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Title of the PhD. Thesis: Indo-Iranian Mythologies: [A Comparative Research on Origin and Meaning]

Abstract:The nature of this whole exploration is critical and comparative. Comparative in the contexts of culture, history, and human trends, and mental behaviour.

A mainly textually-based research, the thesis explores the meaning and features as well as the nature of Indo- Iranian mythologies. Most of comparative points and analyses are referentially based mostly on the main texts through which argumentation are structured. So, the Rig Veda's books and the Avestan scriptures (Yasnas, Yashts, etc.) are the basic sources of references.

Indians and Iranians are both from one origin. So, they have many common features, shared nature, similar characteristics in culture, language, race and mythology although they have been divided into various tribes, ethnic groups and clans in later eras. Sometimes, the mental and social parameters were motivational factors to push or pull peoples in and out of their mainland. These people have undergone linguistic and accentual variation in one way or another. Pronunciation as utterances, and certain structural formation of words have been changed but the basics and the area of meaning in them have been survived. However, there are some development and changes in different human phenomena in the region that we, with comparative methods and analyses, approach to their original constituents. They are long-lasting bases for coexisting and exchange of cultural commodities.

This thesis compares certain selected myths. Finding their similarities, differences and also common characteristics it hints at general issues, the importance and theories of myths, from Xenophanes to Dumezil, and then criticizes them.

Finding out to what extent the common origin and shared aspects in Indo-Iranian mythologies exist is very meaningful to the culture, literature, and the academics that search on the subject.

The Theme and Hypothesis: Both human trends and needs are indeed focal and significant for the structuration of myths. The features of Indo-Iranian mythologies, their forms, qualities and contents indicate, it is supposed, that something instinct within man and his existence exist that is represented in mythologies. Theories so far yield certain characteristics and definitions as well as underlying realities of myths.

If anthropomorphization of gods and supernatural beings somehow can help to interpret the nature and the meaning of myths and man, to make men's characteristics godly inevitably and also dialogically, it looks for something beyond. The whole phenomena [=man and mythology].

The general and overwhelming existence of myths in their Vertical and Horizontal realms indicates their essential nature to man's existence. It is natural inclination to

man to materialize the very deep currents of man's soul into 'godly made secrets', which have been specified as myths. However, myths are beyond man's earthly states of life, and man is superior to the other creatures that do not have language, mind, and mythology. Paradoxically, man, god(s) and mythology may bridge and be relevant to each other and their relations leads man to challenge the issues more philosophically and critically.

Record and Method of Research

Although there have been dispersed endeavours here and there on the comparative studies of Indo-Iranian cultural topics, there cannot be found any independent research work on 'the comparative study of Indo-Iranian mythologies' to the extent that this research has intended to do and approach its aspects and meanings. So, there is a great deal of possibilities and blank spaces for the agent of the research to load data and freely manoeuvre on points of views. Sub-topics like 'creation' as well as 'heroes' and 'heroines', 'epics' 'gods and goddesses', 'devils' and other principle items and archetypes in Indo-Iranian Mythologies will give a large and wide space of room to me to present and place a well structured research as the PhD thesis. The research method will be eclectic. Indo-Iranian comparative studies at the very present time give us a great deal of opportunities to gather, realize, and comprehend a considerable amount of cultural capital and assets. It is through this scholarship that we discover our common features as well as unique origins.

In 'comparative study' we make for scholars possible to touch multidimensional feature of things to be approached and seen. It is to be able to possibility to experience other experiences. It is to be able to distinguish between things, the abstract and the concrete, subjective and objective phenomena, realms, and items as well as types and categories.

Through Indo-Iranian comparative studies we are able to go further to get into a vaster ground of discourse and scholarship. That is to be a foreground for understanding proto Indo-Aryans, proto Aryans, and proto Indo-European culture and languages. Then we would be able to try to grasp the great founding language, culture, civilization, and their development and changes throughout the settings of times and places

However, throughout four chapters of this thesis with its explanatory introduction, the historicity of myths of Indo-Iranian is searched, challenged positively, and suggested. This, indeed, is probably one of the side-oriented approach of the theorization that may be developed further. This trend, and, perhaps, hypothesis, appears to be very challenging to most modern theories, approaches, and points of view as it looks for its ancestor al-Beruni . The opinion of the historicity of myths can be theoretically well established when, and as, this thesis achieves its goal. The fragmentalization of knowledge in academic research and its negative influence on human science is analyzed, criticized, and then, some multidisciplinary perspective for general and overall intentions suggested; in addition to other things.