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## Totem the Donkey. A hypothesis About Unification of Aryan Clans and Tribes is Confirmed?

***Abstract.** The oldest totem–donkey appeared at the earliest stage of mankind and was used by the ancient Iranian peoples, who, perhaps, through the way of unions of other clans and tribes handed down to them the conception and name of their god-totem–donkey many thousands of years ago, before Avesta, which possesses a cult of the donkey. It was these clans and tribes who admitted the name of the forebears of Iranian peoples — Aryas. Inconsiderable and various differences of the stable term «khar» (donkey) acquired a sacred meaning. There couldn't be a casual double coincidence in phonetics and semantics: arias, Kharu Artovskiy, Khaara Berezaiti, kharsang, khargush, Kharris, charisma, Kharri Krishna, Kharon and Kharits, Kharishchandra, Khovar, Khuroson, Khorazm, Khurshed, Khvarna, Kharob, Akhura Mazda and Ankhra-Manyu and the others mean superhuman, sacred, immense, supernatural. This hypothesis is confirmed by the archeological excavations of the regal burial of a donkey in Margian civilization, conducted by Sarianidi V.I. **Keywords:** Totem, Khara Berezaiti, Bukhara, Khorog, Khari-Krishna, Kharikhara, Khvarna, Khurshed, Kharishchandra, Arian.*

**W**orld known Russian archeologist Victor Ivanovich Sarianidy in his interview shared a story about his discoveries on extraordinary royal burial of a donkey in Margiana civilization that in our opinion supports a hypotheses suggesting that remote Iranian ancestors in the ancient times had a totemism associated with a donkey.

Below is a fragment of the interview with Victor Ivanovitch Sarianidy: «Donkey the

King». In Gonur archeologists came across yet another «beastly» whim of the ancient Margians.

— We excavated nearly 80 burials of animals such as rams, donkeys, oxen, goats... There are plenty of dog graves, part of which is located by human burials.

By Victor Sarianidy, some of the graves of our minor brothers have a rather mysterious appearance. Those are «royal» burials of animals.

— In one such burial ground we discovered for instance remains of a donkey and three

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lambs by his feet. The animals were buried each in separate rooms, «chambers», «ad modum human», all resting on their right sides, heads turned towards the north with bended extremities as was customary for deceased humans to be buried. By many of their attributes these and some other animal burials resembled those of ancient rulers of Gonur. Donkeys and rams, for instance, were laid in «cribs» — special platforms made of bricks and clay (representatives of Margiana aristocracy were entitled to such burial arrangements by status). Moreover, zoo-tombs were filled with many precious items: daggers, darts, vessels, gold pieces, bronze items including specific batons with four-tooth spike tops — explicit signs of a high military rank of the entombed...<sup>1</sup> (№ 26008 of August 7, 2012 r. Source — Moscovski Komsomolets. Internet address of the article — <http://www.centrasia.ru/newsA.php?st=1344407820>)

Concordant to this discovery we expressed hypotheses (2003), which can help explain this page of the history.

Here is the point about the scientific hypothesis, according to which in ancient times, long before the events reflected in Avesta, our forbears played an exceptional role in integration and development of other tribes and peoples. But the paradoxical point, in this purpose, is that we have to restore the picture of their ancient totemism. On the basis of the most preliminary linguistic, psychoanalytical analysis and mythology there emerged a hypothesis of the existence in the archaic past of our forbears of the quite concrete totemism. The hypothesis proclaims that we should consider an ass, alongside with other animals as a totem of ancient forbears of Iranian tribes. Under the notion totem in distant past of the modern peoples were meant different animals, as well as ass (khar in the Persian language) as a totem was an ordinary phenomenon, as totems camels, sheep, snakes, dogs etc. However the main point of the hypothesis lies, first of

all, in the fact that ass was a totem, perhaps, of one of the most outstanding and significant clan or tribe, that has made a colossal impact on the vast area of humankind, who played, to our mind, an important role within the process of forming of numerous societies and their spiritual life in the East and West. We will try to pass through the path starting from guess to the description of a system of proofs, evidencing the existence, yet in prehistoric time, of the concrete definite society and its totemic interpretation.

