

Mythological Analysis of the Ritual of Joy at the Beginning of the Year and its Evidences in Persian literature

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Abstract

The rituals and customs of the beginning of the year all over the world show an early and mythological way of thinking. The various forms of these mirrors have at their heart symbolic actions and behaviors that can be examined from a mythological point of view. The question of this article is what are the motivations for cheerfulness at the beginning of the year? The meaning of cheerfulness in this article is a set of actions that were performed at the beginning of the year, not for pleasure and happiness, but for performing rituals. Like drinking home, dancing and dancing in nature and so on. The purpose of this article is to examine the reasons for cheerfulness in early spring. For this reason, while examining evidence from literary and historical texts, and analyzing their mythology, their connection with Dionysian celebrations is also mentioned. This religion has disappeared to some extent in its ancient form, but it has remained as a literary tradition in literary and historical texts. The result of examining the evidence shows that in ancient times, human beings performed symbolic and provocative actions to continue the cycle of life and holy time, in order to imitate the deeds of the gods on the day of eternal creation and celebrate the return of nature.

Keywords: Mythology, The Mirrors of the Beginning of the Year, The Ritual of Cheerfulness, Home, Nowruz, The God of Grain

Introduction

The beginning of the year as a sacred and unforgettable time in the eyes of the ancient people, has forced them to perform rituals to hold a ritual in honor of that time, with imitative and provocative actions, to demand the repetition of that eternal and sacred time. The common nature of these rituals shows that they often originate from a mythological theme. Numerous evidences in Persian language and literature and other related sources show examples of rituals at the beginning of the year. It shows the existence of such thinking in Iran. The important point in this regard is the variety of texts that contain this evidence. The frequency of these parallels is such that it has become a literary tradition, that is, with the passage of time of the spread of this religion and its obsolescence, its sediments are still left in the literary tradition.

The ritual of happiness and vivacity is one of the items that is considered as a part of Nowruz ritual in various sources and like all religious rituals and practices, its correct and timely performance has been emphasized. Rewarding rituals and ceremonies is based on a belief, and in each case most mythologists believe that this act is a repetition of an ideal that the gods once performed. By doing so, the practitioners of that religion place themselves in that eternal moment of creation and, by repeating it, sanctify their deeds.

There is no doubt that the first year was not always fixed, that is, sometimes it started with Mercury, sometimes with January, and sometimes with Mehregan and Aban, and the reasons for that have been

mentioned in chronological books such as the works of the rest of the exterior and the later chronological works. In this case, we do not intend to deal with it, it is just a point that Nowruz was celebrated once a year, whether in early spring or early summer, this in principle does not make a difference. The season of this article is the beginning of the year, which was followed by special celebrations and rituals. One of the affiliates and essentials of this religion is Hom, to which the ninth Yasen of the Avesta, called Hom Yasht, is dedicated. In order to understand the ritual of cheerfulness, it is necessary to pay more attention to the ritual aspects of home.

The main purpose of this article is to review one of them, called the ritual of joy at the beginning of the year. The main question is whether the existence of numerous evidences in historical sources and Persian literature indicates the existence of one of the rituals of the beginning of the year in Iran or not? And if so, what mythological analysis can be made of it?

This article is organized in several parts: in the first part, the introduction of the article; In the second part, the initial human ideas about; In the third part, the beginning of the year of Dionysian celebrations and the beginning of the year; In the fourth part, the celebrations of the beginning of the year in Iran; In the fifth part, the evidences of Neshat religion in Persian literature texts; In the sixth section, the rituals or rituals in ancient Iran are discussed and in the final section, the result is discussed.

Early Human Ideas about the Beginning of the Year

An important event that takes place at the beginning of the year is the resurrection of nature; the dead nature is revived at the beginning of the year. This revival and life is repeated every year and everyone prepares for the coming year. It is in this moment of time that man once again sees himself at the beginning of the creation of life and existence, and imagines himself with the eternal moment of the beginning of the world, by symbolically repeating actions, seeking to understand the initial pleasure and to join and stay (albeit temporarily). In it. In many cultures, the beginning of the year is considered the beginning of the world, and the relationship between spring and creation is a common human belief.

Now the question arises which are the deeds specific to the holy and ritual moment of Nowruz or the beginning of the year or the beginning of creation? How should these moments be celebrated and their rituals restored?

It is very clear that the main idea of this season is the creation that took place in the beginning and such a creation must be perpetuated by a person by repeating and continuing it in order for the cycle of existence to start / repeat again. The creation of the universe, the creation of the world of greens and trees took place on such a day, and in order to repeat it, it must be stimulated by performing special ritual acts, and nature was reminded not to forget the time of creation and to be fertile again.

Various rituals are performed among different tribes, all of which have the same essence and originate from one or a few principles, such as at the beginning of the year in the fields of agriculture, garden, orchard, farm and everywhere. Which is a place where trees, plants and plants grow, they performed symbolic acts of fertility or pretended to do so in order to sow the seeds of creation on the ground or, in other words, to "awaken" and stimulate the dormant earth.

Many opinions have been expressed about this subject, in this section, among the various opinions, only James George Fraser, the English mythological critic (1854-1941) will be examined.

"From a study of the spring and summer festivals of Europe, it can be seen that our primitive ancestors embodied the forces of growth in the form of males and females, and based on homeopathic or imitative magic, trees and shrubs," says Fraser. Accelerate the plants by embodying the marriage of the forest goddesses in the presence of the king and queen of May, the bride and groom on a white Sunday, and so on. These were enchantments for the growth of the forest, the sprouting of lush and fresh plants, the germination of grains, and the blossoming of flowers "(Fraser, 2003: 180, and also Chapter 4 of Book III).

