that Gatas or Yasna had been composed in five parts. The term Gah means song. They are written in Avestan language. The interesting point is that Gata contrary to Rigveda a principle have not reached to us as an origin text. In this long process it had been changed and edited many times.

Avesta for the first time had been brought to notice of Europeans by B. Brisson, French jurist and politician in (1590). However, in our own area it was Pour Dauod who due to the first World War could not left Germany for Iran. He, using rare sources in Germany, concentrated and focused to this work. Before his research, the knowledge about the Avesta did not exist to us. He filled the vacuum of four hundred years in his many stops in India and searching about Avesta. Thus Europeans have made us familiar with Avesta. Otherwise it was decaying in the coffers and boxes of old temples, and its songs just were heard in dark time prayer and had been hidden far from the eyes of the people and researchers forever..

Similarities of Veda and the Avesta

A clear example of this similarity are the words of Yama in the Rig Veda and Yima in Avesta. This word in Veda means God of death and in Avesta is the name of the first king.

Another example is the word Soma in Veda. This was a kind of plant which people used it

for making a kind of intoxicated drink for Prayer ceremonies. This word changed in Avesta which was composed later to Haoma.

Thus we came to this end that those who are trying to divide Veda from Avesta have made an error. Of course from point of history Veda is more ancient.

The closeness of two languages are so that you can change all text of Avesta to Veda by using phonetics rules. They are different dialectics of the same language.

According to Phurel these myths are very close to Nors or North (the ancient language of the Scandinavian people of North Europe) and you can say that they are fossilized myths of Indo-European.

The term of Arya has been comprised of different forms such as:

in Indian language is Arya in old Persian Arye in Middle Persian Ariya in Avesta recorded as Airia.

In a simple look at these terms we can state that all these forms are the daughters of one mother.

Since we do not know the actual name of the place of this mother tongue, linguists used for it the word of Indo-European. This name has such flexibility that during the influences of German Racists in the time of Nazis rule they changed it to Indo-German. After the failure of this system, once again they call it Indo-European.

An important point that should be noted is that the word Arya and its different forms had been used in the framework of linguistics science. For this cause they used Proto Indo-European as mother language.

Myths in the historical document

The term Aria was used for the first time in inscriptions which came down to us from Imperial Hittite times. These were written in cuneiform language, Acadian language. From (1887) onward, due to archaeological explores, more than three thousand pieces are discovered. This Empire was called Harrian. They were ruling in the land called Hittite between the years 1400 to 1180 B.C. The exact name of this place was Uruhaatti or land of Hittite. The name of its Imperial Capital was Hattushash. This location is now a little village. The name of this village is Bogaz Koi and is located at 160 km. east of Ankara, the capital of Turkey. This land can be expanded to the territory what we call Syria and Mesopotamia too.

Here, Indo-Harrian formed an aristocratic family. Thus some of their groups, instead of going toward East to India, went to Mesopotamia with Harrian. Soon they were absorbed to the language and culture of Harrian. Signs of their language exist only in the names of their men, especially kings, such as Artatama. Of course, the name of their Gods, such as: Mitra and Indira and technical words such as taming the horse are also included in this category.

NOTE:

As mentioned above, since linguists had not other name for this language they called it Indo-european language. With the discovery of remnants of the Imperial Hittite and tracing a lot of more ancient element of Indo-European language in it, they have to call it, Indo-Hittite to fold an extended area.

Origin

As we know it in this ancient myths, as in Avesta in the first chapters of the *Vendidad* that means rejection and forsaking of Giant or Evil, we can find the following words:

“Ahura Mazda tells Zarathushtra: I, created the first and best of places and habitations ...all material creation would have come to *airyanəm vaje*... There are ten months of winter there and two

of summer and (even) those are (too) cold for water, for earth, for plants. It is the middle and the heart of winter, and (when) the winter ends there are many floods,”

This song can not pinpoint to a particular place.

About the the exact original place of the Indo-European or Indo-Hittite there are still a wide discussions. The archaeological data obtained from the research in culture Korgan emphasis as: according to this belief, their origin places, are steps of south Russia coast of Dnieper river, North of Caucasus and the West of Ural.

Entering to our land

Groups of tribes of Indo-Hittite or Indo-European, by passing the mountains of Indo Kush (Black Mountain) entered to the North West of Indian in Panjab or five Rivers in second B.C .

Here the natives people, who had a magnificent civilization of Sind faced. Rig Veda, calls were called Dasa or Dsyu.

This penetration and aggression was made in the course of different waves. This point should not be forgotten that these groups have different accents of same language. The distinction between “R” and “L” did not exist.

Later some of them went to the West. Each of these tribes who had different dialects spoke the Indo-Hittite or Indo-European language.

Myth in the service of making Identity and Authority

According to Ernest Cassirer (July 28, 1874 – April 13, 1945) a German philosopher, myth are shaped for giving more force and influences to irrationality.

Dorthy M. Figueira says that the task of myth is to give more abilities to **Power** for living in the framework of politics .

Enlightenment movement and myth

Sometimes in the fifteenth century, when the Religion-Political tyranny in Europe was in its peak, a group of Enlightenment's people considering the travelers diaries which reached from the East slowly, to get a new outlook. These informations were parallel with the new discoveries too. These kind of oriented info were full of myths and legends. At that time their religious institutions of Judo-Christian were faced a crisis of identity. The promised heaven of the next world was losing its influences and attractions. They tried to compare these orient myths with Judo-Christian thoughts. It was the right time in the 16th century that scholars and philosophies faced with a lot of questions and tried to find a rational answers to them, not religious one which was losing the steam under the heavy burden of a painful reality and rigorous mind of Enlighten-men..