The ancient Indo–Iranian tribes also pointed out different animals as their totems. The most ancient and archaic spirituality–totemism featured all nations, clans and tribes who elected their emergence to a certain animal or any other breathful creature, endowing them with sacral characteristics and ultra natural essence. To our viewpoint, the level of evolution of the totemic epoch human being and the totemism itself corresponded to their linguistic semantics and spiritual interpretations. Focusing our attention to our forbears' totemism, we should take into account unusual distance of the archaic time. They are separated for many and many of thousand years, perhaps even dozens of thousand years, with other subsequent mythological and religious beliefs with their vivid and quite abstract images (for example, deity-sun or any other divine being). In comparison with above mentioned archaism, Zoroastri (ani) sm, Avesto, Gats, other historical sites and spiritual formations seem like a yesterday evening.

Totemism, which seemed, at the beginning, to its researchers as merely a curious incident, «... is the most significant characteristic, by literal, of all primitive societies in any part of the world»<sup>2</sup> (Boroday, Y. M. To the Issue of Socio-psychological Aspects of the Emergence of Primitively Ancestral Community. // The principle of historicism within the cognition of social phenomena.— Moscow: Nauka, 1972.—

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<sup>2</sup> Boroday, Y. M. To the Issue of Socio-psychological Aspects of the Emergence of Primitively Ancestral Community. // The principle of historicism within the cognition of social phenomena.— Moscow: Nauka, 1972.— p.198

p.198). Boroday Y. M. also writes «The distinctive point of totemic belief is terrible mystic fear of corresponding animal. However, this is not just a fear, but, in its own way, the divinization». And then: «So what is it — totem? As usual, it is some kind of animal — snake, kangaroo, eagle etc. (less common — plant or any other object), which becomes a taboo for all members of the given community. With the exception of strict definite rituals of circumstances, totem is barred to be touched, it cannot be killed, it is forbidden to devour its meat and generally to make it any harm or insult». To our mind, totemic representations include directly original semantic energy of supernatural and saint. The ancient people of the archaic period had everything primitively religious in their surrounding, but the most dominant was totemism as one of the vivid representation of initial moral images. Therefore, one of the main genetic foundations of the notion sacred, to our mind, is totemism of the archaic period. Exactly during this period there forms the semantics of sacred in general, as a organic part of the notion totem. Later on the meaning and word of sacred itself branched off into the concepts and words, denoting divine beings and divine. However it requested dozens of thousands years.

The most significant linguistic distinction specific for this period of development was undividedness and polysemy of notions.

It is generally known fact that language is the most conservative in the history of human kind. Due to this fact, there is the possibility, of course with the definite extent of risk and probability, to reconstruct the «darkest» stratum of historic past. There is no doubt, that going back to the prehistoric past, it is impossible to affirm something absolutely. However, this should not restrict scientific survey, which through the way of guesses and doubts, arguments and their repeated review tries to reflect the real picture, despite the fact how far it was situated from us.

There is a stratum of words — terms and notions in the Indo-Iranian languages, the exploration of which, within the context of history, can disclose the history of the development of

the most ancient points of much significance. The assumption that one of the terms of our forbears was considered to be ass (*khar*) associated with such words as *khar* (enormous, immense), *kharsang* (a stone of enormous size), *kharchang* (a crawfish, a big nipper, claw), *kharebusa* (melon, the word *khar* within the semantic structure of the word means something which is rather magnificent), *khargush* (hare, by literal «big ears») which denote something considerable, great, immense. There are the names of the highest mountains given in Avesto called *Khara Berezaiti* behind of which the sun rises. The same resembling by sense, however being a reflection of another clan of religious semantics were considerable, superhuman, divine and extraordinary meanings of words *Bukhara*, *Khorog*, *Khari-Krishna*, *Kharikhara*, *Khvarna*, *Khurshed* and also *Kharishchandra* from antique Indian mythology. That part in these words which originates from Buddhism, in its turn, had originally pre-Buddhist terminology. The notion charisma comes from the Latin word *khar*, which in this way of sounding in this language means God. Here we would like to outline, for instance, in ancient Babylon in the guise of ass the God Ninib was presented.

Some researchers can be resented by the inadmissibility of mixture of all this terms and notions. However we will try to clarify the situation. Moreover a philistine will resent, for who associations of «sacred», sacral with that clumsy stubborn creature as we know the modern ass. However we should accept the fact that totemism as one of the most original religions coincided with original genesis of language, specific semantics of its epoch. Moreover, as it will be pointed out below, the notion of sacral emerges in the deepest antiquity dozen thousands years ago at the dawn of civilization of primitive kind. On the verge of the transition of pre-human biological essence into social essence. As I have already mentioned there are dozen thousands of years between sacredness of archaic period and sacredness in mythology. However the distinct point is steadiness of human language, conserving sometimes termino-

logical, phonetic and semantic foundations even up to our days.

