

# *Eclipses of History*

Book One:

**Finding the Roots of Nowrooz in History**

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**Introduction:**

The process of completion and development of the natural laws has a much slower acceleration in comparison to those in human, social laws and after so many centuries and millennia has preserved its stability. Primitive human beings who were extremely dependent on nature used to adapt themselves with geographical conditions, i. e. living in places which were inhabitable. Then, they battled against the brutal natural laws and subjugated them using their power and tact. They started forming some water canals so as to develop farming lands among which we can mention Azarbaijan, Mesopotamia, the current Karun River's area, Indu-Punjab. According to the scientific reports and researches, Azarbaijan's lands were among the primary and important centers of farming and animal husbandry. About 8000 or 9000 years ago, farming started in lands of Azarbaijan and has continued its development onward. Native people met their economic needs through farming; but in addition to earning a livelihood, they were more inclined to furnish and develop agriculture and farming industry. With advancements in the field of farming, native people established the agricultural civilization and, for the first time, they replaced the simple plough with plough with cows. Even did they develop advanced irrigating system.

Wishing for winning more income and facilities, they resisted the vicissitudes of life with strong willpower. Gradually, their interests and relationship with Eastern countries increased. In line with these changes, the same conditions were detectable in other inhabitable lands like Mesopotamia, Iran, Transoxiana, Arya, Caspian Sea's seashores, Black Sea, Mediterranean Sea, and the current Caucasus. Concurrent with these evolutionary movements, the first holidays and feasts started to be constituted by ancient Turks and they were granted to the world; among which Nowrooz and Mehregan in Iranian Plateau can be enumerated. Iranian Plateau consisted of: the current Iran, Mesopotamia, Azerbaijan, Transoxiana, Khorasan, Turkmenistan, Pakistan and Afghanistan. We cannot restrict the deep roots of Nowrooz to some limited lands; rather, we have to evaluate it with having an extensive and holistic view. In the present work, it is proved that Nowrooz is a legacy coming from the ancient Turks, different clans and people with agglutinative language, who were the owners of advanced agricultural and sedentary-based civilization. Nowrooz is a huge discovery which ancient Turks granted to the humankind. Undoubtedly, these ancient Turks, including the residents of Azarbaijan had a key role in the

emergence and development of this national holiday and feast. It is highly probable that the history of this holiday goes back to 20000 to 30000 years before Christ.

In some studies, we are informed that the emergence of Nowrooz is related to 30000 years B. C. emerging in Babylon. According to Zoroastrian annuals, the emergence of this holiday's age is 4000 years more than those studies. What can be found in these statements is that the early trace of Nowrooz goes back to so many years ago. According to the writings of some Roman and Greek authors and historians, Zarathustra lived in the sixth millennium B. C. (8000 years ago). Zarathustra, the great, wise and long-sighted man elevated to a semi-God status among the ancient Turks and turned into a legendary figure. Nowrooz was very popular in Zarathustra's lifetime among countries such as Azarbaijan, Iran, Middle Asia, Afghanistan, Pakistan and some other nations and it used to be held at its best with high elegance. From Zarathustra's time onward, Nowrooz has spread widely and has preserved its primitive nature with the passage of time which is due to its union with the ancient Turks' ancestors. Nowrooz as a national and ancient holiday is indicative of the equality of the length of day and night. In terms of its content and all-inclusiveness, Nowrooz is the best and the most important national holiday, standing at the peak of all holidays.

Nowrooz is the auspicious, rejoice-making element throughout the Turks' history for thousands of years and has developed and remained throughout the history and never has it become separate from the Turks. Nowrooz, inseparable companion of the Turks, is a testifier and expresser of the grandeur of struggle for life. Nowrooz is the symbol of purity, brightness, and innocence. It is the world of peace, love of life, zenith of moralities, and spiritual wealth. I have endeavored to find the roots of this significant, national day and to bring out its roots from the depths of history and to identify its major discoverers and nurturers based upon documents, facts and authentic narrations. As much as possible, I have tried to rely on the sayings and writings of both Persian-speaking and foreign historians and scholars. Also, the reliance upon the Turk authors and scholars' views has been shunned so as to avoid misunderstanding. The problem of finding the roots of Nowrooz and introducing its discoverers is one of the dark points and eclipses of history.

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### **The Emergence of Nowrooz:**

The New Year's celebration starts in the first day of Farvardin in spring and it is the awakening of nature. Ancient Turks and particularly Sumerian Turks are the inventors of this celebration. In Ferdowsi's *Shahnameh*, the celebration has been ascribed to Jamshid, the fourth legendary king of the Turks of Iran and the world who came to throne after the death of his father Tahmuras. Jamshid is the symbol of Mitra and he had a shining face like the sun. Concerning the Turks' national celebration, it should be cited that it is the beginning of the spring and the awakening of the nature from hibernation, which returns to the sixth and seventh millennia before Christ (about 8000 years ago). At those times (prehistorical epoch), the Turks used to celebrate the marriage of the goddess of love, fertility, the morning and evening star (Venus) or Innana to Dumuzi who was the god of shepherds and the supporter of farmers at the beginning of the year:

On this day [the first day of spring] Sumerians used to go in groups toward the temple and all people used to congratulate the marriage of goddess Innana with Dumuzi to one another and the sounds of song and music used to be heard from every corner. In the large square of the city, people used to climb up the Ziggurat -a tower with stairs as if they were touching the sky- and enter into E.kur. In a corner of temple's yard, the music players used to play the common musical instruments of the age such as harp, lyre, drum, tambour and tambourine. A couple of men and women used to sing. A bunch of Sumerian girls and boys, moving their legs and feet harmoniously<sup>1</sup>, used to dance in the yard of the temple. In fact, they were the monks and nuns of the temple. While this group was dancing, suddenly, some people with weird clothing and masked faces and some others with hued faces and eyes used to appear in the middle of the temple's square. They jumped up and down, mounted each other and did all kinds of funny things, making the crowds laugh<sup>2</sup>. When the ceremony was over, people used to bring something like a bed into the middle of the temple's yard and cover it with white bed sheet. The burning of olibanum, located around the bed, scattered wonderful smell. By the favor of the god of sun, Utu, under its spring light that shared people's happiness, people used to wait for their god, Dumuzi, to come out from underground and marry goddess Innana so that

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<sup>1</sup> This dance is called Yalli (Jalman) by the Turks.

<sup>2</sup> The trace of these types of movements and clothing can be found in current times, especially before Revolution, in the form of carnivals, Haji Firooz, Amoo Firooz, Siah baazi, Roo Hoz, with characters like Mobarak.

thanks to their marriage, they could get blessed with abundance of harvests, their animals such as hens and fish could give birth along with their, and reproduction could increase. At that time, a man and a woman with so beautiful clothes climbed down the temple's inner stairs and sat on the flower-embellished bed side by side. That woman was one of the temple's nuns who were chosen every year as the deputy of Innana. That man was the current king of Sumerians. The man attending the ceremony was the deputy of Dumuzi. The king had his golden crown on his head and his long cloak on his shoulders making him seem more glamorous. In that time, everybody was motionless like stones. A nun's tender song began soothing the hearts and another monk sang as well. Apparently, they expressed their mutual love this way. When the songs were over, the king and nun would lie on the bed and would marry. That is to say, they would marry instead of god and goddess. Then, people would scatter and this festival would be held for three days. Alleys and gardens would be filled with music and song. To bring bless to the houses, people would cook different kinds of food using eggs. Nowrooz has its roots in Sumerian civilization. Goddess Innana comes from Venus or in way or so is connected with it. Sumerians believed in the star's extreme heat. The wonderful point is that how early Sumerians could calculate the heat of that planet despite its being so far. According to Sumerian beliefs, the heat of the star had given goddess Innana sexual energy and heat. That is why it is called "goddess of love". It is Innana that has taught them love and making love. She has taught them hatred, greed, violence and belligerence as well. She always marches ahead of the king and achieves victory. Goddess Innana was so beautiful and attractive with a myriad of lovers, but the most faithful one was the god of shepherds and the supporter of farmers named Dumuzi. Sumerians' kings used to call themselves shepherds, because they thought that a shepherd took care of the cattle, a king had to take care of the human beings<sup>3</sup>. Enkidu, god of farming, was another lover of goddess Innana. Dumuzi and Enkidu competed with each other to win the favor of goddess Innana. In essence, goddess Innana liked Enkidu more, but Dumuzi tried his best and finally managed to win Inana's heart by the mediation of god of son, Otu and married her. Sumerian Turks believed that Inana's sleeping with Dumuzi brought about lots of

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<sup>3</sup> That is why we can trace the Turkish word "Sipa" or "Siba" in the name-combination of most ancient Turk kings and great persons, especially in ancient Iran and Aria's Turks.

blessings to the earth. That was why the current king of Sumer instead of Dumuzi and a nun instead of Innana would sleep with each other once in a year. On that special day (the beginning of the New Year), the singers and poets would sing and compose some fiery songs. These lyrics are the narrative of god Dumuzi and goddess Innana's sweet and amorous words that they tell or would tell to each other. Other nations, as always, consider themselves the owners of the ceremonies of New Year among which we can enumerate nations like Akkadians, Babylonians, and so on. They stuck to this holiday as if god Dumuzi and goddess Innana belonged to them. They changed the names and characters of this scenario, changing Inana's name to "Ister" and Dumuzi to "Tamuz". They ascribed them all to their fellow –races in other countries. This way, the ceremonies of New Year exceeded the Sumerian borders and became prevalent in all places. This ceremony may continue for thousands of years and perhaps nobody will know Sumerians were its founders. (Ilmiye Cig)

The name of this god is now the name of the seventh month of the year in Turkey (concurrent with July) and it will be alive among the Turks in the future too. Concerning the ceremonies of the New Year in Babylon, Mesopotamia; Dr. Jeremy Black and Anthony Green write:

The New Year's ceremonies in Babylon used to be held in the first month of spring, from the first to the tenth of Nisan as the symbol of spring's moderateness. The ceremonies held in Babylon focused on worshipping Marduk but other related feasts used to be held in other cities for other gods and goddesses for a long time. The name of Akiti festival is taken from Akiti Akdi as one of the ceremonies of the New Year. That festival used to be performed under the rule of the third dynasty. Babylon's Nowrooz encompassed the subsequence of the ceremonies which respectively were related to the following: 1. Feast or harvesting the spring grain 2. The festival of city supporter god, say, Marduk including his being enthroned 3. Combing symbols with special scenes from the epics about Babylon's creation 4. Displaying the New Year's ceremonies in the form of chronometers 5. Homage to the king who is the holy duty-holder of kingship 6. Accepting and enthroning Nabu (god). (225-226)

The text provided above makes it clear that, following Sumerian tradition, the New Year's festival used to be held with highest grandeur in Babylon and, similar to the current times, it takes 12 days: "Marduk is the hero of Babylonian creation epic that determined people's destiny in the time of Nowrooz festivals when he was in his place named Duku" (Giran et. al.).

According to this account in Babylon's creation, Babylonian kings used to enthrone in a famous temple named Isagil every year and they used to bring Marduk statue out in a particular time of the year annually and then they would leave the city and would take the statue to a countryside called Akitu that was a kind of worship place. In that celebration (the first day of the New Year), the priests used to say prayers and the ceremony of beheading animals used to be held. King himself would come down from the top of the temple to receive the kingdom gown from Marduk. The length of these ceremonies was not less than ten days. Another similar ceremony used to be held in honor of Anu and Ishtar (goddess of love and war). Likewise, another ceremony used to be held in honor of Nanina in Ur. (Giran et. al.)

Concerning the ritual plays that guarantee the perpetual presence of metaphysical forces, William Pirooyan writes:

The most remarkable efforts to guarantee the perpetual presence of metaphysical forces is ritual play which is crystallized in the form of building the statues of gods, ritual literature and building temples. This effort can be considered an organized and continuous movement. The purpose of ritual plays was first expressed by comparing them to other similar rituals, namely Nisan celebration, in other regions of Assur such as Esagila temple. (Piroyan 35)

Also, "Zak Muk was the New Year celebration that used to be held in the beginning of every year" (Giran et al. 69)

"Marduk appointed every god to a special job in the sky and like Fixed Stars assigned astronomic duties to them. He measured the scope of the year and created three stars for every twelve months of the year. Since he determined the limitations and borders of the year, he

assigned his domain to Nebiru who was the pole of cosmos and preserved the world's path" (Sanders 39).

In the seventh year B. C., Shah Nabunid had resided in Tema, but the prince, men of high ranks and the troops were in Akkad (Babylon). The king had not attended in the rituals of celebrating the first month of the spring, Nissan. God-figure Nabu had not come to Babylon as well. God-figure Bell (Marduk the great god of Babylon) had not come out to accompany the escorting people. The New Year's celebration was not held, but according to the habitual traditions, some presents were taken to the temple of Esagila and Ezideh. (Mohammad Panah 109)

In the beginning of every year, when the Zag Muk celebration would be held, gods would aggregate in the fate altar named Opshokina. In the late Babylonian period, master of gods Bel-marduk would unpin the slates of fate from his chest and would give it to his offspring Nabu to inscribe whatever gods order him to write on the slate. That way, the fate would be destined for the next upcoming year. Nabu was the guardian of the spiritual actions of people and his important altar was located in Boorsipa near Babylon. He was the son of Marduk. His father's personality was emblemized in him and some characteristics of his father became his. On the day of writing fate, Nabu would write the decisions of the gods on the holy slates. (Giran et al. 85-86)

In their gatherings, Babylonian gods would agree to build a temple and a tower for Marduk in the center of the earth, say, Babylon in such a way that it would be the symbol of sky and the house of gods. Babylon in its great days was like it was described. At the beginning of the spring, the statues of gods would be brought here (Babylon), while they would pass the rivers to go to the pilgrimage of Marduk where the fates would be destined and the world would open its way to the twelve months ahead. All of the epics about the Babylonian creation and its hero, Marduk, showed the organized relationship of cosmos with the seven-day-long celebration of the New Year. (Sanders 87)



Since the purpose of Babylonian creation was definitely to establish an absolute kingdom and to reestablish cosmic order for a year, naturally it had a strong link to government and its hierarchy. Besides, Babylon was “the image of mobile skies” which regulated some laws for the sun, moon, stars and seasons. It is necessary to mention that this advanced and complex order is compatible with the calculations and measurements of Sumerians as well as their highly old outlook”. (Sanders 89)

Thus, it can be concluded that these complex and advanced calculations and measurements are also taken from the Turk Sumerians: “Marduk’s name means “sun-child” or “the child of sun” in Babylonian creation and has more splendor than brilliance. He had some characteristics of sun and storm” (Sanders 97)

“That part of the New Year which is known as “fate establishment” is of high significance to the human beings and assures them of the accessibility of dangerous forces existing in fire and heat. They have set some limitations for sun so that it does not shine on long distances and does not fall down on lower places” (Sanders 104). It is worthwhile to know that “in the fifth script dedicated to the Babylonian creation, we read: when Marduk sent the moon away, held the sun and made it responsible for the time rotation till the New Year, he gave it the gates of the east and he gave the end of the night, which is jointed to the day, to the god of sun and child of moon” (Sanders 40). Besides, after endearing Marduk the second theme of Babylonian creation verse is about the famous ritual named “fate establishment”. The invitation of gods to an important religious committee used to be done twice throughout the New Year’s celebration in the eighth and eleventh days in Babylon” (Sanders 103). In the name of Nebiru, Marduk places the stars in the path of their rotations and the dangling gods follow the commuting rules. Thus, Nebiru is one of the fifty titles of Marduk. Now, let us take a look at a piece from the fiftieth song of Marduk:

In the name of Marduk  
Places the stars in their rotation path  
The dangling gods  
Follow the commuting rules

Nebiru lives in his peaceful orbit  
He is the god everybody worships  
About this star-like god, it is said:  
He who once with no tire,  
Passed the sky,  
Now is the knob of the universe  
And all other gods  
Determine their paths according to him. (Sanders 62-63).

It must be added that:

Concerning the New Year's celebration we can recreate its real scene, especially the sunset of the fourth day of Nisan (Farvardin) when the priest Marduk would stand in front of the god in a private room and would read all of the creation verse. The topic prayer script of the first five days of spring celebration along with some other prayers have remained (Sanders 105-106).

Besides, we would better know that, "the New Year's celebration in Babylon used to be held in the spring's mild days in Nisan (Farvardin). Although it goes back to the second or the third century B. C., The fifth script which is about the topic of payer is extant" (Sanders 111).

The eleven-day-long celebration used to begin on the first day of the month including a ceremony in which symbols such as fire, water, food, sacrifice, prayers had special place that were accompanied with religious rituals, gatherings, and vigilance at night. Most of this ceremony used to be held in the morning and at sunset because Mesopotamia had a burning daylight in Farvardin and gods would not quit their catnap like the priests and ordinary people. We do not have enough information about the ceremonies of the first day, but as far as the second day is concerned, Marduk would get up two hours before sunrise and would wash himself in Euphrates. Daily ceremonies would begin with this washing ceremony, but the priest would get up a bit earlier. In the fourth day, he would get up four hours before the sunrise. The priest, after wearing his clothes, would spread a

napery in front of Marduk for the ceremony of huge meal. Then, he would say his prayers in front of God in altar and would begin to read some prayers from the praying book of Babylonian creation. The priest would read some of those prayers just in front of God. Afterwards, the gates of the altar would be opened and all of priests and the composers would enter to hold the praying ceremony traditionally. On the sixth day of the celebration, two statues of gods built from cedar or tamarisk wood with smashed heads would be put in front of the statue of Nabu, the offspring of Marduk. (Sanders 113-114).

The prayer of the fifth day would begin with a Sumerian song and special prayer named Beltia. People would make the temple full of nice fragrance, would play drummer, would flame a fire in religious rituals and would prepare the worship place for the entrance of god Nabu at sunset. According to Herodotus' narration on the New Year's rituals, 2.5 tons of agallochum would be burnt annually. A kind of goat sacrifice was prevalent in which a goat would be beheaded accordingly. In the evening of the fifth day, they would cover the worship place of Nabu with some pieces of flashy cloth which were embellished with star-like flowers. Then, all of the craftsmen would join to sing. When their voices reached their peak, Nabu would be brought with his holy boater. On the tenth day of the New Year's celebration, all gods would be invited to Akitu and the statue of gods which was led by the king to the special street of the rituals and would be passed from the Ishtar gate and then would be placed on some boats. On the eleventh day, the religious groups would return to Marduk temple and then the ceremony of holy marriage would be held. It was the zenith of Nowrooz holiday's plans. The moment the perpetuity of gods was unified with the twelve-month of the human beings, the law of cosmos would be new and the monarchy would be legitimate. The king would rule as the servant of Marduk so that everything could be done anew in the upcoming year. (Sanders 116-119).

In the epic of Babylonian creation, Anu (Sumerian god) exactly meant sublime god or excellent god. Marduk was the male offspring or was "child son" and the hero of Babylonian creation which was the fellow of Sumerian Enlil. The kings throughout the earth were considered the representatives of Enlil.

The ceremonies of the New Year belonged to the dead people of agricultural epoch who were the owners of those traditions and customs. In the writings of the third millennium B. C. it has been cited that the residents of Mesopotamia had a celebration named Akitu. Undoubtedly, Akitu celebration of Babylon used to be held in 17<sup>th</sup> century B. C. and in those days it was commanded to shear the sheep in Bit Akitu or celebration hall. The new spring would come after cropping and in the time of harvesting. (Sanders112)

The economy of Sumerian Turks was based on farming and livestock. So, the increase in harvesting meant the increase of welfare and wealth for the Sumerians. The abundance of crops was dependent on soil and irrigation. It was related to sexual wishes and power. The Sumerians called the sexual power “the water of heart”. Around 3000 years B. C. (5000 years ago), the religious thinkers of Sumer thought they had to open a door to the marriage of attractive, love-symbol Innana who they regarded her as the great goddess of Uruk with their king. This way, their fertility power would bring about blessing and abundance to their country. That was why Dumuzi has pictured the fourth king of Uruk the god-shepherd Dumuzi and selected him as a candidate to marry goddess Innana. Afterward, some poets and lyricists composed some candid poems about that matter which was accompanied by musical instruments. This way, it turned into a religious ritual. High similarity between these verses and some parts of Old Testament (Songs of Solomon) has stimulated the curiosity of scholars. (Ilmiye Cig)

As the translations and re-readings of the unearthed, discovered Sumerian scripts show, among which we can mention Ms. Muazzez Ilmiyecig and other great scholars including F. R. Cross, Landsberger, Gutterbag, Solonnen and Kramer; especially the translation of the eighth script indicates that after the descend of the Great Flood, the first kingdom was granted to Eridu, and then kingdom was granted on other Sumerian cities such as Bad Tibira, Larak, Sippar and Shuruppak. Apparently, eight kings came to throne in these cities. After the settlement of the Great Flood, kingdom was granted to Sumer again, the first of which goes back to Kish, about 28500 years ago. That is to say, 28500 years have elapsed since the Great Flood. All the common myths among Akkadians, Babylonians, Assyrians, Phoenicians, Amorites, Greeks and Persians

are all rooted in old texts and epics and mythologies of Sumerian Turks whose age is more than 10000 years B. C. For instance, the myth of god of water Enki, the myth of the god of southern wind Ninurta, the myth of mortal human being Gilgamesh have been all prevalent myths among the Sumerian Turks, 35 centuries ago. Babylonians borrowed more than 80 percent of Sumerian creation epics and adapted them to their epic of Babylonian creation. They even adopted most of Sumerian names without any changes and just changed the nature, content and roles of the players in the creation scenario. For example, if we compare Babylonian epic of Gilgamesh with Sumerian verse, we will see that Babylonian writers have changed the epic according to their intents.

After comparing some parts of myth which has been composed in old Babylon with the Assyrian story that has been written after a long time; concerning the composition time of this epic, it became clear that this poetical work has been extant in the current form since a long time ago, going back to the first half of the second millennium B. C. But, what is the root and origin of this myth? With a brief study of the names used in the work, we can say that with its entire Babylonian heritage, it has Sumerian roots. Gilgamesh and Enkidu are Sumerian words. The names of Gilgamesh's parents, Logal Banda and Ninson, are Sumerian words. Goddess Oruru that had created Enkidu is a mother Sumerian goddess that is also named Nin Makh, Nin Khorsak and Nintu. Also "An" who created the sky cow- vengeful for goddess Ishtar- has been inherited, in terms of its worship, from Sumerian Turks by Babylonians and they named her Anu. Besides, in the story of Babylonian Great Flood, Sumerian gods have significant roles. (Kramer 165)

The comparison and analysis of Babylonian and Sumerian verses by great scholars of Mesopotamian civilization indicates the way Babylonian epic writers have taken advantage of Sumerian epic.

When we compare the Sumerian myth with the Babylonian Gilgamesh epic, we notice that these two stories are similar in terms of their topic. The verse of Sumerian flood is, in fact, a part of work which has been composed to immortalize Ziosudra and the Babylonian lecturers have masterfully taken advantage of that story; that is, the time

Gilgamesh, helpless and tired, arrives in Ziosudra (Babylonian Otnapishtim) and asks about the secret of eternal life. They removed the first part of Sumerian myth altogether, because it was not appropriate for their favorite topic. Semitic men of letters do not account the story by Sumerian Ziosudra; rather they compose it from the tongue of Babylonian Otnapishtim. Using soliloquizing pronoun instead of absent pronoun, they change the writing style of Sumerian language. The roots of some events related to Babylonian creation such as the incident of cedar woods, the incident of sky cow, some parts of the story about striving for immortality and the story of Flood can be all found in Sumerian literature. (Kramer 16)

The themes of Babylonian stories are similar to those of Sumerians. Ancient Sumerian Turks are the first representatives of heroic era in human history. A thousand and five hundred years after them, the second heroic era began in Greece. The third one emerged in India. The fourth era was named “Titanic” which pervaded northern Europe from the fourth to the sixth centuries A. D.

