

PRE-ISLAMIC PERSIA AND VEDIC CIVILIZATION ERA

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Abstract

The languages of India belonging to the Indo-Aryan family are believed to have originated from the same sources as the Iranian languages, namely the Indo-Iranian language family, which in itself is a member of the Satem group of Indo-European languages. The Indo-Iranians were nomadic people originating from the Central Asian steppes, probably in the region of the Oxus river valley, pre-2000 BCE. They referred to themselves as Aryans, from which the word "Iran" originates (from airyanam vaejo meaning "Land of the Aryans"). and also the word Arya in Sanskrit and other Indian languages. Signifying "noble". Ancient India was also referred to as aryavarta, which means the same as "Kingdom/domain of the Aryans".

Aryan civilization first entered the north-west of India probably around 2000 BCE. The Aryans brought with them the patrilineal system, the worship of sky gods and the use of horses and the chariot. Vedic civilization began in India around 1500 BC. with the Rigveda being the oldest of the Vedas. The Rigveda was told in Vedic Sanskrit, which is very similar to Avestan, the ancient language in which the Persian Zoroastrian sacred text original home land due to a "flood" of some kind. In the Vedic Account, the flood was of water, while the Avesta indicates that it was of snow and frost the survivor of this flood, Manu Satyavraa is considered to be the progenitor of the Aryans in India, according to Vedic scripture. The story has obvious parallels with the Semitic account of the Great Flood and the emergence of Noah. The story has obvious parallels with the Semitic account of the Great flood and the emergence of Noah. According to the traditions of the Vendidad, Aryans lived in fifteen nations, one of these being. HaptaHindu, which is the Avestan form of the Sanskrit Sapta sindhu, meaning "seven rivers" and referring to the region of the Indian subcontinent, Ancient Vedic religion and Zoroastrianism also have much else in common. The Vedas and the Gathas of the Avesta include fire worship, the performance of sacrifice (Sanskrit yajna or Avestan yasna) and the importance of priests or Magi. The myths that appear in the Yasht part of the Avesta probably have their roots in ancient Indo-Iranian culture.

Introduction

1. Pre-Aryan civilizations

The Indus Valley Civilization, which is the oldest historically known culture in India was contemporary with the Proto-Elamite civilization in Iran. The Indus people had trade links with parts of Afghanistan, the coastal of Iran, and the ancient civilization of Mesopotamia. At Susa in the western part of Iran, decorated pottery has been excavated which appears to be similar to those of the Kulli culture in the north-west of the Indian subcontinent. Indus seals have also been excavated at Kish, Sura and Ur. The Harappan culture in India is believed to have imported silver, copper, turquoise and lapis lazuli from Persia and Afghanistan, in return for ivory. In terms of

linguistics, it has been theorized that the Indus people spoke a Dravidian language, and this language or its variants must have also spread to neighbouring areas in the Balochistan region in the southeast of Iran and in the southwest of Pakistan, the Brahui people speak a language that is classified under the Dravidian family.

2. Vedic Civilization

The Vedic Civilization is the Indo-Aryan culture associated with the Vedas, which are some of the oldest extant texts, orally composed in Vedic Sanskrit. The exact connection between the genesis of this civilization and the Indus Valley Civilization on one hand, and a possible Indo-Aryan migration on the other hand, is the subject of dispute. Early Vedic society was largely pastoral. After the Rigveda, Aryan society

became increasingly agriculture, and was organized around the four Varnas. Several small kingdoms and tribes merged to form a few large ones, such as the Kuru and Pancala, some of which were often at war with each other.

In addition to the principal texts of Hinduism (the Vedas), the great Indian epics (the Ramayana and Mahabharata) including the famous stories of Rama and Krishna are said to have their ultimate origins during this period, from an oral tradition of unwritten bardic recitation. The Bhagavad Gita, another primary text of Hinduism well-known for its philosophical nature, is contained in the Mahabharata.

Early Indo-Aryan presence probably correspond, in part, to the presence of Ochre Coloured Pottery in archaeological finding. The kingdom of the Kurus corresponds to the Black and Red Ware culture and the beginning of the Iron Age in Northwestern India, around 1000 BCE (this date is most likely, contemporaneous with the composition of the Atharvaveda). Painted Grey Ware culture spanning much of Northern India marks the Middle Vedic period (great lands), are referred to in the ancient literature of the period.

