



## Societas Iranologica Europaea

**Fifth European Conference of Iranian Studies**  
Ravenna, 6 – 11 october 2003

**Palazzo Corradini, via Mariani 5**

Faculty of Preservation of the Cultural Heritage

Room 5: Ancient Iranian Studies

### **ABSTRACTS:**

#### **Monday 6 october:**

Massimo VIDALE - Gianluca BONORA (Università di Bologna - IsIAO. Italy): Site 999 and the Late Bronze/Early Iron Age Transition in the Murghab Delta: the archaeological Record

The paper reports the results of the recent surface survey and preliminary partial excavation of site 999, a recent development of the general surveying project of the Murghab delta (Turkmenistan), carried out by IsIAO under the direction of M. Tosi. The site is a specialized pottery production center datable to Yaz I, around the beginning of the 1st millennium BC. The paper reports the excavation of a well preserved kiln, describes the ceramics and other artifacts found on surface, and places these newly discovered evidence in the more general picture of the Late Bronze/Early Iron age transition in Margiana.

Mohammad T. IMANPOUR (Ferdowsi University of Mashad. Iran): Was Nowrooz celebrated in Persepolis during the Achaemenid Period?

Over the course of many years the scholars of the ancient history of Iran have debated the questions of the purpose for which Persepolis was built and the function that its buildings served.

The site, with its high dominating citadel platform crowned by a number of monumental buildings, richly decorated and inscribed, is very unusual in terms of architecture, planning and decoration. It is deduced that the function of Persepolis also was unusual. Many scholars supposed that Persepolis was not a centre of administration or a capital of a world empire, but was rather a ritual city of the Achaemenid kings where No-Rooz was probably celebrated there. In this regard, the features of the Persepolis reliefs were interpreted as displaying the ritual of the New Year festival, celebrated at the time of the Spring equinox. Most of the motifs of the Persepolis sculptures have been connected with the No-Rooz festival.

Recently, the conventional theory interpreting Persepolis solely as a ritual city, however, has been questioned by many scholars and some of them have rejected that the Persepolis reliefs might be related to the rite of No-Rooz. In this regard it will be tried in this paper to have new look at matter and demonstrate that if No-Rooz was celebrated in Persepolis during Achaemenid period.

Askold IVANTCHIK (Université de Bordeaux. France): Les images sur les monnaies des rois scythes et l'idéologie iranienne de royauté

La communication contient l'analyse des images sur les monnaies des rois scythes frappées dans les cités grecques de la mer Noire. Il s'agit avant tout des monnaies des rois Skylès, Eminakos (Ve s. av. J.-C.) et d'Atéas (IVe s. av. J.-C.). Ces monnaies reproduisent des types monétaires de certaines cités grecques. Il ne s'agit cependant pas d'une simple reproduction, car les images sont souvent considérablement changées. Ces changements, ainsi que le choix des types à reproduire s'explique dans le cadre de l'idéologie iranienne de royauté. Des données importantes concernant l'idéologie royale des Scythes se trouvent dans les 'Histoires' d'Hérodote. Leur comparaison avec des données archéologiques prouve la fiabilité de ces données. La confrontation du texte d'Hérodote et d'autres sources avec les données d'autres traditions iraniennes permettent de reconstituer les légendes scythes de l'origine de la structure sociale et de la royauté. Plusieurs



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images sur les monnaies scythes, notamment représentations d'Héraclès bandant un arc se rapprochent avec ces légendes.

Mahnaz SHARIFI (Tehran University, Iran) and Kamal A. NIKNAMI (University of Tehran, Iran):  
Introduction to the palaeolithic Era of Iran, the Reconstruction of Zagros economic Settlements

Quaternary is also known as ice age, at first it has been divided into four subgroups but today it seems that the climate status in the mentioned period is more complex than what it had been understood before. However, the human life in Africa about 2 million years ago and their artifact and sternal residues are the subject matters of prehistoric archaeology and anthropology, in the lithic typology the stone industry is divided into stages such as Oldowan ....

In Africa, Europe and Levant remains of this period have been found. In Iran especially in the Zagros the remains which have been found are related to the late palaeolithic and middle palaeolithic and based on stone artifacts typology we can suggest a date of less than 80,000 years old for the Zagros. The main artifact remains of Zagros are related to middle palaeolithic reports we are not able to have an exact idea about it. Because of the cold condition in the Early Palaeolithic period in Iran no stone tool remains are found. In addition it is necessary to have human life study at middle palaeolithic particularly on the differences between Homo sapiens and Neanderthals' life styles and stone tools variations. Basic materials which are studied through this research all are related to Homo sapiens while the human life style from Zagros indicates that the Neanderthals have a long occupation at the area and their artifacts in some respects can be compared with that of Homo sapiens. It is concluded that the middle palaeolithic of Zagros has been influenced by Neanderthal culture while there is evidence from late the middle palaeolithic or early upper palaeolithic that the expansion of Homo sapiens occurred at this time in the area.