“Since the epic poems of Sumerians are the oldest of all throughout the world, scholars conceive that Sumer is the origin of epic poetry. Babylonian men of letters placed various short stories in bigger myths. Gilgamesh myth of Babylon shows the extent of Babylonian people’s capability to write complex and passionate epics” (Kramer 179).

“The majority of anthropologists believe that Sumerians were the first people who resided in Mesopotamia” (Kramer 186). Also, “the most exact point is that Akkadian, Babylonian and Assyrian religions should not be considered Semitic religions in the first place, rather they are better called the Semitic form of their Sumerian origin, or generally speaking, it would be more appropriate to describe them as Asia-rooted (with Asian roots) (Giran et. al 58). It is worth mentioning that, “in the epic of Babylonian creation which is taken from that of Sumerians, gods would gather in a hall named ‘Opshokina’ and would celebrate Nowrooz ceremony called “Zag Muk” to write destiny of human beings” (Giran et. al 63). We would better know that, “Sumerian residents of Mesopotamia were familiar with other kinds of existence in world, ten thousand years before Nebuchadnezzar II. Most of the names of gods and epithets of Babylonian creation and other Semitic people are the direct translations from Sumerian language (Sanders 112). That

is why, “the record of Sumerian writings goes back to the half of the third millennium B. C.” (Sanders 158). Similarly, “the spring moderation is a beam of hope in the time of worship and thanksgiving which decreases bad luck. These are the signs of the new year in old Sumer which remain in the prayers related to Ninur or Nin Girsu” (Sanders 112).

In the epic of Sumerian creation, Dumuzi means “real child”. It is called “shepherd”. Sometimes in elegies, her name is Damu that means offspring. In poetical work of the journey, Innana appears in the form of a shepherd who takes care of the sheep and cows so that, through the luck brought about by playing pipe, the milk and cream might increase. However, some prayers call him as the water that comes in spring time, appearing in the form of the plants’ nectar. (Sanders 159)

So, “the songs of Sumerian weddings express the marriage of Dumuzi and Innana that happens in spring and elegies are composed in the middle of summer” (Sanders 174). Discussing “the necessity of ritual principle”, William Piroyan talks about Sumerian people:

Dumuzi comes in spring time and is endeared in the ceremony of holy marriage. A great celebration is held for him and in the next season, he is killed by the forces of the deceased; his mother, sister and young window mourn him and seek him desperately. The versified story of Innana is about Innana’s underground world and saving him, and bringing him back to the world of living beings reminds one of death and resurrection. This occurrence happens annually. (Piroyan 31)

According to Samuel Kramer, the famous Sumerologist; Nansheh, the goddess of honesty, justice and kindness investigates the deeds of people. Nidaba, the goddess of investigation, has some witnesses as well.

In the third and fourth millennia B. C., people of low Mesopotamia (i. e. Sumerians) lived in a miry flat land and spent their time beside the ponds that only crossed the muddy, black coasts and reedy places. It was a land that was burning under sun throughout the long months of summer and was exposed to winds and abrupt storms. Northern winds

and southern burning winds were so frightening. Those people considered the high sky clouds as paradise. (Sanders 89)

Concerning the origin of spring and Mehregan celebration, Mehrdad Bahar writes:

The beginning of fall and the beginning of spring celebrations, to a great probability, belong to Sumer. Spring celebration is definitely a Sumerian one that happens in the beginning of summer. Akitu (the celebration of the beginning of fall) is apparently the celebration of killing a monster called Apsou (Abzou). We have evidence signifying that the entire western Asian civilization, except Tigris and Euphrates that come from Asia Minor, is affected by Sumerian rituals and myths and adopt them, either directly or indirectly. Sumerians themselves who come from Iranian Plateau and Persian Gulf to the area must have probably lived in Persia. They knew the south of Persian Gulf well. Apparently, they considered Bahrain as their paradise. (*From Myth to History* 345)

The above-mentioned remarks by Bahar show that the root and origin of the beginning of fall (Mehregan) and the beginning of spring (Nowrooz) celebrations undoubtedly belong to Sumerian Turks and the entire civilization developed in western Asia is directly or indirectly affected by Sumerian rituals. The only point which is ignored in Bahar's remarks is that he thinks they were Sumerians who came to Mesopotamia from Persian Gulf and he assumes that they lived in the current Fars province of Iran, but it is not so. Sumerians moved from places around Urmia Lake to Mesopotamia; they emigrated in groups, due to the increase in their population, in order to find fertile lands and in the next millennia that Samanids turned to Mesopotamia, they started to put pressure on Sumerians and to seize their lands. Hence, finally, Sumerians returned to the lands of their ancestors, i. e. Medes and Mannae, in groups and integrated with their fellow-race and fellow-religions. This emigration, due to the pressures inflicted by Samanids (Arabs, Babylonians, Akkadians and Assyrians) set the scene for Sumerians' return to their original land and their subsequent extinction in the ancient history. The Dilmun Sumerians about whom was talked about were in fact related to places around Urmia Lake, particularly the north and northwest of it which was called "Dilman" or "Tilman". Bahrain is not the Sumerian Dilmun paradise, rather it is the current Azarbaijan, particularly



Urmia, Salmas and Tasooj of Shabestar where included all characteristics of the paradise. Even “Mashou” mountain about which Sumerians talked is now called “Mishou”. The traces of Sumerian Turks can be found in: arts, cultures, industries, handicrafts, mythologies, religions, holidays and mourning rituals, symbols, architect, sculptures, carpet weavings (and even the carpet designs). These traces are detectable in Azarbaijan, Hamadan, Qashqai areas, and Turkemen areas of Iran that are located in the southeast of Caspian Sea and northern and central provinces and west and southwest provinces of Iran which had been called Medas and Mannae altogether in ancient times. Our claim concerning the emigration of Sumerian Turks from Azarbaijan to Mesopotamia can be verified by Bahar:

There are some reasons that these people (Sumerians) came from mountainous areas, because they built their temples like mountains. Ziggurats belong to Sumerians. There are no mountains in Mesopotamia. They build mountains and put their god on its top. Yes, they emigrated from mountainous areas and the only mountainous land in that area and its surroundings was. Thus, they have emigrated from Iranian Plateau. It is important to say that the civilization which comes from a mountainous place to the south of Mesopotamia constitutes the civilization, rituals, traditions and myths of entire west Asia. Apparently, this is ongoing in Iran’s culture. They have not borrowed it from Babylon or Assur. (*From Myth to History* 346)

Another reason to validate our claim on emigration of Sumerian Turks to Mesopotamia is Bahar’s statement that:

These holidays (Nowrooz and Mehregan) belong to the middle Asia. We do not know if they have Zoroastrian structure and interpretation. In Avesta, there is no reference to Nowrooz because it does not belong to Zoroastrians. Perhaps, it did not exist in the east of Iran. We do not have any book from Achaemenids, rather there are some references informing us that there was a ceremony for Nowrooz in Persepolis and Persepolis was a religious, ritual center. Maybe, it was a center for the ceremony in the beginning of fall. In the Medieval Period, Pahlavi and Manichean writings had talked about Nowrooz a lot

which are related to the beginning of the year. That the beginning of the year was holiday was impossible. There was no celebration. (*From Myth to History* 347)

In the third chapter (entitled “The Period of Urban Government in Mesopotamia) of his book, William Piroyan writes:

According to the claim of Southern people (say Sumerians), the political system and the governmental structure are the products of gods. Then, this system has descended from the sky to the earth and has been established on the earth by gods. Concerning the way the universe and gods came to being; it must be noted that according to the written works from the third millennium B.C., Sumerians’ general belief about the creation of the universe was that the earth and the sky were the composing elements of the universe. That was why it was called An-ki, meaning the earth and the sky. The earth is a flat body and the sky is a hollow space under which is covered by a solid and arch-like body. In the space between the earth and the sky, there is an element called “Lil” which can be equal with wind, air, and movement or even storm. The sky and the earth are created but the first cause, which the sky and the earth are created of it, is “the deep waters or the infinite primary sea” that is eternal and the creator of the earth and the sky. The name of this primary sea is “Nammu”. (48)

Concerning the similarity between Iranian and Babylonian Nowrooz, Hashem Razi writes:

In Nowrooz ritual (say Akitu) in Babylon, it was common to serve the mixture of milk, oil and nectar during the celebration. This celebration was held twice at the beginning of spring and fall and as far as we know, its age goes back to the second millennium B. C., and there are a lot of similarities between this Babylonian celebration with that of Iranian Nowrooz. (273)

Comparing Mesopotamian rituals with those in Iran’s Nowrooz, Mehrdad Bahar states that, “having a look at the prevalent rituals in Mesopotamia in the first and the second millennia B. C., we can become familiar with a ceremony which was in fact held in Iran in the beginning of the

year (*An Investigation of Iran's Culture* 120). Concerning the root of Nowrooz, Mary Bevis writes:

Nowrooz is under the influence of Mesopotamian culture, but I do not think that to be true. I assume that Nowrooz is a native west Asian holiday and probably it has gone from Iran to Mesopotamia or, simultaneously, throughout the entire region. Anyway, to a large probability, since the origin of Mesopotamian civilization is Iran and Iranian Plateau, aging more than 5000-year-long, the holidays in Mesopotamia are rooted in Iran, going through Khuzestan to Mesopotamia. Irrigation is the answer for such a movement.

Ali Gholi Mahmoodi Bakhtiyari says: "Not only is Mesopotamia the symbol of Iranian culture and civilization, but also Egypt enjoyed such civilization due to the emigration of adventurous people of Iran. But after Iranians' settlement in Egypt; culture, civilization and art prospered there in Egypt" (p. 315). Likewise, it is worth mentioning that "the occupation of Babylon and the related lands by Iranians (Persian Achaemenians) was the beginning of the demise of three-thousand-age ruling of local governments over Mesopotamia..." (Mahammad Panah 108). Answering a question raised by Abolghasem Esmaeilpour concerning if there was any trace of Nowrooz celebration in Achaemenians time, Mehrdad Bahar states:

There used to be held a huge celebration in Persepolis at the beginning of the New Year. In this ceremony, the king would accept the representatives of every clan and nation and would receive some presents. In the phenomenology of myths, we observe that the New Year ceremonies all have a common universal root. But, the mythology of our Nowrooz and Mesopotamia is local and indigenous. According to that myth, god (Dumuzi) would be martyred in the end of each year and would be revived again. People would celebrate that occurrence. Usually, his death was before that incident. In Epahomene, we see that before Nowrooz, the night before that, people would go to the cemeteries, would burn candles so as to lighten the path of the dead to return to their own houses. (*An Investigation of Iran's Culture* 288-289)

It should be added to Bahar's statements that after Achaemenians' victory over the Turks of Medes, Mannae and their seizure of power, it was obvious that Achaemenians' king would not trample the beliefs, rituals and traditions of such a nation with that glorious history in different contexts and with so many population that consisted the half the of the country's population. He was forced to tolerate them so as to save his face; otherwise, he would confront a tremendous revolution from the west, center, north and west north of Iran. It was not advisable to Achaemenians' government as a newly established dynasty. Achaemenians were well aware of the fact and although they were against those rituals at heart, they knew that they could not twist the lion's tail, because those people had lots of Gaumata. Thus, they calmly killed some revolting people of Medes and assassinated the character of Maghs (religious officials like Christian clergymen and bishops) by fabricating stories and distorting the contents of religious books of Zarathustra and Avesta. Achaemenians described them as evils and devils and developed some rituals like Magophonie that helped them keep the throne for 220 years. They paved the way for Sassanian dynasty and Sassanian government continued and completed Achaemenians' actions.

In his answer, Bahar mentions that Nowrooz myth is indigenous to ancient Iranians and he points to Sumer in Mesopotamia. We can infer that originally Nowrooz is not borrowed from other parts of the world. Rather, it is the product of this culture, the residents of Mesopotamia; that is, ancient Sumerian Turks and ancient Turks of Arya who have a long history, over thousands of years. Finally, some other nations entered into there and the subsequent immigrants found that culture acceptable and followed them as their example. Of course, getting affected by other cultures is not something peculiar and it is prevalent and natural. As Bahar has pointed out, spring rituals are universal which recur in phenomenology of myth, having a common root. However, the problem is that some neighbor nations pretend, write and fabricate some documents as if they were the true creator of those myths and rituals, giving them to us, Iranians, 2800 years ago. Now, I recall the statement of the first diarist of the world, Sumerli Ludingirra, who stated that they act as if Dumuzi and Innana were not we Sumerians' gods. He continued to protest that those Sami people (Akkedians, Babylonians, Assyrians, Armeans and so on) stick to these concepts as if...

Old historians have commented on Nowrooz in different ways in their works. As Mansureh Mirfattah puts it:

Concerning Nowrooz, Hakim Omar Khayyam writes: ‘the reason for choosing Nowrooz as a name was that the sun in every 365 days and a quarter to the first minute of Aries returns, and when Jamshid found that day out, he called it Nowrooz and celebrated it. Afterward, other kings and people followed him. When the Persian kings found that time, so as to endear the sun, made it a symbol and celebrated that day and informed everybody throughout the world of that and preserved that date. Whoever celebrates Nowrooz will be happy till the next upcoming year’s Nowrooz. (137)

From the above-mentioned statements by Khayyam, one can infer that the reason for calling Nowrooz so is related to the earth’s revolving around the sun and the arrival of the New Year. The founder of this phenomenon is the ancient Turks’ mythological king named Ghamshid (say Jamshid) and it is clear that the age of Jamshid’s kingdom goes back to thousands of years before the entrance of Persian-speaking, Euro-Indian people into Iran. It might be asked how he called it Nowrooz despite its being a Persian word. To answer this question, it should be said that Nowrooz is not a Persian word. Somewhere else, I will go through it to make it clear in detail. There is a lapse in Khayyam’s comment, that is, he thinks that the time of Nowrooz celebration became prevalent after Shah Jamshid’s announcement and that other Persians were informed of that by that celebration. From Khayyam’s statement, one may infer that Jamshid was in direct contact with Persians, as if Persians were in Iran during Shah Jamshid’s kingdom. However, Jamshid was the king thousands of years before Persians’ arrival. Concerning the emergence of Nowrooz, Saeid Ghanei and Morteza Yadollahi argue that:

We have a story concerning the emergence of Nowrooz that Jamshid found the sugar cane on that day and people became amazed at its virtues. Then, Jamshid ordered his men make sugar with its molasses and present it to people. Also, there is a story that Satan brought famine and drought to the earth. But, Jamshid fought Satan and finally defeated him. Afterward, famine and haplessness gave its place to the green trees and every single dead tree became green again. Thus, people called that day Nowrooz. (110)

The first story which relates Nowrooz to the discovery of sugar cane by Shah Jamshid is an unbelievable and vulgar story that is without any historical proof and evidence. The second story is the generalization and interpretation of Nowrooz based on the religious beliefs of Persian Zoroastrians that link it to the mythological king of ancient Iranian Turks.

Concerning linking Nowrooz to Shah Jamshid of ancient Turks, Bahar argues that:

Jamshid is the most popular figure before Islam. But, neither Freydun nor any other king was as popular as Jamshid. Lots of things have been attributed to Jamshid. For instance, we read in Vindad that the expansion of the universe was because of Jamshid. During his kingdom, there was neither death, nor senility nor pain. It was a beautiful time and it left a good memory for people. Even the Chinese people praise Jamshid in a way or so, calling him “Yam” and making statues for him. There are some huge statues of Jamshid or Yam in Chinese and Buddhist temples. Therefore, Jamshid is a divine, authentic and wonderful character. His character is so tragic. Jamshid was so this-worldly that he claimed he was the creator of water, plants, sun and moon. He believed that all material creations belonged to him. Anyway, Jamshid’s personality is highly mythological and his relation to Nowrooz shows how long Nowrooz has existed. (*From Myth to History* 359-360)

The great Persian man of letters, Saeid Nafisi who was a true lover of Persians and spent his fruitful life enriching Persian culture was actually one of the qualified heirs of Persians’ past, glorious culture and was the one of the founders of that culture’s continual furnish. In his valuable work entitled *The Social History of Iran*, he writes: “That Sade celebration has been established in this period (Jamshid’s kingdom) is indicative of the creation of Avesta calendar which is our modern calendar and Sade is one of those celebrations. That the day of victory over Zahhak has been called Mehregan, points to the beginning of Avesta calendar” (Nafisi173). From this statement by Bahar, it becomes clear that Sade and Mehregan celebrations are related to very past age, say, thousands of years before the arrival of Indian and European speaking people to Iran and Aria. Naturally, these celebrations belong to ancient Turks who are called

“Natives” in the historiography of Iran. Also, according to Nafisi’s statements, Avesta calendar belongs to the age of Jamshid’s kingdom that was thousands of years before the arrival of Persians into Iran and Aria and it is related to the native Turk people, main and previous residents of this land and the definite reason for this is that the arrival of Indo-European and Persian people had been thousands of years after the kingdom of Jamshid and Zahhak. Concerning the New Year (Nowrooz), the great Avesta scholar R. C. Zenz says: “The great celebrations happen in two mediums: Nowrooz, celebration of the revival of nature which was established by Jamshid and Mehregan, Iranians’ lovely celebration in fall, over which ‘Mitra, the owner of vast pastures’ rules” (Zenz). Concerning the Zoroastrians’ celebration of the New Year which has been made up by Sassanians (the distortion of the real and true Zoroaster of ancient Turks); Jacques Duchesne-Guillemin- Avesta scholar and the famous scholar of Iranian religions including Zoroastrianism- says:

The celebration of the New Year would be held on the first day of the month. Saying congratulations, Persians would shake their hands. Each Persian would hold another Persians’ hand in his. The first day of the New Year belonged to common people. The sixth day used to be called “the special day of the New Year” which used to be endeared by the kings and noblemen in the past. As the symbol of revival, a set of new clothes would be given to the poor as a gift, having been sacred during the celebration. (161)

Here again, we cite a quote from Bahar: “At the beginning of the spring, the sun or Mehr would enter into Aries and renews its kingdom and power. Instead, Nowrooz celebration is the celebration of Jamshid’s absolute sovereignty which begins at the beginning of the summer” (An Investigation of Iran’s Culture, p. 227). Here again, it becomes clear that the age of Nowrooz celebration reaches up to the oldest mythological ancient Iranian figures. Here again, it can be understood that Nowrooz goes back to Jamshid who was one of the oldest mythological figures of Iranian Turks. In Avesta and Vedic myths, Jamshid is considered to be, beside his parents and sister, the first human being on the earth. This is because of the distortion of realities that has been done by Indian and Iranian people, say Persians, who believed that Jamshid and his sister are the first father and mother of the whole universe. These beliefs were rooted in their own rituals and traditions and had nothing to do with reality. So, what is Jamshid’s fault?

In Yasna 32, verse 8; we read that his fault is bringing beef in order for his people to eat that... Apparently in Vedas, his sin is sleeping with his sister... Iranian civilization confronted the matriarchal civilizations of western Asia and Iranian Plateau in which marriage with siblings/parents was commonplace and sleeping with sister could not be considered as a sin. Thus, Iranian myths became baffled about Jamshid's sin and ultimately, his claim to be God is regarded as his major sin. (Bahar *An Investigation of Iran's Culture* 225-230).

Concerning this part of Bahar's statements it must be noted that the newly-come Indo-European speaking people possessed the entire set of mythology of ancient Turks and distorted their nature according to their own customs and traditions. For instance, according to their own customs, they showed as if Jamshid had incest with his sister. Getting married and sleeping with close people like sister and mother was commonplace among the newly-come Indo-European immigrants. Such thing was not and is not observed among the ancient, modern and contemporary Turks. The life history of the Indo-European kings of Achamenians bears witness to this custom done by their ancestors. For example, Cambyzes' marriage with Roxana and Atoosa, his sisters, on the one hand and eating beef on the other are regarded as great sins by the immigrant Indo-Europeans, but for a Turk king it is ordinary to eat cow as modern Turks are interested in beef as they eat beef more than any other nation in the world. Jamshid thought it was something ordinary that he and his Turk people to eat beef. He suggested his nation eat beef as well. We observe the prohibition of eating beef among Indo-European and Indian people. Perhaps, their fellow race-Persians- regarded it to be a taboo at the beginning of their arrival as well and they got used to eating it gradually due to their communications with the Turks. In *Tarikh al-Bal'ami* which is the translation of *Tarikh al-Tabari (The History of the Prophets and Kings)* written by Muhammad ibn Jarir al-Tabari and has been translated from Arabic to Persian because of the order of Abu Saleh ibn Nooh Samani, we read concerning the kingdom of Jamshid as follows:

He gathered the elite and asked them: "what will make my kingdom last?" They answered "Being just and being kind to people". Then, he did justice and told the elite: "On the justice day, come to me to tell me to do what is fair and just in order for me to do



it and the name of the first day in which he passed judgments was Hormoz (the first day of spring, the New Year celebrations). Thus, he named it Nowrooz which has remained a custom up to now. (Mahmoodi Bakhtiyari 297)

As you see; the elite, authors and historians of post-Sassanian period have written some documents and proofs following Persian Sassanians that are found in Sassanian sources and works. Following Sassanians and Achamenians, there has been a trend for all of the historians and authors of ancient and modern times.

Now, considering all of statements expressed by the connoisseurs and observing all of the proofs and documents- in terms of mythology, history and religion – we can come to the absolute conclusion about the national holidays of Iranians, particularly Nowrooz. According to the historical facts and evidence such as Shahnameh, Avesta and other books of Zoroastrians as well as the works of great Shahnameh and Avesta and Persian and foreign historians, the age of Nowrooz and its celebration goes back to 10000 years ago. As the old Persian texts show, Nowrooz belongs to Jamshid's period- the king of ancient Iranian Turks. Probably, Shah Jamshid who the historians called him and his people "native" or "natives" was the founder of this national holiday, that is, the same Jamshid after whom Persians entered into Iran. An important conclusion to be drawn from the present study is that Nowrooz is completely an Iranian holiday and it belongs to the ancient residents of Iran, say, ancient Turks who are called "native" or "natives" by historians. These natives were the founders of that land. In later times, Nowrooz spread among the Indo-European speaking immigrants such as Persians and Indians, and even among the immigrants coming to Iran and Caucus who are called Kurds. Except Shahnameh, Avesta and other Zoroastrian religious books, there is no other authentic and written document related to the pre-historic period, say 10000 years B.C., and the oldest, authentic document in terms of archeology are Sumerian scripts which were written 4000 B. C, or 6000 years ago.

Dr. Bahram Faravashi, one the great professors of Persian, ancient Pahlavi, and the author of *Dictionary of Pahlavi Language* writes concerning Nowrooz from Zoroaster's viewpoint and Persian Avesta as follows:

Nowrooz is the celebration of universal and human genesis. In this genesis the more the number of people increases, the more Ahura Mazda (god of goodness) becomes powerful and the power of Ahriman is defeated. Ahriman's companions with their various shapes descend on the earth to prevent from the birth of human beings through war and violence. In this war, human beings are supported by Ahura Mazda (god of goodness) and Faravahar (the guardian spirits) and in the last days of the year on Hampestdam- the last five days of the year- the forces of Ahriman appear in the form of weird animals, huge dragons, horned monsters and devils. Fighting with them, a group of Faravahars (the guardian spirits), the national ancestors and heroes appear dancing which is an allegory for the war.

