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ایران
ورجاوند

Iran-e Varjavand
(Glorious Persia)

- ◆ Seals and Sealing from Dehsavar
- ◆ Unfinished Carvings in Ravansar, Kermanshah
- ◆ Introduction of Shirpanah Bridge on the Ariuhan-Ctesiphon Way
- ◆ The Goddess Nana and the Kušan Empire: Mesopotamian and Iranian Traces
- ◆ Architecture as a Source for Local History in the Mongol Period: The Example of Warāmīn
- ◆ Barfabad Stone Coffin; Evidence from a Parthian Burial on the Edge of the Islamabad Plain West of Kermanshah
- ◆ Differences and Similarities in Gandhāran art Production: the Case of the Modelling School of Hadda (Afghanistan)
- ◆ An Analysis of Architectural Elements of Shiite in Qajar Tomb Buildings and Compared to Sunni Tombs in West Azarbaijan



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 Tehran, Iran, Post box: 14515-569

 www.iranvarjavand.ir

 Iranvarjavand@hotmail.com

 +98 9395969466

Window Screen, ca. 6th-7th century
Sasanian (?), Iran, Qasr-i Abu Nasr
The Metropolitan Museum of Art, USA

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With Contributions by

| Tisaphemes Archaeological Research Group |



“Contents”

Article

- Seals and Sealing from Dehsavar** | S Pollock, R Bernbeck, and Ch Kainert, Persian translated by Mandana Sadafi & Mojtaba Charmchian 4
- Barfabad Stone Coffin; Evidence from a Parthian Burial on the Edge of the Islamabad Plain West of Kermanshah** | Shahram Aliyari & Sajjad Alibaigi 16
- Differences and similarities in Gandhāran art production: the case of the modelling school of Haḍḍa (Afghanistan)** | Alexandra Vanleene, Persian translated by Bagher Fazeli 22
- The Goddess Nana and the Kušan Empire: Mesopotamian and Iranian Traces** | Many Saadi-Nejad, Persian translated by Bagher Fazeli 43
- Introduction of Shirpanah Bridge on the Ariuhan-Ctesiphon Way** | Ali Nourallhi 51
- Unfinished Carvings in Ravansar, Kermanshah** | Naser Amini Khah 67
- Architecture as a Source for Local History in the Mongol Period: The Example of Warāmīn** | Sheila Blair, Persian translated by Mohsen Saadati 76
- An Analysis of Architectural Elements of Shiite in Qajar Tomb Buildings and Compared to Sunni Tombs in West Azarbaijan** | Esmail Marofi Aghdam, Ali Sadraei, Fariborz Tahmasebi 91

Obituary

- Mir Abedin Kaboli, Ahmad Kabiri, Pierre Amiet, Asghar Karimi & Bert G. Fragner** | Arshak Iravanian 113

- In search of Ērānšāhr, Records and scientific studies of Antonio Panaino, Italian Iranologist** | Afshin Aryanpur 3

In search of Ērānšahr Records and scientific studies of Antonio Panaino, Italian Iranologist

Commentaries

Afshin Aryanpur



Italy has presented great Iranologists to the world, one of the most outstanding of whom is Antonio Clemente Domenico Panaino. Panaino is one of the leading researchers in the areas of Iranology, ancient languages, ancient religions of Iran and the history of science in the world. He has been the Professor of Iranology Studies at the University of Bologna since the 1990s. He was born on July 24, 1961 in Busto Arsizio, Lombardy, Italy. He studied classical style at high school in Milan for five years where he became acquainted with Greek and Latin. Then, he entered Milan State University where he studied classical studies for four years and graduated with the highest GPA in 1984. He wrote a thesis on Avesta during his undergraduate studies. After completing his undergraduate studies in 1985, he entered the University of Oriental Studies in Naples and continued his studies

in Iranology. Then, he received his doctorate in the same field in 1989. The subject of his doctoral thesis was “The Sun and Mah Yasht in Avesta, the Critical View of the Translations of the Historical Religion of Zoroastrianism “. During his doctoral studies, he went to the Universities of Liège and Cambridge and the School of Oriental and African Studies in London. He studied for a post-doctoral degree during 1989-1991 and has been teaching ancient Iranian languages such as Avestan, Ancient Persian, Pahlavi, Sogdian, and Yaghnobi in Italian universities and abroad since 1992. He



has published about 300 valuable articles in leading international journals since 1985, indicating his outstanding services in Iranology. He is currently a member of the Bologna Academy of Sciences. His other activities involve collaborating on more than 50

