

The Indo-European and Old Iranian Fire and Its Relations with the Lur Fire

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Abstract—The rituals of fire among the Iranians originate in the general Proto-Indo-European and Indo-Iranian eras when they lived in regions known as the Pontic-Caspian (Indo-Europeans) and Kazakhstan (the Andronovo culture belonging to the Indo-Iranian tribes), and we can get to know about their vulgar heritage despite their separation from each other during several millennia. The early Aryan settlers of Iran had brought their cults to their new home and were bequeathed to them by their Indo-Iranian ancestors. Tradition speaks of several great sacred Iranian fires consecrated by the pre-Zoroastrian kings. Ātar or fire is comparable to the Vedic Agni Atar's functions and elaborately are delineated in the Later Avesta. This paper aims to show the fire cults among the Iranian Lur tribes who originate in the past. Therefore, it will be searched for rituals equally in Indo-European and Indo-Iranian Periods and Old Iranian Texts and their frequency among the Lur tribes. In addition to the library books, we tried to interview the chiefs of Lur tribes. Finally, we concluded that the fire among the Lur Tribes is a sequence of beliefs of the Proto-Indo-European and Indo-Iranian Periods reflected in Old and Middle Iranian texts.

Keywords—Indo-European, Ancient Iran, Fire, Lur, Zoroastrian.

I. INTRODUCTION

INDO-European is a title for the large and well-defined linguistic family that comprises most European languages in the past and present across Iran and India in Asia. This great family stretched to the newly discovered continents of America and Oceania [1, p.1].

The great Indo-European family is composed of 10¹ (or more branches) major groups that hold evidence in antiquity and it is possible to have close relations with other lingual families [2, p.36]. There is historical, archaeological, and linguistic evidence to suggest that the homogeneous societies of Eurasians who spoke the Proto-Indo-European language migrated and expanded around 4000 BCE. Some scientists identify these societies with the Gimbutas' theory or Kurganian cultures of the Black Sea and the Caucasus [3, p.2]. Some scholars such as Mallory and Adams believe that the homeland of the Indo-Europeans was somewhere around the steppe environment of the Pontic-Caspian region. The bitter cold of the steppe regions was the most dangerous factor among the Indo-European families. There were hearths and

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¹ Indo-Iranian, Germanian, Italic, Celtic, Slavic, Baltic, Hittite, Tocharian, Armanian, Greek.

fireplaces in the excavated settlements, which indicate the importance of the fire among the Indo-Europeans [4, p.8].

Having migrated from the Proto-Indo-European families, the Indo-Iranian group inhabited central Asia (now identified as Kazakhstan, Kyrgyzstan, Turkmenistan, and Uzbekistan), from where some Iranians migrated to the Iran plateau, and the Indo-Aryans migrated to the subcontinent [3, p.4]. Central Asia was the first place where settlements were built on the Iran plateau by 1000-800 BC. The Iranians moved into western Asia and arrived at the mountain Zagros from where they came to Kurdistan, parts of northern Iraq, Azerbaijan in Iran's north-west, and ancient Hyrkania [5, p.20].

Since some western Iranian branches, such as the Persians and Medes, became the close neighbors of the Mesopotamian civilizations, the written texts of the Mesopotamian civilizations point them out. Their name for the first time comes into view in Assyrian inscriptions during the reign of Shalmaneser III at 835 BCE as the 27 Paršuwaš tribes and Medes (c.744/727 BCE), while the name of the eastern Iranians can clarify in the Vedas of the Indians and the early ancient Iranian empires. We can divide them into diverse groups:

1. North Iranians: they comprise the Scythians in the extensive steppes of the Ukraine whom Ossete lived eastwards of it, the Saka of Xinjiang (they consist of Khotanese and Tumshuq, modern Sariqoli), Saka of Tigraxauda (those who put on a pointed cap) in western Central Asia, and the Saka of Haumavarga (those who pressed Soma or Haoma).
2. West Iranians: they are made up of the ancient Medes (the Medes of Rai and Azerbaijan), the Modern Kurds, Baluchis, and the Persians, along with the Lurs who extend from Malayer to the Persian Gulf.
3. Eastern Iranians dwelt in the eastern and northeastern Iran, such as Afghanistan, Baluchistan, Tajikistan, Bactrian Sogdian (modern Yaghnobi), and Choresmian [6, p.4].