It is worthwhile to know that: "Al-Tha'alibi has written about Nowrooz as such: Zoroaster says that in days of Farvardin, the souls of the dead return to their homes. Thus, he ordered his followers to clean their houses on those days, spread carpets on the floor, and make delicious food and appetizers and eat them so that the souls of the dead to become strong" (Raeisnia 722). Hashem Razi, the famous scholar in the field of ancient Iranian religions, in his book entitled *Moghan Religion* states:

According to a famous quote, Zoroaster's birth took place on the sixth day of Farvardin. Avesta and Pahlavi texts also assert that his birth was at the beginning of the spring. "Zadesparam" remarks that Zoroaster went to a land in which there was a celebration on the thirtieth day of Esfand. Most of the events, beginning from ancient times to Zoroaster's time and from Zoroaster's time to the Judgment Day has happened and will happen on the sixth day of Farvardin. (Razi 329-330)

John Russell Hinnels interprets Nowrooz celebration from the perspective of Iranian mythology as such:

Nowrooz celebration, particularly at the beginning of the spring, not only is the renewal of the nature, but also it is the mythological renewal of the world. According to Iranian

myths, creation began in Farvardin and every Farvardin can be the end of 12000 years and the end of ancient world and its renewal can place after the victory of Ahura forces over Ahriman. Perhaps in the Babylonian myths, Nowrooz celebrations were based on such an interpretation. (477)

The prominent historian Rahim Raeisnia writes:

The spread of Nowrooz in religion and mythology, in addition to immersing them in holiness and divinity, adds to their power and guarantees their continuation. From Zoroaster's point of view, Nowrooz is the celebration of: creation of the human beings, Zoroaster's birth, the victory of light (Ahura Mazda) over darkness (Ahriman) and consequently the days' getting longer and the descent of Faravahar's from paradise to the earth. (722)

Concerning the appointment of the first day of the year and Nowrooz, the prominent historian and scholar and chronograph expert Hassan Taghizadeh states that: "Nowrooz is the first day of Zoroastrian year and the first day of Farvardin" (326). Regarding the time of Nowrooz celebrations, John Russell Hinnels says:

Historical pieces of information show that in Sassanian time, Nowrooz was not held at the beginning of Farvardin, but it used to be held like Islamic holidays according to different seasons of the year, based on the lunar year. Then, king Jalal-al-Din Malik Shah of Seljuqs developed Jalali calendar. After that, Nowrooz was placed in the first of the spring which was the time that the sun was on Aries. This way, once in every four-year time span, they would calculate 366 days; and after doing it over, at every 28-year time span, they calculated the fourth year as the 366<sup>th</sup> day. Then they did it again at the beginning of the fifth year (the 33<sup>rd</sup> year). From that time onward, solar year is calculated as the one consisting of 365 days, 5 hours, 48 minutes and 46 seconds. (Hinnels 477-478)

Concerning Nowrooz, Al-Jahiz in his book – *Al-Mahasin va al-Azdad* – after talking about Nowrooz rituals, writes:

At the beginning of the year, a particular person who had been already appointed would go to the king. The king would ask him: “who are you?” then the man would reply: “I come from two happy and blessed men and will go to the two blessed men”. According to religious beliefs of Iranians, every month and every day have a special name in Zoroastrian calendar. These names include: the names of 12 months of the year and 30 days of every month, the names of gods and Amesha Spenta. The first day of each month is named Hormazd after the name of god. The second to the seventh days are in the names of six Spentas. These Amesha Spentas or the eternal are the traits of Ahura Mazda. Each of them is responsible for guarding a part of creation. The sixth day of Farvardin used to be called Khordad and Khordad is the fifth Amesha Spenta. The seventh day of each month used to be called Amordad and it is the sixth Amesha Spenta. Now, we see the relationship of the two Amesha Spentas with those two happy and blessed people. (Razi 281-282)

Of course, as from Razi’s arguments on page 395 can be inferred, Nowrooz rituals and ceremonies are related to Sassanian dynasty.

Explaining the name “Sivash”, Bahar points to a Nowrooz ceremony/ritual in the spring, namely, Haji Firooz. Bahar states that:

Siavash is written as “Siyavəš” in Pahlavi language and as “Syavərşən” in Avestan language. It means the owner of black or brown horse. In my opinion, as I will talk about it in the second chapter, Sivashian ritual is related to the native praise of god of plants and it is linked to the Tamuz, Babylonian Ishtar and, older than them, to Sumerian religions. Thus, the Avestan term meaning “Black Man” might refer to the black dye which people used to rub on their faces or used to use it as a black mask. Haji Firooz ritual with blackened faces and masks bears witness to that point, alluding to its wonderful oldness, because Haji Firooz ritual is probably one of the oldest Iranian rituals that is related to Siavash ritual. . (*An Investigation of Iran’s Myths* 194-195)

From Bahar's remarks, it can be concluded that Siavash rituals are rooted in the religious and mythological history of ancient Iranians or, to put in more appropriate terms, in Sumerian Turks' ceremonies and that they are derived from Sumerians' religious rituals. This point, on the other hand, indicates the oldness of native people's abidance there for thousands of years. Bahar states that Haji Firooz rituals reflect the most developed ancient civilization, say, Sumerian Turks' rituals. This fact is due to the point that the venture of Siavash is not related to later times; rather, it is linked to very old times before the appearance of history and human civilization. Considering the arrival date of immigrant Indians and Europeans, 2800 years ago, everything becomes clear in that regard.

Concerning some Nowrooz rituals and its relationship in Zoroastrian religion, John Russell Hinnels writes:

Siavash's going into fire with his horse is his fall and his coming out of it is his spring. In an Iranian account, the totem of horse and plant-God become the same and whatever comes in Shahnameh is affected by the myth of Siavash in Zoroastrian religion. According to Bukhara's history, the habitants of Bukhara would sacrifice a rooster for Siavash on the first day of the New Year. This ritual, killing a rooster, is held in most urban and rural regions of Iran like Lorestan. Rooster is a bird which is sacrificed for sun and in Iran and Central Asia is linked, on the one hand, to sun-worship and to Mehr ritual on the other. When totemic Siavash becomes plant-God, his death is accompanied by lament and his revival in the spring is accompanied by celebration and jubilation. In a way or so, Iranian Nowrooz is directed to a kind of plant-God worship and the grass blades that are put on Haft-Seen tablecloth is linked in a way to the memorial of the plant-God. (Hinnels 330)

Concerning sacrificing roosters in New Year, it must be said that rooster has a high position among the Turks and they regarded it as the symbol of sun and that was why they sacrificed it for the sun. The word "rooster" is a Turkish name and the Turkish "Khorous" (meaning rooster) consists of the word "Qor" meaning "fire, flame, sun" and the word "Uz" meaning "face". Altogether, it means "like the face of the sun":

Qor+üz= Qorüz....>korüz.....> xorüz.....> xoruz.....> xorus

Thus, we conclude that Persian people have borrowed the name of this bird from ancient Turks, calling it “Khorous”. It is worth investigating what Persian people themselves called this animal in their language. Of course, Persian people have written its name as “xroh” and “xros” and we can certainly assert they had been borrowed from the Turkish word “xorüz”. Persian people used to use “kərk”, “parokdəş”, “pərodəş” and “muryərodəş” as a name for this “sun-faced” bird, but we wonder why they do not use these words at all.

It should be cited that a famous Turk clan’s name is related to the name of “xorüz” (rooster). Those people reside in Azarbaijan: either they have chosen their name by the use of this bird or their names are simply similar. In the history, the name of this ancient Turk clan has been registered as “Qoruslu” that is the name of the current Khoruzlu area in Moghan, Pars Abad and it is related to the name of this Turkish clan. In the last names of some fellow countrymen, the names Gərus and Gərusi have been used which are mispronounced and they originally are Gorus and Gorusi.

Concerning Nowrooz Day based on Zoroastrian myths, Mehrdad Bahar writes:

Sogdi and Khwarizmi calendars would begin with the beginning of the summer and Khwarizmian people used to regard the sixth day of the first month as a beginning of the year and they would begin their calendar with Turd Siavash. But, the sixth day or Grand Nowrooz about which I talked, according to Zoroastrian myths, is the day of revenging Siavash before the sunrise. Besides, we read in Khwarizmi history that: Everyman would sacrifice a rooster every year for Sivash. In this way in Nowrooz rituals, Siavash is killed in summer and on the sixth day of Grand Nowrooz becomes alive again. In Zoroastrian calendar, these five days (aka Epahomene) have been transferred to the end of Esfand and Nowrooz resurrection celebration, in practice, has been placed on the initial days of Farvardin. (*An Investigation of Iran’s Culture* 61-62)

Seyyed Hassan Taghizadeh talks about three calendars concerning Nowrooz-Mehregan celebrations: A. Avestan Persian calendar B. The official calendar of Achaemnians, whose traces can be found on some inscriptions C. Annual calendar of Magus or Moghan (The priests of Shamanism and the Turk Zoroastrians):

With high probability, we can say that before establishing any new Avestan calendar which had been borrowed from Egypt, there had been three ways for calculating the time of the years and the months: 1. the official Achaemenian calendar whose traces can be found on the Achaemnian inscriptions. These kinds of years and months are apparently the same as those in Babylonian calendar and had been probably borrowed from Babylon or Elam... this calendar had been the official and governmental basis for calculating dates until the end of Achaemenian dynasty 2. The second form of calendar is old Avestan one which was used by the main Avestan people (we use this expression for the people among whom Zoroaster rose as a prophet and composed Gahan). In that calendar, every year was divided into six unequal parts and at the end of each part; there was an important religious celebration named Gahanbar. In the originating place of Avestan people which was probably in the East, the celebration was popular and with the gradual spread of Zoroastrian religion in Iran, it was used for religious purposes among the people who had converted into Zoroastrianism 3. The third form of calendar was the one which could be called “Majus” or “Moghan”. It was probably popular in the western and northern parts of Iran, the land which was later known as Medes. It was common in central Iran. Perhaps, it was influenced by the main Iranians’ calendar and old Aryan people. Apparently, that calendar would begin with the mild spring and it is assumed that, in most aspects, it was similar to old Indian, Vedic year. Definitely, this year and month belonged to the people who worshipped Mehr, Nahid and other old Moghs’ gods and their holy month was Mehr and their most important celebration was Mehregan which to a high probability was in the mild fall. It is even possible that the beginning of their year was Mehr. Since in old sources about 360-day year of ancient Iranians is talked, it is possible that “Pishdadian” year, about which Al-Biruni talks about, was the year of Majus people. To a high probability, in Dariush’s time and his close precedents, Majus calendar was common in central, northern and western Iran and also among the

worshippers of Mitra. It was also common in ancient Avestan calendar, among Iranians who had converted to Zoroaster and worshipped Ahura Mazda. It is assumed that one of the two sects – having Nowrooz and Mehregan festivals or the people who have Gahanbar (Avestan) calendars – at the end of the sixth century or in the first half of the fifth century adopted Egyptian calendar and used it in theirs. After some quarrel between those two clans, say the worshippers of Ahura Mazda (Avestans) and the worshippers of Mitra and other non-Zoroastrian gods, they finally made peace with each other. Majusi people (Moghan), accepted Avestan people's Ahura Mazda and Amesha Spenta and they acknowledged their superiority and submitted to them and Zoroastrian people who regarded Majusi people as the followers of monsters by that time started following - as one of the conditions of the peace contract - Mitra (the goddess of sun) and Tir and Azar and adopting their religion while making Mitra as their second-rated god. It was in one of these two times that the new Avestan calendar (adopted from Egypt) was adopted by one of those people and this issue has been used against Iranians unanimously. Thus, as a sign of peace, they assigned Farvardin as the beginning of the year (perhaps it was not called Farvardin in that time and maybe it was the beginning of Majusi year). They might have considered it as the month of Ahura Mazda and, on the other hand, they called the seventh month Mehr (the one belonging to Moghan or Majus people). Also, they dedicated the first day of each month to Avestan Ahura Mazda and the subsequent days to Amesha Spenta and the followers of Ahura Mazda. They dedicated the sixteenth day (the first day of the second half of the month) to Moghan Mehr (Majusi people) and they assigned the subsequent days to the followers of Mehr (Moghan). (330-334)

Professor Jacques Duchesne-Guillemin writes about the history of the birth and appearance of Zoroaster:

All of the Greek writers- such as Plutarch, Aristotle, Eudoxus and Xanthos- have assigned a date for Zoroaster's emergence; dating it back to 6000 years before Socrates or King Khashayar or 5000 years before Trojan war. This mythological date is not insignificant because it is found in traditional Iranian calendar as well. Greek people knew Iranians' religious principles well. Their information was taken from the sources



which could have deemed the spiritual and physical birth of the prophet to be the same.  
(179)

As you see, historical facts are told through Greek people, but in order to first ascribe Zoroaster and his religion to Achaemenians and Sassanians and second say that Zoroaster was a Persian prophet; they had no other way but to fabricate two births for Zoroaster, the physical and the spiritual one, to make his birth happen simultaneously with the arrival of Indo-European race, say, Persian people. If they had written the date exactly, it would have been difficult or impossible to have access to Zoroaster on the one hand and it would be even incredible to the people throughout the world to believe the existence of Zoroaster on the other. Thus, they had to unavoidably make his real (physical) birth happen 5000 or 6000 years earlier in order to show that everything was normal. They know well that if some cognizant and wise historians do not believe their narration, there will be some other people who will easily believe their remarks. As the statements of some Greek authors show, Zoroaster lived in the sixth millennium and Nowrooz festival used to be held in Azarbaijan, Iran, Central Asia, Afghanistan, Pakistan and other lands in which Zoroastrianism was widespread so many years ago before Zoroaster's time. Nowrooz festival after Zoroaster's time reserved its nature the same as it was in older times. Nowrooz festival is the celebration of fire and burning sun:

There are a lot of issues which are in front of our eyes about Zoroaster. Actually, it is so distressing that after so many years of investigations, we still do not know when Zoroaster lived and what were his teachings... The problem of disclosing blasphemy is a complex problem, because all of the extant sources have been written after Islam, that is, the time when the small, spiritual Zoroastrian communities were to hold up the real faith more in comparison to the Sassanians time when the government supported that religion..  
(45, 355)

Mir Jalaaladdin Kazzazi in his work *Ancient Letter* which is the edition and report of Ferdowsi's *Shahnameh*, writes concerning Nowrooz as follows:

Nogroz in Pahlavi language is the great ritual Iranian festival. In Nowrooz, in fact, two old and new festivals are blended: 1. Nowrooz as the festival for the beginning of the year and sun rise in Aries, and the resurrection and rebirth of the universe 2. Nowrooz as the ritual of Farvardinegan festival which was one of Gahanbars; Gahanbar was called Hamseptmadam in Avesta. In this festival, the souls of the dead who come to meet their relatives and dear ones on the first and the last ten days of the old and new years are commemorated. Based on symbols and the analysis of the beliefs, Nowrooz is the return to the beginning. (235)

Mehrdad Bahar talks about the position of religious and national celebrations in Avesta and about the alienation of Zoroastrianism with national celebrations like Nowrooz:

It is worth noting that despite talking about other religious celebrations, nothing is said about Nowrooz in Avesta. Apparently, this native ritual had not been accepted in Zoroastrianism by that time, while Siavash had found his way to epic, to Zoroastrian narrations. Avestan festivals are apparently Zoroaster-specific and have nothing to do with native rituals. But, from medieval literature onward they talk about spring Nowrooz. It shows that Nowrooz which at the beginning of spring was originally a native festival on the return of plants god from the world of the dead has become Iranian festival in this traditional period. Autumnal festival which in Mesopotamian myths was held to celebrate murdering Tiamat (the first mother monster) and building physical world out of her organs by Marduk. That celebration had been blended with Nowrooz in the first millennium B. C. and it used to be held at the beginning of fall in Iranian Plateau. In the period of blending of native culture and Aryan one, it was held in the form of the battle of Freydu with Zahhak in Mehr and it was called Mehregan. (An Investigation of Iran's Culture, 138-139)

Here again, according to customs in historiography, Nowrooz is introduced as a "native ritual" which alludes to ancient Turks who inhabited Iran and Aria. It can be concluded from Bahar's statements that these national ancient Turks' festivals have nothing to do with the Persian, distorted Avestan festivals. Somewhere in the excerpt provided above, Bahar says that Nowrooz

at the beginning of spring was primarily the return of plants' god from the world of the dead and it has turned into an Iranian custom; the vague point to remain here is that what does it mean to talk about Nowrooz's becoming Iranian? It must be stated that when one talks about a native festival, it means a festival which was specific to ancient Turks of Iran and Arya and that Nowrooz in that period (Medieval period) became an Iranian custom is an ambiguous way and Bahar's statement becomes equivocal when he talks about "traditionally Iranian" Nowrooz. Since ancient Turks inhabited Iran from scratch, Bahar calls them "the native" or "the natives"; however, if by Iranian tradition he means the Persianized tradition, he should have written "Persian tradition" so that the historians, scholars and anthropologists throughout the world do not equal it with Iranians, because the word Iranian has become equal with "Farsi" or "Persian".

Hashem Razi in the eighth chapter of his work entitled Zoroaster-Nameh writes: "one of the most famous poetry books in traditional literature of Zoroastrians is "Zoroaster-Nameh" composed by Kay Kavus- the son of Kai Khosrow, the son of Dara" (343).

Now, one might ask Razi who he means by Kay Kavus, the son of Kai Khosrow, the son of Dara. As far as evidences are concerned; in Iran's pre-historical history and according to Shahnameh, Kay Kavus is the son of Kai Kobad and Kai Kobad is the son of Zou Tahmasp. Now, it would be appropriate to say that there are five characters named Khosrow in Iran's history and epic:

1. Kay Khosrow, the son of Siavash who was the son of Farangis, the girl of Afrasiab
2. Kay Khosrow, Iranian old man who was of Key Pashin's generation. After Sassanian, Yazdgerd I's death who lost the throne in his conquest- grabbing the throne from two brutal lions- with Bahram. Thus, Bahram killed both of the lions and came to the throne.
3. Khosrow Parviz; the 22<sup>nd</sup> Sassanian king, the son of Hormuzd
4. One of the closest followers of Khosrow Parviz to fight with Bahram's troops
5. The miller in Marv to whom Yazdgerd III took refuge in his mill after his defeat. This Khosrow tore Iranian king's stomach with his sword.

Besides, it must be clear which Dara we mean when we say Dara:

1. The son of Hoday, the girl of Isfandiar Bahman who was called Darab.
2. Dara the son of Darab and the maker of Zarnooz City, known as Darius III, contemporary with Alexander the Great.
3. Dara or King Darius known as Darius the Great

It is worth noting that Kay Kavus and Kay Khosrow were both very old ancient, Iranian Turk kings, but Dara is regarded to be one of the last kings of Iran in Medieval era. It is unclear to us what the relationship among these three kings is, because the time interval between Dara and Kay Khosrow and Kay Kavus is so extensive. We do not know the justification behind this sequence. Hashem Razi states: "It is quite clear. The composer of Zoroaster-Nameh is Kay Kavus the son of Kay Khosrow of Dara. He belongs to a famous and old family in Ray" (p. 347). If this poetry book has been composed by an ordinary and non-royal person, the writer should have clarified this point from scratch, particularly when this name- Kay Kavus the son of Kay Khosrow the son of Dara- is a controversial one; it becomes requisite to mention it. The authors, scholars, historians and researchers should bear these points in their minds concerning the names of historical figures, because a single similarity in the names of people can lead to the readers' intellectual deviation from the truth. Hashem Razi in his book (on page 360) talks out of Kay Kavus's mouth that Zoroaster was contemporary with ancient Turk king named Vishtaspa and he was acquainted with Zoroaster and used to invite him to his royal court and converted to his religion at last. However, the point is that when the exact and true time of that meeting was. The only thing that is clear is that all of these events happened before the entrance of Indo-European people into this land. Of course, Persians might wish to connect themselves to these events in a way or so; it may be possible to do so, but it will not change any historical fact:

Of the signs of Merhregan's belonging to Majusi (Moghan) people is that Achaemenian Darius and his accompanies, for overturning Mohan's unrightfully usurped throne, chose a day which was Mitra (Mehregan) celebration. That is to say, it was the great festival of Moghanians and the usurper king Gaumata and his courtiers were highly drunk. According to Darius's narration in Behistun Inscription, the attack to Gaumata king and killing him was on the 10<sup>th</sup> day of Bagayadis month (first Babylonian Tashrin) which in that year (522 years B. C.), that day (the 10<sup>th</sup> of Tashrin) was exactly in the time of mild fall. That day, the tenth of Bagadish month in Achaemenian court remained a great

festival even after the subsequent peace between those two sects. Thus, due to the peace and unification of Zoroastrians (Avestans) with the followers of Mitra (Moghans or Majusi people), they blended two calendars and formed the new Avestan year. Hence, Zoroastrians accepted the beginning of Majusi year as the beginning of their year which was the beginning of the month and it was called Farvardin later on. Mehregan or the festival of Majus (Moghan) in the autumnal mildness was held on the 16<sup>th</sup> of the seventh month (Mehr). Due to that peace making act, the year became incomplete and Majusi (Moghan) festivals like Nowrooz and Mehregan (and maybe Tirgan at the beginning of summer) started to follow the process of the passage of the year according to solar seasons. However, Zoroastrians had some important religious celebrations that could have made them discontent to change their astrological time by any means. Thus, they did not change their time. (Taghizadeh 330-334)

We can learn from Taghizadeh that Avestan calendar, despite the fact that Zoroaster's birth took place in his mother land in western Medes or Mannae, was changed by Persians; however, the people who were the inhabitants of the western parts of Iran, such as Medians or Mannaeans, refused to accept it. With the gradual spread of Zoroastrianism in the eastern parts of Iran in which Indo-Europeans (Persian and Indian-speaking people) resided and their subsequent conversion to Zoroaster's distorted and changed religion, those Indo-Europeans started to use the so-called Avestan calendar. In contrast, the Turks, that is Medians or Mannaeans (the most important people of whom were Maghs), were residents of the western and central parts of Iran and used their own calendar. Magh or Mag family would determine the future of the different Median or Mannaean Turks by ruling them. In general, it can be said that in Median and Mannaean government, Mags were in charge of everything. As clergymen, they also were responsible for religious, Median and Mannaean, rituals. Those rituals were the blend of ancient Turks' Shamanism with the true Zoroastrian rituals, because the Turkish Zoroastrians' religion was based on Shamanism and their calendar was affected by major Iranians and even ancient Aryan people (we mean ancient Turks who resided Iran and Arya thousands of years before the entrance of Persian and Indian, Indo-European speaking clans into Iran). The calendar of ancient Turks would begin with the mild spring. Definitely, this year and month belonged to ancient Turk families who worshipped Mehr, Nahid and other Mogh gods (priests, clergymen, witches

and wise men) and Mehr was their holy month and Mehregan, the autumnal mildness, was their grandest festival. Iranians' 360-day year about which in old sources is talked about is the same Pishdadian year and Al-Biruni talks about it, with adding an intercalary in every six years they set it based on the solar year. This year and calendar belonged specifically to this famous, ancient Turk family, say, Magh (Magh, Mogh and Majus).

Taghizadeh points out that; being devised by Magh (Mag, Majus and fire worshipper) as a leading family, this calendar belongs to the Turks. During Achaemenian Darius and other Achaemenian kings, that calendar was common in the central, northern and western parts of Iran and those parts were resided by the Turks. Avestan calendar (Persianized Avesta) was common among the followers of Zoroaster or, to say it more accurately, among Persian Zoroastrians who resided in the eastern part of Iran and in the time of Achaemenians these two clans – Indo-European Persians and Median-Mannaeans Turks, were rivals and enemies in every sense. Persians, despite having ruling power and pressing forces against their Median and Mannaeans rivals, due to the big population of the Turks, the Turks' brilliant civilization and long history of ruling and government, were not able to impose every demand of theirs on their defeated but powerful rival. Even concerning adopting the annual calendar, Persians were forced to compromise the Turks and to stick to moderate acts and equality-based (half is mine, half is yours) policies. They even inserted the Turks' national festivals such as Mehregan, Sadeh and Nowrooz in their own calendar and found it acceptable to follow. It means that both clans were obliged to compromise with each other because both of them were so important within Achaemenian Empire. The reason for this compromise lied in the fact that one of them had the ruling power and the other one enjoyed a long history of governmental experience and rich and influential civilization in the area.