Fraser goes on to add that in the great plays held at Elysium: "The union of Zeus, the god of the sky, with Demeter, the goddess of grain, is shown by the connection of the high priest and the priest Demeter in the role of God and woman." But their intercourse had only a theatrical or symbolic aspect, because the high priest temporarily removed himself from a man by using shockers. As the lights went out, the couple went into darkness, and the worshipers waited anxiously for the result of this mysterious gathering. Because they knew their salvation depended on it. After a while, the high priest reappeared and, in the dim light of a ripe cluster, showed the wheat to the audience as a sign of the fruit of the gods' marriage "(Fraser, 2003: 191).

Under the title Saturnalia (Saturn Celebration), Fraser discusses the golden branch: They leave and all of them indulge in boundless joy and intoxication, and hidden lusts for manifestation are revealed, which is never possible in a firm and dignified daily life. This kind of outburst of forces in the human body, which often leads to the unbridled pleasures of lust and crime, usually occurs at the end of the year and is often accompanied by one of the agricultural seasons, especially when "sowing" or "reaping". Fraser, 2003: The third book of chapter 4 and also the second book of chapter 15).

This is not something that only Fraser believes has been suggested by many researchers. According to John Hinels, human beings believe that survival is not guaranteed unless they participate in cosmic events.

(Hinels, 1989: 155) Man's only effort is to be able to return to that original state once again in these rituals and to forget time and the passage of time and not to feel a distance between himself and those ritual and sacred moments. , Because any distance that separates him from that principle will take away his existence and existence from him.

According to Iliad, sacred and mythical time, unlike historical time, is inextricable because it is the moment in which the divine act of creation took place, and the eternal examples and deeds of Baghana were formed in that holy time, but the historical time. It is irreversible and goes in a straight line: "Man is only repeating creation. During one year, his religious chronology metaphorically repeats all the stages of the creation of the universe that took place on the Eternal Day. The memory keeps it alive during celebrations and holidays. The religious year, in fact, repeats the act of the creation of the universe continuously "(Eliade, 1999: 36, and also see Hinels, 1989, and Krasnovolska,2003).

Dionysian Celebrations and the Beginning of the Year

In this section, an attempt is made to compare the ritual of joy at the beginning of the year with one of the rituals of other nations to determine whether there was a connection between joy and the beginning of the year or not? The reason for this comparison is that the practices and rituals of the beginning of the year are very similar and influenced by each other in different parts of the world.

It is a well-known saying that Dionysus is the god of wine, and he remembers passionate dancing and drinking (Grant and Hazel, 1390: 305). According to Fraser, the ancient nations of West Asia and Egypt considered the change of seasons, and especially the annual growth and wilting of plants, as events in the life of the gods. And for "their mourning death" and "their glorious resurrection," they performed rituals of mourning or rejoicing.

It is further mentioned that Dionysus or Bacchus, who in our case was the embodiment of the vine and the vivacity obtained from the grape extract, was worshiped with passionate dancing; Apparently, it has emerged among the savage tribes of Terrace, which were famous for their eating. The "enlightened wisdom and solemn character of the Greek race", although he found the secret teachings of this religion strange, but because of his attraction to the secret and the talent for returning to barbarism, which seems to lie in most people, caused this to happen all over Greece. They accept religion with all their heart and even Homer considers the lesser-known and most revered deity to be the most famous deity of the Pantheon. Only other figures of Osiris know that he has gone directly from Egypt to Greece, and the main reason for this is as follows: Therefore, we hear that almost all the Greeks sacrificed for the "Dionysus tree". In Boeotia, one of his titles was "Odionisus in the Tree". "On the pot, his initial role is carved from a short tree or shrub." (See Fraser, 2003: 443-452 and also Eliade, 1999: 36-37).

With this introduction, it becomes clear that the religion of Dionysus is not a mere wind-worship and absolute vitality, but is originally derived from Osiris, which is associated with fertility and agriculture, and the vine, which we often see in his hand, symbolizes She is not a "girl of the rose", but a symbol of the tree in general and fertility, but later she was restrained and called the god of the rose. As Fraser points out, he has titles such as "flourishing," "fruit-bearing," "fruit-bearing, or green fruits."

From the words of Plutarch, Fraser tells the story of Osiris as follows: Osiris was the offspring of the goddess of heaven (Onat) and the god of the earth. Sally cannot give birth, but Osiris gave birth to her children in the last five days of the year, which is outside the twelve months of the year. He adds that the Egyptians were cannibals before Osiris. But Isis, Osiris' sister and wife, discovered his wheat and barley, and Osiris taught his people how to cultivate these seeds, and they abandoned cannibalism and ate grains. Osiris was the first to pick fruit from trees, put vines on stilts, and cultivate grapes, teaching people in vineyards where unfavorable weather or bad soil did not allow them to grow vines. Fix it by making beer. Eventually, his conspirator "Seth" destroyed him (Fraser: 2003: Book II, Chapter 11).

In ancient Egypt, reapers usually lamented when the first crop was harvested, calling Isis the goddess to whom they owed the discovery of grain. (Mandros's name seems to be a mispronunciation of "we-no-hera" (come home), which has been seen in many works, including the lament of Isis. And because it is a prayer for his return, lamentation in the death of the god of cultivation, fertility, joy and happiness, and the establishment of eating rituals in the rebirth of that god have been reported in many cultures.