It urged the philosophers and scholars to put that kind of questions which were lingering in their mind into their speeches and writings too.

Among the first vanguards of this way of thinking were Montesquieu (1689-1755), the French political philosopher and the Voltaire (1694-1778) the French writer and poet.

Both, especially the Voltaire considering the ideas of myths in Poems of Vedic, put this issue as: These religious poems due to their old time compositions are older than the book of Old Testament. Due to this fact the prominent position, of Jews and the authenticity of Judo-Christian religions were put under the sign of the great question.

This line of exploitation of the myth for rejecting the religious belief, which was under the tyranny rule of church, continued. In this category, Voltaire went so far that he clearly stated that humans had had a Golden Age era.

In this context, a group of European authors and philosophers such as Kant, Hereder and W. Jones carried out deep discussions . Meanwhile, Jones the famous linguist with more than twenty-

two languages he knew have got high position. He translated some part of Vedic poems which contained a lot of myths from Sanskrit language. He believes that genuine culture of Aryan has been corroded and damaged from within and only a decayed skin remained in the current culture of India.

Surprisingly many sections of this belief was rooted in myth and not based on what we call the exact text.

The next steps, in 17th and 18th centuries, this beliefs transferred from personnel area to mass sphere. Myth has such a power which can lead from unconscious to the natural instincts. The Great nation have the ability, through using the myth, to put his marks on the sheet of history.

The myth of Aryan in Romanticism

At the end of the 18th century, a new form of outlook was shaped in Europe. This vision was against the rationalism of the Enlightenment movement, and based on emotional thoughts. According to this beliefs feeling, opinion and strong imagination, are the motives for reaching to truth. They, for achieving the fact, were using illumination and intuition. They called it as a phenomenon which the fact spark suddenly in the mind of the researcher an sparkle and pave the way for discovery and witnesses.

They, unlike Enlighteners, who believed that the myth is created by a personal mind, thought that it is created by mass. They believe the myth has come out of nature and goes back and joins Holy Spirit. Looking to the past to the Golden Time makes the essence of this idea. Because of this fact the myth is used as a rare means for this end. Among these means, the Indian myths have a special place.

In this perspective, our famous scholars such as: Rousseau (1712-78) the French philosopher and writer, Schilling, and Schlegel (1767-1843) German romantic poet and critic are worth to mention. They believe the myths showing the pure and refined conditions of the past and can be drawn the lines to the future.

Shelegel was so fascinated to myths that he proposed that since you do not have it in West, you must try to make the myths. He put some strange steps towards this end. He has expressed with full faith as, .. "It is better to go to the East (India) and bring her here."

From Language to Race

As it was learned, the linguists after comparing the different languages, came to this conclusion that the languages from Ireland to India, originated from tone language and is unique. Since there was no other name, they used Indo-European. Due to recent discoveries there is a proposal to name it Indo-Hittite language. Linguists believe that there is the mother language which can be called pre-Indo-European or pre- Indo-Hittite .

At the 19th century, the word Aryan language was designated as Indo-European language. Then it was confined to another Indo-European languages branches of our region.

In the same century, J.A.C de Gobineau (1816-82) French writer and anthropologist and then H.S Chamberlain on the line and views points of sheer and strongly propaganda put forward the idea of Arian race as super one. At first in this circle, all those were speaking the language Indo-European languages. He was arguing that all human achievements are due to their works and strives .On the other hand, they are super than Semitic, (Relating to or denoting a family of languages that includes Hebrew, Arabic, and Aramaic and certain ancient languages such as Phoenician and Akkadian, constituting the main subgroup of the Afro-Asiatic family.) yellow Race (It worth to mention that the ideas of race are centuries old, it was not until the 19th century that attempts to systematize racial divisions were made. Ideas of supposed racial superiority and social competition reached their culmination in Nazi ideology of the 1930s and gave pseudoscientific justification to policies and attitudes of discrimination, exploitation, slavery, and extermination. Theories of race asserting a link between racial type and intelligence are now **discredited** completely. Scientifically

it is accepted as obvious that there are subdivisions of the human species, but it is also clear that genetic variation between individuals of the same race can be as great as that between members of different races. In recent years, the associations of **race** with the ideologies and theories that grew out of the work of 19th-century anthropologists and physiologists has led to the use of the word **race** itself becoming problematic. Although still used in general contexts as: *race relations, racial equality and so*. It is now often replaced by other words that are less emotionally charged, such as **people** or **community** and blacks.

Search of Myth in Religions

Gobineau, in order to make and put deep influences on the minds, tried to find Aryan in the teachings of religions of Judo-Christian as Bible. He considered the racial division in Genesis 9:20-27 as Figueria noted reached to this result: "He found segregation in Noah sons. Based on the belief that his son Ham who saw his father in a state of drunkenness and naked made anger him. His father sent him for exile to Africa to become dark skinned. Thus according to Old Testament, sin was related with dark color or race. The children of Sham other son of Noah during intercourse with other races got yellow color. Gobineau believes that the children of Noah's son named Japheth were of pure blood of Aryan."(P. 69)

Thus the ideas of races entered in the belief that Judo-Christian from the beginning and discrimination was based on color of mankind .

