

STATE HERMITAGE MUSEUM



PROCEEDINGS
OF THE EIGHTH EUROPEAN CONFERENCE
OF IRANIAN STUDIES

VOLUME I

PROCEEDINGS OF THE EIGHTH EUROPEAN CONFERENCE OF IRANIAN STUDIES VOL. I

St Petersburg 2019

ISBN 978-5-93572-866-4



ГОСУДАРСТВЕННЫЙ
ЭРМИТАЖ
The State Hermitage Museum

SOCIETAS IRANOLOGICA EUROPAEA
STATE HERMITAGE MUSEUM
INSTITUTE OF ORIENTAL MANUSCRIPTS, RUSSIAN ACADEMY OF SCIENCES

PROCEEDINGS
OF THE EIGHTH EUROPEAN CONFERENCE
OF IRANIAN STUDIES

Held on 14–19 September 2015 at the State Hermitage Museum
and Institute of Oriental Manuscripts, Russian Academy of Sciences,
in St Petersburg

Volume I

Studies on Pre-Islamic Iran
and on Historical Linguistics

Scholarly editor Pavel B. LURJE

Saint Petersburg
The State Hermitage Publishers
2019

УДК 935.5:006.3(4)
ББК (Т)63.3(5)(5Ирн)
М 34

Published by the decision
of the State Hermitage Editorial Board

Scholarly editor Pavel B. Lurje
English editor Doug Hitch

PROCEEDINGS OF THE EIGHTH EUROPEAN CONFERENCE OF IRANIAN STUDIES (State Hermitage Museum and Institute of Oriental Manuscripts, St Petersburg, 14–19 September 2015). Volume I: Studies on Pre-Islamic Iran and on Historical Linguistics. In English and German. St Petersburg: State Hermitage Publishers, 2019 – 386 pp. + XVI colour plates

ISBN 978-5-93572-866-3 (vol. 1)
ISBN 978-5-93572-869-4

The volume incorporates articles presented by the participants of the Eighth European Conference of Iranian Studies (in St Petersburg 14–19 September 2015) which were focused on Pre-Islamic Iran and on historical linguistics. The collected papers mirror the wide scope of Iranian studies of the present day: from business documents of Tumshuq in Xinjiang to those of the Syrian wars of the early Sasanians, from the etymology of the place-name Sudak to the pottery assemblages of Sistan of the Achaemenian period. The volume is addressed to Iranologists and specialists in neighbouring fields.

УДК 935.5:006.3(4)
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On the front cover:
Medallion with camel on a Sogdian
silver lamp, 8th century, State
Hermitage Museum, St Petersburg

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EDITOR'S NOTE

The Eighth European Conference on Iranian Studies, organized by the *Societas Iranologica Europaea*, took place in Saint Petersburg, Russia, September 14th – 19th 2015. It was hosted by the State Hermitage Museum and by the Institute of Oriental Manuscripts of the Russian Academy of Sciences. At the closing session of the conference, the plans for the publication of the proceedings were announced, and many participants submitted their papers for publication.

As has been customary for previous European Conferences on Iranian Studies which took place in various research centers of Europe once in four years, the proceedings are divided into two volumes, the first on the Iranian peoples of the pre-Islamic period and the second on the Islamic period. We followed this tradition with little modification: three articles technically from the later period are included in the first volume. The two papers on historical linguistics of modern Iranian languages – Kurdish (Sebastian Heine) and Pashto (Matteo De Chiara) – are included in the first volume because the editors' experience suggests that subjects on historical linguistics are of greater interest for the scholars working on Old or Middle Iranian philology rather than those specializing in Persian literature. Camilla Insom's investigation of sacred places in Kurdistan, although focusing on the very recent period, is also included in the first volume since the underlying research was conducted in the framework of the Italian archeological mission to Iraqi Kurdistan, and the main results of that mission are presented here by Julian Bogdani and Luca Colliva, naturally in the first volume.

The wide range of the volume, in chronology, geography and variety of subjects reflects the state of the art in Iranian studies in various centers today. It is important to note that, amid the contributions of senior active scholars, we see the first papers of younger researchers who will form the landscape of Iranian studies in future decades.

Some technical notes are in order. The papers are organized alphabetically by author. We attempted to make a uniform system of notes and references. We did not pursue the goal of making uniform transcriptions or transliterations of Persian, Avestan, Russian or other languages. The different aims of research often dictate different system of rendering of foreign languages.

We are grateful to Doug Hitch (Whitehorse) for his correction of the English grammar and style of the papers as well as for many valuable suggestions on the subjects of many articles on linguistics, to Aleksandr Stadnik (the Hermitage publishers) for careful layout of the volume, to Julia Redkina and Daria Gaskevich for much advice on the final shape of the book as well to the Hermitage publishers in general for accepting for publication the volumes of the proceedings of the Eighth European Conference on Iranian Studies.

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THE SANCTUARY AND CEMETERY OF SHAMI RESEARCH OF THE IRANIAN-ITALIAN JOINT EXPEDITION IN KHUZISTAN AT KAL-E CHENDAR

Summary

At Kal-e Chendar, in the valley of Shami (Iranian Khuzestan), traces of one of the most important sanctuaries of Hellenistic and Parthian Elymais were accidentally discovered at the beginning of the 19th century. The site was investigated for few days in 1936 by the famous explorer Aurel Stein, who was fortuitously informed of the discovery of a well-preserved and now well-known bronze statue, portraying a nobleman in Parthian dress, kept in the Iran Bastan Museum (Tehran). Stein brought to light the remains of a rectangular building of unclear purpose, but despite the importance of these findings, no further research was systematically carried out.