Another example of such a ritual is common in Greece: Demeter, the goddess of agriculture, in search of his daughter, Persephone, who was kidnapped by Hades, king of the underworld, is brought back to the upper world with the help of Zeus. And they rejoice. (Rosenberg, 2001: 10) In his book, Fraser quotes the root of dimter (dimeter) from deai meaning atmosphere and writes that therefore damter exactly means mother-seeker or mother of grain (Fraser, 2003: 467)

New Year Celebrations in Iran

Rapithwin Celebration (Rapithwin) in Iran is also an example of these celebrations. Repithwin is a midday heat server and server for the summer months and a necessary and profitable counterpart for "more". According

to the Zoroastrians, Ahuramazda sacrificed at a time of the day that belongs to the Rapithwin, and from it, creation was created. When winter comes, the reptiles take refuge underground and return in the spring. The celebration of Repithwin is part of the celebration of Nowruz, both the new day in the real year and the new day in the ideal time. The coming of the rapture to earth is a time for joy and hope for the resurrection, است is a symbol of the final and eternal victory of good creation (Hinels, 1989: 45-46 and also Zadsperm, chapter 34, paragraph 27).

"It seems that the story of Rapithwin is in fact pink and Zoroastrian in color.Aid Another famous form of this myth in the Iranian tradition is the legend of Siavash or Siavakhsh. There is a connection between Raphovin in conventional Zoroastrian beliefs and the epic forms of the myth of Siavash's death and resurrection with the return of the seasonal hero and with plants and fire "(Krasnovolska, 2003: 142).

Bahar has written about Siavash as follows: "Siavash is a symbol or god of plants because with his death a plant dies from his blood and this is similar to the becoming a tree of Atis and Adonis and also that Siavash was undoubtedly the god of fields and We recognize the sign of this from his burning, which is a symbol of the drying and yellowing of the plant and in fact the beginning of the summer revolution and when the crop is harvested "(Bahar, 1352: fifty-three and the rest of the works: 233-235). Elsewhere, Bahar is sometimes considered to mean the movement of the whole corps and writes: And the return of the blessed God of Western Asia is mixed" (Ibid: 75).

The other face of the resurrection is introduced by Krasnovolska: As we have seen, he is one of those gods of nature who go back and forth alternately and their underground activity in winter and then in the open air causes the growth of plants and spikes and the arrival of grains. .. Thus, Khezr is a supporter of plants, cultivation, fertility and abundance"(Krasnovolska, 2003: 196). According to Gholam Hossein Saedi, the people of Haq Ilkhchi, in addition to the customary vow of Khidr vows on Eid al-Fitr, drank wine to celebrate him, and if someone did not have it, they said that his stove was empty, and he had the right to ask his neighbor (Saedi, 1375: 191).

In the Zoroastrian tradition, the devil attacks the first man and animal at noon on the eve of Farvardin, and first the cow; Then it kills man. It is from these prototypes that the world is created (Krasnovolska, 2003: 102).

The name of Nowruz can be considered linguistically and is reminiscent of the Persian word "day again, day again". This beginning of creation was most palpable when man had not yet lost his natural, first, and wild life. The shackles of civilization and tradition and laws had not tied his hands and feet, now to return to this initial moment he counts the moments so that he can be in that cycle of hours and days once again in that moment and with himself in the imaginary world with it. Take a moment. It has even become symbolic, uniting itself with that moment by using syrup and wine and imaginative substances.

Mehrdad Bahar has written about this matter: What distinguishes man from animals is his exit from the animal world. Animals are a part of nature and for this reason they never find themselves in opposition to nature and find themselves alone, but as man grows in his brain, he reacts not so much instinctively, but rationally, to the surrounding phenomena. On the other hand, due to the growth of the brain and finding continuous self-awareness, he had to move away from nature, mother and from the constraints of soil and blood. → He was able to instinctively maintain his unity with nature, inevitably, due to his psychological need, he established a seemingly rational connection with nature, people and tribe, except for his anxieties that result from separation from him and avoiding violence. Their anger and arousing their love and kindness is to destroy them by rewarding them with rituals. Forgetting Mani and Mayi and joining the group of the world and the gods. This is when drunkenness breaks the shackles of the individual. The group performance of the basic rituals increases the feeling of mixing with the crowd and the world around one. Even in many primitive mirrors, a kind of group sexual intercourse is seen that has been an integral part of the mirrors (Bahar, 1973: forty-one and also Forum, 2010, sections 1 and 3).

There are more or less examples of such rituals in different societies. All these movements are due to the fact that in the ancient world, the relationship between man and nature was very close and out of need and prayer. Agriculture played such a role in their lives that it occupied their minds all year round and there are many festivals related to agriculture, one at the beginning of spring and one at harvest, and at these intervals small and large festivals. Another has been reported.

A very common practice, which is still common in Azerbaijan and other parts of Azerbaijan today, is that on Wednesday night (one week before the beginning of spring), ax gardeners stand by the trees and threaten that if they do not bear fruit. They will cut it down and give it up with someone else's guarantee, and the guarantor promises from the tree that it will bear fruit next year.

Christian Sen believes that the annual celebrations of the Sassanid era were mainly peasant and rural and were originally related to agriculture. Eid-e-Mehregan, like Eid-e-Norooz, was commemorated in the events that took place at the beginning of the creation of the world and in memory of the events mentioned in the history of fiction. (Christensen, 2004: 191).