In Islamic belief, and that interpretation of history, mentions the story of Noah in another way. In this doctrines, Canaan, one of his sons, made a rebellious act against father and did not join him and was drowned. In the end, the storm was passed and Noah found world empty of people and animals and distributed it to his sons Sam, Japheth and Ham. According to the Dehkhoda, "Iraq and Khorasan and Hejaz and Yemen and Iranshahr was given to Sam, Saqalab (Eastern Turks) and Yajoj and Majoj (Some mythical people in west China) to China given to Japheth.,,

In narrative of these stories , we can trace two important points: according to Judo-Christian we can see race discrimination. The same Japheth is true for Islamic belief, left for China and became yellow. However, I believe this myth crystallizes conditions in which authoritarian rulers divide all of their territories between his sons.

Interesting point is that Gobineau considers that, among speakers of Indo-European languages, the people of North and Germans have the most pure race and blood.

In perspective Gobineau had given special place in his work for that Whites. He believes that among whites, its Aryan are at the height of civilization. They fell down when they have mixed with the uncleaned bloods. Among the unclean blood Jews are the Worst of all.

This is, however, Friedrich Max Müller (December 6, 1823 – October 28, 1900), more regularly known as Max Müller a German philologist and orientologist who as a tendency of sentiment raises the myth of Veda to emotional heaven. He has even stated," " Our Veda means our ancestors". But, he soon realized that part of the poem as he express is, "Childish, vulgar and extremely banal and meaningless", but this vision had been drown in his racist view points.

Then he misused the linguistic knowledge in this respect too much for exploiting and designing Aryan language. He quickly get out of the language categories and absorbed to the superiority of so called Aryan race. He, according to this line of thought, called Africans, "Native American, Turanians and Semitic people, "Real beast race." and calls them *Inferior Race*.

This man, in his later vision and viewpoints states that this goal was only and only to use Aryan word just in the framework not the race. However, this poisonous thoughts put its influences long before. This was so effective later that a lot of people followed suit.

The search which was started for finding the roots of ancient religion and language, was drown in hell of Aryan master race and flamed a huge fire of race cleansing.

Nietzsche (1844-1900) and his idea of Superman in German, der Übermensch, has a special position in this movement. He put a lot of big steps on this way. He had a major role in spreading of this myth.

I believe that the main case of Nietzsche's interest to Gata, the oldest part of Avesta which some scholars believe it was composed by Zarathustra himself, is in line to believe that the course of history and time is going as a circle and cycle in which the incidents permanently flows and runs with some changes.

He himself believed in Eternal Recurrence, and thus liked this idea which was expressed in Gata too.

This idea, on one hand, was against the text of Judo-Christian accounts and on the other was more old. Nietzsche knew the falsehood of moralities and liked the old one.

Nietzsche wanted to use and take advantage of the ideas of myth for shaping a group of New Aristocracy or Rulers. He believed that we can grow the species by two ways: First taming them, such as beast in the zoo and human in church and second by producing pure and special race.

Thus he made the most basic ideology for the exploitation of Nazi by using the myth. Later, others, using this ideas, developed the movements of Fascism and Nazism.

Aryans and Jews

From the early time which European scholars got familiar with stories coming out from the discovery of Veda, which belonged to mysterious India, one important advantage that these findings brought with was that the teaching Moses or Jews lost the mantle of sacredness. This belief was formed and spread with high speed that orders of Moses which embedded in the Old Testament had been a deviation from the united and pure old thoughts of the past ..

We can say that it was the starting points of Anti-Semitism traditional account.

In this context, those who were trying to criticize the teaching of religious belief, used it with all forces.

Chamberlain attacks Jews very clearly. He argues that the Aryan heritage of German through the aggressions of Mongols and Jews was destroyed completely. The Aryan religion, due to the attack of Roman church removed and paved the ways for materialism of Semitic moralities.

They were drawing an ideal image of golden society of Aryans and compare it with current life which was the outcome of the Judo-Christian religion teachings, and reject it on first hand.

They got this impressions from the songs of Veda that the gods Aryan, were the en-lighted, honest and kind. There was no way in their cruelty. They treat others, as their children not slaves.

Contrary to the teachings of Judo-Christian, the Aryans did not fear from their gods, for they were not Tyrants or Avengers. Aryans did believe in eternity, without beginning or ending of the universe. They believed that life follows like the current of ocean and changing occurs in it as eternal waves. Aryans thought that the essence of nature is in their hearts. They did not account the Death and Life as a personal fact, but as an integral part of the world. Some of them went so far that regarded Jesus as Aryans and also provide some reason for it.

The interesting point is that these ideas expressed in a such a time that they did not have full access to the text of Veda . They just heard the stories that were told by adventurers coming from the East.

As we know anti-semitism was parallel with super race beliefs. In the line of modern struggles they regarded Jews who are destroying the culture and are very lower race.

The reason should be seen in the suffering situations which Jews went through them in Europe. In this case, their status in society was marginalized. This is clear: that those people, who due to different reasons such as religion, race, skin color and so and so ... had been cast away from society, came close together for their survival and are indispensable to economic works. Jews were in such a situation. They, out of different economical activities, chose the financial sector. Since they had made a lot of strives on this section, achieved a lot of successes. This fact, flamed the fire of jealousy into the hearts of who were faced failures in this area.