For further analysis Sigmund Freud's investigation of totemism and taboo is of greater importance. «Here we can recall some confused by their unclearness data on contradictory semantics of the word «taboo»: sacral and impure, noticed by Wundt» Freud writes. Originally the word «taboo» had not had yet the notion sacral and impure and meant only something from demon, which is banned to be touched, though by this way outlining important, common distinctive feature for both opposed notions; however conserved commonality shows that there was a resemblance between two parts of consecrated and impure, giving place to differentiation later on.

In contradiction to this — S. Freud writes further,— it comes from our reasoning the mentioned double meaning attributed the word «taboo» from the very beginning, which served for denoting a certain ambivalence and all that grew on the basis of the ambivalence. «Taboo» is ambivalent word by itself, and then as we consider by means of fixed word one could understand the fact that which turned out to be a result of preliminary research, specifically the ban of taboo is a result of ambivalence of feelings. The research in the ancient languages evidences that there used to be a good deal of such kind of words, denoting contradiction in known or even in the same sense,— that is they were ambivalent as well as the word «taboo». Insignificant sound shift within original words which are internally contradictive by sense contributed different verbal expression to both integral contradictions in the word taboo”<sup>1</sup> (S. Freud. Totem and Taboo: Coll. Moscow: Olymp; JSC «Publishing House AST — LTD», 1998 — pp. 88–89).

There takes place a division of notions of sacred and impure, denoting the same animal which used to be a representation of totem.

To our opinion, the terms, the conceptual content of which are connected to something

«sacred», sacral in a certain religion do not emerge on «empty space». These terms emerged in the deepest ancience and used to transfer from one spiritual and religious system to other, later ones, partially varying by form and content, though conserving the notion of sacral — «sacred».

First of all we assume the fact that human language evolved from poly-semantic words and notions few in number through differentiation which led to emergence of numerous notions and words divided from each other. If the word khar means something awkwardly shaped, so perhaps the word khar and another word Khvarna, meaning bright, so is the sun — Khurshed in deep ancience had original root, which admitted two new meanings — bright, light (Khurshed) and another meaning — awkwardly tremendous (khar), by conservation of animal name. It is not casual, that one of the most winding rivers the river Pyandzh was originally called Kharob.

No doubt, there lay thousands of years of evolution of human society and language. Moreover, by the word, nearly co-sounding with word khar, people used to point out divinities of Indian mythology, which appeared thousands years later. For example, Kharikhara in Indian mythology is a divinity combining in himself Vishnu's (Khari) and Shiva's (Khara) features<sup>2</sup> (Dictionary of Mythology. Moscow: «Soviet Encyclopedia», 1991,— p. 585). Obviously, extremely complex differentiation of more ancient main root took place within the long-term process of human evolution in this part of the world. The latter originally combined in itself the notion of huge, large-scale and horrible, impure, destructive, lethal disastrous and divinely tremendous, great, bright in earlier period in the guise of ass as the representation of totem of ancient imagination of our distant forbears.

It would be wrong to say that historically there was only one totem — ass, we can assume it appeared at the same time with such totems as horse (asp), bull, cow (tur, gov), ship, dog etc. in

<sup>1</sup> S. Freud. Totem and Taboo: Coll. Moscow: Olymp; JSC «Publishing House AST — LTD», 1998 — pp. 88–89.

<sup>2</sup> Dictionary of Mythology. Moscow: «Soviet Encyclopedia», 1991,— p. 585.

linguistic customs of other clans and then tribes. However, various totems or divines became to assume a broad significance, if a clan, tribe or nation — the bearer of this spirituality turns out to be leading among other because of its specific role or events: wars or integration or both one and another all together. Due to some causes one clan becomes leading as well as Gods and Spirits of this clan. Either different spirits and gods or totems within the period of ancientry become relatively weaker in subordinate clan. Max Weber writes the following: «Though in some cases the emphasis of honoring (in our case — totem — I.K.A.) does not help: it appears that enemy's gods were stronger. And then gods' reputation is considered to be undone. If in this case when there cannot be found the means motivating unfavorable behavior in such a way not allowing his prestige to fall, but on the contrary to progress, his followers move under protection of stronger gods»<sup>1</sup> (Max Weber, Selection. The image of society. Moscow: Yurist, 1994, p. 102). Meantime, the other clans accepted a new term, but with different sense, denoting somewhat sacral — «sacred ass' not completely as totem, since they have their own totems. (Within the period of antiquity there, perhaps, appears the hierarchy of totems, spirits, which are predecessors of hierarchy of Gods). The mentioned term can be conserved or altered insignificantly, though being detached from denoting totem of leading clan and tribe by its sense. Such shocks, probably, promoted the process of differentiations of meaning of the same term by its insignificant alterations. The celebrated scientist, doctor of historic sciences Ranov V.A, who I addressed to with consultations directed my attention to the fact that there were rock carved images of ass coming from ancientry, but not so widely as horse. This fact, from our point of view, does not evidence the fact there was not totem-ass, but the fact that, probably, after the integration of followers of this totem with other clans or tribes the term