On the basis of linguistic evidence the people who arrived on the southern slopes of Alborz mountains in North Iran and in Western Iran, are regarded as having originally been along the Indo-Iranians who for a long period shared a common tradition while living as Nomads in the Central Asian steppes. Eventually the two linguistically related groups separated and migrated southwards. The Iranian group moved into the highlands of Iran through the flat passable area south-east of Caspian Sea, while the Indian tribes migrated into the Indian sub-continent.

It is believed that Indians and Iranians belonged to one single family before the beginning of the Indo-Aryan civilisation and lived together with a common language for many centuries in pastureland of Oxus valley in Central Asia (Tajikistan, Uzbekistan, Kyrgyzstan, Turkmenistan and Kazakhstan). This common habitat was either around the upper reaches of the Tigris where the Zab meets it or in the vast doab of the rivers Vahvi-Datiya and Ranha (the Oxus and Jaxartes). The first Aryan migration into India and Iran took place around 2000 BC. In Iran, as in

India, the impact of the Aryans was to prove ineffaceable and founded a long enduring tradition. These people brought with them their patrilinear system, their worship of sky gods, their horses and chariots. In the second millennium B.C. there was close agreement between the language and mythology, religious traditions and social institutions of Indians and Iranians on the one hand and those of the Greeks, Romans, Celts, Germans and Slavs on the other. For a considerable period after their separation from their western kinsmen, the Indians and Iranians are believed to have lived together.

Pre-Islamic Persia and Vedic civilization :

1. Same languages :

The languages of India belonging to the Indo-Aryan family are believed to have originated from the same source as the Iranian languages, namely the Indo-Iranian language family, which in itself is a member of the Satem group of Indo-European languages. The Indo-Iranians were nomadic people originating from the Central Asian steppes, probably in the region of the Oxus river valley, pre-2000 BCE. They referred to themselves as Aryans, from which the word "Iran" originates (from *airyanam vaejo* meaning "Land of the Aryans"), and also the word Arya in Sanskrit and other Indian languages, signifying "noble". Ancient India was also referred to as *aryavarta*, which means the same as "kingdom/domain of Aryans".

Aryan civilization first entered the north-west of India probably around 2000 BCE. The Aryan brought with them the patrilinear system, worship of sky gods and the use of horses and the chariot. Vedic civilization began in India around 1500 BC, with the Rigveda being the oldest of the Vedas. The Rigveda was told in Vedic Sanskrit, which is very similar to Avestan, the ancient language in which the Persian Zoroastrian sacred text Avesta was written. The Vedas and the Avesta appear to agree that the Aryans migrated from their original homeland due to a "flood" of some kind. In the Vedic account, the flood was of water, while the Avesta indicates that it was of snow and frost. The survivor of this flood, Manu Satyavrata is considered to be the progenitor of the Aryans in India, according to Vedic scripture. The story has obvious parallels with the Semitic account of the Great Flood and the emergence of Noah. According to the traditions of the

Vendidad, Aryans lived in fifteen nations, one of these being Hapta hindu, which is the Avestan form of the Sanskrit Saptasindhu, meaning "seven rivers" and referring to the region of the Indian subcontinent. Ancient Vedic religion and Zoroastrianism also have much else in common. The Vedas and the Gathas of the Avesta include fire worship, the performance of sacrifices (Sanskrit yajna or Avestan yasna) and the importance of priests or Magi. The myths that appear in the Yasht part of the Avesta probably have their roots in ancient Indo-Iranian culture.

2. Initial Shelter of Aryan

Aryan words (in Sanskrit written as Aryan, in Avesta written as Airya and in ancient Persian as Aria) and in original meaning referred to noble, honest and good free people. In Avesta named as native land of Iranian tribe as Ariyanam-Vaejo and in Veda named as Ariyavareh who live initially in India.

In Avesta referred to their place of settlement as a place with good and pleasant weather with vegetation land but soul of deceases for number of time cool the place and since the land can not provide their initial means of food, they have must for migration from their land.¹

In ancient time even before history, when Iranian and Indian tribes weren't separated from each other, they have unit commanding and ruler who was head of tribes and leader of their religious matters.²

According to tradition entered in Vandidad one thousand years, they migrate from their land in three different movements and scattered toward around lands. In Vandidad also refer to this land migration by Jamshid, mythology king of Iranian and Indian king in Vandidad Avesta (Vandidad, 2nd Fergerd).

