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ASSYRIAN NEW YEAR *DAY*

April 1st or Not?

By
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Nisan 1, 6755

To those members of
Shoowshata Oumtanaya
whose dedication it was to unite the nation through
Kha B'nisan.

The author wishes to thank the editorial efforts of Terry Green, the artistic contributions of Marodeen at Waw-Allap and professional printing of Tidi Printing.

Back in the late 1950s and into the early 1960s, Shoowshata Oumtanaya Athouraya, the Assyrian National Progress, with the objective of creating national identity and unity, persevered, year after year, to promote the Assyrian New Year day.

Shoowshata Oumtanaya achieved this important goal by establishing a *day* that is a unique celebration of national identity. This *day* of celebration transcended the great diversity of our people while honoring us as a nation: an Assyrian nation.

Assyrians everywhere, belonging to different religious denominations, living in different villages and even different countries, belonging to different social and political organizations and churches, endorsed the festivity, the *day* of *Kha B'nisan* – April 1st – of each year as beginning of the new year.

About twenty years later, a movement to adhere to our past lobbied to change the date of our New Year celebration from the endorsed date of April 1st to that of March 21st. A perceived discrepancy between the more recently established date for the celebration of the new year (April 1st) and the assumed *historical* celebration of the Assyrian New Year on the day of the vernal or spring equinox on March 21st created a division that grows wider and wider each year.

Today, proponents of celebrating the feast as the ancient Assyrians and Babylonians did on the day of the spring equinox hold the celebration on March 21st. The rest of the nation continues to celebrate the Assyrian New Year on April 1st.

We now have two dates to celebrate our New Year, and each year the division between the respective celebrants grows deeper, contradicting the intention of unity for which the festivity was originated.

This pamphlet intends to shed light on the current confusion surrounding the day the Assyrian and Babylonian used to celebrate the New Year. If we know the actual date on which our forefathers celebrated New Year, then we may reconcile our differences and strengthen our national identity while enjoying our national unity.

Knowing the date of celebration of the New Year by our forefathers, then the next Assyrian New Year of 6756, will be the true test of awareness of our leaders, the different sectors of our nation, and millat in general.

With hope once again, Shoowshata Oumtanaya has taken another step in fulfillment of her duty to *atourayouta!*

How the search started

Extending far in two poles of Nisan 1, and March 21, the author distributed two brief handouts in the form of a greeting card and general announcement. The author suggested that celebrating the true *historical* day of New Year in accordance with the political history of our forefathers should not matter as much as the importance of a common day observed in unity by all of us. He further suggests that neither Nissan 1 nor March 21 is the exact day of the New Year in those historical times.

Failing to get a resolution specifically from organizations on this matter, and knowing the fact that there must have been another specific day that the Assyrian and Babylonian Empires conducted their affairs, I looked to the sources for information.

My search for truth started from the book authored by late Ishaya Shamasha David ¹ that he, in his great work refers to a tablet in British Museum labeled K-15. Ishaya had seen the reference made by Rev. Edward Hincks, D.D. in volume XXIII of Royal Irish Academy Transactions. I contacted the Royal Irish Academy and received a copy of that article. As the saying goes, "the Assyrians have to

touch first and then to believe." The article by itself was not totally convincing, and it was important to have a picture of tablet K-15. Communicating with the British Museum, they also referred me to a similar tablet K-709. Both these tablets are published here with the permission from British Museum.

From the outset, I was convinced by the obvious that 21st of March could not have been the only day of the New Year, but rather once every several years. To my surprise, follow-up research concluded that the Assyrians did not celebrate their New Year on the day of equinox or March 21!

Nisan, the beginning of the Year

The spring in Assyria starts with month of Nisan (Nisannu). Also, the first month of the season is named Nisan. Nisan also is the first month of the year². Below is a sample of the numerous letters of ancient scholars *ummani*, literally, "masters" that Professor Simo Parpola has sited in his works. This is a transliteration and translation of the letter and notice the last paragraph:

“Can the Crown Prince come while Mars is Bright?”