The start points of this battle reaches to the so called documents of *Protocols of the Elders of Zion*. In these documents it is recored that we will use all available means for eliminating of Christian. If such efforts did not working normally, we must destroy all of the religion centers. Later, it was cleared that these documents were made by secret police apparatus of Russia after her defeat by Japan (1905). These document was inspired from a satire and humor Novel which was written in (1864) against the Napoleon III. Later, other kind of pressures continued. It was crystallized in the attacks on homes and shops and the burning of the Jews and continued in all centuries until the middle of the twenty century. This bloody fact had been seen over the altar burning furnaces of Auschwitz in the time of Hitler rule in Germany.

Now that another opportunity for destruction is not feasible, however, we continue to see that this kind of hateful attitude lingering in the mind of many people who are not seeking to see the depth of the problems. Looking deeply into different events which occur in our world, we can see the long tail of it very clearly.

From scattered text to more separate thoughts

Until the middle of the 19th century in Europe these view points were confined in the framework of discussions for tracing more ancient identity which were more older than Judo-Christian thoughts. Interesting point in this matter lies in this fact that many of those were referencing to Vedas poems, although never had access to the original text. Gobinuae who talked a lot about Vedas based his ideas on the second-hand text. For examples of Lassen. Nietzsche, was using the highly improper translation of the legal text which was called Manu. For Chamberlain the originality of a text of these poems was not important. What was great important to him was making myths and building legends. This line lived up for a long time. Thus long before of discovery of the Vedas text and its translation, the myth of Aryan dominated and filled many minds. Thus the scattered text brought a distracted ideas and made a devastating and catastrophic effect before it die down. Surprisingly there are still loops of material from this rotten, must eat.

Myths in the Service of Nationalism

At the beginning of the 16th century the Christian Roman Empire under the pressure of religious despotism on the one hand and the spread of Christian religion different sects on the other entered the down spiral. This fact paved the ways for spreading national awareness. Then form the inside of this movement, the national government was shaped and what we call now Nation-State was formed.

In this context, nationalist intellectuals tired to trace or shape national identities form the old identities.

This kind of work form was based on the tribal identity. They, for getting and grasping these kind of identities, began to search history as the sources of food of thoughts.

Within this framework, the famous writings of the historian, Roman state-man and writer (C. Tacitus 56-120 AD) as the form of almanac and history were very attractive. Among different writings on the subject, his book, *Germania*, became the big source for most researchers who wanted to trace or make identity. This book which was published at the second century, was described the German tribes who were living in the northern part of Roman Empire.

Tacitus shed a deep light on the simple, primitive and immature life of these tribes. In the

course of comparing with the Roman Empire, found it ideal society and called its members the first *savage nobles* in Europe.

Later, the national intellectual theorist, in 15th and 16th centuries, extracts from that thoughts the ideas of supper race . These poisonous ideas dominated all 19th and the first half of 20th centuries and flamed the ideology of racial superiority very badly.

Sacrifice in the Temple all Germans

This movement was founded after the battle against Napoleon at the beginning of 19th century, for the unity of the language of German people, including Hollanders and Flanders. Germans thought that their languages are not a separate one but an accent of German language and had been shaped by German nationalists. The only target of this movement was to create a Great Germany. They wanted to bring together the German speaking people and even the Scandinavians too.

This idea were accompanied after the expanding and spreading of the racist views of people such as Gobineau and others who thought in the line with race, superiority and encouraging expansionism .

As it was evaluated, the basic idea for organizing the Aryan super ideology in Europe, and especially in Germany in 19th century, with the flame of high fever nationalism, would follow two goals:

Search for old language and religion and trace the ancient and distant past by studying sources such Sanskrit language. Due to this fact, attention to linguistic science got a big priority and paved the way for Renaissance of the East. The discovery Indo-European language which Germany then called it Indo-German, shows the hottest and peak point of this fever.

In this context, works such as: “Space and People in World War”, written by Prof. Haushoferr and Banse could be cited. Then the book of Grimm called “People without Borders” etc. which were published in second decade of 20th century deserve consideration. In this process more than six thousand books about Aryans were alone in the library of Strasbourg. This, provided background for dangerous ideas which brought about a lot of sacrifices ..

These views were caught and intercepted by Hitler and Nazis and became the basic policy of German government policy for the destruction and elimination of other people who were not Aryans.

This attitude provides the fields of action for Hitler. He first of all occupied Austria and then under the pretext of helping German speaking people in Czech and Slovak, captured Poland. This was the beginning of World War II.

At the end of this sad and catastrophic event, Germany not only has not found more open space, but due to the huge human suffering, lost her former lands. Thus the Great Germany became the Minor Germany. Another human and tragic catastrophe was the great migration of Germans form the East of Europe.

Thus we are eyewitness to the fact that how myth, not only creates a false identity, but paves the filed for destruction. This will provide us, living in the modern world and searching for making or finding an identity for us, great lesson.

Exploitation of myth in other Ways

The place of this myth in India

In the 18th century, along with growing social awareness in India, they exploited the myth of Aryan which is the essence of Vedic poems for other means. This time, for building a new identity.

Raja Rammohan Roy who lived in the end of 18th century and the beginning of 19th century

, for purifying the Hinduism, promote the integration of this belief said: God is unique. The worshiping of Idols has not any way in it and other religion ceremonies are out of date.