To the best of our knowledge, there is no book or an article that aims to investigate the Lur ceremonies with their background, and this article aims to study the fire cults and beliefs among the Lurs and their precedent. This article also follows where the fire beliefs of the Lurs originate.

II. THE BACKGROUND OF LUR TRIBES

The Lur tribes stretch from Fārs and Xuzistan provinces to the west of Isfahan and Zagros highland zones and speak Lurish dialects. They divide into the two groups:

- Small-Lur Groups comprise Filis around Xuramabad

(Nihavand and Malayer).

- Great-Lur groups consist of Kuhgiluye-Boyrahmadis and Bakhtiyaris.

In other places, groups of Kurds and Lurs with numerous Bakhtiāri and a few Qashghāi locate in western Iran. Kurds and Lurs live in a semi-nomadic style [7, p.83].

Steins talks about Luristan, a Province in western Iran, encountering the semi-nomadic Tribes of Lur who settled during the migration of Iranian tribes to the Zagros Mountains [8, p.410]. Feilberg writes about the Lurs, who are from the Proto-Elamites, and believes that the manner of life in the Zagros Mountains seems to have changed by arriving the semi-nomadic Iranian tribes during the second and first millennia. They were pastoral and semi-nomadic folk who moved into the new settlement with their war chariots. After arriving at these complex migrations of peoples (which gave rise to the ethnic genesis of the Kurd and Lur tribes), there shaped the semi-nomadic life that the western Iranian tribes continue to live in this way [8, p.412]. There is a tradition from *Hamdollah Mustafā* about the background and past of the Bakhtiyaris describes, “They appear for the first time in the fourteenth-century historical record as the name of a Tayafah (tribe) that had entered Iran from Syria along with some 30 other such groups 100 years earlier in the thirteenth century” [9, p.540]. Then, the name Bakhtiyari appears on historical documents in the Safavid times [10, p.87], again it refers to a region between *Isfahan* and *Khuzestan*. The Bakhtiyari leaders played an essential part in power in the eighteenth century, but Qajars turned their sons and grandsons down from the administrative duties [11, p.5].

The Lurish Dialects may show the cultural connections, but they cannot help us to reveal their ethnical origin. Minorsky believes that Language is not a precise reason to assume Lurs are the cousins of the Persians in blood, and he came to the general conclusion that we cannot sum up the characteristics of the actual Iranian race, but one can compare with the general impression on the Achaemenid bas-reliefs². He continues that the *Mamasani* and *Bakhtiyari*, who live nearer to Fars, are more similar to Iranian than the other branches. The people of Lurish-speaking dwelt in western Iran and lived in four territorial parts:

1. The Mamasani in the south part of Iran connects with the Fars and Khuzistan provinces.
2. Kuhgiluye and Boyrahmadi, in the north of mamasani, live near the Turkish clans.
3. Bakhtiyari in the north of the Kuhgiluyeh, located between Isfahan and Khuzistan.
4. The lesser or small (Kuchak) Lur in the Pish-Kuh and Pusht-i Kuh [12, p.6].

Minorsky believes that the Great tribes inhabiting the mountain of Zagros are the Lurs, who are generally divided into the names of Fili, Bakhtiyari, Kuhgiluye, and Mamasenni [12, p.12].

² It is worth paying attention that many motifs of the Achaemenid pictograms originate in those of Mesopotamians.

