



ABSTRACTS

The Zoroastrian Nirangdin Ritual And An Old Pahlavi Text

Firoze M. Kotwal

The Zoroastrian ritual of Nirangdin, as performed in Zoroastrian places of worship, involves the rite for consecrating pure water and bull's urine and is the foundation of all purity connected with the life of a devout Zoroastrian. The ritual has been transmitted from ancient Iran to the present day and is performed in the traditional Zoroastrian strongholds of India. In order to drive his point home, the author introduces an old Pahlavi text with exhaustive study.

The Function of Temporary Marriage in the Context of Sasanian Family Law

Maria Macuch

In Muslim law only the Twelver Shiites know a form of matrimony, alien to the general concept of marriage in Muslim jurisprudence: marriage on a temporary basis, contracted from the outset for a determined period of time. This type of matrimony, which is discussed controversially by Muslim jurists and forbidden in Sunni law, is by no means a Muslim invention or a practice based on an ancient Arabian custom, as has been argued in the past, but an age-old Iranian institution which played an important part in Sasanian family law. The paper discusses the role of temporary marriage in the pre-Islamic period and its important function in the context of the complicated Sasanian kinship system.

Elymaean Relief Of Mehrnan

Jafar Mehrkian

Schipmann during his survey at Baxtiyari region which reported at 1971 mentioned to Susan plain and shows a relief on a broken stone in the middle of an obsolete archaeological remains. He called this ancient site " Mehrnaan ", Mehrnaan is the name of a village located near Karoun after Ye-gaavi Sar-qal-e- and LoLo rustics! . It is questionable why he called famous Tisiyun as Mehrnan?; If his causes were limited to the name of nearest villages, he could mention " Dast-Kortan " or " Deh-Sheikh " also! . Eqtadari (the land of kings,1356), with publishing a photo of relief, called it " Nahid " (Anahita) ? without firm reasons! Zipooli also in his report after visit Susan plain noted to this broken stone carving as Mehrnan. Mehrkian, in his formal survey of Susan plain (1361) considered this fragmentary stone carefully. After his request to prevent the stone larceny and erosion, it was taken to Susa museum. Returning to the museum some years later, he observed that one part of this relief had disappeared. By chance!, after little searches, he could find the broken piece among sands and gravel of museum court that was fallen during transportation to the museum. The commemorative stone, was reconstructed successfully by Persepolis staff and will be erected after reinauguration of museum.It's obtained more informations about Elymaean architecture... in archaeological field work in Tisiyun (1375) which can clear darkness of the site...