khar did not start to denote a new totem and was accepted sacra, sacred divine.

In connection with this we may assume the fact that in deep ancientry clan or tribe which had ass as totem, played a colossal role in vast scale. The term khar as a root of words and developed meanings entered the world outlook of other clans and tribes and through thousands of years in to the mythology, including Old Indian, and the old way of thinking and Greek mythology and Latin language, in which divine was denoted by the term «khar» (the word charisma comes from this)<sup>2</sup>. (In the dictionary — «The Oxford Dictionary, Oxford University Press 1996» the following explanation is given to the English word charisma: «ecclesiastical loan from Greek kharisma, from kharis...», it should be pointed out the Greek words begin with letter kh). There were many other clans with other totems, but now the sacral notion of khar has already become leading in connection with leading part of bearers of this totem.

There may be later impacts on ancient Egyptians and Babylonians as a result of civilizationwise, culture and politicwise events.

The strong argument upholding our hypothesis is the prohibition of using totem-ass's meat even today. The fact that its meat is inedible appeared later, it is secondary explanation. (Meanwhile in Korea ass's meat is regarded as delicatessen and ass itself is called as heaven cow, the Italians who belong to Arians eat ass's meat as well). One may say, that people of today do not eat snakes and many other leaving creatures, but that rather supports the rule than condemns. Some of them are unavailable the other became physiologically unacceptable in a specific psychological situation, the third used to be totems in other tribes of our distant forbears. However, due to some indefinite specific events, the tribe which was connected to totem ass influenced the vast areal of mankind with the fact that the term, denoting its totem on the

<sup>1</sup> Max Weber, Selection. The image of society. Moscow: Yurist, 1994, p. 102.

<sup>2</sup> «The Oxford Dictionary, Oxford University Press 1996» the following explanation is given to the English word charisma: «ecclesiastical loan from Greek kharisma, from kharis...», it should be pointed out the Greek words begin with letter kh.

basis of which there developed different meanings, after dozen thousands of years became an organic part of terms of following civilizations. It was not merely an accident, which happened as result of large scale and long term activity of bearer of this totem at the time.

However, it should be taken into consideration that the emergence of totem ass was not an only phenomenon of ancients. It is quite possible, the totem-ass could appear in primitive clans in different parts of the world. In any case, it is necessary to explain the phenomenon of treating ass as sun divine in Old Egypt (within the aspect of rising sun).<sup>1</sup> (Search: Myths of world nations. Encyclopedia, 2nd Volume, Moscow: Scientific edition «Great Russian Encyclopedia», 2000.— p. 264). We have already mentioned that divine image of God Ninib in Old Babylon was associated with ass. There we proceed with reading: «The mythological image of ass is widely spread from deep ancients (in Old Egyptian representations the ass has already met from 4<sup>th</sup> millennium B.C). On the one hand the ass is a sacred animal one of hypostasis of divine being, the object of cult and etc; on the other hand the symbol of foolishness, ignorance, stubbornness, meanness, hostility, utterance, violence, absence of dignity, carnality, existence of its material corporal aspect (there are very few moments when ass is regarded as embodiment of patience, humbleness, moderateness, firmness and etc; in Buddhism ass is a symbol of asceticism, humility for the old Jew ass servers as the symbol of peace and salvation.)».

To our mind, when we talk about totem khar, we should not take into account asses achieved by man as a result of hundred-thousand-year process of selection but it is necessary to consider ancient, wild strong willful and freedom-loving ass which turned out to be a phenomenon of great significance for social-psychological way of living of an ancient man as member of a certain clan in connection with its corporate neurosis.

<sup>1</sup> Search: Myths of world nations. Encyclopedia, 2nd Volume, Moscow: Scientific edition «Great Russian Encyclopedia», 2000.— p. 264.

