



ABSTRACTS

SITE 999 AND THE LATE BRONZE/EARLY IRON AGE TRANSITION IN THE MURGHAB DELTA: THE ARCHAEOLOGICAL RECORD

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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.

Was No-Rooz Celebrated in Persepolis During the Achaemenid Period? By: **Dr. Mohammad T. Imanpour**

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.

DIE GÖTTIN ALS STUTE. ZUR EPIPHANIE DER ANĀHITĀ

La dea come cavalla. Osservazioni à l'apparizione di Anāhitā

The Goddess as Mare. Apropos of Anāhitā's Manifestatio

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Notwithstanding half a dozen treatments in the past thirty years, the most recent being that of PH. SWENNEN in *StIr* 27 (1998) 205ff., a consistent interpretation of the description given of Anāhitā manifesting herself in the first Karde of the Yašt dedicated to her (Yt. V 7) has not been reached. The present paper supplies such an interpretation primarily by philological and linguistic means, thereby exposing an hitherto neglected feature of this deity which might help in solving the problem of her (indo-iranian) origins as highlighted only two years ago by N. OETTIN-GER (*MSS* 61 [2001] 163ff.), and then again by J. KELLENS (*OrS* 51-52 [2002-2003] 317ff.).