As Witzel indicates, the early Indo-Europeans had mixed genes, and there were different points of view about their earlier homeland. For example, he believes that the European pre-kurgan population originated in the east and probably from India [6, pp.4-9]. With a gleam at the Iranian people, we realize that they regularly appear blonde, Mediterranean, Asiatic, or south Asian. Few claim that Iranians are a “pure” race. The Iranian people may characterize as racially diverse, but we can, to some extent, recognize the genetic profiles and ethnic origins of the Iranians compared with Arabs (Semitic), Turks, and Mongols (Altaian) who migrated to the Iran plateau. These characteristics are visible in nomadic tribes and mountainous areas inside the Iranian Plateau, such as Kohgiluye-Boyerahmd and Bakhtiyar mountains, the north of Iran in Talysh, Mazandaran, Gilan, Turkish-speaking in Azerbaijan, and the Kurds in the Kurdistan of Iran. A genetic study of the Near East emphasizes the shared characteristics of some Iranian peoples whom linguists, historians, anthropologists, and archeologists have suspected for them [13.p.35]. These studies resulted in many Iranians and Armenian having the European gene pool. The researches show that Kurds, Azaris, and Armenians have genetic origins derived from European and northern Caucasian types. These researches should achieve more findings from other Iranian tribes to find possible results [6, p.23].

There are three general ways to determine the common origins: Palaeo-serology, art forms, and language [14, p.4]. The large-scale migrations have happened in the course of history, and these resulted in changes in the cultural and lingual context and sometimes led to a change in genetic appearance. For example, the Indo-Aryan emigration to the subcontinent led to those variances without the considerable genetic changes, and the emigration of the Turks in Transoxiana.

The Lur tribes nowadays inhabit the same region that was ruled by the Sasanid and Achaemenid dynasties. Moreover, the Lurish dialect is a trace of the Pahlavi language, which derives from the Old Persian [7, p.48]. Herodotus states that Cyrus the Great was accompanied by 10 tribes of the Persians against the Medes [15, pp.125-6]. The Assyrian texts report that the Assyrians received tribute from a Persian tribe by-name ‘parsua’ between the Medes and the Mannaeans in the early 9th century B.C., and the Persians brought their name and settlement to southern Iran [16, p.2]. We do not have to think that the Lurs are a new tribe because the Indo-European phoneme of ‘L’ disappeared in the Old Iranian languages and reappeared in the Arsacid era. Thus, many present Iranian tribal names refer to the post-Islamic Period.

III. THE ETYMOLOGY OF FIRE

The three-gender system was in proto-Indo-European beliefs, which changed into the two-gender system in the Middle-Indo-European, and it was simply between the animate and inanimate. In the Proto-Indo-European languages, there were sometimes pairs of words associated with a specific gender but had the same meaning fire as the active principle was **h₂gnwis* (animated), but as a physical entity **peh₂ur*

(inanimate). The water, the other vital element, as a living, moving essence was **h₂ēp-* (animated), but as an inert and motionless element **uod₁* (inanimate). If one of the genders coincided with divine status, it was, as a rule, the animate. In this case, we see *Agni* or ‘fire’ and *Āpah* ‘the water’ as the recipient role of hymns [17, p.135], [18, p.71]. With the extinct distinction of gender in the Modern Indo-European language, each new dialect used the main word for general fire based on its lingual process [19, p.146].

There are a few examples from other Indo-European languages for fire as *h₂ehx₁* and *peh₂uōr*. The former derives from the verbal root **h₂ehx-* = burn and the weak root **HeH₁* [20, p.374]. It is the proto-Iranian **ātr* from this root, which first meant fireplace. Helmut Rix believes that **āt* may be cognate with the PIE³ root **h₂eh₁s* ‘to dry up’ [21, p.257]. Moreover, *ātaš* in the New Persian and *ātarš* in the Old Persian can be derived from the PIE **h₂ehx₁* or **āt(e)r-* [4, p.202]. Then, *ātarš* in the Old Persian has evolved into the *ātaxš* in the Middle Persian, *ātaš* into the New Persian, and *taš* into the domestic dialect [22, p.16]. The first priest of the fire was addressed *aθaurvan* in Avestan and *atharvan* in old Indian [23, p.267], which cannot pertain to the *ātaš* word [4, p.202].