Most researchers named as Aryan immigrant Indian-European immigrants but Henry Field in his book named Iranian anthropology under the title of list of tribes and race group write that, Aryan word only refer to Iranian and Indian group and not to Indian and European.³

Some researchers also believe that main settlement of Aria tribes was in Europe and some others named as residence in Asia in north of Siberia. Now, most of these researchers believe in statement of 2nd group

and have no belief in Europe immigrant place.

Henry Field and Sayks, both on belief of these statements known vast desert around Khorasan and south Russian deserts as main place of residence of Aria.⁴ In history of ancient nations, western Asia under the title of Indian and European origins named that available accents of Indian and European in some part of Turkistan China which remains from 9th and 10th century cause for believe of some people that center of Indian and European tribes was in Turkistan Russia and accent in Kashghar and Khotan are special accents of these group who remain in their main native land. With acceptance of this view point, there is no other doubt for accept this fact that, main settlement land of Aryan people are in Asia.

The important fact in history of western Asia during 2nd millennium B.C. refer to appearance of some people from Indian and Europe who left their native land due to enforce of other tribes and during their migration, they divided into two major groups: West and East.⁵

Scientific proofs shown that Arian people live with each other in 5th millennium before Christ (B.C.) and such a place should be in land of south Russia, north Caspian Sea and Black Sea. This initial place of their residence known as Orasi deserts (Europe and Asia) which from one hand connect to Asia and from other hand in Europe. In correct words, this initial place of residence are from northeast to Aral lake which found Andropov civilization and contain from north to Black sea which also civilization of Tripoli also found in Kourganhay of Ukraine district. Finding Tripoli civilization help to knowing more about origin of Aryan people and in archeology excavation in valleys known as Rossi in Gourkan, they find mass tombs who buried there. Body remains of these people are the same with body remains of people in Nosangi period who went to Greece and Italy and talk with accent of Baltic, Slavic, Anatoly and Seki and Kimers. Most of ex-Russian archeologist believe that Indian and Iranian came from district known as Androno around Aral lake and people around have Arian culture.⁶

In Rig Veda and Avesta, also point out to ancestors of Iranian and Indian tribes who live with each other in unit land and known as Ariyanam-Vaejo as a

land of Arian people but since there is no talk about this land in ancient Indian, only refer to Ariaverteh and Veda as a first place of Arian people in Indian lands.

We can also refer to AIRYANAM VAEJO as initial residence of Iranian. Ancient notification about Iranovich refer to time of the Ashcanide in a land near to Kharazm. Anthropology excavation in Anano in Kharazm⁷ shown that around 2000 years B.C., Arian people live there but before they came to this land, they culture and civilization find its real form and Arian culture then reach to this land. Then Arian people migrate to this land from other district and from north and it may refer to vast land that named before and in another view point, initial residence place of the Arian refer back to district of Russia and in north Siberia and if we correct this idea, Arian people step by step migrate to this land between 2nd to 5th millennium B.C. and then went to another adjacent areas.⁸

3. Common gods

I. Dava in Veda or Divain in Avest (VAYU)-

Wind that life in cloud of rain and in death storm who is one of mysterious god of Indian and Iranian people. An Indian text refer to him as world giant that the world made of his body. He is creator of light and cause for sun rise.⁹ In Iran, he is mysterious person since both were creators of Ahouramazda and Minop scapegoat for him. Human being also praying him, specially in danger time since he is brave man. When Ahouramazda commanding and rule in light and death in darkness, VAYU is governor of gap between these two elements.

VAYU have no other meaning in further texts since there is a good and bad YAYU.¹⁰ In Indian mythology, VAYU is a God of wind and remain vital from soul of Pourshe and is one of the important God who refer and name along with Syria and Agni. " In some traditions, he is rider chariot of INDRA and in such a position, his wheel made of Gold and thousand of horse pull it. VAYU is not only god of nature and his soul cause for giving re-life to people. OADO as a god of wind may be constitute from Iranian word of VATA which have supervision from another point.