It can be concluded from Taghizadeh's remarks that Mitra, Tir and Azar were among the gods who were worshipped by the ancient Turks and their present representatives at Achaemenian time were Medians and Mannaeans. Also, the first day of Farvardin (or the month which was concurrent with the present Farvardin but was not called Farvardin) was the first day of Medians and Mannaeans' New Year. They also belonged to the seventh month of the year, Mehr (god of sun). At the end, Taghizadeh concludes that Nowrooz, Mehregan and Tirgan (it would begin at

the beginning of summer) were derived from the festivals of Majusi people - Mags, Maghs, Medians and Mannaeans. In other words, it belonged to ancient Turks and followed the circulation of the year according to the solar seasons.

Taghizadeh talks about three points at the end of this discussion:

The first point is that the name of Tir month is a Persian or Median word for Avestan Tishtrya. It alludes to the fact that perhaps this month has been one of Majusi- Mag, Magh, Median or Mannaeans- months. The second point is that Darius's invasion to Gautama and Magi people and then overturning them and worshipping Ahura Mazda by Darius, Xerxes and his son does not mean that they were Zoroastrians, rather their conversion to Zoroastrianism had taken place at the time of Zoroastrian-Majusi peace contract almost 441 years before Christ. The third point is that in later books, there is no authentic evidence to determine the time new Avestan year and month were developed because, to a high probability which is supported by strong reasons, Zoroaster lived in the early sixth century before Christ. (334)

It should be noted that the chapter "Nowrooz" was included in his book in year 1327 (Solar Hijiri calendar) which was published in Tehran on the 7<sup>th</sup> number of "Yadegar Magazine" on pages 52-66. From these remarks and other previous statements by Taghizadeh, it can be concluded that the names of some months such as Tir, Mehr and Azar are borrowed from Majusi- Mags, Maghs, Medians and Mannaeans- months or generally speaking they belong to the ancient Turks. Second, worshipping Ahura Mazda by Darius, Xerxes and his son does not mean that Persian, Achaemenian kings were Zoroastrians, because Persian Achaemenians did not take Zoroaster's religion seriously and were not fanatically concerned with it. Converting to Zoroaster by those Persian kings was due to some political reasons at the time of peace contract between Zoroastrians and Moghans (Majusi people) almost 441 years before Christ. They converted to Zoroaster to express their enmity and opposition to Moghan (Median Turks and Mannaeans). Although Zoroaster himself was a Turkish prophet and his religion originally belonged to the Turks, since this religion was more venerable in the eyes of Persians who inhabited the eastern and southern parts of Iran in comparison to the Turks, Achaemenian kings

chose one religion out of two religions which was more respectful in their way of thought; while both religions had been brought about by their enemy. Taghizadeh admits that ascribing the foundation and establishment of the new Avestan calendar to Zoroaster himself in late sources and books is not verified by evidences because, as Taghizadeh states, Zoroaster lived in the early sixth century before Christ. Here, it should be noted that Taghizadeh, similar to his fellow historians and scholars, is misled by the fact that Zoroaster lived 600 years before Christ (at the time of Achamenians power). Taghizadeh is again entrapped by the historical misinforming distortions that by predating Zoroaster's birth up to some thousands of years and making it legitimate to make Zoroaster's life contemporary with the time of Persians' inhabitation in Iran, they try to rationalize that Zoroaster was Persian with Indo-European origins. It goes without saying that if they had not predated Zoroaster's birth, they would not have been able to rationalize their false claim. Of course, concerning the worth of Taghizadeh's efforts and researches it should be admitted that he is one of the few who is expert in ancient Iranians' Avestan calendar. Taghizadeh has spent four decades of his life on studying those issues and has found some valuable results; however, he is has not remained intact by some false and widespread beliefs concerning the history of Iran and Arya and he has unavoidably or habitually followed some chronically and essentially illusive and false remarks, theories and opinions concerning Iran's history, Arya and Zoroaster which have overshadowed Iran's historiography for a long time.

Mirza Shakoorzadeh, the author of *Tajiks, Aryans and Iranian Plateau*, writes concerning Nowrooz festival among Persian Tajik people as such: "In the dawn of Nowrooz, according to an old tradition, people would drag a cow into their houses or tents and would make him turn around the corners of the room and then they would scatter some flour on the cow as a sign of abundance and blessing, then they would give it a piece of bread and would take it out" (Shakoorzadeh 83). Looking more deeply into these statements, we realize that this tradition was equal with the cow-worship tradition, specific to Indo-European people such as Indians and Persians who regarding cow as a holy creature made it as a part of Nowrooz and this tradition has remained among Tajiks, as the fellow race of Indians and Persians. Thus, the performance of cow-strolling ritual at home is rooted in their mythological and religious history.



The respectful scholar Mehrdad Bahar, after delineating Nowrooz festival out of Greek Xenophon's mouth at the time of Persian Achaemenian kings, concludes that:

All of these [rituals] are similar to those in Babylonian and Assyrian New Year: the people's walking in groups, the king's participation in that, the king's participation in a symbolic and unreal fight and his subsequent victory, drinking wine in groups and the replacement of social classes are all common in both cultures. Actually, order would come after disorder and chaos. Nowrooz holidays and specifically Sizdah Be-dar are the remaining sections of the New Year festivals in Mesopotamia. (*An Investigation Iran's Myths* 497)

Concerning Chaharshanbe Suri festival which a Nowrooz ritual, John Russell Hinnels says:

Nowrooz ritual is the only ritual which Iranians have been able to reserve as a part of their national identity. In present Iran, these rituals start with Chaharshanbe Suri and end with Sizdah Be-dar festival and all of them are linked to Faravahars (guardian spirits) who would come back to the earth to meet their families. This way, we observed that in ancient Iran there was no such thing as week days. Thus, fire setting ritual would not be held on the last Tuesday night of the year, rather it would be held just before Epahomene (the extra five days of twelve-month, thirty-day year), that is, on the 360<sup>th</sup> day of the year which was the time when Faravahars would come down to the earth, bringing about abundance and happiness to their families. It was at these times that people would set fire on the rooftops at nights so as to guide Faravahars (the deceased guardians' souls) to their houses. Seven fires were set in this festival following seven Amesha Spentas (seven angels) and sometimes three fires were set as the symbol of "good thoughts, good words, good deeds". Fire-jumping was not yet added to the ritual due to the holiness of fire before Islam. "Eavesdropping" in Chaharshanbe Suri which is still prevalent in some parts of Iran is linked with descend of Faravahars (the spirits of the deceased) and receiving their pieces of advice. (481-482)

Bahram Faravashi, expert in ancient Persian language (Pahlavi) and Pahlavi dictionary-author writes concerning Sizdah Be-dar as such:

It seems that Sizdah Be-dar was the specific rain-pleading day for newly cultivated farms. The 13<sup>th</sup> day of Tir-rooz month belonged to, rain god who as we observed is in the form of a white horse fighting with Apaosha, monster of drought and Tishtrya defeated it. For the sake of rain god's victory, people had to cite his name in their prayers so that he could defeat Apaosha. That was the way people would go out on the 13<sup>th</sup> of Farvardin and they would sacrifice a sheep at the time of the monster's defeat as a ransom for rain angel so that he would completely irrigate their newly planted farms. That was how people would go out on that day to jubilate in wildernesses and deserts and pray for Tishtrya in order for him to defeat Apaosha. After performing rain-plead ritual, they would spend the rest of their day having fun.

John Russell Hinnels writes concerning Sizdah Be-dar ritual as such:

The ritual of going out of house on the 13<sup>th</sup> day of Farvardin and spending that day jubilating is one of the old Iranian customs and the last part of Nowrooz festivals. Perhaps, Sizdah Be-dar festival is rooted in Indo-European beliefs in which people in a twelve-day festival, particularly in Slav lands, would wear different animals' masks as the symbols of the spirits and would dance. According to those people's culture, twelve wicked spirits chew up all of the pillars throughout the world. This ceremony ends on the 12<sup>th</sup> day, and on the 13<sup>th</sup> day those wicked spirits come down to the earth to celebrate its collapse. Then, the destroyed pillars are fixed by themselves and people celebrate the defeat of the wicked spirits. (483)

It should be noted that Hinnels does not have a sound realization of the matter here because the 13<sup>th</sup> day of Nowrooz, similar to other days of this festival, is rooted in the very old history of Mesopotamian people, that is, ancient Turks. To a high probability, the Sizdah Be-dar ritual had been linked to the nature and had been derived from Sumerian "Nonbirdu waterway" ritual in which people participated in funny activities. This waterway would carry the water of Euphrates

to far places and would irrigate the coastal farms and gardens and would make it possible to commute from Nippur to other cities:

This ritual used to be held once a year. A couple of days before the festival, people would prepare everything. They would cook various foods for that festival and everybody, particularly young girls and boys, would wear new clothes. In the morning of the festival day before the rise of “Otu” sun, everybody- the children and the grownups, the youth and the elderly, the masters and the slaves- would aggregate under the shade of huge trees while eating and drinking on the lawn from what they had brought the full baskets of foods and full pots of beer and wine. People from other cities would participate in this festival as well. The children would be busy playing in the open space and the Sumerian housekeepers would take an eye on everything on the one hand and would be busy talking to the participant neighbors and friends on the other. Sometimes, they would backbite too. The most splendid part of that festival was the one in which young boys and girls in colorful clothes would go sightseeing on the embellished boats, big and small. Some of the boats would be dragged with ropes from coast and some of them would be moved forward with paddles. Their movement was enjoyable to the youth. On this sacred day, the statues of the god of wind and god of air, god Enlil and goddess Ninlil, with embellished and beautiful cloths would be put on the scene. Beside those statues, the monks and nuns would play pleasant musical instruments and in harmony with the slow movement of the boats would play happy and sad music. (Ilmiye Cig 181-182)

Quoting Jean Bottero’s statements in his *Very Old Mesopotamian Religions* which was written in French, Sadr Al-Ashrafi says that Sumerian Nowrooz festivals were twelve-day long. The 13<sup>th</sup> day stands for the present Sizdah Be-dar which is the end of the festivals and is the day of comfort:

The first reason for the point that Nowrooz had been invented and developed in Azarbaijan and Azeri people is that concerning the performance of Nowrooz festival, some rituals are exerted which are specific to Azeri, Turkish people and other nations are not aware of it and are alienated from them. The second reason is that Nowrooz has been

invented in Azarbaijan, the land of fire temples, and by Azeri people. Concerning the invention and evolution of this festival, there have been a lot of allusions in classical historical works over and over. From the times of the first Persian, Sassanian king – Ardashir I – Persians have always endeavored to ascribe any positive act to Persians and Indo-European people, but despite this immoral act, there have been some honest and true scholars among whom we can mention Al-Biruni, the eminent scientist from Khwarezm who has written historical facts without any bias and enmity. In his *the Remaining Signs of Past Centuries*, Al-Biruni writes about the story of the first Nowrooz in Azarbaijan: “Some non-Iranians say that King Jamshid used to travel to cities a lot and at the time of his entrance in sunrise, people put him on their shoulders and announced that day as a festival and celebrated it. (Zehtabi 774)

In *Incisive Reasoning*, Mohammad Hossein Ibn Khalaf Tabrizi writes the same myth with the same details:

One of the major festivals of Hittites was a festival named Purullias. This festival used to be held in the honor of air god- Hati air and god- Zipalanda. This spring festival, in which there was a play containing the battle of god with a dragon named Iluyankas, was a seasonal festival whose primary aim was to re-strengthen the earth after winter indolence in a symbolic battle which was considered as the symbol of life’s victory over death or goodness over wickedness. Hittites like Babylonians would celebrate the New Year and meanwhile they would hold a festival at the time when Hittites’ calendar would apparently begin with spring. (Behzadi 235)

It should be stated that: “Aces’ lives are accompanied with festivals and celebrations have Christian origins due to their conversion to Christianity (by Byzantine and Georgian preachers)...New Year festival and water spraying are the main events of the year” (Behzadi 24-25). Mozaffar Sanjer writes concerning spring festival among the Turks of Hun in *Impact of Nowrooz on the Turks’ Religious Population*:

Concerning the existence of spring rituals among Huns similar to those among Sumerians, we have some information that: in Chinese sources when it comes to Huns' civilization, they talk about the rituals with religious backgrounds which used to be held at the beginning of spring. In that ritual, the headmasters of 24 Hun clans would participate and in the 5<sup>th</sup> month they would gather in Lung Cheng giving sacrifices for their ancestors, the god of the sky and the spirits of the earth. Khagan would come out of his tent every morning to worship the sun and he would come out of it at nights to worship the moon. (Sanjer 98)

Eyezit festival was one of the festivals which used to be held by Altaic Turks. Kamil Valiyev, Azeri author and scholar, in his Azeri work titled *Elin Yadashi, Dilin Yadashi* quotes Grey that:

Eyezit festival - held in the woods in the spring- was for the Turks' goddess of beauty Altai. These rituals would be handled by white Shamans. White or black shamans would be determined according to the colors of their clothes. On festival days, people would clean and embellish their houses, cook the best food and wear their best clothes. Shaman would select nine girls and nine boys, standing on their left and right sides. Then, Shaman would take them to Eyezit place and there the jubilation festival would start. (Grey 98)

In addition to Altai Turks, spring festival would be performed with different names and stories among other Turks. For example, it used to be held as "Argana Gun" among Gok Turks, as "Ilak Yaz (spring)" among Uyghur Turks. There are some other festivals named "Bughu Ghakan" and "Yeni Den Dogush" and, among Turkmen, "Agh Pamigh".

Concerning Nowrooz festival at the time of Abbas I- Safavid Dynasty, Mehrdad Bahar quotes Thomas Shirley who had come to Iranian Embassy with Thomas Herbert. Shirley writes in his diary that:

He who had spent two years in Iran stayed in Isfahan during Nowrooz. There, he noticed that despite the previous times when one could find a few, if any, women in the streets and if there were any they would cover themselves with chador and they would be

disturbed if they talked to the men; now, women are seen in the streets during twelve-day Nowrooz while they freely talk to the men in the streets and gardens. Everywhere is full of women and there is no cover on their faces anymore. They jubilantly jump up and down and attract magically men's attention. Women present or accept silky and golden clothes, horses and fruits to or from each other. Horse-riding, drinking, making roosters fight, turning to foretellers, swinging in the open air, womanizing and some other similar acts continue until the last day of Nowrooz (the 13<sup>th</sup> of Nowrooz)... Has not turmoil risen in a country where strong Shia and Islamic thoughts are dominant? Does not it mean that until the times of Safavid Dynasty, old customs and traditions were alive and the process of changing the routine customs of Nowrooz continued similar to the previous millennia? (*An Investigation of Iran's Myths* 497-498)

Qoytosir whom Herodotus regards to be similar to Greek Apollo was another important goddess of the Scythian Turks (Sak, Saaka and Saka). The name of this Scythian goddess must be pronounced "ghuyt - asar" or "ghuyt – Osur":

Tosir swan like Greek Apollo is known as the god of spring that lives in a place where the nature is revived. In winter, he goes to eternal land of spring and spends the entire winter there. He is the god of sun, light and spring and lives in the spring land. The swan's coming is the sign of rejuvenation. Not only does he rejuvenate the nature but also the human beings. (Hasanov 284-285)

Hasanov adds that:

Thus, the Turks' goddess Qoytosir along with Greeks' Apollo, Egyptians' Osiris, Babylonians' Marduk, Akkadians' Asari, Assyrians' Assur, Greeks' Adonis and Romans' Attis had physical dimensions and the god of nature was soul-taker and life-giver. Scythian Turks' Qoytosir was the creator of the animals and plants. Spring festival was the celebration of the equality of day and night, the praise of soul-taker god and the praise of nature's life-giver. Scythian Turks used to hold a celebration in the honor of Qoytosir. Ancient nations - resided in different places - considered the revival of the nature, the

equality of day and night and the increase of life energy as the sign of gods' revival. Greek people used to celebrate the first day of the spring in the honor of Apollo. The scholars ascribe the celebration of the equality of day and night to Phoenicians. Similar to Qoytosir celebration by Scythian Turks, Roman people used to hold a celebration for Attis. (293-294)

As Hasanov argues:

Xizir, Turkish people's god, was the god of sun and fire. The part "Qoy" in the name "Qoytosir" has been investigated from Mahmood Kashghari's perspective: In Turkish, "Kor" means "to burn". Thus, we can take "Koztosir's" meaning as "the soul of fire". Mir Ali Seyidov points to the relationship between Xizir celebrations with fire. We take a glance at the fire ritual of the Turks. Ancient Turks would do fire-jumping on a specific day of the year, while jubilating around it. From D. Freeze's view, this festival was held at the time of the equality of day times with night times. In the contemporary myths in Azarbaijan, Xizir's demeanor is highly famous. This demeanor has been fully investigated by M. Sidavov. It has been proved that Xizir was non-Arab, belonging to the Turks before Islam. There is another reason which proves that Xizir had been praised by Pre-Islam Turks. Xizir is known as the god who changes the seasons and so the spring-bringer god; in other words, he is the god of life-taker and life-giver. Mir Ali Sidavov explains that in Xizir festival fires are set. The author points to the proverb which says: "You give me Xizir, I'll give you the spring". V. A. Ghorodolovski talks about a festival at the beginning of the spring and he points to the customs and rituals of Azeri people. (301-302)

It is worth mentioning that:

Sun stands as the symbol of highly strong belief in ancient Turks' Gam-Shamani ideology and Zoroaster's religion. Sun is promoted to the level of a god in Gam-Shamani religion. According to the beliefs of the Turks, like Azeri people, who habited in Caucis, believing in sun god was highly important. Oghuz Turks considered the sun as the holy

mother and endeared her. That was why the spouse of Oghuz Khan became humanized and was a human-sun. (Seyidov 520-521)

In the international symposium named “Nowrooz in Turkish Culture” held in Ankara (1995), professor H. Güngör states: “Sumerians who were the most civilized ancient people and had a world-as-home culture. They performed Nowrooz happy-saying rituals and named it “A-Ki-Til”. The word “Til” here means life and revival. This festival found its position in common culture of Sumer-Akkad and Akkadians called it “Akitu”.

Concerning Sumerian and Turkish people’s festivals, the eminent scholar on Sumerian culture B. Grey writes as following in his book *Sumerians: the Ancestors of the Turks*:

Festivals in human communities have appeared as the relationship between religion and livelihood. Like religious beliefs, they reserved the meaningful similarity between ancient Sumerian and Turkish festivals in their methodologies. The most important festival of all is Nowrooz both in Sumerian texts and Turkish people’s mythology. The end of winter cold and then the beginning of spring gives a new excitement and movement to life and stimulates lots of enthusiasm, hope and movement. In fact, “rebirth” is the philosophy of spring festival. (Grey 90)

Tabiti was the name of one of Sythian Turks’ (Sak, Saaka and Saka) gods in the 7<sup>th</sup> century.

Herodotus says: Tabiti is the grandest god of Sythians. She is the goddess of home and fire and the supporter of inextinguishable fire. According to Indantires, the emperor of Sythians, this goddess is accepted as the ruler of Sythians... The scholars who link the goddess of Sythians to Iranian (here by Iranian we mean Persian or Fars people) just consider one characteristic (the supporter of inextinguishable fire). But, fire does not refer to the Iranian (i. e. Persian) custom of worshipping fire. This ritual was prevalent among the Turks as well. Herodotus does not even point to Zoroaster’s name and the Persian religion he talks about has nothing to do with that of Zoroaster. Without being verified, Tabiti has been ascribed to Zoroaster’s religion in the late researches. Grand “Ana



Goddess” meaning grand “Mother Goddess” is merely specific to the Turkish theology. (Hasanov 270-27)

Mehrdad Bahar in *From Myth to History* writes concerning Median and Mannaeans getting familiar with the gods and rituals of Mesopotamia and the way Nowrooz used to be held, as such:

Medians like the people in the eastern and southern parts of Iran (that is Persians) believed in Ahura Mazda and so many gods which that been blended with Mesopotamian view, particularly the belief in god of goodness and god of evil. They also had adopted a mixture of Aryan and native rituals. For example, we can say that there was not a big difference between native Iranian celebrations- spring festival Nowrooz and fall festival Mehregan, particularly in western parts of Iran- with those in Mesopotamia in the 2<sup>nd</sup> and 3<sup>rd</sup> millennia before Christ. Iranians were familiar with those celebrations. Especially, they highly endeared Nowrooz which according to ancient myths and rituals was related to remembering the deceased too. (*From Myth to History* 147-148)

From Bahar’s statements, one can conclude that Median Turks believed in Zoroastrian tenets and they also believed in several gods similar to Mesopotamian people. Mesopotamians’ beliefs had been blended with worshipping the god of goodness and god of evil of Sumerian Turks. Of course, there is no doubt that before the arrival of Persians into Iran, Median and Mannaeans’ religion was Zoroastrianism, because real Zoroastrianism was inspired by ancient Sumerian, that is, the Turks’ religion. Thus, Zoroaster’s religion 800 years before Christ was a religion based on the ideology of ancient Turkish people -Sumerian Turkish people were a part of them- and Medians had not adopted any Persian religion into their beliefs and everything was native (i. e. the beliefs of Sumerian Turkish people). Like his previous statements provided here so far, Bahar considers Nowrooz and Mehregan as national, native festivals which originally belong to ancient Turks of Iran who inhabited Iran in pre-history and pre-civilization time. Bahar clearly asserts that holding these festivals by Medians and Mannaeans is equal with those held by Sumerians who inhabited Mesopotamia in the 2<sup>nd</sup> and 3<sup>rd</sup> millennia before Christ. This fact bears

witness to the closeness and affiliation of the Sumerian Turkish people with the Turks of Medes and Mannae.

Z. Sadr al Ashrafi quotes B. Grey's *Sumerians: the Ancestors of the Turks*, announcing the latest results of his researches concerning the beginning time of spring and Nowrooz:

Determining the beginning time of spring and Nowrooz in mild, northern and southern hemispheres resembles determining the beginning of fall and, to some extent, the beginning of summer and winter; all of which are general and astronomical phenomena. Everywhere, people's attention has been drawn to the problem of Nowrooz and determining the beginning of spring or summer and fall. Migrating people have a lunar calendar, and solar calendar belongs to the agricultural civilizations so that sun can determine the plant to harvest time, but it is impossible to determine Nowrooz time in rural civilization for we need advanced and developed urban civilization which has observatory and mathematical advancements to know how the lengths of days and nights have become equal. For the first time, Sumerians were the pioneers of human civilization measuring the time and determining the minutes, seconds, hours and 24-hour day, four seasons and 365-day year and Nowrooz time. Observing seven spheres which apparently were revolving around the earth, they named the days of the week which are still existent in some languages. Time measuring units are the same as those in Sumer such as the minute and the hour which have sixty units. In the steppes of central Asia and lands of the Turks, the growing of the plants used to play the role of the astronomers. (Grey 91-92)

One of the very ancient Nowrooz rituals which are rooted in the history of old western, Mediterranean Asian civilizations is that the diviners of ancient cities- who were the goddesses of their lands too- would marry a valiant of their land each year and that valiant would be the temporary ruler of the town. At the end of the year, the valiant would be sacrificed and his blood would be scattered on the plants causing the growth and fertility of the plants. The people around the diviner would even eat the raw flesh of the victim. This ritual in Iran is named "Mir Nowroozi" which has different names throughout Iran and it is still alive.