In the annual festivals, among the rituals that were directly related to agriculture, it was only in the celebration of the beginning of the year that special acts of the kind mentioned above were performed. In other

words, they considered fertility and creation and the stimulus for creation to be specific to the beginning of the year. In other celebrations of the year, their actions were different. For example, when harvesting, they performed a series of other actions, just as in Iran, invertebrates were known as the celebration of harvesting agricultural products. Krasnovolska believes that in the Achaemenid Empire, the celebration of the autumnal equinox was a special harvest for agriculture, one of the rituals of which was to shed the blood of victims who probably honored the original cosmic sacrifice (Krasnovolska, 2003: 100) when due to the use of a different number of invertebrates were known as the beginning of the year, celebrating the beginning of the year. And the belief that was and is common about Nowruz was attributed to Mehregan.

"Apparently in the Old Testament, before the Sassanids, the year began on the first of October, and Eid al-Adha, which is an autumn festival, was considered the first of the year at that time," wrote Christensen. Regarding Mehregan, they add: "In ancient times, this Eid was the first day of the year and the traces of being the beginning of the year in the ceremony of this celebration still remain" (Christensen, 2004: 197-199).

Christensen has little to say about the Nowruz ceremonies that used to be performed in Mehregan in ancient times. "The son who 'came down to the world, O angels, and struck the devils and the evildoers and drove them out of the world'" (Ibid: 200).

It should be added that according to Bandeshan Mashi and Mashianeh (Adam and Eve of the Aryans) were born on such a day (Mehregan) (Moein, 1996: below Mehregan): The author of the decisive argument says: Ajman say that God Almighty expanded the earth on this day and made the bodies the place of the souls on this day "(conclusive proof, below the invertebrates).

In the history of Bayhaqi, in several places, the ritual of joy in Mehregan is explicitly mentioned: They also brought a lot of things and the poets recited poems and found peace ... and after the poem, they went to livelihood and wine and one day Khorram ended "(History of Bayhaqi: 498-499). Beyhaqi not only refers to the protection of this ritual, but also does not omit the places that have deviated a little from this ritual or have not been performed in time. Such as: "On Monday, the 16th of Dhu al-Qa'eda was his invertebrates, Amir (May God bless him and grant him peace) celebrated in the morning, but did not drink wine" (Ibid: 464). Beyhaqi somewhere, in the events of 430 AH, writes that one day it was the celebration of Mehregan and because he was the Amir of fasting, no one dared to "cheer up": It was Arafa and Amir was fasting and no one was Venus because you secretly and openly rejoiced "(Ibid: 522). Cheerfulness and cheerfulness in the history of Beyhaqi always and in other texts of Persian literature in many cases, has the same meaning.

The Belgian orientalist Cumont writes in his book *Mitra* (Mehr): It is extended to December 25, and then, due to the influence of the religion of Jesus in Europe, the day of Christ's birth is set" (cf. Yashta 1: 396 onwards 2:44, Avesta 205-209).

We see that the birth of Adam and Eve, the enthronement of Fereydoun, the creation of the earth, and consequently the creation of the bodies and the birth of Christ (pbuh) in the above examples are among the things that, along with many other evidences except Nowruz and the beginning of the year and Common beliefs about it are considered. This is why vitality in invertebrates becomes part of the ritual of invertebrates (invertebrates that were sometimes considered the beginning of the year, not every invertebrate). In this case, Katziyas writes that the Achaemenid kings should never have been drunk, except on the day of the feast of Mehregan, who wore purple clothes and took part in a windmill with the eaters. Another historian "Duris" writes that in the celebration (of Mehregan) the king danced (Moin, 1996: below Mehregan).

The celebration of the end of agricultural work and the end of the harvest is still common in some parts of Iran. "Allah Muhammad- or Ali" and at the same day an animal is beheaded and in the regions of Azerbaijan there is such an official name as "Allah Liq", "Hala Liq", "Awarakh Bashi". "In the Khingo Valley (Tajikistan) during the last baf, the reapers mourn sadly:

Other rituals at the beginning of the year in which the spirit of joy and happiness is crystallized is the establishment of carnivals of happiness: It turned upside down. It included the temporary abandonment of traditional moral precepts and social laws, the ridicule of official institutions such as the rites of the New Year king and the New Year queen" (ibid: 88).

Sha'bani has written in the customs of Nowruz: The mirrors related to the beginning of the year are usually accompanied by the repetition of chaos and then the first order in the world. Before the beginning of the year, fires must be killed; law and order must be restored in homes, villages and lands. The emergence of the return ceremony of the dead, which appears as the appearance of people with black faces in the streets, is a symbol of the disappearance of law and order and museums of existence and non-existence and death and life, another religion that When it was established before Eid. Arji ritual or co-hospitalization of a group that is usually performed in the dark. And its darkness is one of the symbols of the first turmoil (Shabani, 1999: 55).

Sha'bani goes on to point out a few customs: On the morning of Syrian Wednesday, people from some villages in Kurdistan, such as Sizdeh Badr, go to the desert en masse and rejoice by the springs. It is customary in Gonabad that on the thirteenth day of Badr, the lucky girls choose a queen for themselves and dance and dance, and whoever comes their way is made to dance. (Ibid: 32).

The unbridled masses of primitive rituals were not a custom specific to one region, but evidence and reports remained in the corners of the world in primitive and ancient tribes. Zarrinkub writes about the religion of Dionysus:

The ritual of Dionysus, which originated in Greek tragedy and to some extent in comedy, was initially accompanied by extreme excitement and phallic performances and extremism related to the worship of the human penis, but later by "Orpheus, a pre-Homer poet, found an extraordinarily interesting mystical color, and in this new form, through Pythagoras and Plato, he also left an influence on Greek philosophy, which in turn is remarkable in Greek history, thought, and philosophy." zarinkub, 1369: 83).