He established the institute of Brhma Smaj for reaching his targets. This can be seen as a reaction against the presence of aliens on the one hand and the domination men over women, on the other hand. The way that we know the position of women in the old traditions of India had a high place.

The other familiar face in this context is Dayanand Sraswati. He made a lot of strives by founding Arya Samaj in the year (1825).

He also rejected idol worship, because he was thinking that it is the foundation of political slavery in India. His thought that the best way for finding identity is to go back to Aryan values which imbedded in the Vedas. He named this mythical time as "Aryan Golden Age". However, during this movement, at the same time, high and clear questions about this return raised fiercely.

Meanwhile, Mahadev Govind Ranande who was a well known judge got a high position and had a special place. He put a lot of questions about how to turn back to the Golden Time such as:

“The people for this request of turning back to past have been sunk in the sea of questions ... Can we turn back to the old behaviors in which the most top stratum of our society, to were doing a lot of down grad acts ? Back to eating of animal meat, drinking poisonous herbs poisoned all of our plants and animals? Going back on the wrong doing between female and male Rishi (Is a Sanskrit word which means Hindu saint and saga. T.)? Going back again to all sacrifices of animals and even humans for Gods? Going back to time in which the liveing widows were burnt with their death husbands ? Do we sacrifice once again men and women for bringing down the stormy waves of sea? Do we again hunt the people who belong to lower cast or as they being called untouchable and unclean?”

Untouchables rise up their Hands!

As we have seen, the European enlightenment movement, Orientalist, followers of Romanticism myth making, linguistics and, last but not least, Hindus each one on their turn used the myths of Aryan and put it in their own moulds and made so called facts from false. This false variant went so deep in the beliefs of people which, although a lot of new facts discovered, still lives on.

In this process, the awareness that the word Aryan means the super and Dasa means the inferior race, were disputed time and again . Towards its rejection or acceptance a huge amount of arguments as big as Himalayan mountain were put forward.

In India at the beginning of 19th century, anew movement had taken shape among the lower classes of society or untouchables. This debates were so high and intense Gandhi called them Children of God.

Jotiba Govind Phule (1828-1890) ,who belonged to the Untouchable cast, was born. In Sanskrit language they were called Shudra. He, from view point of social cast, belonged to the gardeners. They were called Untouchable too. But, however, he was able to pass through high school, which was run by group of Scotch Christians, and achieved higher education.

He later became one of the most passionate supporters of the Untouchable and the farmers .

He, in the course of fierce struggles for human rights and freedoms again and again turned to the thoughts of the past. This time, he used the myth in turn around.

He began with the argument that Aryans were foreign savages who have raided the country. They brought the powerful, origin and harmonious people into the bounds of slavery. They were divide,as social institutions, into different casts. They put part of the people into the bottom of social pyramid and by using the verses of Veda, closed the door of social changes on them.

He argued that the rule of Great Britain is a kind of God blessings for the liberation of Untouchables from the yoke of Aryans slavery. He, for promoting his ideas, took refuge in the other myth. It was the myth of Bali. In this myth Bali was a king and royal symbol of the peasant's feelings. Based on this myth, Bali was deceived by a conspirator boy of Brahman. He made a trick and brought down him from the royal power. Later, this conspirator occupied the crown. According to this myth, Bali had lived before the assault of the Aryans and was a fair ruler.

He considered the peasants, tribals and untouchables as the true and original Indian people.

It is interesting that he had talked about Non-Aryan Golden Age. He directed his heavy blows towards Brahmanic prejudice and narrow minded view points. He even believes that the poems of Veda is an unconscious deviation form of public conscience. He thinks that struggle against new ideas and modern values of Europe, under the pretext of patriotism, is an effort for keeping the continuation of upper class superiority.

Pre-Aryan

Some nationalistic groups in India believe that all ancient culture in this country belonged to pre-Aryan time. These categories are as follows:

- 1 - All kind of idol worship.
- 2 – Ceremonies of common prayer for idols, including drawing a red line or putting a red spot on forehead.
- 3 – Beliefs in Spirit and reincarnation or rebirth of souls.
- 4 - Set calendar day based on lunar time.
- 5 – All types of animal worships.
- 6 – Worshipping of some organs, particularly genital one.
- 7 - the presence of God in the mirror all entities.

Briefly in the book, “History of Indian People Culture” which is edited by R. S. Majumdar in its first volume there is a debate about the Era of Veda. One can read, “Myths and legends of gods and heroes which we can find among the people who speaking Dravidian and Austro (It is a group of languages that are spoken by the people from the south India to South East Asia . T.) existed long before the coming of Aryans (1500 BC). It is interesting that these languages were out of their influences and remained safe. Then they entered the language of Aryan... We see these kind of gods and heroes and heroic actions in Purana very clearly. ...These are witness to the presence of these beliefs in pre - Aryan and in the poems and language of Aryan.

The Presence of Aryan Myth in Iran

In the same 19th and 20th centuries the circle of these ideas got wider and wider.

In Iran they turned their face to the past too. These efforts were directed for searching the Original Identity. This line was following the causes of backwardness. Social scholars and intellectuals of the country were searching the way out of tyranny and backwardness and tried to find answer in pre Islamic period. The nationalist way of thinking dominated all the literary structure, cultural and political actions especially the Constitutional Movement. In this context, turning to the era of the Ancient time got a special place.