One of the important festivals of Aztecs (a native clan in The Americas before its discovery) was fire-setting festival. Aztec calendar was based on a 53-year period and they believed that every 52 years, the world would end unless the festival of fire-setting was held. Extinguishing the fire, everybody would participate in this festival. While people were looking at their rooftops, the diviners would leave the town and would climb up the hills. When a holy star reached a particular point, the great diviner would set a big fire and would take out a newly sacrificed person's heart out of his chest. Then, the diviner would return to the temple and would put flames to the temple's torches. Wearing new clothes, Aztecs would celebrate the continuation of the world and would say welcome to each other. (Mohammad Panah 43)

John Russell Hinnels talks about the performance of Mir Nowroozi in Iran:

As the reports related to Mir Nowroozi show, from Achaemenians' time it has been common to select Mir Nowroozi from the lower classes for a five-day ruling and this festival officially existed until 1311 (Solar Hijri Calendar) and it was for political and joke-making reasons. Hafez's famous poem bears witness to its prevalence at Hafez's time: "I say that in disguise, come out as buds from the flower; because Hakim Mir Nowroozi would not be alive for a long time". Undoubtedly, the origin of this festival is from Epahomene days (the extra five days of the year which added with twelve-month, thirty-day year become 365 days altogether) or from ominous days in which holding any festivals was forbidden. That was why the king would symbolically would give the thrown up for five days so that the bad luck of Epahomene would not affect Mir Nowrooz and five-day king and the real king would come to the throne after five-day Epahomene. (Hinnels 476)

Concerning the ancient Mir Nowroozi, Mehrdad Bahar states:

In that ritual at Nowrooz time, the king or the ruler would apparently relinquish power and he would temporarily appoint someone instead of him. This Nowroozi person becomes king apparently and starts appointing, arresting, imprisoning and fining people.

After a couple of days, his ruling period comes to an end and the real king seizes the throne again...This way, the king would wash his hands of power for some days and would appoint someone as a temporary ruler who was usually a criminal. It was the temporary ruler that would be sacrificed in a religious ritual and his blood would be poured on the plants and animals. Later, the sacrifice of human beings was turned into the sacrifice of animals, which sacrifice (Ghorban) holiday was inherited by that. In Iran the temporary ruling continued to exist; however, the only change was that they dispended with killing the temporary ruler and would just beat and would chastise him. The effects of this ritual have remained in Mesopotamia,. They would kill the temporary king there and in later times they would dethrone him after a couple of days. (*An Investigation of Iran's Culture* 63-64)

Here again, Bahar clearly indicates the close relationship between the culture of Nowrooz ritual in Iran with those in mythological, Mesopotamian. Also, he points to sacrifice holiday among the Muslims and other non-Muslim people. He concludes that this part of Nowrooz ritual, say, "Mir Nowrooz" or giving sacrifice is related to the period of human civilization when it was the time of transitional stage from matriarchal one to patriarchal. In that period, sacrifice became temporary and it became based on sacrificing animals (instead of human beings). The stories of Isaac in Old Testament and Ismail in Quran are the changed forms of abdicated rituals of sacrificing the valorous people in Sami lands and patriarchy's getting strong in western societies. John Russell Hinnels concludes that New Year ritual called Mir Nowrooz is rooted in Babylonian New Year festival and he adds that:

This ritual in Babylon used to be held in another way: In the 12-day New Year festival in Babylon, four days of the New Year would be omitted and on the fifth day they would clean everywhere and would use incense and in their ritual, while ascribing all the present company's sins and shortcomings to a sheep, they would sacrifice the sheep and would hang body from Nabu altar- the intermediary between the human beings and gods- and they would drown the sacrificed sheep in a river and would make it inaccessible to people. In Babylon, the king would leave his castle and would turn over his position in Marduk temple. When the ritual was in its acme, the king would take off his kingdom

clothes and would be beaten by the diviner. The king would modestly kneel in front of Marduk's statue and would deny the foul deeds and belligerent acts which people would ascribe to him. Then, he would talk about victory, justice and order and would hold Marduk's hands in his so that he can be the embodiment of God. Afterward, he would seize the throne again. It is worth mentioning that this ritual would be completed with a peculiar custom; the diviner would slap the king hard in the face in a way that the king would start crying. People would welcome those tears as good luck and would interpret those tears to foreshadow lots of rain in that year. As it was mentioned, Babylonians' New Year festivals lasted 11 days and on the 12<sup>th</sup> day, people would return the statues of the gods to the temple. It was the end of the festival. (476-477)

Quoting Samuel Kramer, B. Grey discusses the way spring festival used to be held among Sumerian Turkish people:

In annual festival or the festival which used to be held in some determined months, all the people would perform their religious rituals- the most important of which were spring customs held at the beginning of the spring - with high enthusiasm. Those rituals would continue throughout the day and the most attractive part of it was when the holy marriage would be performed. The ritual was a symbolic and dramatic one: the king would play the role of "Dumuzi", a king at old times and popular in Uruk City- and a high-status nun would play the role of the "Innana"- the goddess of love. Then, they would enter the scene. This symbolic marriage which was in fact an imitation of the annual marriage of Dumuzi with Innana- Uruk City's guardian goddess- expressed two wishes of Sumerian people: first, abundance and blessing in their country and second, long lifetime for their king. (Grey 92-93)

It should be noted that:

Sumerians believed that Dumuzi was the offspring of the great "An", the head of gods. They also believed that goddess Ninx would die annually at the end of the fall and would be alive again at the beginning of the spring. Sumerians would splendidly

celebrate this occurrence and call it New Year's festival. They would bring their sacrifices to the temple while singing and playing music. In line with these customs, Azeri-Turkish people, following Sumerian Turkish people as their ancient ancestors, would perform a ritual concerning spring's struggle with winter. The name of the ritual was "Kusa-Kusa". "Kusa" exemplified the winter and "goat" exemplifies the spring which kills "Kusa (winter)" at last... "Goat" symbolizes the relationship between spring and summer among most nations such as Turkish-speaking people. Thus, "Kusa-Kusa" ritual stands for the replacement of winter with spring and this ritual, in other forms, was prevalent among Akkadians, Sumerians and among most Sami people such as Babylonians, Assyrians and so on. (Seyidov 446-447)

Answering Abolghasem Esmaelpour's question that where Nowrooz as an ancient Iranian festival is rooted, Mehrdad Bahar states:

The oldest trace from Nowrooz which has remained in western Asia goes back to the first royal "Ur" family among whom there was a holy marriage between the goddess of water and god of fertility. In that ritual, taking place in the 3<sup>rd</sup> millennium B. C., the female diviner would play the role of the goddess and the king would play the role of god of fertility, Dumuzi. The festival would be in fact performed as a celebration of "Ea" or "Enki" over "Apsu", the monster of fresh waters; a victory which would make "Ea" the god of those waters. After that celebration, they would build a dam on the river so as to have a better farming. The festival was later preserved by Babylonians while Enki was replaced by Marduk there. All western Asian civilizations from Anatolia (the Anatolia Plateau or the current Turkey) to the shore of Tigris, Euphrates and Mediterranean Sea were directly or indirectly influenced by Sumerian myths and rituals. Since Sumerians moved to Mesopotamia through Persian Gulf and Iranian Plateau and then through Khuzestan to Mesopotamia, it is probable that Nowrooz had been prevalent in Iranian Plateau before Aryans, and it does not necessarily originate from Mesopotamia and to a high probability it existed both in Iranian Plateau and Mesopotamia... There were two great festivals in ancient Iran: one was the festival celebrating the beginning of the fall and another was the festival of the rebirth and abundance of blessings at the beginning of

the spring. The rebirth festival was in fact related to Dumuzi, the Sumerians' martyred god. Dumuzi would be killed at the end of the year and would revive at the beginning of the year. People would celebrate his rebirth, because it would cause the growth of plants and trees. The ritual of martyred god, Dumuzi and his spouse Innana, which was later turned into Ishtar by Babylonians, existed in Mesopotamia from the 3<sup>rd</sup> millennium onward. The rebirth of Dumuzi was in fact considered to be the beginning of the New Year. (*An Investigation of Iran's Culture* 287-288)

In comparison with his precedent or contemporary scholars, Bahar has very skillfully investigated the roots of Nowrooz with a scientific method. He provides the reader with tenable reasons when he investigates history with high fairness and without any blind bias and then finds its roots such as that of Nowrooz (Unfortunately, most of the so-called historians and scholars are biased). In his arguments, Bahar states that Sumerian, Turks go through Khuzestan, Iran to Mesopotamia. From these statements, it can be concluded that Nowrooz was a prevalent festival among ancient Turks before Persians. Of course, here again, Bahar mistakenly employs the word "Aryans" to point to Persian speaking Indo-Europeans. He states that this festival has not been borrowed from Mesopotamia; however, he discloses that in ancient Iran, before the arrival of Persian speaking Indo-Europeans, there were two great festivals: one, as the celebration of the creation at the beginning of the fall and the other as the celebration of rebirth and fertility at the beginning of the spring. Both of these festivals have appeared in Sumerian Turks' civilization and have had the same roles. These festivals have influenced other immigrant Sami people as well and have become as an example to be followed by other nations such as Egyptians, Greeks, Romans and Indo-Europeans as far as their epics and myths are concerned. It should be noted that Sumerian Turks are the guardians of the cultural and artistic products in Iranian Plateau, Arya, Mesopotamia, Turkestan, Central Asia and Altai.

B. Grey quotes Professor H. Güngör' "Nowrooz in Ancient Turks' Culture" who quotes from Rashid-al-Din Hamadani's *Jami al-tawarikh* writing:

In Oghuz story and also on the 29<sup>th</sup> page of *Jami al-Tawarikh* we read: 'The Turks are the offspring of Yafes Ibn Noah. They came to the East. 'Dib Yaghuy' became the parent of

four children. Gara Khan became father and called his son 'Oghuz Khan'. When Oghuz Khan was born, the flowers started to bloom. The trees became green and a new life began on the earth. After some years, exactly on the same day, Oghuz Khan defeated his enemies and occupied Talas to Bukhara. Honoring that day, they started to hold great festivals and called it 'Oghuz Guni' (New Day or Nowrooz)'. (Grey 97)

Concerning Nowrooz and its rituals as far as the attitudes and ideologies of ancient people are concerned, Bahar writes:

Ancient people usually believed that there was chaos and disorder at the beginning. Then, God or gods started to create the universe out of the chaos and gave it order and shape. Usually, people had to set fires in order to destroy any order in the village and the houses. Also, the ritual of the return of the deceased- which was in the form of people appearing with black masks on the streets and alleys- was the symbol of the law and order throughout the entire universe. There had been another ritual held before the New Year: sexual intercourses in groups, often in darkness. That meant agitating any order in the society; specially, if we bear in mind that the ritual of sexual intercourse used to be performed at night and darkness was one of the symbols of primitive chaos. In ancient Iran and present Iran likewise, people perform lots of rituals. Generally, people clean their houses at the time of Nowrooz, calling it spring-cleaning (in Persian: Khane Tekani). Even now, public baths are crowded the night before Nowrooz so that people can be neat in Nowrooz. Lighting candles on the holiday tablecloth is inherited from fire setting ritual. Of course, we can say that extinguishing fire was not common in Iran –due to people's respect to fire– and people would just set new fires. Resorting to Quran or other religious books can keep devils and monsters away. Repenting from the sins in front of God means to abandon one's past and to start a new life. Haji Firooz ritual- using black masks- has been inherited from the ancient ritual of walking in groups in black masks. The relationship between Nowrooz and the dead can be still found in our people's going to the cemeteries and their putting lights on the graves. Also, our Zorasterian fellow countrymen/women put foods on the rooftops for Faravashi of their deceased ones... Farvardin in Yasht of Avesta is the expressive of people's belief in the return of



the spirit of the dead at the beginning of Farvardin. The name “Farvardin” itself is related to “Faravashi” who are responsible for most duties of spirits of the dead in other nations’ myths... There are some matches and struggles which are the battle between gods and devils. Even now, one can enjoy watching such matches. Even in our times, people make the rooster fight, most importantly fight face to face. Having a good time during Nowrooz holidays which were considered as a part of putting chaos into society were turned to public jublations in Iran... Of other rituals which are related to putting chaos into social order and are common among so many nations – for example, the rituals which are still ongoing in Iran – we can point to the switch of master and slave positions. We can trace this ritual in ancient Babylon. In our times, this ritual is known as Mir Nowrooz who has a five-day-long kingdom and in Nowrooz time, the king or the ruler would symbolically abdicate power and somebody would succeed him temporarily. The given person would rule the country symbolically and would imprison, fine and arrest people. After the appointed five days were over, the real king would seize the throne again... However, another ritual which nothing remained of that is Siavash rituals- prevalent in old times, especially in Central Asia- which to a high probability used to be performed at the beginning of the summer and the farming year; then, under the influence of Babylonians in the time of Achaemenians, it fell into the beginning of the spring... It seems if we believe that Siavash myths are related to Dumuzi or Tamuz in Mesopotamia and he is the god who returns from the world of the deceased every year and on the other hand, if we recall the funny rituals and people walking in groups as Haji Firooz in Iran; we may find a precise meaning for the name of Siavash in terms of rituals and myths. Since he returns from the world of the deceased and so many have-fun rituals and group walking are performed in the honor of his renewed marriage to the goddess of fertility and even these have-funs and Orji ritual (having group sex) are exactly imitations of the marriage between the blessing-giver god (Dumuzi) to the goddess of fertility (Innana), then it is probable that the name “Siavash” in Avesta means “the black man”. Perhaps, the skin color of Tamuz or mythological Dumuzi was black as well. In addition to these points, there are some other points which need to be discussed concerning Nowrooz. One may wonder why Nowrooz is a 12-day-long holiday and why the 13<sup>th</sup> day of Nowrooz exists. Why does working bring bad luck on this day? The answer is that under the influence of

Mesopotamian astrology, astrological myths were shaped in Iran according to which every one of twelve stars that ruled twelve months of the year would rule the world for a thousand years. This way, the earth is 12000 years old and when these 12000 years come to an end, the earth and the sky will be destroyed. Probably, this myth has a Babylonian root and apparently it deems that after 12000 years, the initial chaos will come back... Naturally, the astrological elements such as the moon's revolving have affected the creation of the twelve-month year. But, justifying the twelve-month year in terms of mythology based on the 12000 age of the universe seemed to be the best justification which was in line with ancient beliefs. Likewise, the 12-day-long festivals at the beginning of the New Year are related to the twelve-month year and the universe's being 12000-year-old. People would regard whatever happened to them during these twelve days as their fates. Before Nowrooz, people would plant different kinds of seeds and the seed which grew better than others would be used for that year. People believed that if they had spent their days in gloom, the entire year would have been gloomy. Most of those beliefs still exist. In short, the first twelve days at the beginning of the year were the symbol the entire year. If after 12000 years, the sky and the earth were to be destroyed; then the initial chaos had to return as well. Thus, as the end of the year was the end of order, then a day had to be the symbol of that final chaos at the end of those twelve days. On that day, people would forget about work and order and, maybe, they would turn to have-fun and group-sex rituals again. The bad luck of the 13<sup>th</sup> day of the New Year was indicative of the final collapse of the universe. The last point concerning Nowrooz rituals is Haft-Seen. Haft-Seen is related to seven stars that humans' fate is in their hands. Undoubtedly, the number "seven" owes its sacredness to the number of those stars (seven stars) and it is assumed that if one has all of the seven stars, which shows one has been favored by those stars; one would have a happy and blessed life. (*An Investigation of Iran's Culture* 281-286)

By the explanations provided above, it can be inferred that some Nowrooz customs and rituals are rooted in mythological culture of Mesopotamia, particularly the Sumerian and Babylonian creation myths. Of course, by the passage of time and depending on every period's social and cultural context, there may be some changes in them. For example, the names of the

mythological heroes and gods have changed into the native language of each region. Likewise, the way the ritual is performed has changed or has undertaken some simulations. Performing other rituals, we remind ancient people's opinions, religious beliefs, mythologies and ideologies while presenting them in a different way, based on our own times and preserving them in Iranians' minds. Bahar has skillfully been able to explain and fathom Nowrooz as an ancient Iranian ritual which has been created by ancient Turks, say, Sumerian Turks about 10000 years ago.

Concerning the mythological numbers and characters which are rooted in the history of Sumerians' Turkish civilization, John Russell Hinnels writes:

In Iran and the world's culture, numbers and characters are considered as signs of good or bad luck and they have special functions... in a way that each Abjad character stands for a number and even now common people believe in such relationships... In different cultures, each of these numbers had a particular symbolical meaning, so some of them were assumed to be holy and some were considered to have satanic powers. As examples for the numbers having symbolical meaning we can name: 3, 4, 7, 10, 12, 13, 40, 49, 100, 120 and 1000. Number (3) and its multiple by three ( $3 \times 3 = 9$ ) stands for perfection because in mythology three gods were the main gods who shaped trinity and other gods would be complete after those gods had been shaped. It seems that the origin of trinity can be found in sun-religion, as one of the most ancient religions, in which one can find three sun-gods: dawn sun, noontime sun and evening sun. Number (4) stands for firmness in different cultures, that is why they talk about four elements: water, wind, soil and fire and about four selves: sensuality-seeking, blaming, serene and inspired. Number (7) is a number which has been paid attention in different cultures and is often used in Ahura and Ahriman symbols. Maybe, Sumerians were the first people who paid attention to number (7) since they were the first nation who identified and worshipped the planets of the universe. Number (7) had a particular sacredness among Indo-Europeans and Aryans. As we observed earlier, among Mehr-Gera people number (7) has a particular sacredness and seven Mehri hierarchies express that point well. From this perspective moon, sun, Mercury, Mars, Jupiter and Saturn have their own orbits. That is the reason for all that

attention to Heavens. Seven days of the week found their way into Iran through Jewish culture and then they became prevalent after Islam's emergence. Each day of the week is linked to a special star and likewise each month is related to a star. Greek people highly respected number (7) as the special number of Apollo, so they would give sacrifices seven days before November. In the fertility cycle of Indo religions, a human is born and dies seven times. Non-Zoroastrian Moghan people believed that a human's soul would pass a path seven times after one's death. Seven Amesha Spenta (angels) in Zoroastrianism, seven horses revolving around the sun in Indian mythologies, seven animals on Noah's ship, seven cows and wheat Pharaoh dreamt about and seven gods in Manichean religion all talk about the sacredness of number seven. Also, in Iranian and Islamic beliefs they talk about seven floors of the sky. The hell also has seven floors which according to Islamic teachings appear, respectively, as: Jahannam, Saghar, Laza, Hotamah, Soair, Jahim and Haviah... In mysticism and in Attar's "From Seeking to Annihilation in Allah", there are seven phases: seeking, love, cognition, showing contempt for dependence, to profess Allah's singleness, astonishment and annihilation in Allah... Seven-floored temples stand for the sacredness of number seven and the floors of the sky. In ancient astrology, the universe has seven periods and each period lasts 1000 years and each millennium belongs to each star of the seven stars. Some astrologists consider that each period lasts for 7000 years. In ancient Zoroastrian and Iranian works, there are seven climates named Azeh, Saveh, Fardzafsh, Vidzafsho, Varojeresht and Khonires. Dara Shokouh talks about seven mountains around the earth and these seven mountains are known among Muslims as: Ghaf, Damavand, Sarandib, Golestan, Varen, Jabal Ghabagh and China Mountain. In "Rostam's Seven Labors", there are seven mountains as well... There are seven seas as: Bon Samandar, Ou Che Ras Samandar, Sara Samandar, Ghohart Samandar, Dade Samandar, Kahir Samandar and Savad Jal. Cup of Jamshid has seven lines. In Zoroastrian religion, there are seven important fire alters. Paying attention to number (7) in Jewish calendar is adopted from that of Babylonians. In Old Testament, the earth has seven names and the sky has seven floors. In Jewish calendar, the seventh day of the week, that is Saturday, is especially sacred because God created the universe in six days and on the seventh day, He rested and then gave blessings to the universe... The greatest festival of the Jews used to be held in the seventh month.

According to Ibn Nadim, Solomon had seven monsters under his control and then they gave birth to 70 monsters. Seven in Persian literature is related to most literary works: Nizami's "the Seven Beauties", Razi Ahmad's "Seven Countries", Jami's "Haft Awrang", Khwai Abdullah Ansari's "Haft Hesar", Muhtasham Kashani's "Haft Band", Parto's Haft Chehreh, Sa'adi Hosseini's "Haft Ghal'e Khatoon", Maraghei Ashrafi's "Haft Awrang" and Rostam's "Seven Labors". Number 10 consists of the gist of all numbers that is why it stands for the entire world in Pythagoras's system... Number 13 is assumed to bring bad luck in most cultures and such a belief arises from the events that accidentally have coincided with that number. This way, it has turned into a bad luck archetype. (497-500)

Concerning the statements provided above on the sacredness and the secrets of the numbers like seven, it should be noted that Sumerian Turks and their fellow race people, say, ancient Turkish people of Iran and Arya were the first people who paid attention to number seven because they were the first nation who identified and worshipped the planets of the ancient world. Through Sumerian Turkish people, those ideas found their way to other nations such as Akkadians, Babylonians, Assyrians, Egyptians, ancient Arabs, Greek and Roman people. Likewise, those ideas began to spread among Indo-European speaking people of Persia and India and other Eastern nations through ancient Turks of Iran and Arya. On most inscriptions and on mud-made things, one can find number seven's trace. We can point to some sentences on Sumerian inscriptions which bear witness to the truth of our arguments:

"Enmerkar's messenger arrived Aratta after passing seven mountains" (Kramer 13). It is worth mentioning that: "Enmerkar, the prominent Sumerian hero, ruled Uruk. In the east of Uruk, there was another region named Aratta in Iran. These two regions were separated through seven mountains. Sumerians gods would do their jobs under the rule of a boss. Of this larger group, there was a sub-group who had special reputation because they were the determiners of fate". (Kramer 67). Likewise, "seven gods who control fate arrested Enlil in Kiouvar" (73). We should know that: "After seven days and nights, the storm befell on the earth" (132). It should be added that: "Ur-Namu, the great Sumerian king, goes to Koor after his death. First, he gives some presents to every single one of the seven gods" (135). Likewise, "She [Goddess Innana) gathered

the seven heavenly laws and held them in her hand” (139). It should be added that: “Netti, the master of sailors in the world, obeyed the order of the queen and opened the locks of the seven doors of the world underground (142). Similarly, “Neat Orshakigel leaned against his couch and Anonaki, the judge of the world underworld, passed judgment” (143). Likewise, “seven monsters attacked him as if he attacked the patients and the shepherds stopped playing windpipe” (146). It is worth citing that, “after Gilgamesh cut the seventh tree, the tree approached the dragon’s house and it attacked the snake in wine harbor in its place” (158). In line with these statement, “Gilgamesh helped goddess of love out of fairness. Then, he held a blue-glassed shield and a seven-stoned ax in his hand” (172). It is worth noting that: “How could one flee from this territory which was surrounded with seven walls? One had to pass seven gates to enter it” (Giran et. al 87). So, the question is: “Who were really the wicked souls? We know nothing about them. We just know that they were dangerous” (90). This way, “Arashki Gal condescended on his Awrang (kingdom chair) among seven cuticles, completely nude”. (Kramer 164). In a similar way, “Dumuzi who had worn beautiful clothes sat on Awrang and then seven monsters grabbed his thighs” (204). Likewise, “Anu was the god of sky. He called his nurse Ilabrat and said: ‘Why wouldn’t seven o’clock wind breeze in this land?’” (Sanders 234). Concerning the sacredness of number 4, there had been some assumptions among the Sumerian, Turkish people: “These assumptions are the products of Sumerian people’s theories and beliefs on knowing about the world. According to these assumptions, four main elements of the universe are: the earth, the sky, the sea and the air. Other phenomena can be created through each of these four elements” (Kramer 67). Concerning the sacredness of number four among Sumerians, one can know: “Of these gods, four gods were favorite ones: ‘An’ the god of the sky, ‘Enlil’ the god of the air, ‘Enki’ the god of water and ‘Nin Khorsak’ the grandmother goddess. These gods were on the top of the list of Sumerian gods” (76).