In his books on Indo-European celebrations, including Iranian ones, and their myths, Domzil identifies the two main factors of the New Year as "heavenly food" and "carnival" (see [Krasnovolska, 2003](#): 112). "On Nowruz and other seasonal celebrations, the intense and inflexible moral control imposed on Iranian society by a major religious system such as Zoroastrianism and Islam prevents any lustful behavior," Krasnovolska continued. "It is sexually abusive." According to the Persian version of Darab Hormozyar, Krasnovolska wrote: On the day of Nowruz, every man and woman should drink seven sips of wine. On the other hand, if a woman drinks wine "according to religion", ie Zoroastrianism, on other days, she will be stoned. (Ibid: 240)

As we have seen, Nezami has verses in Iskandarnamēh that explicitly refer to the joy and celebration of Nowruz for women and their religious freedom and state that this ritual was specific to fire worshipers, but Alexander abolished it all:

It was Nourouz [which was established] by King Jamshid and the feast of centenary
The ritual of the fire temple went new
The Miss brides from every side
Left their houses to the streets
The Zoroastrian took the red wine
Thinking about Zoroastrians arrogantly
Their faces adorned taking the sweethearts hands
They ran from every corner
They were flirting and joking
Sometimes they were telling myth and sometimes were charming
Their long curly hair hanging to their waists
One was dancing another one clapping
Some were from shanties others from mansions
They were enjoying themselves as they wished
They held their feasts separately
Sometimes many riots occurred there. ([Iskandarnamēh, 1994](#):140)
And Nizami also mentioned it somewhere else that:
In Norouz he sat and drank wine
He listened to the song of the poets
Until the time of his sleeping
The singer, cupbearer musical instrument and wine were close to the King. (ibid:64)

The Iranian celebrations of the New Year (Mīrnorōzi) confirm the general design of the carnival celebrations in other cultures of the world. Domzil believes that it is possible that the role of King Nowruz is to recreate the duties and characteristics of the god of the dead, ie the last five days of the year and the visit of spirits from the material world ([Krasnovolska, 2003](#): 250-251).

Although the root cause or philosophy of many rituals has been forgotten today, it goes without saying that most of the works that have become a game, a pastime, and a delight were once all or part of a ritual. From the above evidence, it is clear that the intention of the people to perform symbolic deeds and all kinds of vivacity, rejoicing and joy, to protect the turn of the year and to encourage nature to bless and remind the earth not to forget the eternal deeds and also to sanctify The eternal time of the beginning of the world was in Nowruz. Although limiting the reasons for holding such rituals to these cases is a kind of reductionism, we do not intend to address all the reasons for this ritual, but only the reason for one of the things mentioned. The following are the Dionysian celebrations for further study and adaptation.

Rapithwin Celebration (Rapithwin) in Iran is also an example of these celebrations. Repithwin is a midday heat server and server for the summer months and a necessary and profitable counterpart for "more". According to the Zoroastrians, Ahuramazda sacrificed at a time of the day that belongs to the Repithwin, and from it, creation was created. When winter comes, the reptiles take refuge underground and return in the spring. The celebration of Repithwin is part of the celebration of Nowruz, both the new day in the real year and the new day in the ideal time. The coming of the rapture to earth is a time for joy and hope for the resurrection, است is a symbol of the final and eternal victory of good creation ([Hinels, 1989](#): 45-46 and also Zadsperm, chapter 34, paragraph 27).

"It seems that the story of Raphovin has actually taken on a pink and Zoroastrian color. It is a very ancient myth of the return and death or resurrection of plant products in which the guardian deity of the crop sinks underground every autumn and again in spring. It turns out Another famous form of this myth in the Iranian tradition is the legend of Siavash or Siavakhsh. There is a connection between Raphovin in conventional Zoroastrian beliefs and the epic forms of the myth of Siavash's death and resurrection with the return of the seasonal hero and with plants and fire "(Krasnovolska, 2003: 142).

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The other face of the resurrection is introduced by Krasno Wolska: As we have seen, he is one of the gods of nature who go back and forth alternately, and their underground activity in winter and then in the open air causes plants and spikes to grow and reach. Cereals ... In this way, Khezr supports plants, cultivation, fertility and abundance "(Krasnovolska, 2003: 196). According to Gholam Hossein Saedi, the people of Haq Ilkhchi, in addition to the customary vow of Khidr vows on Eid al-Fitr, drank wine to celebrate him, and if someone did not have it, they said that his stove was empty, and he had the right to ask his neighbor (Saedi, 1996: 191)

Evidence of Neshat Religion in Persian Literature Texts

There are many evidences in Persian literature and other sources which show that there seems to have been an official from the collection of rituals at the beginning of the year in which symbolic acts were performed due to the turn of the year and the new times. It has disappeared, but it has remained for a long time as a literary tradition among poets and writers. Such a thing is very typical in the literature of any country and in Persian literature there are many signs of the transformation of old rituals into a literary tradition that have become a broad conceptual metaphor and are no longer viewed as religious. An example of this is Deir Moghan and its ruins with all its semantic affiliations and affiliations, which have lost their ritual value in the Islamic period, but still remain in the literary tradition and create content. What comes in this section is evidence of a rite of passage at the beginning of the year.