II. Agni - Up to current time, fire was center for Indian and Iranian ceremony but its roots came back to Indian and European period.¹² For long period AGNI is the great god of Veda who give power to of

human being by holy flame. Flame have special respect between Arian people and have number of traditions about them. There is a group of people named ADHARVAN in Indian who give service to Fire who are clergymen of society. In Iran, they refer as Adarban and Azarban that refer to ADRVAN in Avest. In Sankrit ADRI means flame and ADRIO means cause for flaming have another features for this AGNI in Avesta. Rig-Veda is ancient Indian book for praying Fire and in similarity with speech, weight and statement is same as most of BEGASEHA as ancient part of Iranian Avesta.¹³

In India fire is one of identified element of this religion. Fire is son of Ahouramazda and is a sign of real thing. Ancient Iranian believe in life as a battle of badness and goodness. In this regard, in one of praying of this religion, there refer to good battle man as a brave person.¹⁴

In Indian mythology, Agni is God of fire and considered as great god who finally support Eindra. As he is god of Fire, may be origin from Iran and due to this reason, finally Indra empowered him. Agni same is his brother Indra was born complete without needs to milk and commence food eating as his father and mother. Agni is broker of Gods and human and in all the time live in cosmos and supervise heaven and Land affairs of people.¹⁵

III. Homeh in Iran or Soumah in India- Iranian and Indian Home is a plant and a god. Press of this plant have numerous continuity with some heaven phenomenon such as sun rise and raining.¹⁶ All people believe in god of Rambodi who is sacrifice of no blood activity but take for this. His death cause for defect of bad and people live again with his defect. Some collect through extraction of a plant named Somah and use for sacrifice for acceptance of gods since they believe that Somah juice same as animal's blood and as fire could be giving re-life to human being.

In other myths of Indian people, Somah same as Eindra has combination with waters and fertilization and he is god of vital water and bond to moon. In this myths, Somah is same as moon and Agni is same as Fire and interest to Somah for marriage finally reached to marriage with Yria girl of sun.¹⁷ Iranian home is same as Indian Somah and at current time known it

as EPHEDRA. It is believed that such a plant in its ordinary form cause for decrease pain. Home have a great children with prosperity.

VIVANGHVANT a child named YIMA, then to ATMA, then to ATHWYA a son named Thraetaona; 3rd to THRITA a son KERESAPA and 4th to POURUSHASPA a son named Zoroastrian.¹⁸

IV. Mihr - Mihr or Mithra is an important god in history of most countries in different period. His praying commence from west to north of England and expand from east to India. In ancient India his name entered as Mithra as god of Universe-cosmos-who regulate discipline of this world for people and with observing contracts, people of the world continue their friendship with each other and such a process causes for lighting of sun and raining of rain.¹⁹ In Mihr, also we can refer to motto of Mihr. Mihr is ancient god of Iran and India who also has an important value in Avesta and changed to super power of the world. 10th Yashta of Avesta belong to him.²⁰ Mihr in real fact is god and ruler of the world, he is donation of prosperity in the world and then due to social changes, he changes to God of all people and along with such a process, also cause for expansion of support. He also bears number of warlike duties and as a result, Mihr changes to God who is supporter of three grades of people.²¹

In Iran image of these gods only refer to imagine personality of these persons and we are also faced with this fact in Indian image. Mihr is a person who protect and defend from truth and real thing and is enemy of liar and defect all of them. One of the important great Iranian festival is Mehregan in memory of Mihr of Justies in Iran. According to view point of Indian and Iranian, MIHR is grantor of rain. The most important archeology document about common belief of Iranian and Indian in time of their co-living in vast area of Asia is rela of Asia is relating to BAGHAZGOY book which refer to letter of contract between Hiti king and Mitani King and their swear to Arian God named Mihr, Varona, Eindra, Nasita and belongs to 1400 B.C.²²

V. Indian Asoura and Iranian Ahoura - Both taken from two word of Asvieh means Ruler and headman. From ancient time mythological God divide into two group of Dova and Asour, In Iran all

Ahoura named as Ahouramazda and in Indian vice versa.²³ Ahoura are Iranian Gods who faced with enemy in Indian Myth and in this regard, their grade decrease on Arian Gods and they come from heaven to land and they also empowered by sacrifice and praying of people for them. Asoura has different forms and in battle with Krishna, we also notify that their change their position as commander of Kanseh of Shahriar. Kesin in battle with Gods, uses from great means and then throws a large stone towards him but Findra finally overcomes and remains there.

