

Sēnmurw

Journal of Iranian Studies

1
2022



Logo on the front cover:

Sēnmurw from the so-called *s. Marci casula*, red silk, Iran 7th–8th century, Abbadia San Salvatore, Siena [after Dolcini, L. (Ed.) (1992). *La casula di san Marco papa. Sciamiti orientali alla corte carolingia*, Firenze].

Hand drawing by Andrea L. Corsi, digital rendering by Serenella Mancini (© 2022).

Sēnmurw

Journal of Iranian Studies

1
2022



ISTITUTO PER L'ORIENTE

C.A. NALLINO

SĒNMUR W
JOURNAL OF IRANIAN STUDIES

ISSN 2974-8674

ISBN 979-12-81044-07-4

Editor-in-Chief

CARLO G. CERETI (Rome)

Associate Editors

MARIA VITTORIA FONTANA (Rome), GIULIO MARESCA (Rome), GIANFILIPPO
TERRIBILI (Rome)

International Scientific Committee

MICHELE BERNARDINI (Naples), ALBERTO CANTERA (Berlin), TOURAJ
DARYAEE (Irvine), FINBARR B. FLOOD (New York), ALMUT HINTZE (London),
VITO MESSINA (Turin), JEBRAEL NOKANDEH (Tehran), ANTONIO PANAINO
(Bologna)

Editorial Group

ANDREA L. CORSI, FEDERICA DUVA, CAMILLA INSOM, SERENELLA MANCINI,
CARLO MARCHETTI (Secretary), MASSIMILIANO VASSALLI, SHIRIN ZAKERI

© Istituto per l'Oriente Carlo Alfonso Nallino

Via A. Caroncini 19, 00197, Rome, Italy

Tel. +39 068084106; Fax +39 068079395

<https://ipocan.it/index.php/it/senmurw-top>

SĒNMURW
JOURNAL OF IRANIAN STUDIES

Volume 1 2022

- Carlo G. Cereti** V–VII
Introduction
- Antonio Invernizzi** (1941–2021) 1–35
Arsacid Dynastic Art
[Originally published in *Parthica* 3 (2001): 133–157]
- Kaikhusroo M. Jamasp-Asa** (1934–2019) 37–57
Fire in Zoroastrianism
[Originally published in Cereti, C.G. and Vajifdar, F. (Eds) (2003). *Ātaš-e Dorun. The Fire Within. Jamshid Soroush Soroushian Commemorative Volume. Volume II: (Ātaš-e Dorun) The Fire Within – in English & French*, Bloomington (Indiana): 247–263]
- Francesco Noci** (1947–2021) 59–83
The Diffusion of the Mausoleum in Persia in the Era of Buyid Domination
[Originally published in Italian as «La diffusione del mausoleo in Persia all’epoca della dominazione Buyide» in Bredi, D.; Capezzone, L.; Dahmash, W. and Rostagno, L. (Eds) (2008). *Scritti in onore di Biancamaria Scarcia Amoretti. Volume III*, Roma: 837–858] [Original English translation for *Sēnmurw* kindly provided by Neal Putt]

- Shaul Shaked** (1933–2021) 85–106
The Traditional Commentary on the Avesta (Zand): Translation, Interpretation, Distortion?
[Originally published in Belardi, W.; Gabrieli, F.; Gershevitch, I.; Gignoux, Ph.; Gnoli, G.; Levi, M. A.; Moscati, S.; Petech, L.; Pugliese Carratelli, G. and Sundermann, W. (Eds) (1996). *Convegno internazionale sul tema: La Persia e l'Asia centrale da Alessandro al X secolo, in collaborazione con l'Istituto Italiano per il Medio ed Estremo Oriente (Roma, 9–12 novembre 1994)*, Roma: 641–656]
- David Stronach** (1931–2020) 107–124
Parterres and stone watercourses at Pasargadae: notes on the Achaemenid contribution to garden design
[Originally published in *The Journal of Garden History* 14/1 (1994): 3–12]
- Ehsan Yarshater** (1920–2018) 125–135
Lists of the Achaemenid Kings in Biruni and Bar Hebraeus
[Originally published in Yarshater, E. and Bishop, D. (Eds) (1976). *Biruni Symposium*, New York: 49–65]
- Sēnmurw Editorial Group** 137–149
Instructions for Authors

Abstracts

Arsacid Dynastic Art

Antonio Invernizzi

(1941 – 2021)

Turin University

The citadel of the Arsacid kings at Nisa (Old Nisa), which is situated at the foot of the Kopet Dagh in a position dominating the Turkmenian plain close to the ancient walled city of Nisa (New Nisa), is our major source of information on the architecture and art of the Parthian court. The evidence brought to the light in Nisa during the excavations carried out by different archaeological missions since the 1930's is particularly important, for the foundation of a royal compound there goes back to the conclusion of a crucial period which marked substantial changes in the political situation of Central and Western Asia. Around the middle of the 3rd century B.C., several Central Asian regions were on the way of reaching autonomy or declaring their independence from the Seleucid empire, so that, in progress of time, different cultural trends centred on the courts of different states became firmly established.