The story of Rostam and Esfandiar Ferdowsi begins as follows:

It is time for drinking the delicious wine

Now that the streams smell musk

The sky is roaring and the earth is full of effervescence

Lucky the one who keeps happy by wassail

One who has wealth, nougat and a cup of date wine.

And can sacrifice a sheep In Ferdowsi's poem, the adverb "should" in "eat now must be pleasant", to some extent conveys the concept of its ritual obligation. This ritual has been mentioned many times in Hafez's Divan:

It was rewarded that the spring came and the grass grew

If the salary comes it should be spent for the date wine

The bird chirped, where is the wine bottle? (Hafiz, 1987: 149)

The spring cloud appeared, the spring wind blew

I want the money for wine and the musician says there it came

Generosity is rare, one should preserve the reputation

Wine and rose should be bought even by selling your cloak.(ibid:150)

Saadi has said in a bit in this regard:

The smell of flower and the song of bird arose

It is time for joy and going to the nature. (Sa`di, 2006: 109)

Elsewhere, Saadi refers to this custom more:

The tree set in blossom and the nightingales are mirthful

The world became anew and the friends enjoyed themselves

The boon companion in our party was always inviting

Especially now that they ornamented her

Those who broke their harp during Ramadan

Felt the spring breeze and forget their repentance

The grass field was trampled in the party

As the mystic and mass danced over (ibid: 194)

In the sources mentioned in this tradition, they often mention the calendar time or time limit at the beginning and then present their poem or discussion. That is, poets did not use spring to create other themes, but used other themes to describe spring and its coming, and most of these poems seem to have been written when it

was really spring. Farrokhi Sistani has mentioned the words "Nowruz" and "the beginning of the year" in the following poem:

It is Norouz and beginning of Persian New Year,
Start the feast, be merry and drink the grape wine
Happy new year to you and wish you the same for all the coming years
Wish you a feast with idle, wine glass and a danseuse (Farrokhi sistani, 173)

In Iskandarnamēh, Nezami mentions Neshat Moghanēh as a custom and ritual that Alexander has abolished

At the beginning of the fast moving heaven
The whole world starts a new year
Some were from the street some from the palace,
They did as they wished
The just King ordered this
Nobody should do the rituals of the Zoroastrians (Nizami, 141)
Hafez has also mentioned the Zoroastrian religion in a verse
Renew the rituals of the Zoroastrians
Now that the fire of Nimrud enkindled tulips

Request a glass of wine in the early morning to the memory of the minster of the time. (Hafiz, 1987: 137)

Beyhaqi has mentioned in his history: "On Tuesday, the remaining four days of Jamadi al-Awali Amir (Massoud) sat down to celebrate Nowruz and shouted that this day the elders should bring gifts. And Amir also went hard to maintain the tradition and vitality of wine" (Tarikh Bayhaqi: 503).

Khayyam's Nowruznameh states that the first foreigner to serve the king in the morning was the "priest priest," who came to the king with a golden cup full of wine and other gifts and gave the cup of wine to the king to drink. Khayyam Newspaper: 18 and 5 and also Safa, N.d: 82). Elsewhere in the Nowruznameh it is stated: Whoever celebrates the day of Nowruz and joins Bakhrāmī, so that Nowruz will leave everyone in joy and Khorramī, and this experience has been wisely done by kings for kings "(Khayyam Nowruznameh: 5). The secrets of Rāzi have been narrated in the shrine of the astrologers: : 2190 and also see Safa, N.d: 82). Moin, quoting the author of the statement, said: "[Moghans] are obedient to rejoice and eat" (Moin, 1985, vol. 1: 446)

As it is obvious, it seems to have been a ritual in the spring, according to which they should have been cheerful and happy, and since it had a ritual aspect, that is, it was a custom, it also had an executive obligation. In this section, evidences from literary texts and history were mentioned in which this religion is mentioned. In the next section, an attempt is made to examine the form of performing the ritual of cheerfulness.

6- Rituals or ritual juices in ancient Iran

One of the ritual drinks in ancient Iran is Hum (in the third Sanskrit). In Zoroastrian sources, this plant is very sacred and its juice was drunk in religious ceremonies. It is pounded in a mortar and its juice is tasted in Zoroastrian religious ceremonies. The Brahmins also use a plant called "som som" in religious ceremonies. The sap of the plant has the same name and it is also the name of an angel whose client is also a personal name in Hom Yasht "(Farhoushi, 1352: 218).

"The use of home in religious ceremonies is very old," Farhoushi continued. Basically, it was intoxicating syrup. After the advent of Zarathustra, all bloody ransom and the use of intoxicating syrup were stopped by the Iranians, and in the past, it was not intoxicated by the Iranians after Zarathustra. Home ceremony is one of the most important wage ceremonies. With special washing etiquette and with Avesta anthem. In front of the perpetrator, up to seven stalks of humus are squeezed in a mortar with a little water and a small branch of uroram (pomegranate branch) in a certain order and it is called Prahum "(Ibid: 218).

Ahura Mazda explains the method of preparing "ohum" to the Prophet (Zoroaster) (Molla, 1998: 87). Zoroaster is born from the preparation of hummus mixed with milk. A prophet who must spread the right religion and rituals that he himself was born after performing. The bottom line is that the plant that will cultivate nature to facilitate the growth and flourishing of nature is itself born of the syrup of immortality.