The third group of words, which came out from original root or the word khar, from our viewpoint, are such notions as khor — destruction, casualty, bur and etc. It is not just a coincidence that in Greek mythology the carrier of the dead in Aida has name Kharon, «he was presented as a gloomy old man in shabby rags' in underworld kingdom of dead. We review, at least, three mutually connected directions of development of senses with numerous nuances and shifts. It was totem that combined in itself the horror of death, ruin, impure and superhuman, divine. «With the exception of strictly definite with ritual circumstances — totem is completely prohibited to be touched; it is prohibited to be killed, to devour its meat or generally to be hurt of offended. All the animals of this species are regarded with great fear, respect; they are tried to be favored and wait for their mercy», — outlines Boroday Y. M.<sup>2</sup> (Boroday Y. M. To the question on social-psychological aspects of primitive community emergence // The principal of historicism within cognition of social phenomena. Moscow: Science, 1972.— p. 198). Later we will try to explain why there is a two way of treatment towards ass in the history of civilization.

But now let us deal with the way S. Freud's psychoanalytical theory discovers group based neurosis in primitive mankind. In his outstanding work «The future of one civilization» S. Freud writes: «The task in «Totem and taboo» was to explain the appearance of religion as a whole, but only totemism. Are you able to explain from any famous viewpoints the fact that the first form of divine appearance was animal one, that there used to exist a ban on killing and devour of the respective animal and alongside with this there is also one time a year holiday custom of killing it and eating it jointly? That is actually the main point of totemism. And it does not make much sense to argue of the fact whether totemism should be regarded as religion. It is internally connected to last appeared anthropomorphous

<sup>2</sup> Boroday Y. M. To the question on social-psychological aspects of primitive community emergence // The principal of historicism within cognition of social phenomena. Moscow: Science, 1972.— p. 198.

divines, animals-totems become sacred animals of Gods. And the first, but deeply settled, ethic restrictions — the prohibition of killing and incest — appear on the basis of totemism... — and further S. Freud points out, — So, a mother who satisfies her child's hunger becomes the first object of love and, beyond doubt, is the first defender against all misty dangers threatening from the world outside, we would rather say the first asylum out of any fears.

In this function mother is soon supplanted by stronger father who secures this function for himself during the all period of childhood. There is, however, a specific ambivalence which features the relations towards father. He represents a threat by himself concerning the character of his relations with mother. So the father is a person that one gets more afraid of him rather than disposed towards him and admired by him... When a growing up person notices that he is fated to remain as a child forever, that he will always be in need of defense from powerful alien forces and he provides these forces with paternal image features, creates gods for himself, whom begins to be afraid of, whom tries to incline to his side and to whom devotes himself as to protectors' (F. Nicshe, S. Freud, A. Fromm, A. Kamu, J. P. Sartr. *The Twilight of Gods*. Moscow: The publishing house of political literature, 1990. pp. 111–112).

The original polysemantic totemic word *khar* or preceding, and identical to it by sense, reflected all that which was superhuman, sacred, tremendous, destructive, impure, painful, bright, burning, causing pain, joy, gladness, fear and all these, to our mind, were featuring senses of the most ancient totem-ass within a certain clan or tribe. In other tribes in the construction of ancient consolidation of the extensive system of Arian tribes it became to denote the notion of sacral. And for rather a long period of time of prehistoric period of mankind evolution in this part of the world the given system of tribes was exactly as an integral system like a unity. While providing arguments on the association of Greek mythology with civilization of our areal we proceed from recognition of Arian origin

of ancient Greeks. In Old Greek mythology by *Kharits*, not randomly, were called at first fertility divines and later the goddesses of beauty, gladness the embodiment of female charm. But alongside with this we should take into account specific historical role of the tribe possessing this totem in the existence of other Arian tribes. The word *khar* denoting ass conserved in some nations and this, to our mind, evidences that it is their very distant forbears had ass (*khar*) as totem and that it is they who made at that very distant time a decisive influence on the genesis of ancestors of the following creators of Old Indian and Old Greek and Avesto mythology and other spiritual foundation. We rely on the fact that totemic representations are the most ancient moral representations as the word denoting the given totem.