Europeans had done a lot of work in this field long time ago. The word Aryan as a kind of magnet absorbed a lot of minds. This term which under the pressure of Islamic teaching was hidden in their unconscious, put its head out like a dragon.

Belief in the pure race of Aryan fever-soaked delirium captured the minds of all extreme nationalists. Darius Ashouri, who studied this case, says as, “This sense was accompanied with a deep hate for every thing that belonged to the Arab race and culture. On the other hand, whatever

belonged to the pre-Islamic past time, were given high color and glory.”

The peak of this movement was recorded between the First and Second World Wars, when both Rezas, the father and the son were ruling Iran.

This acceptance was so hot that according to Mattis Kuentzel, author of History of German and Iran in same Fate, some clergies called Hitler as the descendant of the Prophet of Islam in the holy city of Qum in Iran. Some of them took so radical stance that called him Hidden Imam.

At this atmosphere Arianism was so hot and warm that the King of Iran issued a decree and changed the name of Persian to Iran(1935) . Then the king of Iran put the words of Arya Mehr or the Sun of Arya as his title.

Our look at this myth

As it was expressed, with the growth of ethnic and national consciousness in Europe after 18th century, the field was readied for the shaping of national governments.

This process, which had links closely with the formation of modern civil society spread to other lands slowly. At the end of the day it crept to our region too.

Our country, in the second half of 19th century, after the inner struggles between different rivals of political power diminished and subsided and a time of relative calm prevailed. This kind of settlement had close relations with the Big Game which was played between the super powers of that time, namely Britain and the Russians.

After the second Anglo-Afghan war (1880) the conditions for shaping the central government-although it was formal- was provided.

Nationalism, a wave of grasping ancient history

After that different parts of this land, under severe pressure, as Louis Dupree called it, “Internal Imperialism”, were joined together and the borders marked its territory, the relative growth ground for the formation of political structure was provided. At the beginning of 20th century, which was associated with social reforms, the windows for looking towards the new world, were opened and formation of the national sense took shape, step by step.

Some believe that the revolutions in America and France is the starting point of ideas as we knew nationalism. They believe that the 19th century is the nationalism period of Europe and 20th century that of Asia.

As we know, the essence of the nationalist perspective, is the question of identity that later makes the national identity. We ought to remember that nationalism is a new phenomenon of Modern time. *The exact identity of this is person's loyalty and dedication and even personal sacrifices to the national government, than to kin, blood, ethnics, and local relations.*

This was the start point of the formation of a nationalist vision which its main target was the full independence.

Independence was the peak point of nationalism. During two decades of work for spreading new ideas in line of achieving independence, the nexus of national ideas were brought by political exiles who were returned from abroad. It must be stated that this movement was not , of course, an isolated one. It had close connections with events which were occurring in our region.

It is a pity that the decades after independence, which was a pre conditions for reintegrations of the new structures, were very short

With the beginning of the third decade of the 20th century, after which the government achieved relative calm, and attention was concentrated to political pragmatism and avoiding hasty reforms, once again the national feeling made its way.

This time the issue of national identity took a high priority among top officials and rulers of

the country.

Important issue is that there are very thin line, fragile and delicate lines between nationalistic ambitions and ideas of ethnic superiority, chauvinism. Whenever there is a community with multi ethics and multicultural shades and due to different causes has not formed a nation, its necessary to pay deep attention to this category of political acts. Since there exist a strong social relations of clans and ethics, emphasis on the line of superiority of a dominant ethic is very dangerous and sows the seeds of future social conflicts. As we knew national unity, is the outcome of a long and full of zigzag process of social, economic and cultural development and need a long and painstaking efforts. In this context, what is very important and significant is a Social Contract in which the chiefs of all ethnic groups, reach to an agreement. In this context, the good will of leaders with institutionalization of democratic system structure in which the role of public participation is an essential, guarantee this process form deviations.

In line for searching an identity, as we seen in Europe of 18th century, here, too, the faces were turned to history, especially the oldest one. It is not without reason that the base of Kabul Literary Society (1931) was laid down on the basis of this attitude. Then more attention was paid to the department of history.

Here, the study and research on of linguistic and deliberation to poems of Veda and Avesta, which had been forgotten by ourselves, and European reformers for getting a document in the course of rejecting the Judo-Christian teaching and putting Human in the center of all entity and being, were ready made materials for us.

This process which started with the beginning of 20th century, after a brief stop, came out again in the 30s of 20th the century. This was coincided with a time in which the hot fever of nationalism in Europe to delirium supremacy of Aryan in Germany. It is a pity that it put all discourse in its shadow.

Willingness for having close relations with Germany began in when the families, who were sent to exile Afghan Amir, Abdol Rahman ,were pardoned by his son, Amir Habib Ollah (1902),and returned to the country. Since they were familiar with modern life they have got the attention of Amir. He liked the new life and wanted to get conversant with its achievements. We can classify and divide them into two groups. One under the influence of Turkish -Germany ideas, and the other Indian- English.

This situation, along with ideas of independence, paved the way for complete freedom. During the third Anglo-Afghan battle, and after then, we were faced with choosing among the two evils. Having close relations with England or Russia which had been changed to Soviet Union.