The Iranian-Italian Joint Expedition in Khuzestan started fieldwork at Kal-e Chendar in 2012, after having examined Stein's unpublished documents, and having identified the area investigated in 1936, which was only roughly sketched and published.

Survey and excavation conducted there up to November 2014 allowed us to recognize at least three monumental terraces, built in undressed stones, and a very important and big cemetery extending over about 50 hectares in which monumental family tombs appear to have been grouped in complexes accessed by corridors and stairs. At Kal-e Chendar, religious and funerary functions appear to have been strictly interconnected, at least in the Parthian period, on this evidence.

This paper presents the preliminary results of the research conducted by the Iranian-Italian Joint Expedition in Khuzistan at Kal-e Chendar, a village located in the northernmost part of the valley of Shami, in modern Khuzistan (ancient Elymais). This appears to have been one of the most important sanctuaries of the region in the Hellenistic and Parthian periods, and is the place where outstanding statues were found in the first decades of the past century.

In 1936, the famous explorer Marc Aurel Stein decided to spend few days at Kal-e Chendar after having been informed of the discovery of ancient bronze and marble statues, broken into fragments, and of a well preserved bronze statue portraying a nobleman in Parthian dress (Fig. 1), larger than life size, and now preserved in the Iran Bastan Museum, Tehran (*Kawami* 1987. No 8; *Mathiesen* 1992. P. 166–167). These were accidentally recovered not long before his coming, during the foundation works of modern houses, and temporarily kept in the nearby city of Izeh (ancient Mal-e Mir). The place where the statues were discovered, marked by a narrow trench, was shown to Stein, who recognized in the surrounding area the remains of ancient decayed walls in undressed



Fig. 1. Kal-e Chendar.
Bronze statue of a Parthian nobleman
(elaborated after Messina ed. 2007.
P. 159, fig. 4)

stones. During his brief stay, Stein opened a trench in the area where the statues (dated from the Hellenistic to the Parthian period) were found and brought to light the remains of a rectangular enclosure (Fig. 2), built on stone foundations, a rectangular baked brick platform, and several stone bases, which appeared to be the supports of ancient statues now lost (Stein 1940. P. 141–159). Both the structures and findings, particularly the statues, seemed to be what remained of an ancient sanctuary, built in a suggestive landscape, while the high quality of the sculpture fragments indicate that this must have been one of the most reputed religious places of ancient Elymais.

In this region, a number of ancient rock carvings, dated from the Old-Elamite to the Parthian period, have been progressively recognized (Vanden Berghe 1983; Vanden Berghe, Schippmann 1985), and the presence of very important and reputed sanctuaries of the past has been reported by ancient Greek and Roman authors. One of the most famous reports is that concerning the temple of Bel, at which Antiochus III met his death in 187 BC attempting to plunder its treasure (Strabo 16.1.18), while a further temple, that of Artemis-Nanaia, is said to have been endangered by his successor, Antiochus IV (Polybius 31.9). Also mentioned by some authors (Justin 41.6.8) is a temple of Artemis, called ‘Azara’ by Strabo (16.1.18), which was plundered by a Parthian sovereign, Mithradates I, after his conquest of Susa, according to some scholars (for instance Nodelman 1960. P. 87; Hansman 1978. P. 154; Harmatta 1981. P. 207; but see *contra* Nöldeke 1874. P. 192; Potts 1999. P. 394–395). Important sanctuaries characterized by monumental cult terraces were indeed located on the ground and excavated at Masjid-e Sulayman and Bard-e Nechandeh (Ghirshman 1976).

Elymais was also the region where important capitals, not yet located on the ground, like Seleucia on the Edyphon (see in particular Hansman 1978), were founded, and, for all these reasons, it is one of the areas in which the first explorations started since the first half of the 19th century (Layard 1846). The ruins of ancient monumental structures, interpreted – and, in some cases, even identified in subsequent times – as sanctuaries, remained well visible in the mountains that are still the homeland of the Bakhtiari people.

Stein was the first modern explorer who conducted excavation there, as far as we know. He could survey the site only in a very preliminary way. Several ancient ruined