3

| Iran-e-Varijand | Vol. 4, No.7 | Autumn & Winter 202 |

master's theses and 15 doctoral dissertations as supervisors. Panaino is a secretary and member of the European Society of Iranian Studies, as well as the Association for the Study of the Caucasus and Central Asia and has also been the head of the Association of European Iranology for some time. In addition, he was the manager of the Melammu project during 1999-2008. Managing the monuments at the Ravenna branch of the University of Bologna is one of the brilliant points in his executive career is. Panaino lives in Ravenna and teaches at the University of Bologna in the same city. Another professor at the University of Bologna was Gherardo Gnoli, a prominent Iranologist and author of the book "Idea of Iran". Panaino has served as the program director of the Italian Archaeological and Ethnographic Committee for a research project on Ancient Iranian Languages in Tajikistan. He can speak in English, French, German, Spanish, and Persian and is also one of the colleagues to the Pourdavoud Center at the University of California, Berkeley and an advisor to *Iranica*. Some of his articles are as follows:

The Lists of Names of Ahura Mazdā (Yašt I) and Vayu (Yašt XV). (SOR, XCIV). Is.M.E.O., Roma 2002, 167 pp.

I Magi evangelici. Storia e simbologia tra Oriente e Occidente.

Ravenna 2004, 75 pp.

Politica religiosa e regalità sacra nell'Iran preislamico. A cura di Velizar Sadovski – Fabio Martelli – Paolo Ognibene, con la collaborazione redazionale di Sara Circassia e Roberto Cascioli. Mimesis, Milano 2007, 335 pp.

"La Persia nel pensiero e negli scritti di Hegel", *Paideia* XLII, 4-6, 1987, pp. 193-213.

"The Decans in Iranian Astrology", *EW*, 37, 1987, pp. 131-137.

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"A Few Remarks on the Zoroastrian Conception of the Status of Angra Mainyu and of the

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- “Lunar and Snake Omens among the Zoroastrians”, in *Officina Magica. Essays on the Practice of Magic in Antiquity*. Ed. by Sh. Shaked. (IJS Studies in Judaica. Conference Proceedings of the Institute of Jewish Studies, University College London, vol. 4). Leiden – Boston 2005, pp. 73–89.
- “The twelve Babylonian Astrologers and Zoroaster”, in *Festschrift für Hermann Hunger zum 65. Geburtstag gewidmet von seinen Freunden, Kollegen und Schülern*. *Wiener Zeitschrift für die Kunde des Morgenlandes*. Hrsg. von M. Kœohbah, St. Procházka, G. J. Selz, R. Lohllker. Redation: G. Procházka-Eisl. 98. Band. Wien 2007, pp. 305–308.
- A proposito della missione dell’Università di Bologna nella Valle dello Yaghnob”, in *A Scuola di Pace I: la pace come mestiere*. A cura di A. Panaino con la collaborazione di G. P. Basello – F. Martelli – P. Ognibene. (Si vis pacem, 5). Milano 2008, pp. 253–255.
- “The Persian Identity in Religious Controversies. Again on the Case of the Divided Loyalty in Sasanian Iran”, in *Iranian Identity in the Course of History. Proceedings of the Conference Held in Rome, 21–24 September 2005*. A cura di C. Cereti. (Serie Orientale Roma, 105; *Orientalia Romana*, 9). Roma 2010, pp. 227–239.
- “L’imperatore sasanide tra umano e divino”, in *Divinizzazione, culto del sorano e apoteosi tra Antichità e Medioevo*. A cura di T. Gnoli, F. Muccioli. (DISCI, Sezione Storia Antica, 1). Bologna 2014, pp. 331–341.
- “Power and Ritual in the Achaemenian Royalty”, in *Melammu: The Ancient World in an Age of Globalization*. (Melammu Proceedings 7). Ed. by M. J. Geller. Berlin 2014, pp. 235–240.
- “Between Astral Cosmology and Astrology. The Mazdean Cycle of 12,000 Years and the Final Renovation of the World”, in *The Zoroastrian Flame. Exploring Religion, History and Tradition*. Ed. by A. Williams, S. Stuart, A. Hintze. London - New York. 2016, pp. 113–133.