Reviewing these evidenced examples, no room exists for any doubt that all of the matters having to do with the sacredness of the numbers, the same with spiritual issues, are rooted in ancient Sumerian, the Turks and also in Iranian, ancient Iranian Turks. Other nations have adopted those beliefs and have been inspired by them. Thus, it is appropriate to say that Sumerian Turks were a part of Iranian culture and they were the first founders of civilization. Those people are pioneers in terms of different human achievements. Then, they started to convey, through the means of

writing and language, their achievements to other nations - such as Ilam, Akkad, Assur, Egypt, India, Greece, Hittite, just to name a few- which were in the realm of cuneiform scripts. Those adoptions had a deep impact on their culture, especially their myths and religions. In other words, Sumerian-Turk culture was the basis for other civilizations to be formed. Their language was an agglutinative one and it falls into the same group along with other oral Altaic or Fil-Oghur languages. Some of the thinkers working on this subject call Sumerian language a proto-Turkish language and some like Fritz Hommel (1925) consider Sumerian language as the language of “ancient Turkish people”. Hommel, the prominent German Sumerologist while proving the existence of a relationship between Turkish and Sumerian languages through comparative linguistics also believes that in addition to linguistic interrelationship, there are some further striking relationships in the fields of mythology, religious beliefs and animal world.

In his book entitled *From Myth to History*, Bahar writes concerning the history of Sadeh and Nowrooz:

Nowrooz has a long history in Mesopotamia. For this, one can point to plant god's martyrdom and his revival. Mesopotamians believed that with the death of the plant god, the plant life will vanish and with his revival the plants would grow green again, the sheep would start to deliver lambs, the birds would start to lay eggs and so on... Mothers would be pregnant again, the population will grow; which are related to the abundance of the blessings. In Sadeh festival which is at the night of Bahman 10, the sun according to ancients would appear. According to ancient beliefs, the end of Azar and the beginning of Day (month) is the longest night of the year. At the longest night the sun was born at last; and it would die in the fall, having lived for a year. In the winter, the sun is still a child; in the spring, it is a teenager; in the summer, it is in the zenith of its power; in the fall, it becomes quite old and dies at its end. The sun which is born on the first of Day is an infant. We would not sleep that night, would eat nuts, would slice the watermelons into pieces, would make Keshmesh Polo (a kind of food having rice and raisins), would tell stories and would talk so that we might accompany the mother earth. In was the night which was in pain because it was about to give birth to a child. The sun would be born on Day 1. According to a custom in our villages, the mother and her infant would go to take

a bath on the tenth day after delivering the child. According to the Islamic sources, on Day 10, Al Biruni and others used to hold a huge festival in Iran while setting fire. Sadeh festival was the celebration of the birth of sun. The tenth of Day was a child-to-be-born festival. With those fireworks which are the magic of sun's getting warm, we give energy and hope to the newly-born child to become stronger. According to a custom having to do with the time interval from infant's birth to his being 40 days old, people usually keep the infant at home; except the twelfth day on which the infant is taken to bath and is shown to everyone. Likewise, we celebrate the forty days, from Day 1 to Bahaman 10. In fact, sun has become 40 days old in this interval. In old times, people used to tie a small sweeper to a bird's tail, and then they would set fire to the sweeper and let the bird fly; as if, there were lots of suns flying in the sky. They would build a heap of fire and start dancing around it. That heap was the symbol of the sun. The birds flying were in fact small suns, created by the magic of fire. The magic of warming the sun was performed as a celebration of the 40<sup>th</sup> day of the sun's birth. Sun is the symbol of blessing and abundance for the human beings. Our life is dependent on sun. Thus, all sun-related festivals and rituals underlie the concept of abundance as well. At the end of the winter, we have a festival before Nowrooz, named Chaharshanbe Suri. Suri means red. It is the red festival which is again the magic of warming, helping sun to get warm. When we jump fire, we keep the freezing winter at bay. Winter has been considered as the symbol of death and we keep death away by jumping fire; wishing to have the redness of fire so as to attain a new life again. As Haji Firooz has red clothes on, Suri is the redness and the blood of the new life. We jump fire in Chaharshanbe Suri to leave death and winter behind and find a spring life... That what the role of the Wednesday is, is not known. Probably, this festival has nothing to do with Wednesday. I guess, it just points to the end of the year, but I am not sure. Being related to Wednesday might be a metaphor for the four seasons of the year, that is to say, we wish to say good-bye to four seasons and welcome the New Year. Number four is likely related to four seasons of the year in a way that we leave an old year behind and move toward a new one. We wish to throw all our miseries away on Wednesday so as to become rejuvenated again. Before Islam, we did not have such thing as Saturday and Sunday; rather, we had thirty days in each month and each day had a name. Then, the name Chaharshanbe (meaning Wednesday) was added to Suri. However,



fire jumping and Suri festival were not talked about in ancient texts as Chaharshanbe Suri. We only had “Suri Festival” at the end of the year... Chaharshanbe is a new symbol which stands for the four seasons of the year. Anyway, Nowrooz festival is related to abundance which was prevalent in Mesopotamia as well... Nowrooz, Mehregan with its Mesopotamian heritage, Sadeh and other rituals are all related to the concept of granting blessings throughout, at least, this region of the world. We can almost surely say that all of these festivals have the same theme of blessing-giving... Thus, not only the myths but also the rituals have a common center named blessing. It is quite essential to know that some other rituals concerning fertilizing the earth and destroying the wicked and monster forces (who destroy the blessings) come to the being by the above-mentioned rituals and customs. Some examples of those rituals can be found in Western Asia. Baal is the god who fights the monster of the land, Marduk fights the monster that brings drought and Enki fights the god who gives life to fresh waters. You will see more advanced battles: Heroes fight the dragons. Dragons are the symbol of land and the heroes are the symbol of water and blessing. The dragon imprisons waters or the bringers of those waters, say, the destroying ones. Dragon is water itself, but the water which is related to the primary chaos. It was at the beginning of the primary chaos that the gods started to turn that chaos into order and blessing and they started to give it shape. As you cultivate a land or plain, the intact land or plain is the primary chaos. When you cultivate it, you do a divine job, give it shape, make it green, and irrigate it; the dragon is the symbol of the early chaos and disorder. It is the flood, destroying flood, which destroys everywhere. Around the seventh millennium, the human beings were able to start organized farming and it was in the sixth millennium that they started to learn irrigation. Irrigation means to tame the unshaped waters. When a river brings about flood, it starts building a dam for it. When a river streams down to a valley, it moves to upper places, toward the places which do not enjoy having water. This way, it starts irrigating those lands and farming gets started. The plains of Mesopotamia around which two rivers were streaming (they were not used) were made inhabitable through irrigation. This way, bad land turns into good land. Irrigation, discovered in the sixth millennium, was one of the most enormous revolutions in the human history. Human beings became able to tame the huge dragon which resided the rivers and valleys. Rivers resemble the snakes and they are as destroying as the

dragons. Humans tame the water. This is reflected in the myths in the form of a belief that gods turn chaos into order. Also, it is reflected in epics, in the story that a hero kills the dragon. In Seven Labors of Esfandiyar, the stories of Vishtaspa, Ardashir and Garshasp; all heroes are the killers of the dragons. Thus, all epics, myths of gods and heroes revolve around the concept of blessing and abundance. They destroy the monster of the land with the help of water and likewise they tame the unshaped and disordered dragon. This enterprise is fulfilled through Marduk killing or drowning Tiamat or the huge monster of saline waters of Sumer. Then, the water level would come up. Sumer was beside the sea. Hence, Tiamat would destroy the farms of Sumerian people. Thus, Tiamat's murder by Marduk meant the withdrawal of the sea. Enki is Tiamat's husband. Enki is the great and wise god of Mesopotamia. Tiamat's husband kills Abzu. Abzu is the imprisoned monster of fresh waters because the dragon does not allow the water to stream to the farms. Enki kills Abzu and gives Abzu's imprisoned waters to the humans so that they can start irrigating [their farms]. (304-310)

Mehrdad Bahar writes about the relationship between mythological epics of Iran in Shahnameh and the way they are reflected in Nowrooz rituals (such as Haji Firooz) and also he deals with the comparison of Siavash's story with that of Inana's, the Sumerian goddess, to her husband god Dumuzi:

The name of Siavash in Avesta has two parts: Siaveh meaning "black" and Arshan meaning "man", "hero" and "bear". Thus, we can regard the meaning of Siavash as "the black man" or "the black hero". This meaning is compatible with the story of his life and new life because his black face represents his return from the world of the dead. If we pay attention to the ritual of Siavash's life and death before and after Nowrooz and notice that we hold Haji Firooz – a black man with red clothes who sings and dances –plays at Nowrooz time, we can find a justification for the way we mean the name of Siavash. Actually, Haji Firooz is Siavash who has returned from the world of the dead. His red clothes, his new life and his black face are the symbols of death and his return from the world of the dead. (Bahar *An Investigation of Iran's Culture* 123-124)

The great scholar, Mehrdad Bahar, writes on the root of this ancient holiday and its old age and its root in ancient Sumerian, Turkish people as following:

I think this holiday (Mehregan) and Nowrooz holiday have not been necessarily borrowed from Mesopotamia by Iranians in the first millennium before Christ and at the time of Medians and Achamenians' government. Due to the old impact and the spread of Mesopotamian civilization in the 4<sup>th</sup> millennium in Iran and Central Asia on the one hand and because of the kinship and harmony of ancient Iranian civilization and that of Mesopotamia in older times in Western Asia at Sumerians' time on the other, it can be claimed that Mehregan and Nowrooz holidays had been common in Iran in the millennia before the 1<sup>st</sup> millennium and before the blending of the two festivals in Mesopotamia... Concerning Sadeh festival, it should be stated that, we hear nothing about this festival in Avesta and Vedas... We should consider it as a native Western Asian and Iranian holiday. It is important to note that the characteristics of this festival indicate its long history, dating back to very primitive communities. (*An Investigation of Iran's Culture* 498-499)

The dear readers should note that Bahar has talked about the reality of this issue so skillfully. In this part of his book, Bahar cites that it is not necessary to link the beginning of these national holidays such as Nowrooz and Mehregan to the time when Persians seized the power; regarding those holidays to be borrowed from Mesopotamia (Of course, Bahar is not well informed of the nature of Medians; and following the tradition of Western European, he conceives them as a part of Persians). Here, he mentions a very important point: the so-called native people of Iran before the arrival of Persians had kinship with Sumerians and their civilization in the 4<sup>th</sup> millennium or 6000 years ago and they had continual communication with them. Yes, Bahar is right to say that the natives were the early inhabitants of Iran; however, he does not express it clearly, that is, he refuses to say those natives were "the ancient Turk ancestors of Iran". He follows the prevalent custom of Iranian historiography by calling those people as the natives.

Concerning the differences between Mehregan and Nowrooz holidays, Bahar states:

Mehregan and Nowrooz were two great holidays of this country. Mehregan is the reminder of Freyduin's victory over Zahhak at the beginning of the fall. It was the victory of order over chaos. Nowrooz holidays, on the other hand, were the reminder of revitalization of the god of fertility, which in Iran the stories about Siavash and his death and the subsequent coming of Key Khosrow had replaced the ancient Western Asian myth. Likewise, there were two fall and spring festivals in Mesopotamia which were mingled at the time of Babylonian civilization but they remained as two separate festivals in Iran. This point, two separate festivals, indicates that these binary celebrations were not later borrowed from Mesopotamia... Earlier, we talked about Nowrooz as a festival which has been ascribed to Jamshid and its details has been written in Shahnameh... Nowrooz holiday was common in Iranian Plateau, but its traces can be only found in later times, that is, the time of Sassanians, in Avesta. It was the time when Nowrooz had been completely accepted by Zoroastrians. Zoroaster had emerged in the eastern north of Iran and probably the first Zoroastrian holidays were related to the Central Asia. Perhaps, there was no such thing as Nowrooz at that time and it was just mentioned in Avesta... Sadeh was not a public and prevalent festival at Sassanians' time and it was not completely a Zoroastrian ritual. Similarly, nothing is told about Sadeh in Pahlavi texts and it is not a later ritual either. Only from Islamic texts one can find out there had been Sadeh festival. Probably, Zoroastrians did not adopt Sadeh due to the fact that it was kind of magical. Sadeh, in fact, was the celebration of the sun's becoming forty days old, that is to say, forty days had passed since Yalda Night. Thus, people used to celebrate that event by setting fire which was considered to be the magic of warming the world. Chelleh which was the coldest time of the year would be over at that time and then the earth would start breathing and in the subsequent Chelleh coldness would start to decrease. Setting on fire was, in a way or so, the magic of processing the sun's warmth. For instance, they would burn the birds and then would let them go. All of these rituals were performed so as to accelerate the sun's movement. (*An Investigation of Iran's Culture* 291-293)

I would like to put an emphasis on Bahar's statement provided above that: "Zoroastrians did not adopt Sadeh due to the fact that it was kind of magical".

Concerning this point, it should be noted that Sadeh festival used to be preached by the Turkish clergymen of Medes and Mannae due to being rooted in Shamanism, the ancient religion of Medas and Mannae's people. To clarify it more, Moghan (Majusi) people were the preachers of Shamanism and the true Zoroastrians arose from those regions. In order to annihilate the national and religious rituals and customs of Majusi people, Persian Zoroastrians denied and rejected them and omitted those rituals from the ancient religious, cultural and literary texts. One can point to Sadeh as a ritual which was put aside and eliminated by Persians. Sadeh was a festival which was directly linked to Shamanism and Gham rituals in which setting on fire was the main part of it. All of the rituals belonging to ancient Turks - be it Nowrooz, Sadeh or Mehregan – existed in Zoroaster's real religion (the one before being distorted by Persians). It is due to fact that this real religion of ancient Turks was based upon their rituals, beliefs and ideologies which had been blended with different mythological, Sumerian gods and some other religious rituals such as Shamanism, Ghamansim, magic, fire worship and so on. If Persian Achamenians and Sassanians had not distorted this religious book of the ancient Turks and the later Median-Mannaean Turks, we would have found the national holidays of the Turks in them. In order to make people believe that Zoroaster and his Avesta were Persians from the very beginning, the dynasties mentioned above had to change Medians and Mannaeans' language from Turkish into Persian. They even made those people who were natives assume themselves as Persians. Besides, Persians unified their date of arrival with that of native people; in other words, they introduced Medians, like themselves, as Indo-European immigrants. If Persians had not distorted Avesta, all of the Turks of Medes who consisted half of the entire population would have converted to Zoroaster's religion (because Zoroaster belonged to them and their own land). Have you ever asked yourselves why the numerous Turk who had converted to Zoroaster and had accepted Avesta cannot be found anywhere nowadays? The question is why only Persians and Indians converted to Zoroaster. Nowadays, all Zoroastrians are all Persians and Indians.

John Russell Hinnels writes about the national holiday of Nowrooz by resorting to Al Biruni:

One can infer from Al Biruni's account that Nowrooz was called Nowrooz because it was the beginning of the New Year. There is a lot to say about its name. Some reporters have

claimed that festival lasted for 30 days and some of them have called the first five days “general Nowrooz” and the last five days “particular Nowrooz”. “Particular Nowrooz” is called the great Nowrooz and king’s Nowrooz. According to this account, on the first five days of Farvardin, the needs and wants of the soldiers would be met and then when the great Nowrooz arrived, they would set the prisoners free and would forgive the criminals and would start to have fun. According to Al Biruni at the time of Sassanian dynasty, they would divide Farvardin to six parts. On the first five days, the king would accept the gentry. On the second five days, he would spend his time giving away his properties and accepting the presents for Nowrooz. The king would dedicate the third five days to his servants, the fourth five days to his special ones, the fifth five days to his soldiers and finally the sixth five days to the ordinary people. The first king who unified the two general days and one particular day was Hormoz, the son of Shapour. (Hinnels 479)

Concerning Nowrooz, the prominent historian and scholar, Mohammad Taghi Zehtabi states:

In spite of the fact that Nowrooz is a Persian name, this holiday has been formed in Azarbaijan and Hamadan by the native and ancient inhabitants of those regions. This holiday is also related to the nature’s revitalization and having fun and jubilating. This holiday in Azarbaijan and Hamadan, simultaneous with the growth of Zoroaster’s religion and even before the emergence of Zoroaster had been formed by the ancient Turks of Iran. The early roots of this holiday go back to the Turks named Ghoghoti and Lolobi and other Turks who had immigrated to Iran from Central Asia... It was people with Shamanistic and Totemismic beliefs; unaware of natural laws, similar to the native Turkish people of Ghoghoti and Lolobi, having migrated from Central Asia to Azarbaijan and Hamadan. Simultaneous with the formation of Zoroaster’s religion, the national holidays of the Turks such as Nowrooz started to bloom. (Zehtabi 770)

Here it is necessary to notify that Zehtabi, like other scholars and historians, assumes that Nowrooz is a Persian word. This arises from a misunderstanding and the word Nowrooz’s similarity to Persian words. Also, the replacement of some Turkish words meaning “new” with some Sumerian words such as “Nib”, “Niv” or “Nim” and the adoption of the Turkish, Sumerian

words “Nov” and “Ruz” by Persians and their recurrent use made those words be considered as Persian words while they lost their originality in Turkish language. Unfortunately, none of the historians, scholars and authors, neither the ancient ones nor the contemporary ones, have not managed to solve this problem or to delve into this issue.

Now, it is about time to analyze this national holiday of the ancient Turks and the Turks of Sumer. It should be said that according to the evidences and arguments provided above, this holiday’s belonging to Sumerian, Turkish people as the representatives of the Turks in ancient times is proved in terms of archeology. If we prove the name of this holiday is a Turkish one in terms of linguistics and semantics and prove that it belongs to the Turks, Turkish-Sumerian people, then there will be no room to any doubt. Doing so, everybody will know for sure what the nature of Nowrooz and other holidays such as Sadeh and Mehregan, as ancient Turkish festivals, are. Throughout the world, it is believed that Nowrooz is a Persian name. They assume that Nowrooz is a compound, Persian word consisting of two words: “Now (meaning new)” and “Roos (meaning day)” and it means “New Day”. But, we will prove to the people throughout the world that Nowrooz is not a Persian word and Persians have just simulated the word and had fabricated some stories to pretend that it has a Persian origin.

Nowrooz was a Turkish, Sumerian word and it is related to the goddess “Nəmmu”, the creator of the sky and the earth and the first mother of the Sumerian gods. Nəmmu equals Apsu in Akkadian language, meaning “pond”, “full of water”, “ocean” and “deep sea”. It is equivalent to the name of the primary sea in the Akkadian-Sumerian creation epic and also equivalent to Eya or Ea, the god of fresh waters in that epic. In Sumerian myths, Nəmmu is the mother who gave birth to the sky and the earth, which are the primary sea or Maghak. Then, the sexual intercourse of “An” the god of sky and “Ki”, the goddess of the earth, led to the birth of Enlil, the god of air and wind. Afterward, the unification of Enlil with the earth brought the world into existence. Then the humans, the plants and the animals were created and the human civilization came into existence. According to the beliefs of Sumerians, on the first day of the spring or the year the creation commenced.

The word “Nowrooz” is also related to the words “Nəbu” meaning “depth”. In Babylonian epic, creation is linked to the name of “Nəbu”, the son of Marduk and also to the one of the titles out of the fifty titles of Marduk, the hero of Babylonian creation epic named “Nebiru”.

The name of this ancient holiday has been originally written in the form of Sumerian Turkish: “nim.u.ru.du”. In Sumerian way of spelling, the compound word “Nim Urudu” is written “Nimrud” as well and to a high probability, Sumerians would write it “nim.mu.ur.ud” and would read it “Nimrud”:

nim.mu.ur.ud.....> nimrud.....> nimrud

In Sumerian-Turkish language the word “Ur” means “to harvest, annihilate, beat and crush and squeeze”. When we put it next to “Udh, Ud” meaning “light, fire and sun”, they become “Urud” and they mean “volcano, setting fire, light, the beam of sun and sunshine” together.

The word “Rooz (meaning day)” which is used in Persian and is apparently considered to have Persian roots is originally a Turkish, Sumerian word which is a variant form of “Urudh” in terms of phonetics. Having the consonant “d, dh” in mind which is at the end of the word (it is pronounced, in a way or so, close to the consonant “z” in Turkish language), it is proved that “Urud” is actually pronounced “Uruz”. This rule in terms of phonetics is a confirmed rule that in different accents of Turkish language, the sounds “d”, “z” and “y” are interchangeably turned to each other.

Categorizing Turkish language in terms of its different kinds, it is considered to be the only language throughout the world which, scientifically speaking, is so diverse. One of these categorizations is based on the characteristics of the phonetics of Turkish language. Samyolovich, the eminent Russian scholar and Turkologist, categorized Turkish languages according to phonetically analyzed characteristics in 1921. He took the features of phonetics into consideration and had the pronunciation of /z/ instead of /r/ in mind in the words:

1. /r/ group or Chouvashi group
2. /z/ group or Yaghuti group



Samyolovich, for example, categorizes /z/ or /d/ group like this:

A. The group of languages which “Ayag” is pronounced “Atag” in them, like Yaghti Turkish.

B. The group of languages which “Ayag” is pronounced “Adag”, like Soyut, Touva and Oran Turkish languages.

C. The group of languages which “Ayag” is pronounced “Azag” in them, like Shour Turkish.

In Sumerian language like many other languages; initial, middle and final consonants in the words are turned into each other, for example: /d/ to /t/, /g/ to /k/, /b/ to /v/ and so on.

The word “Nim” in Sumerian-Turkish language in Sami languages of Mesopotamia and some other Turkish people is turned to “Nib”.

Here, I will explain the process in which the Sumerian people’s holiday was turned into the current Nowrooz:

nim.mu.ur.udh ....> nimmuurudh.....> nimurudh.....>nimrudh.....> nimruz.....> nibruz.....>  
nivruz.....> nevruz.....>novruz.....> noruz

Among the Turks of Azarbaijan, the Sumerian-Turkish word “Nim” is used in the word “Nim Dash”. “Nim Dash” is made of two words: “Nim” meaning “new” and “fresh”; and “Taş” or “Daş” meaning “like” and “similar to”. The two words mean altogether: “new-like, seeming new, close to new”. The Sumerian word “Nimruz” is the abbreviated form of “nim.mu.ur.ud”, hence its meaning is more abbreviated than the word “nim.mu.ur.ud”. “Nim.mu.ur.ud” means the “the sunshine of the new year”, “light shedding of the sun of the new year” and “the sunrise in the new year”.

“Nimruz” means “the new day”. When one pronounces the word “Nimruz”, “mu”- which means “year”, is not heard. Besides, the compound word “Urud” which means “sunshine”, “volcano” and “solar time” is compactly pronounced “Rud” or “Ruz”.

Thus, it becomes evident that the word “ur.ud” or “ur.od” in Turkish-Sumerian language means “day”. If we consider the meaning of “ud” to be “time”, then “urud (uruz)” means “the time of light”, that is, “bright day” or simply “day”.

Concepts like “New Year”, “Nowrooz” and “New Year Holiday” were quite prevalent among the ancient Turks and Sumerian Turkish people the same as those among the contemporary Turks. The words “Nowrooz” and “Bairam” are highly widespread among the Turks nowadays. The word “Nowrooz” has been common in the time of the third king of “Ur” kings named Urnamemo. This king’s name is made of the Turkish word “Ur” meaning movement, circulation, beginning and start, “Nim”, “Nam” meaning new and “Mu” meaning New Year. Altogether, those words mean “the beginning of the year”, “the movement and circulation” and “the arrival of the New Year”.