The well-known linguist avestologist Bobonazar Gafurovich Bobokhon, who I addressed to for consultations supported my hypothesis and paid my attention to the existence of an ancient cosmogony — in Avesto, according to which deep in the middle of the world ocean — the Varukasha Lake there is an ass, which is considered to be an «arta» one (Arta in Avesto language means heaven order). It is said, in late Avesto, that clotted milk has only she-ass and mare. Particularly for this article he translated from young Avesto language the following: «We honor Khara — arta, who is located in the middle of the lake Varukasha»<sup>1</sup> (the translation of the word *Khara* from the Avesto means «sacred ass»; Avesto, Yasna 48, 4). «Both mare and she-ass has the clotted milk»<sup>2</sup> (Avesto, Neirangistan, 67). All this evidences of the existence in ancient times of cult «sacred ass», the echoes of which were reflected in Avesto. (Avesto word *Kharu* begins with latter combination *Kh*).

Totem with its ideas of taboo — prohibitions should be differentiated from the system of various taboos and ancient society, which

<sup>1</sup> the translation of the word *Khara* from the Avesto means «sacred ass»; Avesto, Yasna 48, 4.

<sup>2</sup> Avesto, Neirangistan, 67.

existed at the time and that appeared afterwards. Psychoanalytical theory, in any case, is a pioneer within exploration of more archaic presentation of totemism. The interesting point that we met in James Frazer's remarkable book «Golden Branch» about «Taboo on objects' mostly deals with another aspect. To our mind, the genetic basis of all prohibitions are totems tabooing different animals. Undoubtedly, these questions require some additional special investigations. The main idea of the article is that it, first of all, sets up a problem and outlines some ways of its solution. However, from our viewpoint, the most ancient presentation of taboo was collective neurotic substitution exactly by an animal but not an object and this associated the archaic forms of human kind existence.

That is why we consider that the term *khar* or perhaps any other more ancient linguistic root, denoting this totem and which transformed into term *khar*, in other direction thousands years later — into the word *Khvarna* in a sense of bright or sun (*Khurshed*), and for many thousand years exactly under the sense of archaic totem-ass was the most ancient polysemantic notion. It was associated exactly with this animal due to the extraordinary peculiarity of human kind genesis among the extensive system of Arian tribes, which after a long term period of integration split into other tribes and peoples. After a long time the clans and tribes, in fact having not admitted a new totem, though having accepted and conserved a certain part of senses of the ancient word developed its different modifications in following mythology and various directions concerning civilizations and languages which differ from each other. There past very much time before there arose, for example, religious idolization of the sun, and emerged other divines, the terminological designation of which inherited a term with the stem «*khar*». There, perhaps, was any other far earlier root which preceded the terms *khar*, *khvarna*, *khor*, but it, by all means, denoted the totem-ass. This all requires some special research. But it seems convincing to us and corresponding to psychoanalytical theories studying totem and taboo,

that the totem with the given root in name is more ancient and archaic.

The hypothesis requires some accurate scientific research with attraction of structuralism and psychoanalytical theory, linguistics, phonetics, literature and in general anthropology for discovering unusual events and processes of far prehistoric time. The only thing that I pretend to is an unusual conjecture and statement of problem which are far from our ancient totem which demand basic investigations and sufficient scientific arguments.

The history pasted a long way from «sacred ass», let us recall Apuley's «Golden Ass», up to insulting ass — «*khar*». It is not surprising. Since, at prehistoric times, the foul language, in some other forms, was the expression of positive relationships. We should notice some historical metamorphoses in it. Therefore I rely on reader's prudence, since there is quite a number of other totems for offence.

Before editing the article, I addressed myself to the luminary of domestic science, two of them disagreed with me. I would like to express my great and sincere gratitude to them and to those, they turned out to a bit more, who supported my searching. The academician Nugmon Negmatov and corresponding member of the Academy of Science of the Republic of Tajikistan Yusufsho Yakubov provided considerable assistance by the consultations on Avesto, but it is a celebrated scientist, linguist and translator of Avesto Bobonazar Bobohon supported the hypothesis and found some fragments in Avesto, to a certain extent corroborating its facts. A considerable assistance in historical periodization of the most ancient events we are talking about on the basis of the given hypothesis provided by doctor of historic sciences, the corresponding member of the Academy of Science of the Republic of Tajikistan, a well known throughout scientist Ranov V.A.

Totemism, associated with ass-totem, obviously, deep in the same ancient period began to be overcome and restricted thorough domestication of ass and other animals. The man soon became the master of ass as domestic animal and here is,



in fact, scornful treatment towards selective ass which is particularly vividly displayed nowadays in our city-based extremely urban culture. Starting from this period, impurity was associated already not with totem, but with ass as domestic animal, losing the notion of sacredness. Horse was not «honored» this contempt due to its evident biological accomplishments in comparison with ass selective. I am pointing this out because of the fact that trails of totemism are not observed clearly today. (The clear evidence for this may serve the prohibition of using ass's meat).