His sale (Zoroastrianism) is created in a branch of Hum in height and then it is located in Mount Snooneh. At the time of Puroshsab's marriage to Doḡdu, the desired home is placed in a place accessible to Puroshsab, which Puroshsab picks up and takes home, and at the same time the essence of Zarathustra falls to the ground with rain, and the It grows immortal plants.. The female takes her milking cows for grazing, milking them, and mixing the milk thus obtained. Its content tries and fails. And they (Oghdd and Purushasb) connect and the sperm of Zarathustra is closed from their first embrace (Ibid: 98-99). It can be said that humus is a sap and an extract that is destined to be preserved and reach the milk through plants and to play a role in the existence and material element of Zarathustra as a substance and must continue after him.

Dr. Moin has written in Mazdisna and Persian literature about the role of humility and strength of Hum:

"The ancient Aryans considered this plant sacred and boiled its extract to such an extent that it became colored, and they believed that its juice would refresh the soul. This drink makes the gods happy and excites their sense of war. In particular, Indra (Lord of the Thunder) drank a lot of this intoxicant and after that no force

could resist him. The use of this liquid at the time of sacrifice is one of the oldest rituals of Aryan worship. The drink was poured on the fire, the alcohol in it causing it to ignite. The clergy also drank enough of it during the worship ceremony "(Moin, 1985: 37-39).

The use of hum was common in Zoroastrian worship and rituals, and in special rituals, such as Nowruz, hum was used. In addition to that, the special connection between Nowruz and Home, which has led to the perpetuation of this ritual, must have originated from the fact that Winghanghan, the father of Jamshid, was the first person to perform a ritual in the world.

Is wine a continuation of the literary and religious tradition of Hom, which has been refined and endured after Islam? In Persian mythology, Jamshid is considered to be the first discoverer of wine. Jam Jam belongs to him and in Persian literature, in addition to worldview, it is also reminiscent of Jam Bادهh:

In Avesta, Jamshid was the first person to adopt Ahura Mazda (Avesta, Vandidad, Fargard II). On the other hand, Nowruz is also attributed to Jamshid (Khayyam Nowruznameh: 2) According to Bandheshan, the same cow will be killed and its fat will be mixed with hummus. The purpose is to provide ano š, a syrup that will remove the dead from the newborn and give immortality to the living. Hum, which is offered in ordinary medicine, is a symbol of this drink that is given to the dead.).

Such properties have been quoted in Islamic mysticism for the wind. In ancient Iran, Mullah states that in mystical poetry created in the Islamic period, "there is no doubt that there is talk of the wine of the Magi and the old Magi who drank" (Ibid: 31) . Pourdaoud believes that Hom is the wine in which the soul and blood of Christ are considered in the religion of Christ, and it is possible that the ceremony of Hom went to Rome with the ritual of Mehr and turned into wine there (Forouhi, 1973: 218) .

John Hinels writes about joy in the religion of Nowruz: "This (Zoroastrian) religion's perception of life is a happy one."Eat and eat" ... Of course, the same proportion of luxury, drunkenness and debauchery is also condemned, because everyone should be under the command of ideal moderation with the slogan that everything is in moderation "(Hinels, 1989: 210). It seems natural that after the Zoroastrian religion, Hom was softened with the same selfishness and continued its life in rituals and celebrations such as Nowruz under the name of Bادهh. Drinking it was also a part of the ritual, but because of its sanctity in the Islamic period. It seems to have been a literary tradition, as it has been observed that people who strongly believed in its sanctity have included it in their poems.

Qaani Isfahani (d. 1275 AH) Although he accepted the later belief, ie the relation of Nowruz to the Commander of the Faithful Ali (AS), he still recommended spring and wind and happiness (Qaani Diwan: 243):

The zephyr rewarded the spring today
I repented from repent for thousand times today
The weather throw emeralds in the desert
Come it is time for joy and the time for work
I have heard this annunciation from the angel of invisible world
The lion of God became the king today¹

Hatef Esfahani (d. 1198) also attributes Nowruz to Imam Ali (AS) in poems while celebrating Nowruz and spring in the last verse (Hatef Esfahani: 33)

Today is the blessed Norouz and victoriously
The unique King reigned on the throne.

In the above verse of the Lion of God, Imam Ali (AS) is sitting on a throne on Nowruz and it is clear that this change can be examples of turning history into a myth and at the end of the year one of the poems that Nowruz readers to reach Nowruz across the country It is sung in different ways: "Spring has come, spring has come, welcome / Ali has come with Zulfiqar". That is, Nowruz is known as the time to sit on the throne / reach the Imamate of Imam Ali (as). Jamshid and Imam Ali (AS) are considered to be the founders of Nowruz in every round.

Just as Jamshid gave his place to Imam Ali (as) in a ritual, Nowruz has sometimes given its practices and rituals to other Islamic holidays such as Eid-ul-Adha, Eid-ul-Fitr. That is to say, this religion has found a place to continue its life by spreading:

Farrokhi has a poem in this regard:
Fasting passed us hastily
The prosperous Eyd came with a glass of wine
I told the people how are you doing drinking the date wine
They said we are fine, fine, and fine) (Farrokhi, 1984: 15)
Hafez has mentioned these two points in a bit:
Fasting time was over, feast time came and the hearts arose
Wine started boiling in jars of the houses; it was time for requesting wine) (Hafiz, 1987:82)

¹ The lion of God refers to Hazrat-e-Ali, the cousin of Prophet Mohammad (PBUH), due to his braveness he was called so.