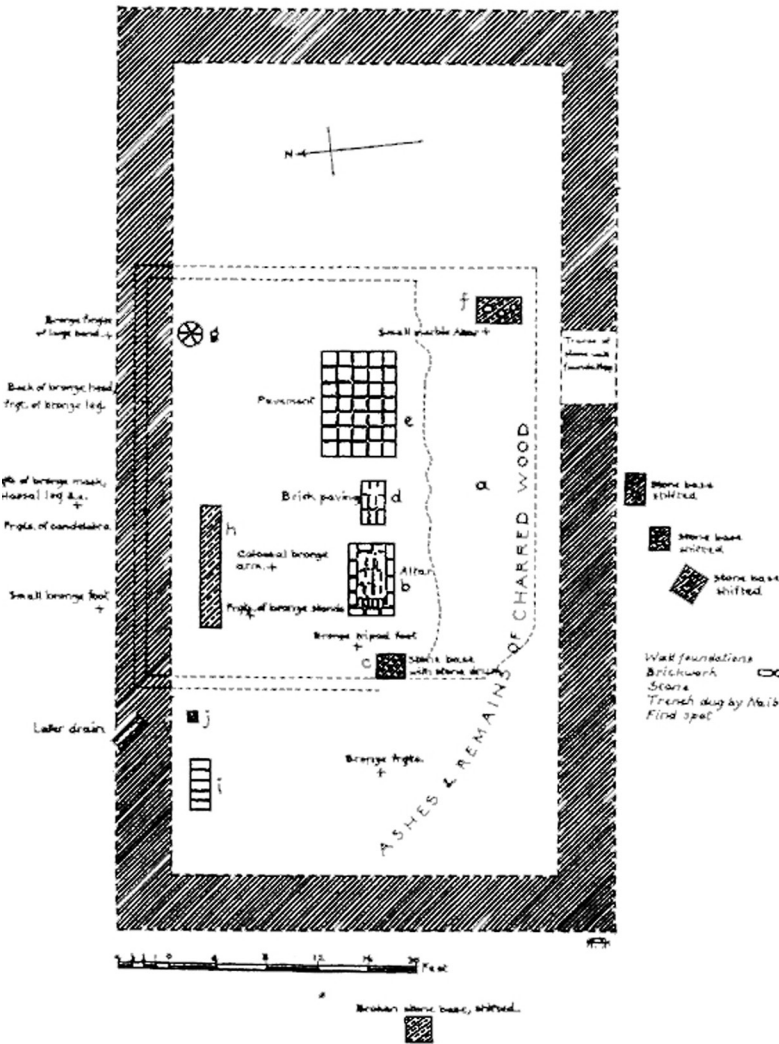


Fig. 2. Kal-e Chendar. Rectangular building excavated by A. Stein (Stein 1940. P.145)

structures and a number of graves were found but not precisely recorded and placed on his map. In any case, the religious character of the area can be considered as certain and in spite of already being extensively disturbed by quarrying and treasure-hunting excavations, the building unearthed by Stein provided interesting information about the latest phase of occupation of the area.

Despite the importance of the site and findings, no further research was carried out after Stein's fieldwork terminated. In the intervening years a small village, named Kal-e Chendar as well, was built in the area and both surveys and excavations have been hindered by the presence of modern houses. Furthermore, the useful information provided by the research of Stein is far from being exhaustive, and many questions remain unanswered on the archaeological

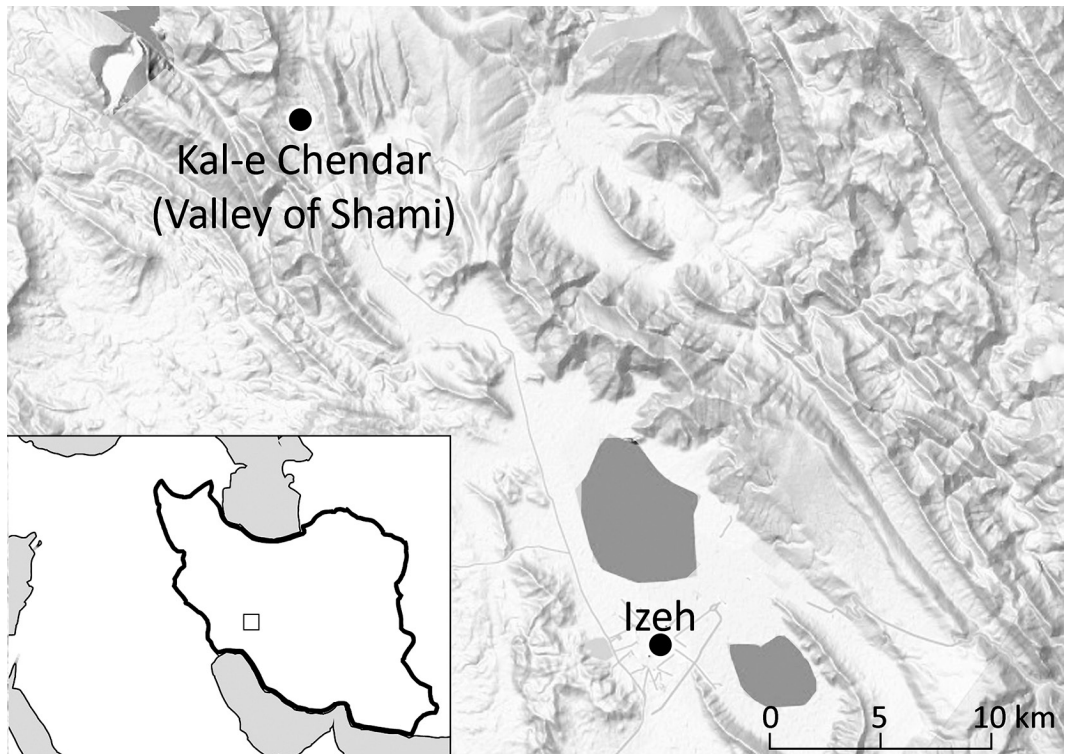


Fig. 3. Map of Iran and the area of Izeh in contemporary Khuzistan
(elaborated after *Messina, Mehr Kian* 2014. fig. 1)

context of this cult place, concerning its extension and chronology. The building unearthed by Stein seems undersized if related to the number and quality of the sculptures discovered, while, considering that it lay immediately under the surface, the presence of more ancient structures beneath its foundations cannot be completely ruled out.