We should take into consideration the fact of early appearance of the urban culture in the above mentioned civilizations for the explanation of the scornful treatment towards domestic animals; however the successful coexistence with domestic animals in ancient cities is also very well-known fact. It is more likely that the double treatment to ass as ancient ambivalent, associated with taboo (S. Freud) intensified afterwards as a result of its domestication in a sense of impure. That was a period associated with the beginning of emergence of different other forms of moral prohibitions, spirituality, mythology, clan based and tribe based formation, shortly saying, of the ancient society. To our opinion, the transformation of any hypothesis into a proved theory depends on the participation of scientists of different directions. So once again, the value of the hypothesis is not in «calling» ass by totem, most of the animals were totems, but in that exceptional role of most ancient clan and tribe — the bearers of the given totemism — in all historical influences, of further forming of mythologies and generally civilizations we were talking above.

Eventful history of Arian and, first of all, Iranian peoples in considerable way moved back in the past, for thousands and thousands years before emerging of Peshdodids and Kayenids, who lived approximately three thousand years BC. Assuming the fact if our theory turns out to be right, we can observe, poorly and one-sidedly but at the same time rather definitely, the picture of phenomenal rise of integral genius of the Iranian tribes forbears in unimaginably far

time — the period of integration of other Arian clans and tribes.

This perhaps was a period of the emergence of proto-state which was a huge, by its scale, organic integration of most of the Arian clans and tribes at the time, with different totems bowing to a leading «devine», and then again divided into various branches of development. This evidences also a fact that primitive clans, yet at the period of archaism, were capable to extremely tremendous and organic integrations. We can explain such a wide spreading of nearly consistent terminology in completely different modern civilizations only by the entirety which appeared dozens thousands years ago of new society.

To our mind, there cannot be unpurposed double coincidence: **the words do not only coincide phonetically, but also coincide semantically, denoting something sacral, meaningful, substantial, and superhuman.** Alongside with this, we assume, the most of the words over thousands years used to transform, but the terms, denoting something sacral were more steady, they underwent some slight alteration or differentiation, though saved the main root — «kh — r», moving from one spiritual and religious system to another. Alongside with above mentioned, we should also raise an issue on ancient ambivalent concept-term, which later, perhaps, delaminated into opposed though mutually connected terms and notions, such as Akhurs: Akhura-mazada and Akhra-man. They also, perhaps, are the presentation of later stratification of ambivalent and consistent concept of the most ancient totem having the root «kh — r». Some specialist-linguists consider all this to be impossible and contrary to the principles of language evolution within the context of our areal, though it all comes from the logic statement psychoanalytical comprehension of totemism within the context of exploration of ambivalence of the most ancient terms and notions of archaic period. One can easily suppose that the root «kh — r» was much more wealthy by its polysemy. Even if it is not like this, anyway the issue on archaic ambivalent word

delaminated afterwards into contrasting notions of antagonizing Gods and forces should be raised. However, it seems rather confusing that the scientists recognized totemism as the most ancient human kind statements (presentations).

We suppose that the ethnoses under concern, in archaic time, was represented by the only clan, they were much more in number — together with totems of horse, or tur— primitive bull and others. In different times a certain clan was moved forward to the forefront with the notion of its totem. It is very likely the way of introduction of political and geographical notion of Turan. The vast areal of later period was given the name of another ancient totem — tur, in connection with a special military-integrating role of the totem bearers during another stage of evolution of the given ethnoses. It should be also paid attention, the origination of the Russian words «khorosho», «khoroshiy» (meaning well/good), the etymology of which, to our mind within the context of our analysis, additionally confirms the Arian origin of the Russian, who, probably, also had relations to those distant events and clans — bearers of totemism, associated with totem ass — khara, kharu or khar. This was pointed out to me by the well-known linguist Bobonazar Bobokhonov.

Some special psychoanalytical, structure-based, anthropological, linguistical research should be directed towards studying rather specific history of archaic period of our history. It would considerably enrich the archeology and history of that period. The primary assignment of modern research is not to deal with stating only the fact that there was totemism, totems and then myths, but to indicate, rather definitely, to the character of the events which took place exceptionally far back during the period of archaism of primitive clan-based community and tribes.