The word “Nowrooz” has even spread among the in Babylonian myths and it has been reflected in the titles given to Marduk, the great god of Babylon and the hero of Babylonian creation epic. “Nebiru” is the astrological name of Marduk and it is the name of a planet, i. e. probably Jupiter. Its meaning changed later on, but it was related to a planet at the time of spring mildness, that is, the time when the old year gives its place to the new one. Also, Nebiru can mean “center”, “axis” or “pole”. In the fifth song, Nebiru is the astrological title of Marduk. “Nebiru” was primarily Sumerian “Nimiru” which later on has been turned into “Nebiru” among Babylonians. The word “Nimiru” was first “nim.mu.ru” and then it has been shortened. Generally, this name means “the movement and circulation of the new year”, “the beginning of the new year” and “the arrival of the new year” which means “Nowrooz Holiday”:

Nim.mu.ru.....> nimuru.....>nibiru.....>nibiru.....>nebiru

It should be noted that “nib” has also entered into Pahlavi language and in Pahlavi dictionary, it means “to begin, to start”. In Babylonian myths, “Nowrooz” is the god of knowledge and the supporter of the writers and scientists which in the time of Assyrians, it was turned into the supporter of the farmers. He had a big temple in “Boorsipa City” (near Babylon) and the dwellers of the city regarded him as Marduk’s son. The name of this god is “Nabu (Nəbu)”. The god’s name is the same as the Sumerian word “Namu, Nammu, Nəmmu” that in the language of Sami Babylonians has been turned into “Nəbu”.

m...>b

Nim.mu (Nəm.mu).....> Nim (Nəmu).....> Nibu (Nəbu) = New Year

The compound word “nam.mu” or “nim.mu” or “nəmmu” means “new year” among Sami people of Mesopotamia and it used to be written in signs that showed “the Primary Sea (Nammu)”. Nammu means “tip”, “reward”, “fresh news” and “promising” among Babylonians. Hence, the word “Nabi” meaning prophet or God’s messenger can be linked to it because, as it was just mentioned “Nabu” means “promising” and “the one who reveals the good news”. It is essential to note that the word “Navid” is completely a Turkish and Sumerian word and it has been derived from the main word “naamu.namu.nim.mu.ur.ud”, meaning “the New Year” or “Nowrooz”. It is a compound word consisting of two words: “nam, nəm, nim” meaning “new and fresh” and “ud” meaning “light, brightness and fire” which equals with “light, new brightness, telling good news and promise”:

nəm.ud .....in Babylonian.....> nəv.ud.....> nəvid  
m.....> b

nam.ud.....> nabud.....> navud.....> nəvid

The Akkadian word “Nəvər or Navar” meaning “light” has been borrowed from Sumerian “nam.nəm” meaning “fresh and new”. The word “Ur” means “movement, circulation, arrival, beginning, start, sunshine and spray” and figuratively it means “the beginning of the New Year” or Nowrooz.

nəm.ur.....> nəbur.....> nəvur.....> nəvər

To a high probability, the Sumerian word “Nibiru” is the astrological title of Marduk. This hero’s name is the compound of the Sumerian Turkish word “ni, nig” meaning “news, good news” and a Sumerian Turkish word “bi, ibi” meaning “the chosen one, the invited one, the selected one” plus the word “ur” meaning “movement, to begin, to start, sunset, to blowing, to spray” and generally meaning “the chosen prophet, the chosen messenger of God, the good-news giving

prophet of God”. It should be explained that the sound /u/ is added to the end of the words in Sami languages such as Akkadian and Babylonian.

Nig.ibi.ur.....> ni.ib + ir + u .....> nibiru.....> nebiru

It should be added that in Sumerian-Turkish language the consonant which comes after vowels is omitted. This is one of the characteristics of Sumerian-Turkish way of writing.

nig.....> ni

It is worth noting that the name of the famous city of Turkish Sumerians, Nippur, is derived from the word “new, fresh” and the name of this Sumerian city had been probably “Nimur” which was later turned into “Nippur”.

nimur.ur.....> nib.ur.....> nipur

“Nim” means “new, fresh” and “ur” means “the new city”. Nippur was one the main cities of Sumer. This city belongs to goddess Innana and god Dumuzi. Every year, as a celebration of the anniversary of “Innana”, the goddess, and “Dumuzi’s” marriage, god of shepherds and wisdom, marriage; the king would marry a chief nun. Then, they would play the roles of god Dumuzi and goddess Innana. Afterward, they would sleep with each other in the temple of goddess Innana. This celebration would take three days and three nights. In the versified Babylonian creation, Innana has given her place to “Ishtar”, the goddess of the morning and night who resembles Venus. This Babylonian goddess was one of the most outstanding gods of ancient Babylonians and Assyrians. Holy prostitution was a part of Ishtar ceremony and when she descended on the earth, the prostitutes and vulgar women would accompany her. Furthermore, Ishtar herself was the “gods’ prostitute” and she was the first one who had experienced lust. According to the narration of the versified Babylonian creation, Ishtar played the role of Sumerian Innana and fell in love with “Tamuz (Dumuzi of Sumerian people)” and this love caused Tamuz to die. Following the narration of the versified Babylonian creation, that is, Ishtar’s situation and the fame which Uruk had gained as the city of holy prostitutes, Mesopotamians chose the name

“Nipur” for Innana’ city. As we stated earlier, people would celebrate the marriage of the king with a nun of the temple in the memory of Innana and Dumuzi’s marriage. Sami Babylonians assumed that Nipur was similar to Uruk, the city of the prostitutes. On the other hand, Sami-Akkadians seized the power and defeated Sumerians, then Sami-Akkadian king “Naramsin” demolished one of the gates of a castle which had been named “the gate of peace”. After him, another Akkadian king rebuilt it and named it “Musak Katim”.

Sami Akkadians (the ancestors of Arabs) had made those city gates a place for the incest-seeking people, homosexuals and womanizers and they had chosen a name for the gate (Musak Katim) which meant “sexually deviant”. So poor was Sumerian peace gate to be in that mode. Instead of being a place of peace, it had become a place for sexual relationships and bad publicity. This act by Sami Akkadians made the holy city of “Nipur” a place of bad publicity. People who went to the gate of prostitutes were non-Sumerians. Most sailors, the people who did not respect Sumerian gods and the foreigners who did not follow Sumerians’ religion would go there and dispose themselves of their sexual needs. Before Revolution in Iran, there was a district around Gomrok Square in Tehran which was a place for the assembling of the prostitutes. “Shahr-e-No” was the name of that district and it had been named after Nipur of Sumer. It is quite strange why they had chosen such a name for that district. If it had been chosen inadvertently then it would be negligible, but in case it had been called Nipur knowingly, then it would raise lots of questions. Actually, it seems that the name had been chosen by a highly knowledgeable and cognizant person, aware of the civilization and culture of Sumer, Akkad and Babylon. Here, we will prove that the name given to “Shahr-e-No” district is the same as “Nipur” as the holy, significant and ancient name among Sumerian-Turkish people.

nim.ur....> nib.ur.....> nipur	New City (Sumerian)
nib.ur.....> niv.ur	New City (Akkadian)
nmi.ir....> nibir.....> nivir	New Land

It is likely that the archaic word among Iranians was “Naab” meaning nectar, abstract, pure, original, new and fresh and it had been derived from the Sumerian word “nəmму, nammu” and it would be written as “nabu, nəbu” in Akkadian and Babylonian languages.

nam.....> nab = nav

Therefore, the Sumerian words “nim, nam” which mean fresh and new have been changed to “naab” in Sami languages (Akkadian and Babylonian) and among other Turkish people. “Naab” means pure, fresh, original, real, nectar and new. It has been also used in the form of “nav” meaning “new and fresh”.

The name of “Nipur City” in the sources of Sami languages of Mesopotamia was written “nibru”, which was actually due to lack of /p/ sound. Then, they added /u/ sound to its end, which is one of the characteristics of Sami languages:

nimuru.....> niburu.....> nibru

nibru.....> nivru (new city)

It is necessary to explain that being changed to “niv”, the “nib” part entered from Akkadian and Mesopotamian languages to the language of Persians, i. e. Pahlavi. In Pahlavi language “nivin” means “to start, to begin.

We can link the astrological name of Marduk to the hero of the versified Babylonian creation Nebiru, as it was explained before. That is to say, Nebiru is a compound word which is made of “nebi” meaning star and “ru” meaning red. Altogether, the two words mean “the red star, the brilliant star and the sun”.

Even the Sumerians’ Nipur as an Akkadian name, which was mentioned (nibiru), probably has been made of two words: Akkadian word “buru” meaning “young bull” and the word “ni” meaning “there” or “ne” meaning “forces, troops” or “nib” meaning “new”:

ni.buru.....> nibru (The city of the young bull. The city belongs to the young bull)

ne.buru.....> nebru.....> nibru (The force of the young bull, the troops of the young bull)

nib.uru.....> nibru (new city)

ni.ib.ru.....> nibru (Another name for Enlil the god of wind and air, meaning the chosen prophet)

The word “nebir” meaning “new city” could be found in the name of the Egyptian queen “Nefer Titi”:

nim.ir.....> nibir.....> nebir.....> nevir.....> nefir

If we add “ir” (meaning man, boy) to the end of the Sumerian word “nam or min” (meaning new, fresh), they will mean:

nam.ur.....> nabur	pure and authentic man
namur.ur.....> nabur.....> navur	modern man
nam.ir.....> nabir.....> navir	modern man

There is another possibility that the name of Ur-Nammu, a king belonging to the third dynasty in Sumer, in Akkadian and belongs to other Sami languages of Mesopotamia: Sumerian “Ur-Nammu” may be actually “Ur-Nababu, Ur-Nabi”. While considering /m/ and /b/, they are both similar consonants which are produced when the lips touch each other. Moreover, “Ur” means “city, land, country” and “Nabu, Naabi or Nabi” in Akkadian language means “the monarch or religious king”, “the religion-bringer king”, “the ruling prophet”. Also, it means prophet in Arabic:

ur.nam.mu.....> ur.nabbu.....> ur.nabu.....> urnabi.....> urnəbi

It is worth mentioning that the name “Nowrooz” or “New Year Celebration” can be found in the famous Assyrian city “Nəmrud”. This city was one of the most important and famous cities of Assyrian government. The name of this city is related to the celebration of the first spring day and it is a Sumerian-Turkish word, meaning Nowrooz.

nəm.ur.ud.....> nəb.ur.ud.....> nəvrud.....> nəvrüz

nam.rud.....> nabrud.....> navrud.....> navruz

If we turn the city's name into "nam.mu.ur.ud", then this Mesopotamian city's name will mean "sun city (the city which its name is sun)". Analyzing the city's name in such a way seems to be more logical and more acceptable than the previous one.

nam.mu.ur.ud.....> namurud.....>namrud

nam (new) + mu (name) + ur (city) + ud (sub) = the new city named sun, the newly made city of sun god

In Babylonian creation epic, "Adapa" was the first human who was created. He would leave "Eridu Castle" every day and would get on a boat and would go to the sea for fishing. One day when a fish was baited, the noon wind started blowing and overturned "Adapa's" boat. The furious Adapa broke the wings of the "Nimrooz (noontime)" wind. Thus, the wind stopped blowing for the next seven days. It is clear that the "Nimrooz" wind about which is talked is Nowrooz wind or the wind that starts blowing in the beginning of the spring. In Pahlavi dictionary authored by Dr. Bahram Faravashi, "Nimrooz" appeared as "rəpih", "rəpisvin" and "rəpitvin", all of which mean "south, southern".

Hence, "Nimrooz (noontime)" wind in Mesopotamian myths is the southern wind or the wind which blows from the south to the north. Probably, this is the same wind which starts blowing from the west or western south in Farvardin and is also known as Forodeyn in Persian. It is worth noting that the story of Adapa and Nimrooz Wind about which I talked, originally belongs to a mythological Sumerian story and it belongs to Eridu City which lies beside a sea, and Sami Akkadians have borrowed the story from Sumerians and have translated the names of the Sumerian gods into their own language, trying to pretend that the story belonged to them. In Sumerian myths, the southern or Nimrooz wind is called "şutu" in which the hero Adapa breaks the wings of şutu wind.

Since this wind starts blowing at the beginning of the spring, we can call it spring wind too. It starts blowing simultaneously with the time of sunrise in Farvardin.



In the third and fourth millennia before Christ, the people of the lower Mesopotamia (that is Sumerians) lived on a flat land beside the mires which crossed the dark muddy rivers and canebrakes. It was a land with no shelter, exposed to the burning sun and abrupt storms. The storms coming from the north and the warm winds from the south were so frightening. Those people assumed the high sky with tower-like clouds to be “paradise”. (Sanders 89)

As it has been stated before, the number of the fair and unbiased scholars who confess the historical facts is not low. Such scholars have stated the facts, although they may sometimes mingle the truth with untruth. For example, here we present an instance from the respectful scholar Bahar concerning Nowrooz ceremony. In the second part of his book entitled “On the Creation of Medians”, Bahar states:

According to the myth of creation, after every creation a festival is held. Since there are six creations, six festivals are held throughout a year. These six festivals are called Gahanbar. It is interesting to know that in Zoroastrian religious texts rarely is talked about Nowrooz, Mehregan and great national holidays. Probably, these national holidays are related to the native holidays prior to Aryans. (*An Investigation of Iran's Myths* 50)

Here Bahar duly illustrates that Achaemenians and Sassanians were not familiar with and accustomed to the native ceremonies and holidays of their precedent people. They coldly reacted to the performance, survival and continuation of those ceremonies. As a result, when they copied and translated Avesta, they overlooked the parts which were related to the native ceremonies of ancient Turks of Iran. Even Bahar says: “Probably, this national holiday is related to the natives before Aryans”, he is so cautious not to reveal the truth overtly and he prefers to be conservative about this matter so as not to hurt the feelings of his fellow race Persians; although deep down, he is sure what the fact is. So, he prefers to simply employ the word “probably” to avoid directly mentioning what he means by “native people” before Aryans. Besides, by “Aryans” he means “Persians”.

Concerning “Mir Nowroozi”, Bahar adds:

In our times, archeology has testified the existence of the native, matriarchal rituals (non-Aryan) in Iran and Central Asia. All of the researches of the archeologists in the Soviet Union located in the Central Asia show that this ritual was prevalent in this land before the arrival of Indians and Iranians. Another story which shows the alien elements in our myths is Ferdowsi’s everlasting literary work: the story of Bizhan and Manizheh. To a high probability, this story is the transformed version of Ishtar and Tamuz. Bizhan undergoes so much bitterness due to loving Manizheh and he falls down into a well and finally, he manages to come out of the well, the symbol of underground life, with the help of Manizheh (In the later version, he is saved with the help of Rostam). (*An Investigation of Iran’s Culture* 65-66)

What Bahar talks about is a fundamental fact concerning learning about the root of the mythological culture, religious rituals and ancient holidays of our country. Of course similar to a custom recurrent among other historians studying Iran’s history, he talks about these facts in a complex, vague and covert way. However, if we neglect these shortcomings, he has found the root of the issue and has analyzed the historical events in a just and unbiased way and has expressed them openly. Concerning his remarks “the existence of native rituals (non-Aryan)”, we should explain that it points to the customs and rituals of ancient Turks in Iranian Plateau, Arya and Central Asia. When Bahar says “Aryan”, he means the Indo-European and Persian speaking people and when he says non-Aryans, he means non-Persians. What happens if we put Persia or Persian aside lands such as Iran, Central Asia and Aria? Yes, the remaining part will be the Turks who are known as native people of Iran in history before the arrival of Indo-European, Persian-speaking people. What is the secret of this word? I do not know. The most obvious error one can identify in Bahar’s statements is the part when he says: “this ritual was known before the arrival of Indians and Iranians”. It should be noted that Bahar similar to other scholars, historians and archeologists is misled by the ambiguous and deceptive phrase “Indians and Iranians”. Employing such misleading phrases decreases the credit of Bahar’s high position as a great historian and scholar because employing inappropriate names and failing to distinguish the words causes paradoxes and deviations in the history. Instead of saying “Indo-Iranian”, Bahar

says “Indo-Persian” or “Indo-Persians”. Using such controversial and inappropriate words causes chasms in the history and produces some complex knits. We can resort to Bahar’s statements that assert the story of Bizhan and Manizheh is the transformed version of Babylonian Ishtar and Tamuz. It should be noted that the story of Babylonian Ishtar and Tamuz is borrowed from the ancient Sumerians, the Turks’ myth on love of Innana and Dumuzi (the god of shepherds and nature). Other Sami civilizations after residing in Mesopotamia started to copy the story from Sumerians. Thus, it cannot be claimed that Bizhan and Manizheh’s love indicates some foreign elements in our myths because the stories in Shahnameh reflect the epics, heroic accounts and other battle and love stories of the ancient Turkish people in Iranian Plateau, the land which a part of it was a state resided by the ancient Turks. It is not wonderful that the cultural, artistic and mythological events of Sumerian Turkish people are reflected among the ancient Turks of Iran, Arya and even Turkistan. They both are cut from the same cloth.

Concerning the New Year celebration in the spring or “Nowrooz”, Bahar finds the root of this national festival in the culture and civilization of ancient Turks, that is, Sumerian people.

Bahar states that:

The oldest evidence concerning the holy marriage of goddess Innana to Dumuzi the god of shepherds and wisdom goes back to the third millennium B. C. and even the fifth millennium (5000 years ago). According to the texts remained from Sholghi period (that is, 2094 years before Christ); in the end of the third millennium before Christ, Sumerian king would repeat the marriage of Dumuzi-Innana... The king would go to the temple of goddess Innana with a goat and then he would hold a goat under his arm. Having the goat in his hand, the king would go to Innana. A woman-nurse (that is, one of the major nuns) would play the role of goddess Innana. Meanwhile, there was an idol in the temple which stood for the earthly goddess. Both the woman-nurse and the idol would be washed traditionally and then they would be embellished with expensive clothes and jewelries, waiting for the king. The king would enter into the temple while people were cheering. The moment the king went the goddess in his glamorous garments according to the customs and traditions, Innana would become flirtatious and the woman-nurse, the living symbol of goddess, would sing a song for the king as if Innana had been singing. Then,

the king and the woman-nurse would have sexual intercourse so that the recreation of the ancient ritual of Dumuzi-Innana marriage could be achieved one more time. Doing so, the abundance, blessing and survival of the society would be provided. After that holy marriage as a celebration of the New Year, the goddess would determine the fate of the king for the upcoming year and would grant him a divine power to bring about fertility to the farms and security to the country. At that moment, a public festival would be held, the music would be played, the ritual vulgarities would be performed and athletic games would start in each of which the king had to participate to prove his heroic strength and his divine power. From the 2<sup>nd</sup> millennium onward- after Marduk and Assur replaced all Babylonian or Assyrian gods- the ritual of holy marriage was ascribed to them... In the 1<sup>st</sup> millennium before Christ in the time of Babylonians, this great ritual was held in the beginning of Nisan when the sun entered Aries. It would last eleven or twelve days. In the ritual, the king first will appear as Marduk overcoming Tiamat and going to Akitu and then after mingling the roles of Tamuz with those of Marduk, the king would also do his duties in holy marriage... These two rituals have influenced Iran's Native-Aryan culture so much. (*An Investigation of Iran's Culture* 423-426)

Again, Bahar points to the Native-Aryan culture of Iran and as we explained before, the native people he is talking about are the ancestors of the contemporary Turks of Iran consisting of different clans of agglutinative Turkish-speaking people. The word "Aryan" to which he points means, in his view, Indo-Iranian Persian-speaking people who entered into Iran 2800 years ago. However, if by Arya Bahar means the Turks of Arya, his remarks would be true and appropriate. This is a very noteworthy point Bahar talks about in his book and it is the key to solve all of the problems argued so far. To inform the readers – as the precise, meticulous people and the true distinguishers of the truth from the untruth – I can provide another excerpt from Bahar:

When Aryans of Iran occupied the fertile lands of Central Asia at the end of the second millennium B. C. and then they moved toward the Iranian Plateau at the beginning of the first millennium B. C., they started to live with the non-Aryan natives who had lived there for thousands of years and they began to lead a shared life with them. This coexistence never ended. From each of them, new people emerged who were later called

Iranian... Naturally, even at the beginning of the communication of these different people with each other, there were some common cultural roots. (*An Investigation of Iran's Culture* 391)

It is necessary to explain that Bahar has solved so many problems on the history of our country by revealing the fact above. Of course he does not frankly talk about the nature and basis of “the natives”, either due to being conservative or because of lack of enough information. From Bahar's statements, these conclusions can be drawn: first; Indo-European, Persian-speaking people entered into Iran and Arya in the end of the 2<sup>nd</sup> millennium and basically in the end of the 9<sup>th</sup> century before Christ, that is to say, 2800 years ago. Second; before their arrival, Indo-Europeans (non-Persians) resided in Iran. Third; these two groups, the representative of Indo-Europeans (Persians) and the natives who lived in Iran thousands of years before the arrival of Persians, were absolutely different in terms of race, language, culture, civilization and so on.

One might raise a question asking Bahar, what does he mean by natives before the arrival of Indo-European Persian-speaking people? Were those native people anonymous and unknown in a vast country like Iran and Arya? Why are all people and nations throughout the different regions of large continents such as Asia, Europe and Africa known and introduced as people who were contemporaries with the Persians arriving Iran and Arya? It seems as if Persians even knew the ID number and the birthplace of those people, but why do they become confused and baffled when one talks about the history before the arrival of Indo-European people into Iran?

This issue is not related to thousands of years ago that can be justified by the lack of enough evidence. How are Persians able to investigate and analyze the history of other countries and nations in 3000 or 4000 years B. C. such as Mesopotamia, Egypt, Lydia, Phoenicians, Crete, Rum and China in detail, but they are not able to express the details and facts about later time as 800 years B. C. (2800 years ago)?

Persians may claim that their silence on this matter is due to the lack of any trace and evidence belonging to that period. However, I have to say that, ladies and gentleman! You have always studied Avesta; you have had Shahnameh in your hands or your bookshelves. The legends you

see in Avesta, Vendidad, Bundahishn, Zadspram; the ancient myths talked about by Ferdowsi; the names of Iran's cities, villages, the discovered objects and statues through digging different spots in Iran are all undeniable signs and facts bearing witness to the existence and residence of various ancient Turks in Iran and Arya. Yes, the Persians continue making ambivalent comments whether to say or not to say the truth. They do not openly confess who the "native", "natives" or "their non-Aryan ancestors" were. More surprisingly, sometimes they totally deny and disprove the existence of "the native" or "natives" because the native people as the Persians' non-Aryan ancestors were from different Turkish clans such as Lullubies, Mittanies, Hittites, Kushanians, Hephthalites, Huns, Mags, Sumerian Kangars, Elamians, Az, Alans, Scythians, Sees, Urartu, Parthia, Sarmats, Kas, Kamars or Qamars (Kimerains), Massagetae, and finally at the end of the period the Turks of Mannae and Medes who were the contemporaries of the Persians. These were the Persians' non-Aryan ancestors and the natives whom Persians avoid mentioning their names – as far as we remember their names while the names of some of them have been missed.

It is surprising that so many clans and great dynasties are eliminated from the history of Iran and Arya before the arrival of Indo-Iranian speaking people. Persians have transformed the meaning of so many words throughout the history. The moment the immigrants and Indo-European newcomers came Iran, the meaning of the significant words such as the Turk, Turan, Iranian, Iran, Arya, Aryan, Avesta, Khwaday-Namag, Shahnameh, Pars, Persian, Atropatene, Atropate, Indo-Iranian, Mitanian, Kushan, Kasesi, Hittite, Sakah, Alan, Avar, Median, Mannae, Airyanem Vaejah, Afrasiab, Rostam, Sohrab, Esfandiyar, Keyumars, Jamshid, Siamak; just to name a few, changed.

According to these calculations, we have not had any Turkish clans and we will not have any future either in a continent as vast as Asia, that is to say, the continent which its name has been derived from the Turks. It seems as if in this expansive continent there had been any clan but the Turks! Yes, since the entrance of Indo-Europeans into Iran in the 8<sup>th</sup> century B. C., the genes of all the Turks have undergone mutation and they have been transformed into Indo-Europeans or Persians! As far as the memory serves me, the Turkish nations and people who have experienced this kind of mutation are; nations such as: Scythians, Avars, Khazars, Huns, Sumerians, Mannaeans, Guteties, Hurrians, Medians, Kimers, Skiffs, Kushanians, Azes, Lolobies, Parts,

Parthians, Massageteans; and people such as: Mazdak, Mani, Afrasiab, Sohrab, Rostam, Keyumars, Jamshid, Vishtaspa, Zahhak and so on.