Given the high interest in the site, the Iranian-Italian Joint Expedition in Khuzistan planned and carried out a survey and excavations at Kal-e Chendar in 2012, after having examined the unpublished documents of Aurel Stein now preserved in the British Library, London, and Bodleian Library, Oxford. We could identify the area investigated in 1936, which was preliminarily sketched and published by Stein himself, through a ground survey and through comparison between Stein's map and satellite imagery (*Messina, Mehr Kian* 2014a. P. 65–77).

The expedition, co-directed by the present authors, conducts archaeological research on ancient Elymais and operates within a Memorandum of Understanding signed by the Centro Ricerche Archeologiche e Scavi di Torino per il Medio Oriente e l'Asia (or Centro Scavi Torino) and the Research Center of the Iranian Cultural Heritage and Tourism Organization and the Iranian Center for Archaeological Research (ICAR). The first four campaigns were conducted at Hung-e Azhdar (*Messina ed.* 2015), the fifth was dedicated to the survey of Kal-e

Chendar, the sixth and seventh to the first two excavation seasons there. The project is supported by the Centro Scavi Torino and Italian Ministry of Foreign Affairs.

The valley of Shami extends about 30 km north of the modern city of Izeh, in Khuzistan (Fig. 3). The area investigated by Stein can be recognized only by the pictures he took while excavating, given that his map – detailed as it is – was not geo-referenced. Fortunately, the valley landscape is characterized by hills, peaks and slopes that are easy to recognize when they appear on the background of excavation pictures, as the comparison between the 1936 photographs and the photographs taken during our first visit in the valley, in November 2009, clearly reveals (*Messina, Mehr Kian* 2014a. P. 67–70, fig. 3). The correct identification of the site is also confirmed by the comparison between Stein’s map and satellite imagery of the area, which was acquired since local coordinates were determined by GPS.

Once the area was securely identified, the following preliminary activities were carried out for opening trial trenches and beginning more extensive excavations:

- conducting remote sensing analysis of satellite imagery to detect hyperspectral anomalies and, possibly, identify buried structures;
- surveying the area and recognizing ancient structures and materials;
- geo-referencing the site and accurately recording the positions of buildings;
- deriving topography by satellite images and field survey.

Remote sensing analysis focused on non-linear anomaly detection for hyper-spectral imagery. This produced a series of RGB and panchromatic frames of the acquired scene, which evidenced the same regular alignments. In particular, two wide areas, or large structures, having a polygonal perimeter, became visible to the north of the modern village and west of a modern road running north-south. The survey was conducted using non-differential GPS locators.

The site recognized by our survey extends, at least, for about 50 hectares, on the west slope of a narrow valley, having the shape of a triangle (it is a debris fan), delimited on the north, south and east by the beds of two streams and a river now dried up (the latter is known as Rud-e Shami). To the south, a hillock supports the remains of a very small fortress or qala, supposedly of the Islamic period but probably older, while a bigger qala on a low crest, of which only few ruins remain, even guarded the access to the site further to the south’.

The surveyed area (Fig. 4) revealed traces of ancient structures made in undressed stones, which can be generally identified as monumental terraces following the natural



Fig. 4. Kal-e Chendar. Plan and geo-referenced satellite image WW2 2012

© GeoEye. In red: ancient structures; in green: modern houses; in blue: two qalas (elaborated by C. Bonfanti © Centro Scavi Torino and ICAR) (see colour image on Plate XIII)

valley slope. At least 3 subsequent terraces have been recognized. The upper terrace, which we called 'Stein Terrace', extends for more than 6,000 m², having an irregular quadrangular perimeter and overlooking the south stream (Fig. 5). The comparison between satellite imagery and Stein's map clearly indicates that its central part must be where the structures investigated in 1936 were brought to light. Its southeast corner is now occupied by one of the eight modern houses that partially overlap the archaeological site.

One of the most impressive ancient retaining walls recognized during our survey is the Stein Terrace south wall, which appears to be more than 90 m long and, in some points, up to 3 m high.

It seems that this wall was built to regularize a natural step between the top of the terrace and the south stream, and retain the earth filling of the terrace itself: for this reason, its façade is easy to recognize, being still exposed by the stream bed.

In this area, squared and rounded ancient column bases have been recognized, together with other ancient stone blocks of masonry, which have been re-used in the walls of the modern houses. The latter findings are particularly important for they attest the fact that a monumental building stood at the top of the Stein Terrace, and generally confirm the preliminary results of Aurel Stein's research.

The possibility that many other ancient elements, re-cut or broken on purpose, were used during the building of modern houses and enclosures cannot be ruled out. These are indeed surely recognizable when they are in a quite good state of preservation, but become almost undistinguishable when they are broken into small pieces or re-cut. It will be not surprising to discover that the site, during the ages, was used as an open-air quarry of easy-access stone materials, and that almost all the houses of the modern village were built using ancient blocks of masonry.