About the PIE **bhrehatēr*, some attempt has been made to compare it with Old Indian *bhartār* ‘bearer, preserver, protector, husband’, which derives from a PIE root to mean protector. On the contrary, Oswald Szemerényi proposes that it can be composed of **bhr-* (zero-grade of *bher-* ‘carry, bear’) + **h₂ehx₁* fire. It is reasonable to assume that in Proto-Indo-European families, they would assign the young males to procure firewood and take care of the household fire [4, p.84], [20, p.39].

IV. THE SACRED FIRE AMONG THE ANCIENT IRANIANS

In the Iranian mythology *Hososhangha*, the king of the *Pēshdādi* dynasty has to do with the discovery of fire. According to Shah Nameh, once, the king met a monster by chance and threw a huge stone to kill it. The stone stroke a rock and immediately came out sparks of fire. In a Pahlavi text named *Bundahishn*, this assigns to *Mashya* and *Mashyaneh*. They are the first human couple in Zoroastrianism who was brought into being by *Ahura Mazdāh*. Based on Old Iranian texts, the first ancestor of the human race extracted fire from the plane tree and box tree, i.e., after blowing the fire; they could produce a flame, which they fed with dry leaves of lotus, palm, and myrtle [24, p.9].

Herodotus gives an account of the Persian customs, “it is not their custom to make and set up statues as temples and altars, but those who make such they deem foolish. Since I suppose, because they never believed the gods, as do the Greeks, to be in the likeness of men; but they call the whole circle of heaven Zeus, and to him, they offer sacrifice on the highest peaks of mountains; they also sacrifice to the sun and moon and earth and fire and water winds. They did not build altars or kindle fire; they did not use libations, music, fillets,

and barely meal” [14, p.171]. Herodotus reports that the Persians did not build altars to pray fire [15, p.164]. We observe in Old Iranian texts that libation is used in Persian and Indian cults. The drinking of Haoma (the sacred plant) was one of the chief ceremonies during a sacrifice. Moreover, the Persians had fire-temples called *dāityō gātuš*, house of the law, and Darius the Great at *Bihstun* rock in *Kimanshah* province expressed displeasure that the *Gaumata* the *Magian* (a tribe of the Medes) demolished the temples of gods [25, pp.78-9]. Haug quotes from Pausanias, a famous Greek traveler, and geographer of the 2nd century, about the fire-worship of the Magian class: A room was in the temples of the Persians where have been found ashes from burnt woods [25, p.11]. Herodotus points to Croesus, whom Cyrus the Great decided to throw into the fire [14, p.111], and this declaration may show that Cyrus the Great did not believe in Zoroastrianism and did not venerate fire [24, p.52]. He (III, 15-16) writes about Cambyses, “he entered the house of Amasis, straightway he bade carry Amasis’ body out from its place of burial and commanded to burn it; for the Persians hold fire to be a god” [26, p.23].

The Indo-Europeans venerated fire as a holy element, which burnt in the perpetual hearth of their temples. After the migration of the Indo-Iranians to central Asia, they brought the fire rituals to the new settlements, and the Iranians, as we know, connected with the naphtha springs, which there were in the areas of Tiflis, Salain, Shemakhi, and Baku and Mesopotamia until Darius the Great period [27, p.137].

It is reasonable to say that rituals are more remaining than a theological system, and the principal gods of the Zoroastrian cult concerning water and fire are still the same as those of the rustic customs of the ancient Stone Age [28, p.3]. In the Zoroastrian religion, the cult of the sacred fire was the main distinguishing of this ancient faith. Fire plays a significant role in the Zoroastrian ceremonies and rituals. It is the personified symbol of righteousness and the son of *Ahura Mazdāh* in Avestan texts. There were the binding duties of the five daily prayers for every Zoroastrian person related to a weapon in the fight against evil or Ahriman. In this ceremony, prayer bound the sacred cord, washed both hands, and his eyes gazed at the symbol of righteousness, fire [30, p.200].