Bu 89-4-26,160

1 *a-na* LUGAL EN-ia
 2 ARAD-ka ^mba-la-si-i
 3 *lu-u* šul-mu *a-na* LUGAL
 4 EN-ia ^dPA ^dAMAR.UTU
 5 *a-na* LUGAL EN-ia *lik-ru-bu*
 6 *ina* UGU DUMU—LUGAL
 7 *ša* LUGAL *be-lí iš-pur-an-ni*
 8 *ma-a* MUL.šal-bat-a-nu
 9 *ba-’i-il* MUL.šal-bat-a-nu
 10 *a-du* ŠÀ ITI.GUD *ba-’i-il*
 11 *šá-ru-ri na-a-ši*
 12 *im—ma-te-em-ma* šu-ú
 13 *ki-i ina pa-an* LUGAL
 14 *er-ra-bu-u-ni*
 15 MUL.šal-bat-a-nu
 16 *ki-ma ba-’i-il*
 17 *in-nu-ú*
 18 *zi-it-ti-in-ni*
 19 *ina* ŠÀ-bi *la-áš-šu-u*
 20 *a-na ka-aq-qí-’ri¹*
 e.21 *ša* KUR.su-bar-ti
 22 *la i-tu-a-ra*
 r.1 *is-se-niš la ina qa-an-ni*
 2 *ú-ša la me-me-ni*
 3 *ina qa-ab-si* É.GAL
 4 *ina pa-an* LUGAL *er-rab*
 5 *mì-i-nu hi-iṭ-tu*
 6 *šum-ma ina* ŠÀ ITI *an-ni-i-e*
 7 *ina* IGI LUGAL *la ma-hi-ir*
 8 *ina* ITI.BARAG *re-eš šá-at-ti*
 9 ^d30 UD-mu *ú-šal-lam*
 10 *ina* ITI.BARAG *ina pa-an* LUGAL
 11 *le-ru-ub*

ABL 356

¹ To the king, my lord: your servant Bala-sî. Good health to the king, my lord! May Nabû and Marduk bless the king, my lord!

⁶ Concerning the crown prince about whom the king, my lord, wrote to me: “The planet Mars is bright” — (true), Mars will be clothed with brilliance right into the month Iyyar (II); (so) when is it that he (= the crown prince) can come into the presence of the king?

¹⁵ When Mars is bright, have we got no profit from it? He will not return to the area of Subartu; he will not go outside, either. There is nothing (wrong) — he will come into the presence of the king within the palace. What is wrong?

r.6 If it does not suit the king this month, the moon will complete the day in the month Nisan (I), the beginning of the year. Let him come into the presence of the king in Nisan!

In the early dynasty of the Assyrian Empire (Old Assyrian calendar), that was not the case. In the second millennium, the Assyrian calendar had no intercalation (an added month), causing the months to migrate across the solar year so that the beginning of the Assyrian year could occur in any season ³.

However, in the first millennium, Nisannu was the first month of the standard Mesopotamian calendar as noted in lexical lists, economic documents, and in other texts such as an inscription of Sennacherib: "The month Nisannu, the first month⁴." From the time of Hammurabi onward, the New Year officially was started on Nisan 1. Dr. Robert Paulissian has a detailed study written in the Assyrian language that references the New Year in Assyria occurring during different times of the year. The study of that article is recommended ⁵.

Thus, we have learned that the Assyrian New Year was celebrated at the first day of Nisan, the first month of the Assyrian calendar. But we yet have to learn when exactly was that first day of Nisan.

New moon, first of the month

To find out about the New Year, it is necessary to find out the time of the year Assyrians started their New Year. Or, more specifically, when was Nisan? From about 1750 BC, the Old Assyrian calendar through the reign of Tiglath-Pilasar (1114-1076 BC), the Assyrians gradually abandoned their calendar and used the Standard Babylonian calendar. There are documents from this period demonstrating that the Assyrians used a double-dating method in order to avoid any legal problem in contracts. Using the replaced calendar, they recorded documents with two dates. In all calendars, regardless of Old Assyrian and/or Neo-Assyrian period and the Standard Babylonian Calendar, the start of a month occurred when the new moon was seen⁶. The new moon still is the beginning of the new month in the calendar of Moslems, Jews, Chinese and etc. The new moon occurs when the narrowest crescent of moon is observed after the nights of darkness (see figure 1 – from left, new moon to center, full moon).