Fire in Zoroastrianism

Kaikhusroo M. Jamasp-Asa

(1934 – 2019)

Mumbai, India

The most central focus of the Zoroastrian religion is Fire. In Zoroastrianism, fire is regarded as the Son of Ahura Mazda – *Atbro, Ahura Mazda puthra yazamaide* – ‘O Atar, son of Ahura Mazda, we revere you’, we recite in the Atas Niyayis. How did fire come to symbolize Zoroastrianism and what is its role in the religious life of Zoroastrians? Are Zoroastrians fire-worshippers? Why is fire such a focal aspect in our daily and ritual lives?

The Diffusion of the Mausoleum in Persia in the Era of Buyid Domination

Francesco Noci

(1947 – 2021)

Sapienza University of Rome

Taken together, the late 9th and especially the 10th and 11th centuries composed a crucial moment in the genesis of the mausoleum, or better said the “memorial structure” of the countries of Islam. Memorial construction is in fact not a particularly Islamic phenomenon, especially since doctrinal prescriptions forbade any architectural glorification of the tomb. Whatever may have been the tenor of this prohibition, the facts are both that, in the 4th and 5th centuries of the Hijra, there had been considerable diffusion of memorial constructions in Iranian territory, and that in any case these represented such a radical transformation in morphology and in meaning with respect to any hypothetical prototype, that these structures can be considered autonomous and fully “Islamic”.

The Traditional Commentary on the Avesta (Zand): Translation, Interpretation, Distortion?

Shaul Shaked

(1933 – 2021)

Hebrew University of Jerusalem

Zand has a very central position in the religious setup of Zoroastrianism. It complements the Avesta and comes to form almost a single concept with the notion of the Zoroastrian scriptures in Pahlavi. We thus get the well-known Middle Persian compound *abestāg-ud-zand*, which was later used under the form Zand-Avestā in New Persian and in western scholarship. The two elements of the compound together constitute the divine revelation which forms the backbone of Zoroastrianism. Both of them as a single unit serve as the reference point for a Zoroastrian. Abestāg represents the actual words of the divine revelation; these are however incomplete in the sense that they cannot be accessible to human understanding and cannot be put into action without the accompaniment of the authoritative traditional interpretation embodied in the *Zand*. In this sense *zand* operates like the Talmud in Judaism or the *ḥadīth* in Islam, but its role is perhaps even more crucial. I shall try in this paper to understand to what extent these analogies are valid, and what are the main differences between these similar notions in Judaism, Zoroastrianism and Islam.

Parterres and stone watercourses at Pasargadae: notes on the Achaemenid contribution to garden design

David Stronach

(1931 – 2020)

University of California at Berkeley, USA

Until only a few years ago it was a still prevalent opinion that the celebrated garden carpets of sixteenth-century Safavid Iran provided the oldest extant evidence for the form of the early Persian garden. Such carpets of Safavid date indicate, moreover, that the design of even the most complex gardens of the day depended on the repeated use of a single, basic motif namely that of the *chahar bagh* or fourfold garden. Recent archaeological work in Iran has done much, however, to reveal the far older beginnings of Persian garden construction, including the characteristic presence of a *chahar bagh* motif. On the basis of excavated evidence from Pasargadae, the capital of Cyrus the Great (559–530 BC), the founder of the Achaemenid empire, it is now possible to detect the origins of Persian garden design not just five hundred years ago, but two thousand, five hundred years ago.

Lists of the Achaemenid Kings in Biruni and Bar Hebraeus

Ehsan Yarshater

(1920 – 2018)

Columbia University

The factual history of Persia to the advent of the Sasanians all but escaped the Islamic historians. Except for a fanciful account of Alexander, the defeat of Dārā (i.e. Darius III) at his hand, and a brief reference to Arsacid rule, the account of ancient Persian history is generally lost to the otherwise diligent Perso-Arab chroniclers. Accordingly, the Median and Achaemenid empires do not find their way into the pages of their works. It is to classical historians that we must turn for an account of events in Persia, particularly Western Persia, before Sasanian times. It is a mark of Biruni's distinction as a scholar and a thorough researcher that he alone of all earlier Islamic writers has succeeded in recording a fairly accurate list of the Achaemenid kings. The list occurs, with some variation, in both *Al-Āthar al-Bāqīa* (Ed. Sachau, pp. 89 and 111) and *Al-Qānūn al-Mas'ūdī* (Ed. Hyderabad, pp. 154–6).

Finito di stampare il 31 maggio 2023 presso la Tipografia Salesiana Roma
(Istituto Salesiano Pio XI), Via Umbertide 11, 00181, Roma
Tel. +39 067827819, Fax +39 067848333

Autorizzazione del Tribunale di Roma n° 119/2022 del 27/09/2022

ISSN 2974-8674

ISBN 979-12-81044-07-4

Periodicità annuale