Fire is a purifying factor, which results in heat and light [31, p.148]. We find a large number of texts in Avesta about its importance, “we praise fire, the divine purifier, and we would approach you two, O primeval ones in the house of this thy holy Fire, O Ahura Mazdāh, Thou most bounteous Spirit! Who brings pollutions to this (Thy flame) he wilt Thou cover with pollution” [29, pp.273, 280], or in *Vendidād* “Wheresoever the wind shall bring the perfume of the fire thereunto the fire of Ahura Mazdāh shall go and kill thousands of unseen Daevas, thousands of friends, the brood of darkness” [32, p.112]. In the following parts, we will indicate the relation of fire with the Iranian themes that originate in the Indo-European and Indo-European Periods.

³ . Proto-Indo-European

V. FIRE CULTS AND BELIEFS AMONG THE LURS FROM THE ANCIENT TIMES

A. Fire and Family

As mentioned, the Lur tribes, as a group of ancient people among Iranian peoples, have retained some Indo-European and Indo-Iranian customs. One of these is the relationship between the word of fire and family. It is worth considering that Lurs, especially those who have protected the ancient customs more than modern Iranian people, use the word 'fire' for family. There is nowadays an anecdote in the Persian language as known his oven is blind, which refers to someone who does not have any children; when a Lur person wants to pray for another person, he uses the phrase of may your fire keep blazing, that is, 'may your family stay alive'. This belief should indicate an ancient tradition, and we ought to search for its roots.

It became clear that the earlier inventions and natural phenomena like fire, hunting, fishing, burying, the use of skin, and magic-religious terms for animals have roots in the Paleolithic and Mesolithic periods [33, p.60]. The Indo-Europeans utilized fire in their religious rituals, and it was the principal factor in the Indo-European rites. There is significant evidence for its importance among the early Indo-Europeans because the sanctified phenomena have to do with the geographical environment, and Indo-European texts and those of the Vedic and Avestan talk about the mortal cold. The fire and hearth also had a prominent role in the Indo-European societies [4, p.263]. The fire was necessary for the steppe-dwellers, the source of warmth in the bitter winter. It was always to be burned in the hearth, and it was a religious custom for the ever-burning fire that was widespread among the Indo-Europeans [34, p.4].

In the Proto-Indo-European societies, the domestic hearth placed at the center of each house belonged to a family and was utilized in religious and social ceremonies. An altar gave a particular impression of the Indo-European religious faiths. Thus, these faiths connected ancestor adoration with the fire, and the domestic hearth turned into the symbol of family. In the customs of the Romans, Greeks, and Indo-Aryans, a new fire was found with the beginning of a new domestic establishment. After performing some rituals around the fire, a child was accepted into the family in ancient Greece. Therefore, the hearth had a significant part in gathering the Indo-European family around each other, and there have been a large number of fireplaces among the excavated cemeteries of the Indo-European cultures [4, p.263].

The cemetery of Tulkhar belongs to the Indo-Iranians, and there have been excavated about 80 burial sites. Excavators have found cremation burials. In most Indo-European ones, males are placed on their right sides and females on their left. At Tulkhar the male burial remains are accompanied by rectangular hearths served to remind rectangular fire-altar (āhavaniya) of the Indo-Aryan priest, while the women burial remains are accompanied by round ones (gārhaptya) of the Indo-Aryan native house [4, p.68].

Hittite Mythology tells of Telepinu, a Hittite prince, and a

burning hearth "smoke held the house. In the hearth, the logs were stifled. At the altars, the gods were stifled" [35, p.162].

