



## ABSTRACTS

### Zur sozialen und politischen Rolle von Frauen am Hof der Sasaniden Irene Huber

Der Beitrag, Teil eines größeren Projektes zur systematischen Sammlung und Untersuchung des prosopographischen Materials über Frauen am Hof der Sasaniden, beleuchtet deren soziale und politische Rolle. Die Berichte über Frauen am Königshof in den arabischen und byzantinischen Quellen sind meist zufällig und ausschnittartig, zudem in ihrer Historizität vielfach problematisch oder gar völlig legendär. Generalisierungen aus den vereinzelt Nachrichten über Herrscherinnen können nur mit der größten Vorsicht gezogen werden. Ausgehend von der kritischen Analyse des Quellenmaterials wird die Hierarchie der Frauen am Hof von den Konkubinen bis zu den Königinnen vorgestellt und ihre Aufgabe im Staat der Sasaniden betrachtet. Zudem werden die Möglichkeiten und Grenzen politischer Einflußnahme der Frauen aufgezeigt. Es soll herausgestrichen werden, daß Frauen am Hof in der männlich dominierten sasanidischen Gesellschaft nicht nur als passive Statisten des Geschehens, als Mütter und „schmückendes Beiwerk“, fungieren konnten, sondern je nach äußeren Umständen auch eine wichtige Rolle in der Repräsentation der Dynastie spielten, zum Teil eigenen Interessen zur Durchsetzung verhelfen oder in sehr seltenen Fällen – insbesondere in politischen Krisenzeiten – direkte Macht ausüben konnten.

### The Sasanians and their Ancestors Touraj Daryaee

The following paper attempts to review the current views in regard to Sasanian historical memory in late antiquity. Some scholars earlier had opted for the idea that the Sasanians remembered the Achaemenids and mentioned them as their ancestors. In the 1970, E. Yarshater suggested that in fact the Sasanians had no real memory of the Achaemenids and if the Sasanians remember anyone, it was the Parthians. I would like to suggest that the Sasanians may have remembered the Achaemenids, but they chose to ignore and incorporate them in the mythical dynasties of ancient Persia in their reconstruction of a sacred history. While the Kayanids are the obvious candidates as their ancestors, it is contended that this genealogy goes back to the Peshdadians and Fereydunis tripartition of the world. By using this mythic story as part of their historical background, the Sasanians used it to justify their campaign against the Romans and the people on their eastern frontier. The Sasanians attempted to unify the world as it was in the beginning, which also fulfilled their apocalyptic and chronological calculations.

### NEW LIGHT ON IRANIAN APPROACH OF MANICHAISM BASED ON PERSIAN TEXTS: (I) FROM 10<sup>TH</sup> TO 12<sup>TH</sup> A.D. Abolghasem ESMAILPOUR

Persian classical literature remained a treasury of source materials on Mani and the movement of his gnostic view throughout a vast period from 10<sup>th</sup> to 16<sup>th</sup> centuries A.D. In this paper, we focus only on the Persian texts consisting treatises, literary, historical and geographical works remained from 4<sup>th</sup> A.H. (= 10<sup>th</sup> A.D.) to 6<sup>th</sup> A.H. (= 12<sup>th</sup> A.D.).

Among the most significant sources of this period, eight masterly works, some of which are regarded as the masterpieces of Iranian classical literature have been chosen to survey of their viewpoints on Mani and Manichaeism.

Thus, we encounter with a specific Iranian approach of Manichaeism and a unique character of its prophet. Most of Persian sources of this period deny Mani's prophetic personality. Instead, they emphasize on his genius as a shaman and an artist who moved to India and China. It is because Manichaean dualistic view was refuted throughout these sources, but one can reconstruct Iranian Manichaean approach through them.

Some new features based on Persian texts are: 1) Mani as *Fard\_n/Qrd\_n*'s disciple;

2) His character as a shaman and a magician-painter, the characteristics of *Ardahang*;

3) *Engliy\_n* as both the name of the prophets' books and a marvelous place; 4) *Bahr\_m*'s trick for the imprisonment, trial and execution of the prophet, filling his skin with straw and hanging him at the entrance of the capital city; and 5) *Yazd\_n-b\_xt*'s character as one

of Manichaean Electae and his trial in 11<sup>th</sup> century.