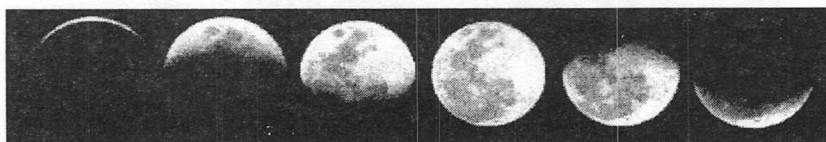


Figure 1 – The phases of the moon

The Standard Babylonian Calendar was a lunisolar calendar. It was based on the moon (lunar system) but corrected to the sun (solar system), thus creating intercalation month – an added month every two-three years (7 times in 19 years cycle) to match the lunar calendar to the solar calendar.

The first day of the new month in Assyria and Babylonia starts on the evening that new moon is seen.

Hence, the new moon is the start of the month. The next question to ask is “which

new moon, especially in Neo-Assyria, was the beginning of the New Year?”

Tablet K-15

Figure 2 and 3, are tablets preserved in the British Museum and printed here with their permission. The transliteration and translation of K-15 is also provided by the British Museum and the inscription is from the Royal Irish Academy Transactions by Rev. Edward Hinks, D.D.

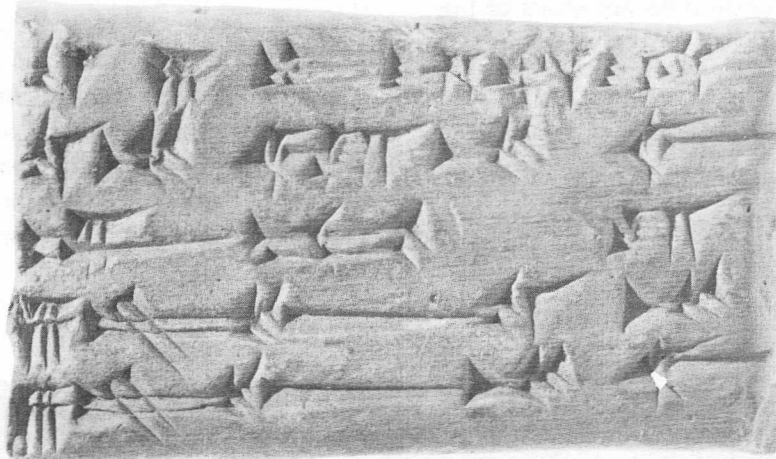


Figure 2 – Tablet K-15, © Copyright The British Museum

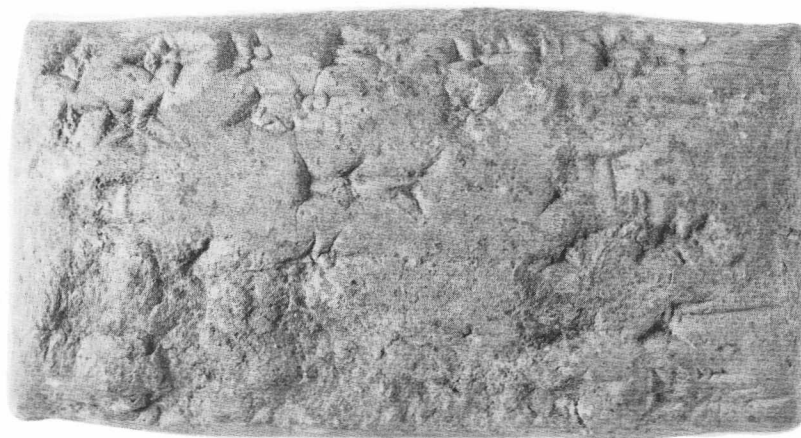


Figure 3 – Tablet K-709, © Copyright The British Museum

Tablet K-15, Inscription, Transliteration and the translation

Below is the inscription of Tablet K-15,
followed by transliteration and translation of

the tablet K-15 and tablet K-709:

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Figure 4 – The Assyrian inscription of K-15. Rev. Edward Hicks, D.D., Royal Irish Academy ⁷

140. Equinox on Nisan 6

K 15

- 1 UD-6-KÁM *ša* ITI.BARAG
- 2 UD-mu ù mu-ši
- 3 *šiit-qu-lu*
- 4 6 KASKAL.GÍD UD-mu
- 5 6 KASKAL.GÍD mu-ši
- r.1 ^dPA ^dAMAR.UTU
- 2 a-na LUGAL BE-i-ni
- 3 *lik-ru-bu*

ABL 1428

¹ On the 6th of Nisan (I) the day and the night were in balance: 6 'double-hours' of daylight, 6 'double-hours' of night.

r.1 May Nabû (and) Marduk bless the king, our lord!