The presence of the devotee of Turkish-German, in the core of this movement on the one hand, and the increasing influence of Germany at the global level on the other , accompanied with abhorrence and hate towards England and Russia, plus the fact that Germany had not yet showed its face of chauvinism , gave a big chance for German's influence.

The Outlook of our Scholars on this Subject

After the waves of crisis, caused by the collapse of king Amanollah's reforms and a short period of chaos due to therule of Kalakani steamed down, gradual transformation took place. Afghan intellectuals, who were spared from the sword of purges and the subsequent treatment , had gathered in the Kabul22's Literary Society .(1031). As it was said, looking at the past and open an access and making national identity comprised the top position and place in the work of this organization. Famous figures in this institution at the time among others were : Ghoobar. Mostaghni, Nazhey, Ghuya and Juya and so on so forth.

Under these circumstances , Hashem the Chancellor, tried his best to keep the next king,Zahir, in isolation, and gave high chance to the young figures of his family for entering politics. He put the search and making of identity work in a high agenda.

Looking to these aims, a special department for the study of history was formed in this literary institution. This post was offered to Ali Ahmad Kohzad. Ludwig W. Adamec in his book under the title of "A biographical Dictionary of Contemporary Afghanistan" (1987) wrote as, "Worked with French Archaeological Delegation under Mr. Hackin for many years...Deputy Director of Pashto Tolana (Association)...Contributed to writing of pre-Islamic Afghan history to create a basis for an Afghan nationalist ideology."

He worked as President of Association of History (1956-61) He, for publishing the historical research on the line of finding and making national identity, founded the Journal of Ariana. Thus the words of Ariana and Aryan and Arian and others, within the framework of national identity, took shape. Later the name of Ariana Journal changed to Afghanistan.

He, in addition to his other writings, published a book named History of Afghanistan (1946) in two volumes. The second edition of this book was published by Kohzad Foundation (2002). It is interesting that in the back cover of this book, the word Ariana History, had been put in () bracket, which means the same. Simply talking, it shows that Ariana and Afghanistan are the same. It is not clear whether the original book had this one or it has been added to the second edition. This job requires the discussions of the candidates separately.

Our traditional History

As we know studying of the history of our land and region have been based on the review and exploration of European scholars. These findings have been available from half of 19th century. Moreover, our past were shrouded in aura of myths, story and legends. This traditional history dated from the end of Sassanid, in which the semi-official historian put the historical events to record. Khodai Nama or God Records is considered a crystallization of these efforts.

After the spread of Islam, many editions of this book were survived from the invasion of Arabs. Then it was translated by Rouzbeh or Ibn e Mqa'fa (757 AD) to Arabic language. Later, others made a translation of this book from Arabic to Persian. All of them based on the translation of Ibn e Moqa'fa. They were in two style of prose and poetic too. Among these, the most important one is the Old Preface of Shah Nama or Letter of King. It was ordered by Mansour Abdolrazzaq, the ruler of Khorasan (960 AD). Some believe that this is the basic foundation of Shahnamah composed by Ferdawsi from Tus (1010). As it is clear that the term King letter is a simple translation of Kohdai Namak or God of Letter. This book, in fact, is the most extensive account of our traditional history. We know that the traditional history is composed mostly of mythical figures than the historical ones.

This traditional history starts with with Kings of Pishdadian dynasty or Kiumors the founder of royal system or the first king. These can be called the mythical kings who rule on every things of this world. They were in constant battle with giants who were created by Ahriman or destructive spirit. Our traditional history, without a critical view point, is a combination of legends, myths and stories of gods, heroes and Lost Paradise.

Kohzad, who knows very well that his pre-history and history are divided with written language or inscription. He writes in the field as, "The history began by inscription" (p.14). Even he understood the story very well. For example he does speak of a story which were running among people as follows, "Among the people of Pamir there is a famous story. According to this story human beings were living around Pamir. Due to the explosion of a fire stone they were torn apart and people got out from four natural outlets of Indus valleys, Seer river and Tarum and had been scattered in four sides." (p. 39)

On the other hand, he based the big part of his large two-volume books, according to his own saying, on Rig Veda and Avesta. But he never used the word of myth in this context.

He has written his works, under the influences of Gobineau, who wrote in accordance to the super race, the Aryan and Germanic in particular, and Max Mueller, who conducted the study of

language based on race, . He dedicated (310) pages of the book out of (428) pages to these myths. Then he describes Achaemenid period and goes to Brahman Kings of Kabul. But he never demarcate the line between myth and history. Thus he enters myth into history. This work made a big impact on authors who did not look in it with a critical viewpoint.

The significant point is that Kohzad in the preface of this work (1325/1946) which was published exactly a year after the defeat of Nazism in Germany, Fascism in Italy and militarism in Japan, sensed that the space of Arianism not only changed, but a wave of hate replaced it around the world. He by grasping this bitter fact, writes in it as, "...Fifteen years ago (1310/1931) by writing small articles was involved into the research of ancient Afghanistan deeply ... So if in the first chapters of the book we come across the name of Arya and Ariana, it is certainly I am not was thinking of racial theory or racism" (P. 9)

This view, remind us of Max Mueller last words too. At the end of his life he cleared that using the word of Arya was just in linguistic context not the racial one.

Clearly it has been seen that how they use the myth as a mean for getting identity and power. It was the intention of the rulers for the consolidation of their power and exploiting it for their own means.