Further to the north of the Stein terrace, a smaller squared terrace of about 56 × 60 m (Terrace 3) can be clearly seen both from the satellite image of the site and on the ground, together with other ancient ruined walls. Remains of other structures of unclear purpose have been even recognized in the northernmost part of the valley slope and also east of the modern road that crosses the village south to north. It is noteworthy that, as also reported by Stein, a number of tombs of different types have been recognized. These are located in the whole area surrounding the terraces, but have been particularly identified east of them, grouped in a very big cemetery.

The tombs are underground saddle-roofed chambers built in undressed stones, or are simple graves, and generally are found along the gentle slopes of the ground, even if they could also have been placed against the rock cliff or near the streams. While chambers are easily recognizable in spite of their bad state of preservation, graves can be identified only when they have been completely filled in modern times by rubble and stones with the purpose of avoiding accidents during agricultural work or to hide unauthorized excavations. Sometimes, the stones that fill the graves can be part of a collapsed roof. During our survey, more than 30 tombs have been recognized, but it must be stressed that their number must be considerably higher.



Fig. 5. Kal-e Chendar. The Stein Terrace from the west
(© Centro Scavi Torino and ICAR)

Two seasons of excavation in selected areas of Kal-e Chendar (in 2013 and 2014) allowed us to bring to the light the remains of several ancient structures (Messina, Mehr Kian 2014b).

On the Stein Terrace, a platform made of undressed stones extending for more than 20 m in length, but likely far bigger, was found; it appears to have been laid as the foundation structure of a large building. The ruins of this building probably emerged from the ground in recent times. Our survey identified blocks of masonry, column bases and drums loose on the surface or re-used in the walls of the modern houses (Fig. 6). This shows that an ancient building with an architectural



Fig. 6. Kal-e Chendar.
A column base loose on the surface
(© Centro Scavi Torino and ICAR)



Fig. 7. Kal-e Chendar. Baked brick stepped structure
(© Centro Scavi Torino and ICAR)

decoration still reminiscent of Hellenistic interferences stood on the terrace, where also the statues were found. This building can be interpreted as a temple or part of a religious complex in which the statues were dedicated. Unfortunately, in this and other points, archaeological stratigraphy is very compressed in favour of the more recent phase of occupation, with very few materials of different dates incoherently mixed in the same disturbed layers (spanning for no more than 1.5 m in depth, as a rule). Thus lithic remains of prehistoric times, like bullets and bladelettes, which often occur also on surface, were found in the same places and strata as Parthian potsherds. This stratigraphic compression also occurs in other mountainous sites of the same area, as attested by the excavation conducted by our expedition at Hung-e Azhdar (*Messina ed.* 2015. P. 81–83), and suggests that, as anticipated, the ruins of the most recent phase of occupation (probably dated to the full Parthian period) still emerged from the ground, so that their blocks of masonry could be re-used in recent times.

North of the Stein Terrace, a baked brick stepped structure was unearthed at the north-west limit of Terrace 3. This structure, a rectangle measuring 2.5×1.8 m, is oriented to the E and is preceded by a paved baked brick floor measuring $2.5 \times >1.8$ m (Fig. 7). Two types of baked bricks, different in form and size, can be noticed in the wall texture. Bricks of type 1 are squares of $35/6 \times 35/6$ cm (8 cm thick), bricks of type 2 are rectangles of $35/6 \times 16$ cm (8 cm thick). Both types are arranged in what seems to be a fixed pattern (rectangular bricks are placed along the perimeter of the structure). Bricks are aligned in ten regular rows, now slightly shifted and damaged. A thin filling of clay binds the bricks together. The structure has been damaged in modern times by unauthorized excavations and is only partially preserved: many of its baked bricks are broken or missing, especially in its upper rows and its centre. From what remains of the walls, it can be stressed that they differ in thickness. The courses of bricks alternated in its masonry have been broken for reaching the layers below them. The latter have been cleaned and revealed the presence of cut stones incoherently disposed below part of the structure. It is



Fig. 8. Kal-e Chendar. Baked brick structure discovered by A. Stein (*Stein* 1940. fig. 53)

still unclear whether the structure was built over this layer of loose stones, or the latter were rather thrown in the unauthorized trench and pushed below the bricks in order to fill it. In the filling of the trench and disturbed layers on the paved floor, several baked bricks fragments have been found, among which five complete baked bricks having the shape of a column segment: these are of two sizes, the bigger measuring $34 \times 35 \times 30 \times 8$ cm, the smaller $30 \times 32 \times 29 \times 6$ cm. The function of the whole structure needs to be more accurately investigated, but it could be supposed that it could have been a kind of platform that supported another structure now lost, likely an altar. Very few potsherds have been found in the surface layers covering the paved floor: these are in common ware and could be generally dated to the Parthian period. Some damaged bricks have been found to the east that can be interpreted as the badly preserved last row of the stepped platform. A layer of clay was placed in ancient times under the lowest baked bricks row: this is 20–25 cm thick and appeared quite compact. Close to the structure, some broken baked bricks with signs of fire were found. These could be probably interpreted as the result of the destruction of the structure itself in ancient times. This structure clearly recalls the brickwork unearthed by Stein on the top of the Stein Terrace, even if the latter was broken in the middle and interpreted by him as a base separated from an altar (Fig. 8).