141. Equinox on Nisan 15

K 709

- 1 UD-15-KÁM *ša* ITI.BARAG
- 2 UD-mu ù mu-ši
- 3 *šiit-qu-lu*
- 4 [6] KASKAL.GÍD UD-mu
- 5 6 [KASKAL.GÍD] mu-ši
- 6 ^dAG ^d[AMAR.UTU] a-na LUGAL
- r.1 *be-lí-i-ni*
- 2 *lik-ru-bu*

ABL 1429

¹ On the 15th of Nisan (I) the day and the night were in balance: [6] 'double-hours' of daylight, 6 ['double-hou]rs' of night.

⁶ May Nabû (and) [Marduk] bless the king, our lord!

Figure 5 - (140 and 141 are from State Archive of Assyria VIII – Simo Parpola)

There is a difference between this translation and the one by Rev. Edward Hicks, D.D. in which 'double-hours' is translated as 'intervals'.

As the tablet K-15 reveals, the New Year was on Nisan 1, six days before the equinox. This is when the new moon has been observed. The same is with tablet K-709, that the New Year was held on Nisan 1, 15 days before the equinox. The tablets are Assyrian inscriptions, but praying to Nabu and Marduk, the Gods of Babylonia, are indicative that the tablets are referring to New Year in Babylon and/or celebration of New Year according to Babylonian tradition. Babylonian practice of new moon was different from the Assyrians. In Babylonia, the nearest new moon to equinox is the beginning of the New Year. For that reason, according to tables provided by Parker-Dubbstein, the new year during the Neo-Babylonia could occur between the 11th of March and 26th of April⁸.

The Assyrians of Neo-Assyrian Empire had another arrangement. Assyrians observed the New Year on the new moon immediately after equinox but not on the same day. For that reason, the Assyrians' New Year always was after 21st of March and frequently during the month of April⁹.

Figure 6 on next page is the extracts of Universal Time from the Internet for years 2005 and 2006. The day (d), hour (h) and minutes (m) are recorded for the new moon, first quarter, full moon and last quarter. If we observe the Assyrian New Year as our forefathers did, the New Year would be on

April 8, 6755 (2005) and April 27, 6756 (2006)⁹. If we choose to follow Babylonian New Year, the day would be on March 10, 6755 and March 29, 6756. To look for the New Year at Nineveh Time, one should consider the difference between the two. According to Universal Time, in year 2003, and according to Babylonian convention, Nisan 1 was on April 3, and in year 2004, Nisan 1 was on March 23

Nisan Festival and *Akitu* Festival

Akitu, -- famed beyond the borders of Babylonia, and well beyond the fall of Babylonia through at least 300 AD, in a large area of the Near East and Middle East countries -- is a Sumerian name used by a large number of cities and nations. However, studying the Simo Parpola's State Archives of Assyria the word *Akitu* rarely appears in Assyrian scripts. If there is mention of the word, it is associated with the chapel i.e. *Akitu* chapel. Simo Parpola, in his extensive introduction on Volume IX of State Archives of Assyria, page LXIV, makes reference: "...only a few days before the great New Year's festival of Nisan" and in numerous other citations¹⁰.

In fact the recent designation of *Akitu* Festival as our New Year Festival by few fellow Assyrians is inappropriate. *Akitu* is the name

2005 Phases of the Moon - Universal Time

	NEW MOON			FIRST QUARTER			FULL MOON			LAST QUARTER					
	d	h	m	d	h	m	d	h	m		d	h	m		
JAN.	10	12	03	JAN.	17	6	57	JAN.	25	10	32	JAN.	3	17	46
FEB.	8	22	28	FEB.	16	0	16	FEB.	24	4	54	FEB.	2	7	27
MAR.	10	9	10	MAR.	17	19	19	MAR.	25	20	58	MAR.	3	17	36
APR.	8	20	32	APR.	16	14	37	APR.	24	10	06	APR.	2	0	50
MAY	8	8	45	MAY	16	8	56	MAY	23	20	18	MAY	1	6	24
JUNE	6	21	55	JUNE	15	1	22	JUNE	22	4	14	MAY	30	11	47
JULY	6	12	02	JULY	14	15	20	JULY	21	11	00	JUNE	28	18	23
AUG.	5	3	05	AUG.	13	2	38	AUG.	19	17	53	JULY	28	3	19
SEPT.	3	18	45	SEPT.	11	11	37	SEPT.	18	2	01	AUG.	26	15	18
OCT.	3	10	28	OCT.	10	19	01	OCT.	17	12	14	SEPT.	25	6	41
NOV.	2	1	24	NOV.	9	1	57	NOV.	16	0	57	OCT.	25	1	17
DEC.	1	15	01	DEC.	8	9	36	NOV.	16	0	57	NOV.	23	22	11
DEC.	31	3	12					DEC.	15	16	15	DEC.	23	19	36