4. Common Indian and Iranian Myths :

The myths that appear in the part of the Avesta known as Yasht include some tales of very ancient pre-zoroastrian origin, probably belonging to the pagan Indo-Iranian era. Many of these myths re-appear in the Shahnameh (Book of Kings), an epic in rhyme by the Poet Firdowsi, which was completed in A.D. 1010. The greatest hero of Iranian mythology was undoubtedly Yima (Jamshid of the Shahnameh.) As Yima Khshaeta, King Yima, he belongs to the Indo-Iranian traditions. The Indian equivalent, the Vedic Yama, chooses to die and becomes the kind of the dead.

Wikandar in his research about background and common foundation of Indian and Iranian myth, also follow up theory of Domezil in which myth and all religion thoughts in each society are on the basis of social foundation and in fact are general features of cultural proofs.

Iranian and Indian myths from view point of Domezil are example of report on ideology of Iranian and Indian people and are based on three important facts of religious power, military force and economic production power. Upon view point of Domezil, Darmester and Wikandar who are followers of modern comparative mythology, we can notice that they all believe in common foundation for Iranian and India myths.²⁴ Before Zoroastrian, our ancestors of Indian and Iranian live with each other and with one religion and a language in common. In that period, both nations are the same and from race of Arian. Arian due to numerous reasons migrate from that land and due to religion difference and economic lack, they move toward south and east and reside with Indian in land of Sindh Punjab and North India. We do not have correct information about this separation, but might

reached to 15 B.C and only Smith known it in 7th B.C.²⁵

The unity of Indian and Iranian in ancient times, do not only refer to their race but they have common similarity in civilization. Roots of language of both nations were Arian e.g. Asoura of India and Iranian Ahoura are the one word of which the first came from As or Aso (life in Sanskrit language) and the second from Ah (to be in Avesta). Most of Scientists taken action for comparison of Iranian and Indian God, Asoura Varona with Ahouramazda.²⁶

Features that refer in Rig Veda for Varona are the same features which named, in Avesta for Ahouramazda as a grantor, kindness, creator and guard of cosmos, victor, knowing all mystery of the world and forgiveness. In Avesta, refer to 101 names for Ahouramazda of which 44th is Varona.

Comparison of Avesta name is a great work and type of their religious ceremony are also the same. Zoroastrian have ceremony of Creator and Indian Aprini and Astoman and Vach.

Jamshid mythology

JAMSID in Avesta and JAM in Pahlavi and YIMA, YAMAH in Sanskrit are among oldest Iranian and Indian personality. He is XSHAETA in Avesta or Shid in Rig Veda or RAJA. King and Shid are roots of Khshi. Aba is root of Gardanid and Rajeh is root of Raj and means level and organize and classify and all means organize project in time of Jamshid of Jamshidian. Outstanding sign of Yameh in Veda refer to this point that, he is initial person of immortal who accept death and select it for happiness of God. Jam also accepts death to immortal for ever of people and all be in happiness.²⁷ (Rig Veda, 10-4, 13) Since he was king of deceased, people known Yameh as Death.²⁸ Jam in Iran benefit from considerable respect due to thousand of years rule and specifications of this period was rest and plenty of bestowed by God and there was no trace of decease, thirsty and hungry. In Iran same as India, Jamshid in most of times is from of King and not God. He also pray due to construction of VARA castle. God also beware him that people of your land may be entangle with three hazardous winter and all people and animals will kill.²⁹ Due to this reason, he constructed a castle and take and plant the best seeds of plants and best animals and human.

Although this is considerable similarities with story of Samian storm, but the main goals refer to this point that at the end of winter in final day of world, for the next time world will face with re-vegetation. Jam also refer to faulty and sin person. Zoroastrian also blame him about his commend and order to people for eating cow meat as they will be happy. In other Iranian texts, also refer to this point that he named himself as a God and in one tradition stated that since he was happy with lie statement, in three times he changed to position of a hen and fly. End of his life acceding to some statements was by his hand of brothers SPITYURA, but in some other texts refer his kill by Zahak and capture his land.