Morteza HESSARI (University of Hamburg): Die Felszeichnungen aus dem iranischen Aserbaïdjan, Provinz Ardabil

Petroglyphs like historical inscriptions, supply information in the life and beliefs of the pre or protohistoric man. Research in this field gained impetus in style being directed towards results on typology and the dating of the drawings. The majority of the Iranian Azerbaijan are found on smooth and large blocks of rock. The perspective of the drawings was lost by becoming superficial and their size diminished. The classifications and subject of the drawings: - the human form; - demon; - animals; - symbolic

Rozita SALEHI NEZAMI (Cultural Heritage Organization of Iran): Luristan bronze Symbols

Metalwork in Iran has begun since the 7th millennium B.C. in the west part of Iran. At first man employed local available metals in nature that were in his district. In the 5th millennium B.C. craftsman was able to find the melting techniques of copper stone, this era is called copper age. In 3rd millennium B.C. the craftsman was able to find a new alloy which was made up of copper and other metals like Arsenic and Tin that called Bronze. This product output was more delicate and better with more resistant and much harder rather than copper, this period is named Bronze age.

Luristan is one of the major regions of metalworking in Iran. Luristan is a vast land in west of Iran which its artifacts is famous worldwide. Bronze objects of Luristan include a wide range of decorative and ritual artifacts, tools and weapons, horse harness, dishes and ceremonial and cultic artifacts.

Among the dominant bronze objects, in the whole collection of metalwork to be associated with Luristan, there are objects with two animals standing face to face at both sides of a tube, in most cases mounted on these tube there is a human figure between the imaginary animals. This category of objects has been found in graves of this region.

Some scholars believe that these metal objects were symbols associated with different beliefs, various names like Idol, Standard, Decorative tube and Burial statues were labeled on them.



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Delicacy and complexity of the structure of these objects depicts the advanced craft and art of its own time. The study of the producing techniques of these works can reflect the accuracy talent. The objective of this essay in addition to studying the ancient Iran metalworking, is introducing chronology, morphology, metallurgy techniques and elements analyses of these objects that called symbols.

#### **Tuesday 7 october:**

#### **Wednesday 8 october:**

#### **Thursday 9 october**

#### **Friday 10 october**

Keigo NODA (Chubu University. Kasugai, Japan): Old Persian Active and Passive

The Old Persian construction *mana krtam* "I have done (it)" was shown to be an active perfect in the form of a possessive construction by Benveniste(1952). But this thesis has been challenged by Skjaervo (1985), who calls this construction neutral as to active/passive dichotomy. I would like to show that Benveniste's this is correct and that there exists a passive corresponding to the active *mana krtam* construction, namely the *avajata* "he has been killed" construction.

Xavier TREMBLAY (Akademie der Wissenschaften. Wien, Austria): Le pseudo - gâthique

"Pseudo-gâthique" est un terme ambigu, qui stricto sensu se borne à désigner quelques chapitres du Yasna (en tout ou partie Y.12-14; 27; 42; 56; 58) partageant cette particularité de n'être pas écrits dans le dialecte gâthique, mais de partager avec les Gâthas et le Yasna Haptânâiti l'allongement graphique des voyelles finales absolues, mais qui semble impliquer une explication de cette singularité: leurs auteurs auraient voulu imiter les Gâthas. L'unité de ces textes serait donc à chercher en une intention littéraire (une falsification). Cette présupposition est cependant contredite par deux faits: (1) Les récitateurs avestiques récents ne se sont pas fait faute de citer ou de parodier des passages gâthiques (p. ex. Y. 44,10 au V. 19,10; Y.49,7 en Y. 9,26); or en ces emprunts assurés ils ne ressentent pas le besoin de marquer cette imitation en allongeant les voyelles finales. (2) Il n'y a pas a priori d'unité de contenu ou d'utilisation rituelle entre les passages pseudo-gâthiques: si un désir d'assimiler les Y. 27 ou 42 aux Gâthas se comprend bien, un tel souci ne semble pas transparaître au Y.56. Derrière l'appellation unitaire «pseudo-gâthique» semble donc se cacher différentes réalités: de vraies imitations, mais aussi quelques textes rédigés en un dialecte avestique plus archaïque que l'avestique récent et dialectalement différent de lui.

#### **Saturday 11 october**