When Indo-Aryans migrated to the subcontinent, they practiced their fire rituals in the second millennium BC. In Vedic texts, there were three fires, two axial on an east-west line and one lateral. The Gārhapatya fire was sacred, and it required to be continuously kept in good condition and transferred from father to son. The fire of the offerings or āhavaniya was the other axial fire, which made an offering to gods. It was quadrangular in shape and pointed to the four cardinal directions. The later fire, or dakṣināgni, was the fire of the right/south, and it looked semi-circular, which served to protect the other fires against the pressing sides. The reflection of the three estates in the Indo-European societies can be seen in Firdausi's Shāhnāme (epic of the kings), in which there were three great sacred fires of Atur Farnbag (priestly fire), Atur Gushnasp (warrior's fire), and Atur Barzen Mihr (herdsman's fire). This dividing of the three estates or casts can be found in the Romans and Greeks [4, p.202].

The Iranians, a branch of the Indo-Europeans, inherited the respect for the sacred fire, which referred to their earlier and original settlement. The Iranian prophet, Zarathushtra, praised the spiritual fire and raised it to the most eminent rank in his new faith. In Zoroastrianism, the fire is the son of Ahura Mazdāh and the bright symbol of the supreme god. Like earlier periods, the domestic hearth changed into the family altar, and the Iranian family gathered around it for its devotions. According to Avesta, the Zoroastrian Book, the householder, with ceremonial donations and fuel in hand, praised God in words that the sacred fire may be ever scorching and flaming in his house and strongly requested the welfare fire and glorious offspring [23, p.62, 63].

The Zoroastrians put forward a threefold offering to fire, which was composed chiefly of clean, dry fuel, incense (consisting of the dried leaves of plants), and a small piece of animal fat [33, p.3].

In ancient Iran, the basis of the society is also the family, and Nmāna/Dmāna in ancient Iranian texts signifies house, household, and family [23, p.66]. In the New Persian language, the family or dūdag (literally smoke, indicating the family hearth) forms the basic unit of Iranian society [36, p.34]. It is worth considering that society divides into four groups in Avestan texts: Dahyu (country or land), Vis (dynasty), Zəntu (tribe), and Dmāna (family). This dividing in Avesta generally compares with the dividing among the modern Iranian tribe of the Lur; il (dynasty), tayife (tribe), tire (clan), tash (fire or family), kor-e bau (son of the father) [29, p.301]. It is the same idea of the fire and family among the Lurs and the Avesta society.

B. Fire and Oath

When we sit near an aged Lur person, he swears on the fire to emphasize the accuracy and truthfulness of his claim, although there may not be any fire around him to prove it. As it was said, Zoroastrian fire is the holiest emblem and the most original symbol of universal light that is Ahura Mazdāh indeed. Moreover, fire is the significant sanctifier of physical

impureness and the best sanctifier of spiritual dirtiness or evil [23, p.107]. Therefore, Zoroaster in the Gathas points out that fire distinguishes between the innocent and guilty person and the incorporeal and corporeal world [37, p.22], [23, p.107]. The ordeal was considered the indicator of innocence and guilt in legal claims. If it were very troublesome to discover the truth by legal evidence, the contester parties would be put to physical ordeal [23, pp.15, 18]. The two ordeals in ancient Iranian texts are called the warm ordeal and that of cold. The former (var i garm) was practiced with the molten metal on the chest or consisted of walking through fire [38, p.305]. Among some Indo-European languages like the Celtic and Germanic languages, the word for the oath (*hxehx-i-to) derives from the root of *h1ei 'go' i.e., one goes about a fire in swearing an oath [4, p.61]. In the Manichean texts, the fire applies ādur waxšān yōzdahr for the clean-burning fire [39, p.26].

In Indian mythology about the judicial procedure, Mithra and Varuna connect with titles related to natural phenomena. The former also gazes down at the covenants to oversee those who maintain the covenant and break it [33, p.3].