Jam in Iranian myth in spite of his sins, also have a personality with considerable pray. Pride of finding Norouz (new year) Festival and opportunity for happiness is with his try and endeavor. In Veda mythology, he is amused with happiness and specially is friend of Vereneh and Agni God of Fire and in his time people faced with ice landing of around. Jamshid in that time took his best effort to save people and homes of animals and kept them in warm place till that bad effect demolished all things and people came out. But in Indian texts, they refer to this event as a flood same as Noah and Storm. They refer once to this flood as Manu as paternal brother of Jamshid. They refer to name of human as MANUSH, which its meaning refer to thinker and have same root with Man in English language. Iranian also remembers name of Manouchehr in remembrance of Demon.³⁰ Agni is friend and care entity of Yemeh. He is king of holiness deceased. Yemeh and Vernh are two kings who meet deceased person in paradise. He is collector of people and kindness toward deceased person. His father is VIVASVAT and his mother SARAYU. He has a sister known as YAMI-YAMAFI lukhd ilchn. People of the world are children of this brother and sister. According to Indian and Iranian mythology, their works and effects remain in Veda and Iranian myths. We can state that, Iranian and Indian believe that these are initial father and mother of the world. His sin in Veda refers to sex playing with his sister that cause for generating of people.³¹ According to Rig Veda myth, VIVASVAT have another two children named MANU and TRITA that refer to ADWYA and DRITA in Avesta. VIVASA is VIVAHAVANT and

WIVANGHAN in Pahlvi literature and he is the first person who press Hom and Jam as a gift of this action, bestow a male child for him. His name is relating with³² radiation. In Rig Veda, Yemeh have two winner message in form of Dog who attend in funeral ceremony of Zoroastrian. In Avesta, Yemeh have benefitted from two main feature.³³ One XSAETA means brilliant as second name of Sun and Jamshid and the other is HVARE-DARESA. In Rig-Veda, Yemeh also is relating with Loaner of Sun. In Indian tradition, Yemeh is arbitrator of Deceased and DHARAMRAJA is reality or exaltation and deceased person who enter in his territory shall be given under arbitration with some indexes as mysterm law or Varana, i.e. Rita (law or ethical discipline).³⁴

5. Avesta and Rig veda and migraton of Aryans

The scriptures Vedas (of the Indian Aryans) and the Avesta (of the Iranians) both agree on the cause, which led to the migration of the Aryans from their original homeland (called Airyana Vaejo in Avesta). In the Vedic account, it is a flood of water that is referred to and in the Avestan account it is a flood of snow and frost. The praleya signifying snow or frost is derived from paralaya or deluge in Sanskrit by Panini. Tha there was a huge flood in pre-historic ties in some parts of the then known world is proved by Semitic sources which seem to have borrowed their account from Aryan sources. The name of the person who escaped this disaster is Noah, according to them of Manu). In both Indian and Iranian versions, he is the son of the same person Vivasvat or Vivanghat. According to the tradition of the Vendidad, the ancestors of the Iranians lived in 15 other countries turn by turn. One of these was Haptahindu, i.e. Saptasindhu, the cradle land of Indo-Aryan civilization.

6. Name of Indian and Persian In Avesta and Rig Veda :

India is mentioned in the Avesta and there is some description of north India in it. In the Rig Veda there are references to Persia--the Persians who were called Parshavas and later Parasikas, from which the modern word Parsi is derived. The Parthians were referred to as Parthavas.

Old Persian language was a member of the Indic branch of the Indo-European languages. Related to it was Zend of Avestan, the language of the earliest

Zoroastrian text, which was later divided into two distinct branches--Indic and Iranic. One later developed as Sanskrit and the other as Persian.

The name of India has come from Iran through a long relay - Iranic to Greek to Latin to English and finally to India with its dominance of English. India is a Greek word written 'India in the Greek alphabet and pronounced Hindia. It comes from Hindos 'the river Indu' from the old persian Hindu, the Persian pronunciation of the Sanskrit Sindhu. (In Avesta and old Persian an initial s was pronounced h).

Similarly, the name Iran is related to Sanskrit Arya (noble). The ancient Persian also used the name 'Arya' and the word survives in the word 'Iran'. Iranians are one of three peoples of the world who have called their countries 'Land of Nobility' or 'The Noble Land'. Iran is the Avesta word airya 'noble' with the toponymic cufix - an, denoting a geographical area. The name of Ireland is Eire in Irish language and aire means 'noble' in Irish. Aryavarta is the sacred land bounded on the north and south by the Himalaya and Vindhya mountains, and extending from the eastern to the western sea. The name Iran and Aryavarta are close relatives and denote the abode of the excellent ones, the noble and respectable people, those faithful to their land. The persian speaking Azerbaijan is the ancient word aryanam vajah 'the power of the Aryans', which celebrates the emerging sway of the Iraninas in the second or third millennium BC.