Five tombs were also excavated in different points of the surveyed area. These are underground monumental tombs built in undressed stones. All the tombs discovered were heavily looted: four of them (T7, T20, T23 and T24) have been excavated at the decision of



Fig. 9. Kal-e Chendar. Tomb T20 during excavation
(© Centro Scavi Torino and ICAR)

both the co-directors for preventing further unauthorized excavations, which could lead to the complete loss of data and information. Tombs T7 and T20 are two small underground saddle-roofed chambers built in undressed stones: only T20 (Fig. 9) revealed the presence of human bones incoherently mixed (at least 3 individuals). Tombs T23 and T24 are wide, articulated funerary complexes having monumental façades. Tomb T23 (Figs. 10–11) can be entered by a stepped corridor, flanked by a small niche and another chamber supposedly used for animal sacrifices: t. The main saddle-roofed chamber, more than 2.5 m high, has three funerary benches and a niche on the wall opposite to the entrance. It contained luxuries and funerary objects, and must have been the tomb of a wealthy and noble family of the Parthian period. The very high quality of the objects found in the chamber, glazed vessels and small findings that can be dated to the Parthian period, still reveal clear reminiscences of the Hellenistic tradition filtered through the Mesopotamian experience, and testifies to the fact that these tombs were built for a wealthy plutocracy, well accustomed to the international culture of their time. The many glazed vessels found in T23 could have been imported from Susiana or Mesopotamia, at least in part, if looking at their typology, while the golden mouth coverings found in the same chamber are a marker of funerary traditions attested over a wide area, spanning from the Mediterranean to the ancient Near East since the Iron Age, but particularly diffused in Parthian Mesopotamia and Greece. Other



Fig. 10. Kal-e Chendar. Funerary chamber of Tomb T23
(© Centro Scavi Torino and ICAR)

objects made of gold and bronze, like headbands and toilet sticks, were also found that can be related to the deposition of female individuals. The façade of tomb T24 (Fig. 12) was probably closed by a carved stone-door that has been found, displaced from its original position, close to the tomb's east wall.

Both T23 and T24 seem to be part of more articulated funerary complexes, for they appear to be linked to other monumental tombs. The layout of these tombs is characterized, as a rule, by the presence of a single funerary chamber, with low benches: the most impressive of them could be accessed by a stepped corridor, however, and have secondary small chambers that appear to have been used for funerary rituals.

The presence of tombs gathered in complexes over a wide area – a very big

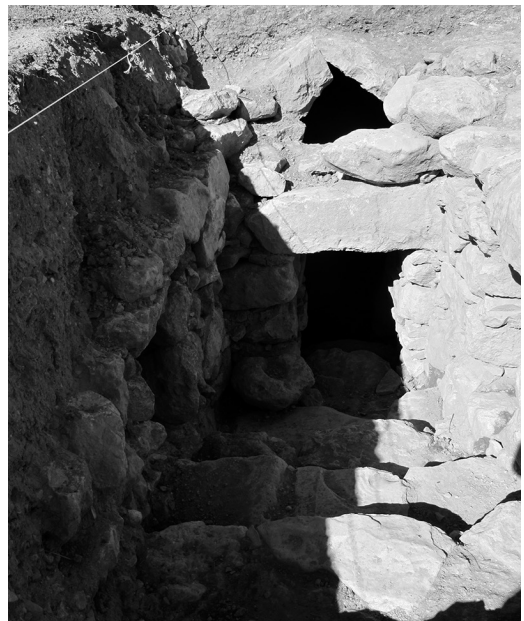


Fig. 11. Kal-e Chendar. Stepped corridor of Tomb T23
(© Centro Scavi Torino and ICAR)



Fig. 12. Kal-e Chendar. Aerial image of Tomb T24
(© Centro Scavi Torino and ICAR)

cemetery indeed – is of particular interest when considered in the religious milieu that characterizes part of the site, extending for about 50 hectares. It seems that, at least from a given moment, the monumental terraces that supported the temples and cult places of a very important and reputed sanctuary were surrounded by a kind of necropolis, especially to the north and east. This leads us to suppose, even if at a preliminary stage yet, that in this place religious and funerary functions were strictly interconnected, at least in the Parthian period.

Potsherds or almost complete vessels have been found particularly in tombs, having been placed there at different times during burying and funerary rituals. Potsherds are very rare in archaeological layers, and are mixed with different objects bearing various chronologies. This clearly shows that strata connected with structures made of undressed stones are very disturbed. As a rule, potsherds found in strata are in common ware, while those in tombs can be in fine and glazed ware. The high quality of some samples indicates the very high social status and culture of the people buried at Kal-e Chendar, likely the local Elymaean elite. If the comparison with Mesopotamian samples will be confirmed by further



Fig. 13. Bilevah. Decayed wall in undressed blocks of masonry
(© Centro Scavi Torino and ICAR)

studies, the influence of the Mesopotamian culture on Hellenistic and Parthian Elymais could be logically derived.

In this context, it is noteworthy that no traces of settlement are clearly distinguishable on, and around, the surveyed site, however. It must be said that mountainous sites are very difficult to distinguish through ground surveys, especially if compared to the thousands of mounds (or tells) known in the lowlands of Susiana or Mesopotamia, but the fact that almost no surface potsherds can be recognized at Kal-e Chendar points in this direction.