Later, Ghobar in his work called, "Afghanistan in the Course of History" (1346/1967) wrote a history book about our country. Only in the third part of the first chapter, entitled Historic Names writes, "Ariana was the oldest name of Afghanistan that from time of Avesta (thousand years BC) to the fifth century AD, in the length of thousand years, was applied to this land ." (p.9)

However, he in the second chapter, "Afghanistan from a far Distance to the Sixth Century BC" in section First under the title of "Far Away Past" writes as, "However, stories and myths of a distant past telling a lot of things about Afghanistan which we can find in the old history books and in Shanamaha (Books of Kings) too." He then telling the story as he himself put down as "Azhy Dahaka or Zahak with Cobras" and stated that based on this myth he was a Semitic king. He attacked to here and "Toppled down the rule of Pishdadis or Paradat dynasty of Afghanistan in Balkh its capital. Thus Jamshid or Yama the king of Balkh lost his crown." (p. 35)

Thus he talks of mythology and does not change it to history. However, this fact rejects his first vision. If the Kings of Pishdad's dynasty are mythical one, and indeed are, so all of this period should be called myth. Thus all stories which are told in Rig Veda and Avesta are myths.

At the same time, Abdol Hai Habibi, who was the President of Historical Association, wrote a history book, called "Brief History of Afghanistan" (1346/1967).

He, in the section of The First Part of this work entitled, "A Glimpse on pre History of Afghanistan" with a correct definition divide the pre-history from history. He write as, "The period that man had not ability for writing, was called pre- history." (p.1)

He then talks very short about Indus Civilization and its wide circle influences. He writes about it, "But the discovered writing in Mohenjo Daro and Harappa not yielded yet. So we can not record it as historical stage." (P.1)

Next time in section of "Historical Afghanistan" he debates about Aryan and puts the detailed info about Rig Veda and Avestan. He then discusses about dynasty of Kawis or Kayns, heros and " various gods. It is interesting to point out that he enters this period which belongs to traditional history and fits it into real history. We can find this kind of contradictions in his own words as, "In the previous pages I put some very brief description of three civilization (!)- the exclamation or surprise mark belongs to me. T.) - in Afghanistan prehistory as Veda and Avesta time and said that the starting date of our history is connected to two books of Veda and Avesta." (p. 27)

It is very strange and full of surprise that he says, "With Veda starts the history of Aryan people ." (p. 8)

He clearly had expressed that history begins with inscription but here he calls these two books as written one. This fact is brighter than the sun that these two books were in the shape of oral heritages and then in the sixth century AD was collected and record. For keeping it they made a special inscription for. On the other hand these survivors represent the myths of that time and can not be considered as historical events.

He writes as, "In Yasna 9 sentences of (3) to (5) says: During the monarchy of Jam heat and coldness and aging and death and jealousy did not exist in the world." (p.17)

Look a little with open eyes to these verses of Yasna! As we knew during two millions years which human-being had a difficult time of struggle for survival. Have they had such ideal time and society? This is a mythical expression which some one call it Lost Paradise or Golden Period. We can find such ideal and utopian society in various myths of different people. However, a historian does not have the right to change myths into history. This kind of making false history deceives the mind of people and took them away from really understanding the truths and facts.

Elsewhere we came across some argument that tries to search historical events in myths. According to his outlook, "In the time of Avesta's civilization! (Mark of surprise is of me. For we can Avestan culture but not Avestan civilization.) and stories of old books of pre Islamic period and after there are some accounts about dynasties and royal dignitaries and heros of Aryan race. In the course of passing time they changed to myths, but we strive here to find their historical aspects as long as possible." (p. 16)

First of all, it is the interesting point that we can find history events in myths. The second interesting point is that he tries to explore this fact in Veda myths.

The next efforts of Habibi is amazing. He is trying to find some Pashtu words in Veda myths. I just want to mention two examples :

A. .. Arian: ... In Pashto literature it means principle and foundation or agriculture." (P. 27)

B .. Vijah : ... So far in Kandahari Pashto it means Land and Place" (p. 28)

As far as it is clear that Habibi was a linguist. In this context only linguists have the authority to review it from a critical viewpoint and differentiate the facts form false.

Then he talks about domination of aliens as Medes and Achaemenids.

In the row of those who have paid attention to the nation's history, is Seddiq Farhang. His work is entitled "Afghanistan in the Last Five Centuries (1988)". He, in the course of classification of the nation's history, speaks of the historical periods in Afghanistan and divides into ancient period, Islamic and contemporary one.

He called Zardhasht period as the beginning of historical time! Then he talks about Goshtaseb, a ruler who converts to Zardhasht religion. It is interesting that he never speaks of this section as a myth. (P. 23)

He has treated with caution the matter that, at that time the name of our country was Ariana. He writes about as, "The term of Ariana which sometimes has called the name of this land in ancient time accompanied with questions." (P.31)

It is interesting that then he discusses about the inscriptions of Darius I (c. 521- 486 BC). In it he can find the name of our cities, among Aria (Herat). She does not mention that this fact separates the history from prehistory. But, he never says that Zardhasht age is a mythical time.

Some writers had chances for discussions in this area via internet. It is not possible to discuss it all here .

You see that how some people from myths which have a wide door for interpretation, use them according to their own points and wants to watch their faces in its mirrors. Some one who do not find their faces in the mirror of myths, are trying to make it as Shelegel created them.

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