7. Avesta and Rig Veda Grammar :

Sanskrit and Avesta have a common basic vocabulary and common grammar. The name of Hapta Hindu (land of seven rivers) is mentioned in Avesta whereas Ariya (the name of Persia) is mentioned in the Vedas. In the Rig Veda, the Persians were called Parshavas and later Parasikas (from which the modern word Parsi is dervied).

The ancient Iranians invoked the good mind, the good spirit Vohu Manah (Vasu manah in Sanskrit) The word vohu in Sanskrit. Its superlative form is vashishta (the personification of right). The modern Persian Bahisht is Avesta Vahishta and Sanskrit.

River Sarsavati became the province Haraxvaiti in Avesta. The river Rasa became the district Ranga in Media now Rai near Tehran. Avesta has the river

Varan, which refers to Varanasi situated on the confluence of Varana and Asi rivers. Avesta mentions the river Haroyu which is Saryu flowing near Ayodhya. The Hapta Hendu of Avesta and Sapta Sindhu of Rigveda is Punjab.

The Persian word Khuda goes back to Avesta Hvada, which is svadha in Sanskrit (inherent power). The Avestic bara survives in the name of Baghdad and it is Sanskrit bhaga of better known bhagavan).

Avestic Kshathra and Sanskrit Kahatra become in modern Persian Shahr and Hindi Khatri/Khet. Avestic dugh and Sanskrit dugdha change into dugh and dudh. Avestic bratar and Sanskrit bhratri change into Persian baradar and Hidni Bhai. Avestic hvar of khvar and Sanskrit svara become Persian khur (of Khurshid) and Hindi sur. Sanskrit dha (set, make), bhr (bear), gharma (warm) are Avestan and old Persian da, bar and garma. Sanskrit pra (forth), putra (son) are Avestan fra and puthra.

h replaced s in Iranian except before non-nasal stops and after I, u, r, k; Sanskrit sapta (seven) sarva (all) are Avestan hapta and haurva. Iranian also has both xs and s sounds, Indo-Aryan has only ks. Avestan xsayeiti (has power, is capable), saeiti (dwells) are Sanskrit ksayati and kseti.

8. Avesta and Rig Veda religion :

There is much in common between the Vedic religion and Zoroastrianism. The core of these religions was sacrifice, centred on fire. The earliest religions texts of Indo Aryans (principally the Rig Veda dating back to 1300 to 900 BC) are indispensable for making historical reconstructions of the development of Iranian religion.³⁵ Gatha, the hymns of Prophet Zoroaster, included in a part of the Avesta, the holy book of the Zoroastrians, suggests a close link with the ancient Indian hymns, the Rig Veda of c. 1700 B.C. This is the period prior to the migration of Nomadic tribes into Iran and India.

The hymn of Gayatri resembles the Gatha of the ancient Iranians. The vedic ritual of Agni and the Avestic ritual of Atar were similar. The Hindu Gods and Goddesses like Indra and Bhadrīka resemble Ahura Mazda and Mithra. During the Vedic period, gods were divided into two classes the devas and the asuras (In Iranian daevas and ahuras). In India devas

came to be more powerful than the asuras and the latter word eventually took on the meaning of a demon. In Iran the reverse took place and the daevas were denounced as demons by Zoroaster. They still survive as such in the divs of Persian folklore, especially though Ferdowsi's epic Shas Nameh).

Vedic and Persian religions (both Aryan) mingled in Gandhar, where stood the Indian city called Taxila by the Greek. By the age of Darius (6th century BC), the most refined of its cult had evolved into what was later known as zoroastrianism--a dualist religion accounting for the problem of evil in terms of struggle of a good with an evil god. To this day, there are close similarities in the Persian festival of Nowruz (Iranian New Year) also celebrated by Parsis in India and Holi as both are centred towards fire.

