



## ABSTRACTS

### **An Introduction to the Palaeolithic Period of Iran. and the Reconstruction of Zagros Subsistence Patterns according to the Recovered Materials.**

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One role of archaeology is to reconstruct change in behaviour associated with the evolution of modern humans, and to distinguish behavioural differences between non-modern and modern humans to help explain why non-modern humans failed to survive.

In archaeological terms the transition from Middle to Upper Palaeolithic coincided with an abrupt change in the behavioural, organisational and technological pattern of ancient human societies, and the appearance of anatomically modern humans that is thought to be contemporary with this event. The Middle to Upper Palaeolithic transition is also marked by innovations and inventions including new or improved techniques of food acquisition and preparation which would have led to better nourishment and population increase. The archaeological evidence for the transition is best known in western Europe and is employed by many scholars as a model for other regions. In the Near East and Africa the cultural periods that correspond to the European Mousterian or Middle Palaeolithic (before 40,000 years ago) are commonly also called Mousterian and are characterised by the same tradition of artifact types as characterise the European Mousterian. The succeeding cultural unit (after about 40,000 years ago) is called the Upper Palaeolithic and is marked by some kinds of artifacts that characterise the Upper Palaeolithic. The major cultural change in the Zagros area from the Middle to Upper Palaeolithic took place around 40 to 30 Ka. The sequence of the Upper Palaeolithic here begins with the transitional industry of the Baradostian culture, that is best known from some rock shelters sites in the region. The early Upper Palaeolithic which follows the initial transitional phase in Zagros is the Zarzian tradition that is characterised by a series of blade and bladelet industries and is dated to about 30 through to 20 Ka. The Middle to Upper Palaeolithic transition is documented in the region giving rise to different interpretations. Whether or not the change is an indigenous one or the result of acculturation is still debated. The case for in situ change finds support from many scholars. Nevertheless, the Zagros Middle/Upper Palaeolithic transition represents cultural changes at a similar rate to that in parts of the adjacent areas. Therefore, the evidence may suggest that the Zagros Palaeolithic and somewhere in the Southwest Asia could be considered as a single culture area with regional variants, the material products of which were made by anatomically modern humans.

### **EVOLUTION AND SIGNIFICANCE OF THE GOD MITRA / MITHRA.**

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After several centuries of research on the personality of the God Mitra/Mithra, different fields on this divinity still exist that escape to a precise and complete definition. We are faced with a God with the particular characteristic of being presented occupying a prominent place inside the pantheon of different peoples and different periods: the indo-aryans installed among the hurrites of Mitanni and that they invoked his name in the treaty with the hittites from 1380 b.C., the indo-iranian of the India that worshipped him through their Vedic hymns, the pre-zoroastrian Iranians and the post zoroastrians of the Avesta, the parthians and even the own population of the Roman Empire. It's has been several centuries among the first mentions that are arranged of Mitra, and his fallen into oblivion (XIV b.C.- IX a.D.). Similarly, it's possible to find his trace, transmitted to others Gods of different names that developed later. The features linked with this God experienced a continuous process of evolution, for which *Mitra/Mithra* responded to different needs in function of the civilization in which he was found and the historic period in which developed his worship, taking elements of divinities of other pantheons. The debate in around the complete meaning of the word *mitra* has rotated around the words "contract", "friendship", "covenant" (as we attend to the opinions of Meillet, Thieme, Bonfante, Herzfeld, Humbach, etc.) Nevertheless, what the *Mitra/Mithra*'s significance for those that worshipped him surpassed this first etymological level, transcending to spheres linked to the protection, the eternal life, the sun brightness or the royal legitimacy.