Thus, an area of 50 hectares appears to have been used only for a sanctuary and cemetery. In any case, the fact that the place was of great renown seems confirmed by the presence of more than one fortress, even if these structures need to be investigated thoroughly for better defining their chronology.

Fortresses were built even on the mountain's crest that gave – and still give – access to the valley from the west, on the way to the river Karun and the places where the sanctuaries of Majid-e Sulayman and Bard-e Nechandeh are located. On a peak over-



Fig. 14. Bilevah. Stone block of masonry with carved recesses for iron clamps (© Centro Scavi Torino and ICAR)

looking Kal-e Chendar, 2 km to the west, huge walls made in undressed stones still emerge from the present ground level, at an elevation of about 1709 m asl, and have been surveyed in 2013 in an area known as Bilevah or ‘Char Qala’ (the four fortresses): these are built in huge undressed stones linked by iron clamps (Figs. 13–14), and appear to be related to one great fortress or, maybe, a complex of small fortresses strategically placed on a pivotal land route.

If the lack of any kind of settlement at Kal-e Chendar will be confirmed by future and more intensive ground surveys, the possibility that very important groups or families, the highest aristocracy of Elymais (?), decided to be buried there precisely because of the sanctuary’s importance should be seriously considered.

In the end, the data acquired induce us to emphasize the importance of the site, especially when looking at the outstanding structures and findings unearthed. However, it is clear that the site has been, and still continues to be, the object of pillaging,

unauthorized excavations, and damage to the archaeological context. This is primarily caused by the luxuries put in the monumental tombs in antiquity.

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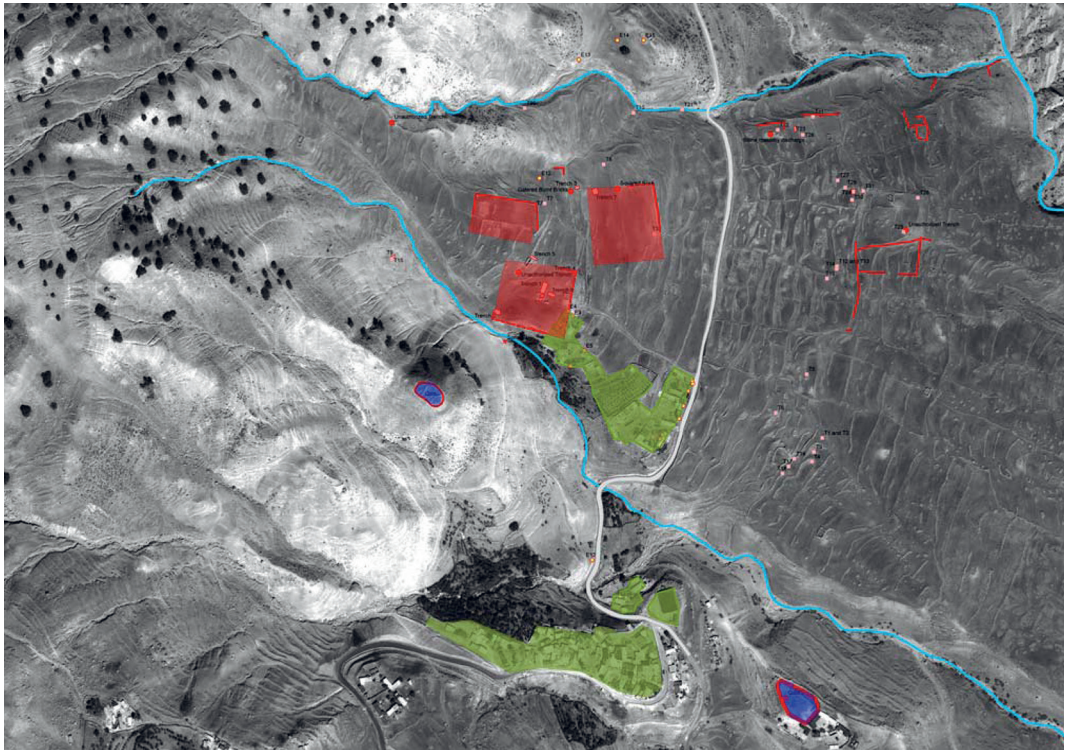


Fig. 4. Kal-e Chendar. Plan and geo-referenced satellite image WW2 2012
© GeoEye. In red: ancient structures; in green: modern houses; in blue: two qalas
(elaborated by C. Bonfanti © Centro Scavi Torino and ICAR)