2006 Phases of the Moon - Universal Time

NEW MOON				FIRST QUARTER				FULL MOON				LAST QUARTER			
	d	h	m		d	h	m		d	h	m		d	h	m
JAN.	6	18	56	JAN.	14	9	48	JAN.	22	15	14				
JAN.	29	14	15	FEB.	5	6	29	FEB.	13	4	44	FEB.	21	7	17
FEB.	28	0	31	MAR.	6	20	16	MAR.	14	23	35	MAR.	22	19	11
MAR.	29	10	15	APR.	5	12	01	APR.	13	16	40	APR.	21	3	28
APR.	27	19	44	MAY	5	5	13	MAY	13	6	51	MAY	20	9	21
MAY	27	5	26	JUNE	3	23	06	JUNE	11	18	03	JUNE	18	14	08
JUNE	25	16	05	JULY	3	16	37	JULY	11	3	02	JULY	17	19	13
JULY	25	4	31	AUG.	2	8	46	AUG.	9	10	54	AUG.	16	1	51
AUG.	23	19	10	AUG.	31	22	57	SEPT.	7	18	42	SEPT.	14	11	15
SEPT.	22	11	45	SEPT.	30	11	04	OCT.	7	3	13	OCT.	14	0	26
OCT.	22	5	14	OCT.	29	21	25	NOV.	5	12	58	NOV.	12	17	45
NOV.	20	22	18	NOV.	28	6	29	DEC.	5	0	25	DEC.	12	14	32
DEC.	20	14	01	DEC.	27	14	48								

Figure 6 – Phases of the moon according to Universal Time for year 2005 and 2006

of a chapel and therefore refers to the "place," the "where," of the festival: "the festival takes place in or at *Akitu*." As opposed to place / where, the timing, or when, of the festival is, therefore, the "Nisan Festival." "When" is the time we intend to celebrate our New Year festival: Nisan Festival.

Authority of the calendar

Scientists created Universal Time and governments generally dictate what is an established tradition. Occasionally, the head of a government such as Julius Caesar or the Shah of Iran defines the day of New Year. Since the 16th century, the authority of the church calculated, adjusted and defined the calendar. Pope Gregory XIII established the Gregorian calendar used today. Mar Shimun XXIII changed the Old Calendar of Assyrian Church of the East to the Gregorian calendar. At the time, the Church of the East was the only congregation that was using the old calendar. In Iran, Assyrian organizations such as Tehran Council and her affiliates (Shoowshata Oumtanaya and College and Graduate Students' Organization), Assyrian Youth Cultural Society that was the worldwide publisher of the only calendar in Assyrian language – *Surgada Oumtanaya* – and also Catholic, Presbyterian and other churches, all were already

using the Gregorian calendar. Mar Shimun XXIII, by this change conformed to the rest of the world and other parts of the Assyrian nation.

Another sample of the king's authority, during our Empire ages, was the designation of the month of Arkhu (the 13th month to close the gap between the lunar and solar calendars).

It is far from us, the Assyrians of today, to step into the shoes of our kings and or play Patriarchs. Let us leave the calendar to current authority and work towards the real national authority and unity from the steps of ground zero. Change is possible, but first one has to gain authority. Without authority, it is not revolution but rather it is oligarchy. [we will hear again and again: "khoushoun sazgeroun, kharta temoun"]

The might of Assyria was their ability to adopt the good of other nations. Among other things, they adopted the Babylonian calendar. And they adopted Aramaic and made it literally universal. Going back to the history of our calendar, we use the Gregorian calendar of Pope Gregory XIII. Prior to that, we used another Roman calendar: that of Julius Caesar. And before that, it was the Babylonian calendar. If we go all the way back, we have the "Assyrian" calendar. It is certain that "now" we do not want to adopt that!