Come, the pillager Turk ransacked the fasting
The Crescent moon pointed out to the tun) (Ibid82)
It is stated in Shahnameh:
They threw jewels to [King] Jamshid's side
They called that day a new day
At the beginning of the new year in March
they put away the hardships from body and hatred from the soul (Ferdowsi,1995:45-46)
-For example, Allameh Tabatabai says:

In spring when the sky cheers
to the skirt of the flower garden with the thundershower
thinking about the eyebrow curves of the beautiful ones
drink your tun in the feast of the drunkards

In the history of Bayhaqi, this is also mentioned during the time of the Ghaznavids: Khan and Baghra Khan and Lashkar Khan, the governor of Samkan, had come and made a toll and drank wine "(Tarikh Beyhaqi: 499).

The honor of the first day of the month (Hormozd), which was common in Mazdisna'i belief, has reached the Islamic period and the lunar months, and now the first day of each lunar month is cherished. The placement of Imam Ali (as) instead of Jamshid in the founding of Nowruz, having a grammar on the first of the lunar month instead of the day of Jupiter and several other rituals show that drinking "ohum" is one of those rituals that due to the Islamic context. The ceremony has been interpreted as something else.

Conclusion

The beginning of the year, as the beginning of the creation of nature, evoked the eternal creation and the immortal sacred time for the ancients. On this birthday, the freedom and return of the grain gods from the gods of the earth, joy and dancing and celebration was held. The joy and vivacity of the beginning of the year is prevalent in different parts of the world with a slight difference. The joy of the farmer collectively on the farm and during fertility is one of them. Although the ancient intention of such a tradition has been forgotten, it is still prevalent in some areas and in some areas it has become a literary tradition and has found a place for itself in language and literature. One of these rituals in Iran is the ritual of cheerfulness at the beginning of the year in such a way that they should express cheerfulness at the beginning of the year or go to the desert and rejoice. Later, this ritual spread from the solar festival (Nowruz or the beginning of the year) to the lunar holidays such as Eid and can be a manifestation of that ancient ritual that tries to continue its life by "transforming" it into various forms. Happiness, which has faded or disappeared in the Islamic period due to being forbidden, has left many signs in Persian literature, and the evidence examined in this article was one of them. The rituals and rites of the beginning of the year, which were performed in the distant past, have not reached us in their entirety, and other rituals can still be found in the heart of ancient literary and historical texts. In this article, only one of these mirrors was mentioned and analyzed from a mythological point of view.

Notes

- In Shahrud Khalkhal, after circumcision, the boys put the male shell and pod in the gardens and orchards.

- For the hymn of Demeter in the morning of his daughter Persephone, see Greek Myths, Rosenberg, 1380: 44

- Fraser wrote somewhere (2003: 445): "There is also little but important evidence that Dionysus was considered the god of cultivation and grain and believed that he himself was a cultivator. "They said he was the first person to tie a cow to his head and before that he only moved the cow by hand."

Drawing a snack on the ground is another sacred aspect of drinking wine. First Year Memorial Magazine. The eighth issue of Farvardin 1324, pp. 47-59, as well as the memorandum, p. 897. In this work, Khorramshahi, in his explanations, quoting the researches of Dr. Gholam Hossein Siddiq and Dr. Mohammad Moin, has written: Sergors, which are still common, are a symbol of this custom (p. 897).

Examples of such rituals performed for the gods of nature and fertility are as follows: Adonis among the Phoenicians, 4- The legend of the death of Osiris in Egypt (in Greece Osiris osiris.)

Rezaei has written in the book "Origins and Religions of Ancient Iranians": "Haft-e-Sin has been common in Mehregan celebration and also" Mehregan celebration rituals are like the rituals of the first day of Nowruz "(Rezaei, 1989: 513).

- The author of these lines has obtained this point by examining an index that has been corrected by Fayyaz in the history of Bayhaqi and prepared by Master Yahaghi. In this index, the word cheerfulness twelve times (on pages: 289, 324, 329, 379, 388, 400, 434, 442, 443, 444, 464, 522) and the phrase cheerfulness three

times (on pages: 78, 144, 263) Has been repeated and in all cases the cheerfulness has been accompanied by wine, and the combination of cheerfulness of the wine seems to refer to a long-standing official. , That is, nowhere in this book is Neshat without wine mentioned. Such a thing is confirmed in other sources as well.

Haji Firooz are a kind of this religion. See also. (Bahar, 1375: 194)

- See also. Also, the introduction of Iranian myths from spring about Shah Nowruz and "May", as well as the golden branch of the second book under the interim rulers 322-317.

Drawing a snack on the ground is another sacred aspect of drinking wine. First Year Memorial Magazine. The eighth issue of Farvardin 1324, pp. 47-59, as well as the memorandum, p. 897. In this work, Khorramshahi, in his explanations, quoting the researches of Dr. Gholam Hossein Siddiq and Dr. Mohammad Moin, has written: Sergors, which are still common, are a symbol of this custom (p. 897).

In the Zoroastrian Gathas it is not mentioned (oh), as no god or angel is mentioned, but in the late Avesta Hume has a special honor and respect and in most official ceremonies it is mentioned, in The Gathas are the only thing that can be said to be a negative reference to Hom in the thirty-second paragraph of verse 14. The reference is such that Zarathustra says in protest: "Priests learn to ask for help and drink Dura osha in the ceremony of praising the gods far away" (Avesta, Report of Hashem Razi, Tehran, Forouhar 1984: 161) .

- In Yasna 9 it is stated: In the morning the angel of Hum appeared to Zarathustra, Zarathustra asked him who is the first person in the world to perform the ritual of Hum? Hume replied: And Yonghan pressed Hume for the first time and Bao was given a boy like Jamshid instead. He is the second recipient of Abtin. Instead, Fereydoun took care of him. : :471 onwards).

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