There are some instances in the sacred texts about taking an oath, which have the manner of a curse. Mithra, the angel of truth and treaty, goes along with a Dami Upamana at the ordeal court [23, p.106]. In Iranian mythology Siyavarshan, an Iranian hero passes through the fire to prove his innocence. In a Middle Persian text, Shāyast Neshāyast gives an account of the six fire ordeals. In reality, this chapter writes about the fire, which primarily plays a significant role in the fire test at the end of the world or the last judgment [30, p.48]. In the Persian language, the word swearing an oath comes from this ancient custom; Saokəntavānt in Avesta as an adjective means having sulfur, which evolved into sogand (burn or swear) in the new Persian language [41, p.54].

C. Fire and Soul of the Deceased

Contrary to the ancient Mesopotamian beliefs, the Indo-Iranians believed that the body is mortal, but the soul will survive in another world where the Indian Yama or Iranian Yima rules. The Avestan and Pahlavi texts write about two different worlds: the earthly/physical world and the heavenly/mental. In Zoroastrian faith, everybody comprises 'Tan' (body), 'Farnah' (splendor), 'Fravahr' (defending soul against demonic forces), 'Ruvan' (ghost), and 'Boy' (feeling). Fravahr or soul links the body with the physical birth, and as long as the body is alive, they will be together, and since Ahreman (Satan) introduced death into the world, the body will collapse, but the soul is immortal. Rituals concerning the deceased have to do with Fravahrs (the soul of the dead), and fire plays a significant role in these rituals. In the Zoroastrian calendar, the first month of the year is dedicated to the soul (Fravahr) of the deceased [42, pp.86, 121]. There is a close coalition between the spirits of the deceased and the sacred fire, and festivities should be held for the dead in the month dedicated to fire [23, p.67]. In these rituals, ceremonial actions concerning the first days are considerable. These ceremonies were both to defend the soul from evil powers and give it the strength to reach the underworld. On Thursdays, some Iranian

tribes light a fire at the grave of a loved one that has passed. This ritual among *Lur* tribes lasted for one week; suggesting it might be dedicated to the number seven and *Ahura Mazda*, and the six immortals or *Ameshaspandān*.

Since there is a link between the soul and fire based on Iranian mythology, they believe that the souls or Fravahrs will return to the physical world on some occasions [33, p.12].

From the archaeological point of view, chiefs or head-tribes first came to power as a result of increasing cattle, sheep, and goats in the Proto-Indo-European societies in about 5200-5000 BCE. In other words, the spread of animals and their farming in the steppes caused to increase in the rapid advancement of chiefs [42, p.159]. With the immigration of the Indo-Iranians into Central Asia, they kept in touch with the population of the Bactria-Margiana Archaeological Complex (BMAC). They were already in contact with urban centers such as northwest India, Elam, and northern Mesopotamia. After inhabiting Central Asia, they were impressed by charming non-Indo-Iranian elements. They developed a new social structure which was called khanate and ruled by a landlord (Khān) residing in reinforced farmhouses (Qala) [43, p.5].

Afterward, kings replaced Khans and a ritual that celebrated the fire. That is to say, the temple fire, like the dynastic one, continued to assume the same traditional hearth fire. Therefore, it has continued to burn a wood fire at the temple [33, p.63]. In ancient Iran, when a king died, his successor's first job was to manage the burial ceremonies. The flames of the sacred fire gave a particular impression of God's blessing for the king. When a king passed away, the fires were put out and on regularly during the new king's coronation [44, p.76]. The same customs were current among the ancient Germans, Greece, and India, where the fire was ceremonially extinguished at the death of the chiefs of the household or tribe [4, p.263].

VI. CONCLUSION

The Iranian tribes lived in a nomadic way and kept the same customs as Indo-Iranian and Indo-Europeans. This process is seen in some noble Iranian tribes living in the same style as the old customs. In this regard, we see some ceremonies that have survived from the Indo-Iranian and Indo-European eras.

In the meantime, the same customs in primitive times have reflected in ancient Iranian texts. Therefore, we can reconstruct many customs and rituals of other Iranian tribes, such as the Kurds and Bluchers, which live in a semi-nomadic style.

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