The Indo-Iranian element in later Hinduism is chiefly found in the initiatory ceremony (upanayana) performed by boys, a rite both in Hinduism and in Zoroastrianism that involved the tying of a sacred cord. The Vedic god Varuna, now an unimportant sea god appears in the Rig-Veda as sharing many features of the zoroastrian Ahura Mazda ("Wise Lord"). the hallucinogenic sacred drink soma corresponds to the sacred haoma of Zoroastrianism. Varuna was known as an Asura, a term also applied to lesser gods, which in later Hinduism came to mean a class of demons, but which in Persia was adopted by the Zarathustra in its local form as part of the title of the great god of light-Ahura Mazda. Varuna may have been the high god of the Indo-Iranians before the two peoples divided. Varuna was first and foremost a king, an emperor sitting in a great palace in heavens often with associated gods around him. Most important of these was Mitra, a god with some solar characteristics. He was represented in the Zoroastrian pantheon and was also widely worshipped in the Roman Empire under the Greco-Iranian name Mithras.

The Iranian Surya (sun god) wearing a long coat with a sacred girdle and knee-high boots was worshipped by Indian kings. He had a special name Mundira svami and the word Mundira is found in ancient Iranian texts from Khotan. The Sun God at Konarak. Orissa is famous in his Iranian drapery and boots. The royal priests of this royal surya were of Iranian descent like Sakadvipiva Brahmins, or Mishra

(in which the of Avesta Mithra became sh)

Both Vedas and Gathas have no place for idols or temples. Both enjoin the maintenance of fire and performance of sacrifice (Sanskrit yajna and Avestic yasna). Their priests have common duties and names.

The four varnas (classification of society) of India developed out of very early Aryan class divisions. Some stratification existed in many Indo-European communities. Ancient Iran had four pistras (classes), comparable in some respects to those in India. The four-fold classification of society into priests, warriors, peasants and artisans appears in the Vedas, the Gathas and Yasna and Ferdowsi's Shas Nameh (which mentions their designations as Amuzian, Nisarian, Nasudi and Ahnukishi).

The system of four yugas (ages) was similar to the doctrine of four ages that existed in ancient Persia. The system was also prevalent in ancient Greece. The Iranians, like the Indians, believed that the world was divided into seven regions or karshvar (keshvar in modern Persian, which means country).

There is a word in the Gathas - asha - that appears in a variety of forms -- asha/arsh/eresh/arta/ereta. The last variant is near to the rita of the Rig Veda. For both Avesta and Veda, this word means the order of the world, the law of the man. Law and order seems to be the fundamental concepts of the Aryans.

There are several parallelisms between medical, physiological and pathological doctrines of the Ayurveda and those of the Avesta in its surviving texts represented by the Vendidad, the Yasna and the Yashts.³⁶ The Persian word din (religion) is similar to dhen of the Rig-Veda where it means 'speech reflecting the inner thoughts of man. Its Avesta equivalent is daena, a common word in Gathas meaning inner self of man.

The Samba-purana relates that Samba, the son of Krishna, had been afflicted with leprosy and was restored to health by the grace of Sun God whose worship was performed by Iranian priests and called Maga. The Maga priests were the famous Magi or Magi--Zoroastrian priests who spread the worship of fire and Sun and erected temples at Taxila and Multan. The Bhagvat-Puran calls the sacred girdle of Sun priest avyanga, which is the Avestan aiwyanghana. Samba built the sanctuary of Mitravana on the banks

of Chenab. There were Sun temples on the banks of Yamuna. The Maga Brahmins and the Gandhara Brahmins of North India, as well as Brahmini Magis of the South were all of Iranian origin. Indian or Indo-Iranian groups who worshiped the Vedic deities were found in and to the north of Syria in the middle of the second millennium B.C. Prof. S. A. Cook writes "In what may roughly be called the 'Mosaic' age, viz, that illustrated by the Amarna letters and the "Hittite" tablets from Boghaz-Keui, Palestine was exposed to Iranian (Old Persia) or Indo-European Persian Empire . . . In the Mosaic Age. Varuna, the remarkable ethical God of ancient India, was known to North Syria." In the 14th century BC, there appeared in North East Syria, a people called Mittani, whose kings had Indo-Iranian names and whose gods were very similar to the Aryan gods - Indara (Indra), Uruvna (Varuna), Mitira and Nasatiya. Some other chiefs in Syria and Palestine also had Indo-Iranian names.

Conclusion :

The common cultural and historical root, geographical adjacency and connectional situation, are factors which have facilitated the cultural relations between Persian and India throughout history.

The scattered civilizations of the Iranian Plateau and the Indian Sub continent in 3 or 4 millennium B.C. had similarities with the one another, and were overthrown by the invasion of Aryans.

Indian and Iranian Aryans were two branches with a single root, and had cultural and religious similarities.

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