ABBREVIATIONS

| | | | |
|----------|---|---------------|---|
| AAASH | Acta Antiqua Academiae Scientiarum Hungaricae | CRAIBL | Comptes rendus des séances de l'Académie des Inscriptions et Belles-Lettres |
| ACSS | Ancient Civilizations from Scythia to Siberia | DOP | Dumbarton Oaks Papers |
| AH | Anno Hegirae | EaS | Eurasian Studies |
| AI | Acta Iranica | EI NE | The Encyclopaedia of Islam. New Edition. |
| AM | Asia Major | EIr | Encyclopaedia Iranica. Vol. I–XIV. |
| AMI(T) | Archaeologische Mitteilungen aus Iran (und Turan) | EIr online | Encyclopaedia Iranica. Online edition. Available at http://iranicaonline.org/ |
| An. Isl. | Annales Islamologiques | EW | East and West |
| An. ION | Annali dell'Istituto Orientale di Napoli | FO | Folia Orientalia |
| AOASH | Acta Orientalia Academiae Scientiarum Hungaricae | HdO | Handbuch der Orientalistik / Handbook of Oriental Studies |
| AoF | Altorientalische Forschungen | HUS | Harvard Ukrainian Studies |
| APAW | Abhandlung der (Königlichen) Preussischen Akademie der Wissenschaften, phil.-hist. Klasse | IaC | Iran and the Caucasus |
| Ar. As. | Arts Asiaticques | IAK | Известия (императорской) археологической комиссии |
| ARTA | Achaemenid Research on Texts and Archaeology | IJCT | International Journal of the Classical Tradition |
| AY | Anno Yazdigerdi | IPNB | Iranisches Personennamenbuch |
| BAI | Bulletin of the Asia Institute | Ir. Ant. | Iranica Antiqua |
| BAR IS | British Archaeological Institute. International Series. | Ir. St. | Iranian Studies |
| BASOR | Bulletin of the American Schools of Oriental Research | Izd AN (SSSR) | Издательство Академии наук (СССР) |
| Blr | Beiträge zur Iranistik | JA | Journal Asiatique |
| BO | Bibliotheca Orientalis | JAAS | Journal of Asian and African Studies |
| BSL | Bulletin de la Société de Linguistique | JAOS | Journal of the American Oriental Society |
| BSO(A)S | Bulletin of the School of Oriental (and African) Studies | JCOI | Journal of the K.R. Cama Oriental Institute |
| CHI | Cambridge History of Iran | JIES | Journal of Indo-European Studies |
| CII | Corpus Inscriptionum Iranicarum | JNES | Journal of Near Eastern Studies |

ABBREVIATIONS

| | | | |
|-----------|--|--------------|---|
| JPS | Journal of Persianate Studies | St. Ir. | Studia Iranica |
| JRAS | The Journal of the Royal Asiatic Society of Great Britain and Ireland | TAVO | Tübinger Atlas des Vorderen Orients |
| KSIA | Краткие сообщения института археологии. | TGÉ | Труды Государственного Эрмитажа |
| MRDTB | Memoirs of the Research Department of the Toyo Bunko | TIES | Tocharian and Indo-European Studies |
| MSS | Münchener Studien zur Sprachwissenschaft | TPhS | Transactions of the Philological Society |
| NTS | Norsk tidsskrift for sprogvidenskap | Trudy YuTAKE | Труды Южно-туркменистанской археологической комплексной экспедиции. |
| OIJa | Основы иранского языкознания | VDI | Вестник древней истории. |
| OLP | Orientalia Lovaniensia Periodica | VÖAW | Verlag der Österreichischen Akademie der Wissenschaften |
| Or. Ant. | Oriens Antiquus | WMO | Written Monuments of the Orient |
| Or. Ar. | Oriental Art | WZKM | Wiener Zeitschrift für die Kunde des Morgenlandes |
| PV | Петербургское востоковедение | XYWS | Xiyu Wenshi 西域文史 [Literature and History of the Western Regions] |
| RHR | Revue de l'histoire des religions | ZDMG | Zeitschrift der Deutschen Morgenländischen Gesellschaft |
| Rig. Ber. | Riggisberger Berichte | ZGAIW | Zeitschrift für Geschichte der arabisch-islamisches Wissenschaften |
| RO | Rocznik Orientalistyczny | ZPE | Zeitschrift für Papyrologie und Epigraphik |
| RSO | Rivista degli Studi Orientali | ZVORAO | Записки восточного отделения российского археологического общества |
| SA | Sovetskaya arkeologiya | | |
| SBE | Sacred Books of the East | | |
| SIAL | Studies on the Inner Asian languages | | |
| SPAW | Sitzungsberichte der (königlich) Preußischen Akademie der Wissenschaften | | |
| SR | The Silk Road | | |
| SRAA | Silk Road Art and Archaeology | | |
| St. As. | Studia Asiatica | | |

Scholarly edition

PROCEEDINGS
OF THE EIGHTH EUROPEAN CONFERENCE
OF IRANIAN STUDIES

*Held in St Petersburg on 14–19 September 2015
at the State Hermitage Museum
and Institute of Oriental Manuscripts, Russian Academy of Sciences*

Scholarly editor: *Pavel B. Lurje*

Layout: *Aleksandr V. Stadnik*

English editor: *Doug Hitch*

Подписано в печать 06.06.2019. Формат 70 × 100 1/8.
Усл. печ. л. 62,87. Тираж 200. Заказ 54

Издательство Государственного Эрмитажа
190000, Санкт-Петербург, Дворцовая наб., 34
State Hermitage Publishers
Russia 190000 St Petersburg, Dvortsovaya Naberezhnaya 34

Отпечатано в Государственном Эрмитаже
190000, Санкт-Петербург, Дворцовая наб., 34
Printed in the State Hermitage
Russia 190000 St Petersburg, Dvortsovaya Naberezhnaya 34