I need to mention another point stated by Bahar here since it is so important:

There are two kinds of holidays, inherited from the ancient times, in Iran: religious holidays belonging to Zoroastrians and national holidays, the most important of which are Nowrooz, Mehregan and Sadeh. These holidays are called the national ones because nothing is told about Nowrooz, Mehregan and Sadeh in Avesta... If Nowrooz, Mehregan and Sadeh had been Indo-Iranian holidays, something would have been told about them in Vedas. The silence about those three holidays goes on until the end of Avestan period. It is so probable that these holidays, especially Nowrooz and Mehregan (which resemble the holidays of farming people rather than cattle-raising ones) are ancient in Iran and they are likely related to prehistory, belonging to the natives of this land (the ancestors of non-Aryans). Those holiday were taken to Mesopotamia by Sumerians and they invented two holidays namely, holy marriage and Akitu. Afterward, the two holidays were mingled into one and it became a single holiday at the beginning of the year; however, the holidays remained separate in Iran until the Islamic age... In ancient Mesopotamian civilization, there were two important annual rituals: holy marriage and Akiti. Holy marriage used to be held at the beginning of the spring and it was related to the myth of Tamuz and Ishtar, and Akiti ritual used to be often held at the beginning of the fall and it was related to the victory of Marduk over Tiamat. However, in the 1<sup>st</sup> millennium B.C., these two annual festivals were mingled and a single festival would be held in Nisan month which was the date for the beginning of the New Year. (*An Investigation of Iranian Culture* 495-496)

Answering Bahar's statement that there was nothing about Nowrooz, Mehregan and Sadeh in Avesta, we should say that the reason for the absence of the holidays mentioned above is that the current Avesta is not the Avesta which had been written in the time of Zoroaster. After gaining power and establishing their government, Persians started to seek a religion which was reputed among the people under their rule. After so much effort, they resorted to Zoroaster and the

ancient Zoroastrian Turks (called natives by the contemporary scholars). Zoroaster's religion had been already established and all of the ancient Turks of this land had converted to it. Thus, it was convenient to them to fabricate a religion with the same name so that they could gather all their people under the same flag of shared religious beliefs and rituals. Hence, Persians started to rewrite Avesta according to their own culture and ritual. They did it in a way that the present Avesta is completely different from the original and real one. Persians had to omit national holidays such as Nowrooz, Sadeh and Mehregan because those festivals seemed strange to them and they did not know anything about them. An, Enki, Enlil, Dumuzi and Innana were meaningless to Persians and they felt no empathy toward them. Thus, Persians embarked on putting the myths of the creation epic of ancient Turks aside.

I should respond to Bahar that Nowrooz, Mehregan and Sadeh are not Indo-Persian or Indo-European holidays; and that is the reason why nothing has been said about them in Vedas and Avesta. One should be sure of the fact that if Avesta had not been distorted, one would have found the above-mentioned holidays in the original and old versions of Avesta among ancient Turks such as Medians and Mannaeans. The present Avesta resembles the real Avesta in terms of its name only and they are not congruous in terms of their content at all. We would better call the present Avesta a Persian or Indo-European version of the original one. That Bahar states that these holidays (Nowrooz, Sadeh and Mehregan) are related to ancient times is absolutely correct and logical. He writes that the three holidays belong to the native people of Iran (the non-Aryan ancestors). We have to assert that Bahar is definitely right. We should not go astray by conservative phrases like "most probably". We do know that, thousands of years before the entrance of Indo-European speaking people into Iran, the ancestors of the current Turks of Iran (the ancient Turks) lived in Iran side by side under the rule of local or central governments. It was the time when there were no other non-Turks in Iran. Yes, the so-called "natives", as Persians please to call, established the great civilization of Mesopotamia. Of course, they were the Sumerian Turks who included Kangars or Kangs, that is to say, the people who constructed the building block of the later advanced civilizations such as Akkad, Assur, Greece and Rome, just to name a few.



Answering Amir Keikavous Balazadeh's question that if we can investigate how Iranian myths were shaped, Bahar articulates:

Unlike so many other western Iranologists or the scholars of cultures and myths, I believe that altogether, fifty percent of Iranian myths and customs and, if we are courageous enough, seventy percent of them are inspired by the myths and customs of western Asia. It might seem surprising to say Nowrooz and Mehregan which were considered great Iranian holidays, and even now Nowrooz is our greatest holiday, are not Indo-European, Indo-Iranian or Aryan at all. Rather, they are native holidays of agricultural and cattle-rising communities in western Asia where Iranian Plateau lies, as a part of this cultural-geographical region. Even Haji Firooz who appears in Nowrooz blackening his face is one of the remaining rituals according to which the martyred plant god comes up to the earth from the underground and when he steps on the earth from the world of the dead, his face is black. (*An Investigation of Iran's Culture* 266)

Here, Bahar talks about an important fact in the history of Iran and he unravels a historical fact so bravely and frankly. However, we have to edit some words and terms there.

The first point is that Nowrooz and Mehregan holidays are undoubtedly two great Iranian holidays because they are rooted in the history and culture of Iran as the ancient Turks' country for thousands of years. It is not possible to say that Iran appeared out of the blue, in a blink of eye when the immigrants stepped into it 2800 years ago. According to Bahar's arguments above, Mehregan and Nowrooz do not belong to Indo-Europeans and Indo-Iranians or Aryans; rather, they belong to the agricultural and cattle riser communities of western Asia where Iranian Plateau lies as a part of that cultural-geographical region. It is quite accurate to say Mehregan and Nowrooz are not Indo-European holidays; however, in terms of historiology, it is not correct at all to employ compound words such as Indo-European or Indo-Aryan because as it was proved earlier, Nowrooz and Mehregan are Iranian holidays, and ancient Turks of Iranian Plateau, Arya and Sumer own them. Instead of employing the term Indo-Iranian, Bahar had to apply Indo-Persians and he had to employ "Persian" instead of "Arya".

Concerning the culture of native Iranians before the arrival of Indo-European people (Persians), Bahar specifies: “The cultural communications of native Iranian clans in Iranian Plateau with Mesopotamians reached to 6000 years ago. Their cultural bond with the West which had been established in the first millennium B.C. was so strong that it did not vanish even after the entrance of Aryans in the 1<sup>st</sup> millennium”. (*An Investigation of Iran's Myths* 400) These remarks make it clear that the racial and cultural communication of native Iranians - the ancestors of contemporary Turks of Iran such as Azari people, Khalajs, Qashqayi people, the Turks of Isfahan, Khorasan, Sistan, Khuzestan, Tangestan, Hamadan and Arak – with the people residing in Mesopotamia reaches to 6000 years ago; that is to say, the ancestors of the contemporary Turks of Iran have a 6000-year-old history in Iran. We can easily understand what a big difference exists between the Turks and Indo-European, Persian-speaking people have been residing Iran since 2800 years ago. Dr. Roman Girshman writes that: “the primary inhabitants of Mesopotamians (Sumerians) are identical with the habitants of Iranian plateau in terms of race and origin” (Girshman 26).

Dr. Aligholi Mahmoodi Bakhtiyari openly writes in his book that Girshman considers Sumerians have risen from the same origin similar to the people of Iranian Plateau. So, both Aligholi Mahmoodi Bakhtiyari and Dr. Girshman approve that the racial origin of the primary dwellers of Mesopotamian civilization (Sumerians) is the same with those in Iran around 6000 years ago and even earlier. Both of them are agglutinative languages having Turkish race. Ancient Sumerians are a part of ancient Turks of Iran. Nowadays, when we say the Sumerians of Mesopotamia, we mean a part of Iran and Arya as the vast land of ancient Turks. It was the land in which no other races such as Africans, Indians, Europeans and Sami people lived. Of course, this point has been also admitted directly or indirectly by other historians like “Herzfeld”, “Sir Anorkit”, “Sotoun Loyd”, the American “Christie Wilson” and “Will Durant”.

According to the above-mentioned facts and proofs, it can be concluded that the New Year celebration had been invented by ancient Turks and the Turks of Sumer, which after being modified by them was presented to the world. In other words, other nations borrowed Nowrooz from the Turks and having made some changes, they started to make Nowrooz their own national holiday.

The ancestors of ancient Turks were Sumerians who dwelled in Mesopotamia. They invented Nowrooz as the celebration of the beginning of the spring among other numerous achievements in different fields (material and spiritual) and presented it to the humankind. According to *Sumerian Ludingra* (the 3<sup>rd</sup> script found in the diggings of Niffer or Nippur city 4000 years ago):

As always, the foreigners consider themselves the owners of our New Year rituals. They stick to those customs and rituals as if the god of shepherds and fertility, Dumuzi and the goddess Innana originally belonged to them. Of course, the god and the goddess do belong to us. They changed the names of our gods and distributed them among their fellow race and other nations in other courtiers.

It is added at the end that: "This way, the New Year ritual and festival surpassed the borders of our country and became prevalent all over the world". Yes, Sumerian Ludingra has revealed this fact 4000 years ago. Sami people borrowed this magnificent holiday from Sumerians - like so many other religious, literary and cultural rituals and customs - after conquering them and they started to regard it as their own holiday after some minor changes. Sami people seized the material and spiritual possessions of the cultivated and civilized Turks, one after another. Then, they spread it to their northern and western neighbors. Even the ancestors of Latinos and Egyptians and the Greek people borrowed the civilization of the Sumerian Turks. The Turks' glamorous and brilliant civilization had been built by the Turks' efforts and it has been conveyed to India and the East by the Turks of Iran and Arya. The ancient Turks' rich culture spread to the different part of Europe, northwest of Asia, Scandinavian countries, Ancient Rome and Britain by Scythians. All these events happened when there was no other race other than the Turks in the Middle East, especially Iran and its eastern neighbors (that is to say, the land of the ancient Turks "Arya"). In other words, the Turks were the only dwellers of the region and one could not find any other people but the Turks there. At the time of the establishment of the first official government of the Sumerian Turks around 6000 years ago, there were no other people in Iran but the Turks. Even in Mesopotamia, there were no Sami people. The cities were expanded and they gradually started to attract the attention of Sami people who were dwelling in the southern, northern and eastern deserts in the Saudi Arabia. Gradually, Sami people (the ancestors of Arabs)

moved in groups toward the centers and capitals of urban civilizations. Either without using any force or by force, they entered Sumer which was located in Mesopotamia. The immigration continued for years and centuries. All of the renowned civilizations throughout the world were borrowed and derived from the Sumerian Turks. The famous historian expert in ancient history, professor Vooli has proved in his book that the age of the civilization of Sumerian Turks in Mesopotamia precedes that of the ancient Egypt for 2000 years. He has revoked the hypothesis that the Egyptian civilization is older than the Sumerian one. The Sumerian Turks had ascended the peak of civilization and the social and civil advancements 3500 years B. C. or in other words, 5500 years ago. Sumerian civilization was an example to other civilizations such as India, China, Egypt, Assur, Anatolia, Crete, Greece and Ancient Rome. It has acted as a leading torch to these civilizations. The Sumerian civilization itself had been derived from its mother and major civilizations of the ancient Turks such as the dwellers of Siberia, Turkestan, Altai, Azarbaijan, Transoxiana, Indo-Punjab, the northern and western parts of Caspian Sea, Caucasus, Central Asia, Iran, Arya, Mesopotamia and Anatolia. The Sumerian Turks accompanying their fellow race Elamians had dwelled in Mesopotamia, Zagros and Khuzestan 4500 years before Christ.

It is worth mentioning that Indo-European speaking people (i. e. the Persians) and Indians included 10 clans and tribes who entered into Iran for the first time in the beginning of the 9<sup>th</sup> century B. C. and they dwelled in the southern and eastern parts of the land under the Median rule. Two Thousand years before the arrival and dwelling of the Persians in the east of Iran and Arya, there were various Turkish governments with agglutinative language such as the Sumerians, Elamians, Gogotians, Kassians, Mannaeans, Medians, Scythians, Skoutians, Hittites, Urartu and Azes. The ancient Turks were the original natives of Iran, Arya and Mesopotamia. Persians immigrated into Iran and Arya in the early 9<sup>th</sup> century B. C., while they first attempted to enter into the lands of the Turks under the rule of the central Median and small Median (Azarbaijan) governments; however, the strong Median government prevented them from entering into their land and forced them to reside in the east and south of Iran and Arya, say, in the lands under the rule of Elamian Turks' government - after having their permission. The lands in which Persians resided were owned by Elamians' government. Since the newcomers were lower than their host in terms of civilization, they had no other choice but to obey Elamians who spoke an agglutinative language. The Turks of Elam were the owners of a

civilization whose age reached to thousands of years. Having been settled and established in the contemporary Fars Province in Iran, those non-Turks started to learn the Elamians' alphabet after two centuries. Later, Persians started to inscribe their scripts in that Elamian alphabet. Eventually in the late 6<sup>th</sup> and early 7<sup>th</sup> centuries before Christ, they started to write their scripts in ancient Persian. Unfortunately, most contemporary historians and anthropologists in Western Europe and, following them, the Russian and Persian historians – either advertently or inadvertently, on purpose or accidentally or due to some racial prejudices – distort the historical facts. They try to assign the date of the Indo-European immigrants' arrival 2800 years before the real time of their entrance. If the discrepancy of that assignment with reality were a century or two, one would turn a blind eye at it; however, one cannot ignore a 3000 or 4000- year difference. History cannot be a puppet to the biased, so-called historians and archeologists. Morally speaking, there is no difference between stealing material objects and distorting the facts.

While the evidences and facts, the ancient things discovered under the soil, historical books and even the chauvinist and biased Mohammad Reza Pahlavi – as the blind supporter of Achaemenians – verify that the Persian speaking Indo-Europeans entered into Iran in the late 9<sup>th</sup> century, why some people insist to replace 2800 years (or in Mohammad Reza Pahlavi's words, 2500-year-old Shahanshahi calendar) with 4800 or 10000 years. Is it possible to fabricate the facts by use of force?

Considering the real time of the Indo-European, Persian speaking immigrants' arrival, how can they claim to be the owners of Zoroaster and Zoroastrianism? In order to legitimize these false numbers concerning the arrival date of Indo-European speaking people into Iran, the Persians inevitably resort to denying the real identity, language and race of the people who were originally Altai speaking - an agglutinative language- and the people who had emigrated from Turkistan and Tian Shan Mountain; while the Persians insist on introducing those people as Indo-European speaking or Iranian speaking (actually, by Iranian speaking they mean Persian speaking). If they had used the word "Iranian speaking", then it would be ok. However, in historiography, the above-mentioned word has not found its real position yet. The historians, scholars and archeologists have equaled the word "Iranian speaking" with "Persian speaking" and "Iranian" with "Persian". To clarify this point, it should be noted that all of the people

dwelling in Iran and Arya spoke agglutinative language and they were all Turks before the entrance of Indo-European immigrants. The different clans of Turks lived in Iran thousands of years before Persians and each of them had governments of their own with distinct borders, but their race and language was the same. They even would fight over owning each other's lands and they would even overturn the governments. One can call all these clans and tribes Iranian, meaning that they were residing in Iran. In other words, they called their land Iran. From this perspective, it is legitimate to call all of those Turkish clans and tribes Iranian, but not in the sense that the historians and scholars in Western Europe, Russia, Greece, Armenia and Persia employ the word. The historians discussed above put so much effort to connect their false stories to each other in order to change the identity of the natives and the early, main residents in Iran, say, the different clans of the Turks by calling Persians as the ones who are originally Indo-European or Persian-speaking or – as it is common in historiography – “Iranian speaking”. It should be noted again that if they do not mean Persian or Persian-speaking when they say Iranian, it is ok. However, to our disappointment, in historiography when they say Iranian, they mean people who speak Persian or people of Persian race or Indo-European. I can shed more light on this with an example: when one says “I am from Tabriz”, it means that one has been born in Tabriz; it does not mean that he has a Tabrizi race, because we have no such thing as Tabrizi race. If one says: “I am a Turk from Tabriz”, it means that one's race is Turkish but one's birthplace is Tabriz. Unfortunately, in historiography the statement “I am from Tabriz” means that the given person is of Tabrizi race. As it was mentioned above, there is no such thing as Tabrizi race. By their formula, the scholars, historians and archeologists will interpret our statement that the given person is of Tabrizi race and he speaks Tabrizi.

Defining and explaining the words “Persia”, “Iran” and “Iranian”; most scholars and historians have gone astray and have failed to fathom the word. Either these scholars suffer from lack of enough knowledge or they are reluctant to find the word's root. For example, R. C. Zaehner – expert at Zoroaster and comparative religions belongs to those shallow historians and scholars. Similar to other colleagues of his from Western Europe, he has failed to distinguish the words such as Iran, Medes, ancient Iran and Zoroaster in terms of time, which had led him to make big historical mistakes.

In the preface of his book entitled *The Rise and Fall of Zoroastrianism*, Zaehner writes: “We owe the word ‘Persia’ to the Greek. To tell the truth, this word only refers to a province in the South West of Persia (or Iran, to be more precise) and it parallels the new Fars Province” (18).

The above statement from Zaehner makes it clear that he is a weak and shortsighted scholar in terms of historiography, with a book full of contradictions. From his remarks, it is concluded that Iran was the country where only Persians lived there. It is not clear why he thinks that wherever Persians live is Iran. He assumes that the word Iran has come to the being when Persians entered Iran. In his book, Zaehner totally ignores the history before the entrance of Persian immigrants. One can come to the conclusion that he has no information about the history of Iran before the arrival of Persians. In his view, Iran’s history begins from the time of the arrival of immigrant Persians around 2800 years ago. Thus, Iran is not more than 2800 years old. He adds that: “Iranian people were a part of a larger nation including Indo-Iranians and Indo-Europeans were a member of a much larger Indo-European nation” (Zaehner18).

Zaehner means that Iranians were a race and the race only includes Persians. It becomes evident that Zaehner is completely unaware of ancient Iranians’ history and the people who lived there thousands of years before the arrival of Persians. Zaehner assigns Zoroaster’s date of birth to 558 years B. C. and believes that Zoroaster was born in Rey City, meaning that Zoroaster was born and grew up simultaneously with the establishment of Persian government and that Zoroaster would speak Persian while all of his ancestors were Persian too.

Yes, the statements brought above are made by the worldwide prominent Avesta scholar, Robert Charles Zaehner! In a part of his book in which he introduces Zoroastrianism, Zaehner asserts that: “The oldest evidence we have about the Indo-Iranian religion is a script which was discovered in Bogazkale village in the east of Anatolia, which pays tribute to the contract signed between Mativaza, the Aryan king of Mitanni dynasty, with Hittites king Supiluliumas in the 14<sup>th</sup> century before Christ” (88).

From Zaehner’s statements, one can conclude that Zoroaster’s birthday which was 588 years before Christ, now – according to the script – is 1400 years B. C.; one can here notice the

different dates the scholars and historians provide. Besides, we conclude that the Turkish Mittani and Hittites have changed their races and have become Persian!

Whereas historiography has proved that Persians immigrated into Iran and Arya 2800 years ago, Zaehner writes about Iranian Nowrooz as follows:

Jam (meaning Jamshid) retrieves “good blessing” and brings it back to the earth. This way, the world comes back to its normal state. On its way back, Jam rises like the sun and starts shining and making people be aghast of the rise of two suns. The dry jungles would start to be green again. All these events pave the way for the arrival of Nowrooz (New Day) and the celebration of spring mildness. This celebration/festival was founded by Jamshid who became the sun of the earth by founding it. Nowrooz festival is one of the greatest holidays, remaining due to being a national holiday originally. Nowrooz is the heritage of atheist ancestors, which has been forgotten and it has little been influenced by Zoroastrianism and Islam. Nowrooz’s founder, Jamshid, is a legendary Iranian figure whose shining resembles that of the sun... Nowrooz and Mehregan are the holidays during of which mildness rules the nature... Jamshid who retrieves the balance of nature after it has been stolen by the monsters is the keeper of the true order and real moderation in all aspects... Exactly in the same way as Nowrooz would celebrate the return and riddance of Jamshid from the monsters’ land, Mehregan would celebrate the bondage of Jamshid’s murderer, Zahhak who seized Jamshid’s power and throne and would break it into halves. (198-199).

As you notice here, R. C. Zaehner as an eminent historian and expert at Avesta acknowledges that Nowrooz is the heritage of Jamshid Shah. Zaehner means that Jamshid had ruled Iran thousands of years before the advent of human civilization. Here, one may raise a question: how does Zaehner connect Jamshid’s kingdom which was 20000-30000 years ago to Indo-Iranian people or Persians who immigrated into Iran 2800 years ago? Zaehner asserts that Nowrooz was founded by Iranians’ legendary ancestor.



Another question rises here: If Nowrooz has been founded by the legendary ancestor of Iranians 30000 years ago, how can be Persians regarded Iranian; given the fact that they immigrated into Iran 2800 years ago? One should ask Zaehner whether we have Iranian race according to ethnogenesis and ethnography or not. All of the scholars, historians and archeologists throughout the world should be aware of the fact that, according to ethnogenesis and ethnography, there is no such thing as Iranian race; rather, there is just a country named Iran. The question of race, generation and ethnicity has nothing do with countries and borders. One should not mix those two different concepts, because such a mixture leads to misunderstanding in historiology. For example, there is no race as Germany, Russia, Iraq and Yugoslavia; however, there are races such as German, Slovenian, Sami, Turk and Anglo-Saxon. Sometimes, we can see that some nations choose a name for their country according to their race and ethnicity. I can give Saudi Arabia, Mongolia and Turkey as examples. One can infer from Zaehner's statements that the age of Nowrooz reaches to thousands of years and it was founded by Iranians' legendary ancestor and it was prevalent thousands of years before the arrival of Persians. Afterward, Persians as the newcomers adopted Nowrooz, because the native Turks were accustomed to it. Persians were absorbed by the glory of the civilization of ancient Turks who were the natives of Iran and the ancestors of the present Turks in Iran. However, when Persians seized power in Iran, they started to introduce themselves as the owners of the Turks' traditions and heritage similar to what Bedouin, Sami people (the ancestors of Arabs) including Akkadians, Babylonians and Assyrians- just to name a few- did to the Sumerian Turks in Mesopotamia. The newly empowered Persians took advantage of the inner chasms and quarrels among different clans of the Turks and gained power by resorting to any ruse and deceit. They started to seize the material-spiritual heritage, civilization and culture of the Turks and introduced them as theirs. Persians made some changes to any Turkish literary and cultural work and translated them into their own language while they changed Turkish names into Persian and Pahlavi ones. Persians even distorted the ancient Turks' religion, Zoroastrianism, which was influenced by ancient beliefs, faith in gods, souls, devils and Shamanist rituals while translating it haphazardly and recording it as their own religion. Here, I recall the statements of the first diarist of the world, Sumerian Ludingra: "Sami people stick to this holiday (Nowrooz) as if Dumuzi god and Innana goddess belonged to them, not to Sumerians". Here I have to say Persians, especially Sassanians, acted as if Keyumars, Jamshid, Vishtaspa, Nowrooz Holiday, Rostam, Esfandiyar, Sohrab, and even Zoroaster and

Zoroastrianism had belonged to them. Persians acted as if the Turks, the founders and real owners of the above-mentioned figures, had been completely separate from those figures and had nothing to do with them.

Historians, scholars and archaeologists should look at this historical issue realistically and meticulously with no racial bias. They should not neglect some issues and facts heedlessly. The bias over the problem of being Indo-European and having the same race as the Persians has led to the deviation of Western European historians – especially Germans – from the reality and Russians, Armenians and Persians alike. Of course, history itself stands as the chief justice and will not ever forgive the negligence and unjustness of these sorts of biased and prejudiced historians, scholars. Their faces will turn red in shame before history and human civilization.

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