HONORS AND AWARDS

Prize R. et T. Ghirshman for the Iranian Studies by the French

Academy (1998)

“*Laurea ad honorem*” by the New Bulgarian University of Sophia (2011)

Publication of *Kleine Schriften*, 3 volumes, edited by pupils and colleagues

Another significant fact about this great Iranologist is his open-mindedness in research and writing. Evaluating his published works indicates that he has a very high level of mastery on the sources of ancient Iran and ancient languages. The references and citations he has written in his works generally refer to the origin of Avestan and Pahlavi texts. One of his most important studies is an article about three Zoroastrian Magis who heralded the birth of Jesus Christ in Bethlehem. The three Magi were called Melchior, Balthazar, and Gaspar and went to Bethlehem, Jerusalem during the Parthian period according to the Gospel of Matthew. According to Panaino and previous studies by Alfred von Gutschmid, a German orientalist in the 19th century, Gaspar who was one of the three famous Magus was the changed name of Gondofares, the ruler of Sistan during the Parthian period. Panaino’s collaboration with Paolo Ognibene during the recent years has led to many articles in the field of Iranology and ancient Iranian languages. A significant part of the entries related to Iranology,

Persian myths, and Zoroastrianism in the Iranica encyclopedia has been written by Panaino and he is one of the editors of this encyclopedia. The author of this study attended the classes of this professor at the University of Bologna in 2020 for six months for a master’s degree in archaeology. In the training course in Italy, the subject of discussion was reading the Greek and Pahlavi sections in the trilingual inscription of Shāhpur I in the prominent Naghsh-e Rostam. Panaino’s free and unpretentious approach to teaching ancient languages attracted the students of different fields to his classroom. His different way of teaching and encouraging students to have a critical spirit, as well as panel discussion on general issues of archeology and language were his characteristics in the field of teaching. The author of this article has never forgotten the memory of this professor’s classrooms and considers it as a model for the appropriate teaching method. His writing style is simple and expressive and he considers the purpose of writing to inform all interested ones. It should be noted that Panaino’s works have revealed the dark parts of Iranian history and mythology. It is hoped that his position in the field of Iranology be investigated more in the future than in the past.

”سیاهه“

مقاله

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- تابوت سنگی برف آباد؛ شواهدی از یک تدفین دوره اشکانی در حاشیه دشت اسلام آباد غرب، کرمانشاه | شهرام علی یاری و سجاد علی بیگی ۱۶
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- آثار حجاری ناتمام نویافته در روانسر کرمانشاه | ناصر امینی‌خواه ۶۷
- معماری به‌عنوان منبعی برای تاریخ محلی روزگار مغول: نمونه موردی ورامین | شیلا بلر، ترجمه محسن سعادت ۷۶
- تحلیلی بر عناصر معماری هویت شیعی در بناهای آرامگاهی دوره قاجار در مقایسه با مقبره‌های هم‌عصر اهل تسنن در آذربایجان غربی | اسماعیل معروفی اقدم، علی صدرایی و فریبرز طهماسبی ۹۱

درگذشتگان

۱۱۳

درگذشتگان ایران شناسی | آرشاک ایروانیان

بخش انگلیسی

In search of Ērānšahr, Records and scientific studies of Antonio Panaino, Italian Iranologist | Afshin Aryanpur 3

ایران ورجاوند

ایران ورجاوند زنده است



دوفصلنامه ایران شناسی

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www.iranvarjavand.ir

Iranvarjavand@hotmail.com

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مجله ایران‌شناسی | سال ۴ | شماره ۷ | پاییز و زمستان ۱۴۰۰ | ۵۰۰۰۰ تومان

- ◆ مهرها و اثر مهرهای تپه دهسوار، کرمانشاه
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