Totemism as an archaic level of human being world-view, which gets escaped out of biological determination and moves to genuine human kind evolution dozens thousands years ago, was associated with different animals. However, due to some special conditions — within the activity of totemism bearers there took place the events

which had a great impact on late civilizations. Ass, in Old Jewish tradition, appears as a sacred animal of judges, kings, prophets, Balaam's she-ass turned out to be not only wiser than its master, but also an accomplice of the angel, performing God's will. The plot of religious, Christian pictorial art of great value is Jesus image of coming in Jerusalem ass-back (World Nations' Myths, *ibidem*). Being so popular as «sacred ass», we can suppose, totem — ass appears simultaneously in different parts of World. There arise some questions in this case: why exactly the «psychoanalytical» situation of an archaic man, which takes place regularly, is undeliberately associated with this animal. If it is not like this, if this totem was historically unique and all above mentioned about the bearers of this totemism, obtain the features of reality. The later is more obvious due to the fact that designation of «sacred ass», its sacredness, divinity in other civilizations is represented through terms, having root «khar» which are directly associated with the most ancient and modern naming of ass in Iranian peoples' languages.

Totemism, totem-ass originated dozens thousands years ago, however the integration of Arian clans and tribes with the most ancient forbears of Iranian peoples we are talking about within our hypothesis, from the point of view of historian and chronographer who supported the hypothesis Ranov V.A, happened later, but long before the events reflected in Avesto and other ancient records of history and culture. Ranov V.A. assumes, it took place long before the arrival of Arians to the Central Asia. To my mind, it is quite possible the very names of the most ancient Iranian peoples' forbears emerge long before Arian tribes and peoples. It is they who gave the name to Arian clans and tribes as a result of long term integration of these tribes by them had a great influence on their ethno and socio genesis. The Arians originated as related especial group of peoples under the influence of the ancient integrative actions of distant forbears of Iranian peoples.

It is impossible, within one short article embrace all questions relating this theme, but our

assignment is to make an attempt to set incredibly interesting issues and we believe it would be legally acceptable. Totem has been forgotten and the point is not, actually, in totemism, but in that exceptional role of its bearer during the epoch of archaism and study of specific history of our forbears at the time with the help of psychoanalysis, ethno-linguistics, structuralism, anthropology and other sciences which are to supplement archeological investigations and historical science as a whole.

### *About the author*

Iskandar Kurbanovich Asadullaev was born in Dushanbe on March 26, 1949. In 1973, he graduated from the Historical Department of the Moscow State University after M. V. Lomonosov. He defended his Ph.D. thesis on philosophy, and proceeded his work as an associate professor of the Subdepartment of Philosophy of the Tajik State Medical Institute after Abuali Ibn-Sino, worked at the apparatus of the Central Committee of the Communist Party of Tajikistan, and then as a head of the Department at the Institute of World Economy and International Relations by the Academy of Science of the Republic of Tajikistan. Later, he worked as news-reporter at the Russian office Radio Svobody, created and headed the non-governmental organization Information research Centre «Simurg». Starting from July 1996, he worked as an adviser to the President of the Republic of Tajikistan, and from 1998 — as a director of Strategic Research Centre by the president of the Republic of Tajikistan — ad-

viser to Tajik President. From December 2001 to 2007 he was taking the position of chief research scientist at the Institute of Philosophy and Law of the Academy of Science of the Republic of Tajikistan. In 2003, he defended the Ph.D. thesis on the issue of Expansion of Resemblance. He is an honored official of Tajikistan, the member of the International Hegel Society and the member of the German Hegel List Hegel-Ger.

Being an author of a number of monographs and numerous articles I. K. Asadullaev elaborated the concept of Border Area, the Theory of Expansion of Resemblance and set the issue of existence of 30 new philosophic categories, laws and principles. The problems of geo-policy, the philosophy of policy, the international way of policy conduction, regional and national security of Tajikistan are widely reflected in his works. He regularly delivers reports at some international scientific and political conferences both in Tajikistan and abroad, the number of his scientific researches is translated into foreign languages. The satiric play «Dear my Love, Democracy», stories, the collection of aphorisms and poems belong to I. K. Asadullaev's pen. I. K. Asadullaev's books are the following: «New paradigm. Ontology» (2011), «20 new philosophic categories and principles» (2010), «Beauty, Love and perpetual motion. 16 new categories: reading Aristotle, Avicenna, Hegel» (2006), «New paradigm. Ontology. At the cross of philosophy, physics, astrophysics, biology» that can be found at the online-webstore: LAP LAMBERT Academic Publishing GmbH & Co. KG, Project number: 33740 ISBN: 978-3-8465-4760-1

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