Historical Review

Thus, the new moon is the start of new month in the lunar calendar. The month of Nisan starts at the new moon. Nisan is closest to the spring equinox. In Assyria it is the closest after the spring equinox. In Babylonia it is before or after closest to the spring equinox. In Neo-Assyria Nisannu 1, was with a span of about 38 days after March 21, well into April, and in Neo-Babylonia, with a span of three weeks before and four weeks after March 21. However, every 19 years once in Neo-Babylonia, Nisan 1, was on the same day of equinox.

Not knowing the foregoing specifics, it was very clear to a majority of us and definitely to those of us who knew more about the lunar calendar, that, the days of lunar calendar do not match with those of the solar calendar. Therefore, clearly, a single day like March 21 of the Gregorian calendar could not have been the beginning of the *historical* Assyrian New Year.

Also, it is very clear to members of Shoowshata Oumtanaya, which the designation of April 1, had nothing to do with the Iranian New Year on March 21 (since at that time, this was not an issue at all).

Shoowshata promoted what Jean Alkhas wrote in *Gilgamesh*¹¹. He, Jean quoted a French archeologist referring to year 4750 BC then, Jean added year 1955 (the year of his publication) and came with year number 6705, then simply, Nisan 1, 1955, became the Assyrian New Year of 6705. A few years later, 1st Nisan 6713, the Assyrian New Year was celebrated and promoted by Shoowshata Oumtanaya – under the slogan of *national identity and unity!* (Still to this day, that slogan is my slogan – an old Shoowshataya who was very, very, very active of promoting Nisan 1, by writing the weekly flyers together with other members and distributed the flyers, door to door, in churches and in activities).

Here is an excerpt from the page 27 of the book published in 1963 by Shoowshata in observance of the New Year of 6713 (Assyrian script in next page):

"Then, let this holy day of Kha B'Nisan be the most known day of all Assyrian in the whole world.

And this day to be a mean of unity and progress towards the goal that every Assyrian is waiting for it, i.e., to live with unity and liberty under one name in the homeland of their own."

חַסְדָּא דְּבִרְיָא דְּבִרְיָא דְּבִרְיָא
 חַסְדָּא דְּבִרְיָא דְּבִרְיָא דְּבִרְיָא : חַסְדָּא
 • חַסְדָּא דְּבִרְיָא
 : חַסְדָּא דְּבִרְיָא דְּבִרְיָא דְּבִרְיָא
 דְּבִרְיָא דְּבִרְיָא דְּבִרְיָא : חַסְדָּא
 : חַסְדָּא : חַסְדָּא : חַסְדָּא • דְּבִרְיָא
 • חַסְדָּא דְּבִרְיָא דְּבִרְיָא דְּבִרְיָא

In Neo-Assyria and Neo-Babylonia, specifically, the *akitu* had political national importance celebrating Assur / Markuk supremacy, the king's authority and the divine order of the world. "The role of Marduk in the Neo-Babylonian festival went beyond his status as chief god; rather it acted as a political device to portray Babylon's supremacy to the competing cities in Mesopotamia. The status quo of the privileged citizens, backed by the monarchy and national priesthood, was confirmed and maintained. The festival symbolized the correct religious, social, political, and economical order of Babylon and of the world⁸.

A few may be inclined to the idea, now that we know exactly when Assyrians were celebrating their New Year – on the new moon closest to the vernal equinox and or after the equinox – to make our new year on that day. If we are so interested in keeping the *historical* date of the New Year, why not change our weeks to 5 days (because the

Assyrian week was a 5 day week) and having three seasons instead of four (because the Assyrian year had three seasons) and finally adopting the lunar calendar. And or celebrate Nisan 1st, on Nisan 1st!

Historically – now – we may also follow what Ashur-bani-apal did on the New Year's Day before the new moon had appeared. He, the king, had to play the peasant and fast for the good of his people¹². We the people and organizations may want to follow suit and donate the cost of dance parties of Nisan 1 for the next 10 years (lavish hotel cost, dress, etc.) to a good cause such as schools, worldwide.

Sanctity

We have among others, our heroes and traditions: Agha Petros, Mar Benyamin, Shlimoun D'Salamas and Nisan 1st. It is not the place of public debate to demean those

deemed sacred or heroic by our nation. Such debates may be appropriate in a political boardroom. Even then, we shall not trash the sacred even if we believe justifiably in an opposing view.

If Agha Petros made strategic decisions that we "now" can argue, there were then other considerations to be taken into account. It is for our current and future national strategists to debate behind closed doors specificities of the past and plans of future. Nisan 1 and the day of Nisan 1st is sacred to Assyrians. It is holy. Feel it, merge with it, and be it. It is sacred, it is divine, it is: Sanctus, Sanctus, Sanctus.

A Call for Unity

Our research has concluded that the celebration of the Assyrian New Year in times past was variable and dependent on calendars

with built-in inaccuracies. As Jack M. Sasson⁹ sums up; the old New Year *day* was, *on average*, about the 4th or 5th of April – that being about 14 days after the equinox. As a member of Shoowshata Oumtanaya, I suggest and encourage all of my dear compatriots to once again endorse the start of New Year on Nisan 1 i.e. April 1.

By joining the majority in this celebration, you will once again endorse our national unity. We have survived and endured for thousands of years because of our united flexibility as a nation. There is nothing to gain by adhering to a well-intentioned but erroneous assumption that our forefathers rigidly adhered to a mythical date. As we have demonstrated, the date was a moveable one. I encourage all of us to embrace our national unity by endorsing the current calendar date. The critical issue is not the date: it is identity and unity.

The Assyrian Nation will be indebted to those leaders who are able to make their choice her unity over their personal attachments, and or individual philosophical and historical ideas.

Your comments are greatly appreciated on how
our leaders and the nation can disengage from
vital issues of co-existence and heading towards
building strongholds for new generations, instead
of causing frictions even by something like
beginning of our New Year.

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Notes:

- ¹ Ishaya Shamasha David, *The History of Mesopotamia (Assyria – Babylon)* – written in Assyrian Language, 1963 printed by Assyrian Youth Cultural Society (Sita Sipreta), Tehran – Iran.
- ² Simo Parpola: *State Archives of Assyria. Volume X – Letters From Assyrian and Babylonian Scholars*. Helsinki University Press 1993.
- ³ Mark e. Cohen: *The Cultic Calendars of the Ancient Near East*. CDL Press, Bethesda, Maryland 1993
- ⁴ Oriental Institute Publications: 2 136:24
- ⁵ Dr. Robert Paulissian: *Tasheeta D'zoyakha d'rish sheta Khatta d'Atoraye w'Bawlaye*. JAAS, Vol XIII No. 1 and 2, 1999
- ⁶ Julye Bidmaead: *The Akitu Festival: Religious Continuity and Royal Legitimation in Mesopotamia*, Gorgias Press 2002. Mark E. Cohen: *The Cultic Calendars of the Ancient Near East*, CDL Press, 1993. Encyclopedia Britannica. Encyclopedia Americana. Frank H. Vizetelly: *New Standard Encyclopedia of Universal Knowledge*, Funk & Wagnalls Company. Rochberg Halton: *Astronomy and Calendars*, 1931. Parker, A. and W. Dubberstein: *Babylonian Chronology 626 BC- AD 75*, Providence, RI: Brown University Press, 1956.
- ⁷ Rev. Edward Hinks, D.D.: Royal Irish Academy Transactions, Vol XXIII, 1855.
- ⁸ Julye Bidmead: *The Akitu Festival*, Gorgias Press 2002.
- ⁹ Jack M. Sasson, Civilization of ancient Near East: “ During Neo-Babylonian period (between years 626-536 BC), the first of Nisannu could fall between the 11th of March and 26th of April, according to the tables of Parker and Dubberstein (1942)-- Even after the institution of the 19-year cycle, the New Year could still vary within a 27-day range, but averaged about 14 days following vernal equinox (Kugler 1924: 333-34; *RLA* 5: 298-99).
Robert Whiting; <http://oi.uchicago.edu/OI/ANE/ANE-DIGEST/V03/v03.n127--> “All Sumerian calendars were lunar, the day beginning at sunset and the month beginning with the first sighting of the new crescent moon after solar-lunar conjunction.
University of Cambridge, HPS: Paper 5: *Material culture of mathematics – 5. Time and motion, Assyrian time-keeping, Calendric basics – Year starts at first sight of new moon after spring equinox.*
- ¹⁰ Ibid. Page LXXI, and n.197 (Simo Parpola refers to “New Year’s festival celebrated in Nisan”).
- ¹¹ Jean Alkhas: *Gilgamesh Magazine*, Issue of Nisan 1955. Dr. Robert Paulissian: JAAS, Vol XIII No. 1 and No. 2 1999.
- ¹² A. T. Olmstead: *History of Assyria*, The University of Chicago Press 1968.