

A Sequence of Iranian Ports: Islamic Archaeology in the Persian Gulf

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Abstract: The historical geography of the Persian Gulf has benefited from archaeological research to the extent that patterns of occupation begin to be evident. This is more dramatic in the Islamic and pre-Islamic periods, when some writings of the Arabic geographers come to testify to the settlements along this littoral and amplify the archaeological evidence. The following paper will examine this evidence and the implications for political domination from the northern, Iranian coasts, or more properly, from Fars province, and the economic or better the environmental instability which lead to shifting of primacy among these ports.

Keywords: Persian Gulf, Fars province, Arabic geographers, Islamic and pre-Islamic periods.

“...and do you not know the many people refer to the part of this sea as far as the coast of al-Yaman as the Sea of Fars; or that most of the ship-builders and mariners are Persians.” (Muqaddasi 18)

Introduction

The historical geography of the Persian Gulf has benefited from archaeological research to the extent that patterns of occupation begin to be evident. This is more dramatic in the Islamic and pre-Islamic periods, when some writings of the Arabic geographers come to testify to the settlements along this littoral and amplify the archaeological evidence. The following paper will examine this evidence and the implications for political domination from the northern (Iranian) coasts, or more properly, from Fars province, and the economic or better, the environmental instability which lead to shifting of primacy among these ports.

One may learn a great deal of the conceptual details which guided Muqaddasi's description of the Bahr al-Fars through study of the maps which once accompanied his text (fig. 1). At first sight this map may seem sadly distorted in light of modern geographical orientations.¹ The left side of the map gives the coast of Africa from east Africa to the apex of Qulzum (modern Suez). The right side moves south from the Bahr al-Qulzum (Red Sea) around the Arabian peninsula with ports indicated by circles until one reaches strong diagonal lines representing Nahr Dijla (the Tigris river). The lower right side moves north from China (Bilad al-Sin) and India (Bilad al-Hind) to Sarandib (Sri Lanka) and strong diagonal lines representing Nahr Mihran (the Indus River). The center of the map shows three islands,

placed almost as decorations; these are Kharg Island, 'Uwal (modern Bahrain) and Lafet (modern Qishm Island; see below). The focus of the map is the coastline between these two rivers, the southern coast of Iran (curiously concave, rather than the convex curve of reality). The following discussion will follow the sequence of the ports along this coast, a device which will allow an examination of the Islamic history settlement and archaeology of the Persian Gulf.

The coast of Fars province begins with three ports, Mahruban, Siniz and Jannaba, that illustrate this littoral settlement. The northernmost was Mahruban, famed as the port of Arrajan (near Behbahan) and, as Muqaddasi puts it (416), "the storehouse of Basra." Indeed this relationship has been little explored, where historians and geographers have focused on the great entrepot of Iraq while neglecting the support system of subsidiary ports during its greatest prosperity in the Abbasid period. The historical field survey of Gaube included the hinterland of Mahruban and provides the first systematic collection of archaeological materials from this region (1973). The geographers describe Mahruban as having a fine mosque, dedicated to Yaqub ibn Layth, and three large caravanserais; these remains were identified by Tomaschek (1890) and mapped by Iqtidari (1968: 5).

1. One must note that for purpose of this paper the north has been placed to the top of the page, reversing the standard medieval orientation. Likewise the arabic of the originals has been transliterated, using no articular system other than most common usage. Original maps have been collected in Miller 1926-1931.

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Figure. 1. Muqaddasi's map of the Bahr al-Fars

The second of these ports was Siniz, which presents a pattern of settlement quite possibly often overlooked- the pairs of a coastal port and an inland town (3km in this case). This large town was famed for Sinizi linen production, which imitated Egyptian styles and may even have used Egyptian flax (Muq.: 442). Linen shawls were also produced in Jannaba, another sizable port noted as the only alternative port for Shiraz after Sirāf. Iqtidari discovered extensive ruins and at least eight major tells north of the modern town (1967: 29).

The Islamic port of Bushire (Rishahr)

One of the earliest raids on the Iranian coast was mounted from Bahrain in 639 C.E., one which was repulsed by Sasanian forces, apparently sent from Istakhr. The object of this attack was the pre-Islamic settlement of Taoke, later known as Tawwaj, located in the extensive palm groves near Borāzjān. The port of this town was Rishahr or Rev Ardashir on the Bushire peninsula, which figured in an early battle between Arab raiders and the *marzban* Shahruk (Hinds 1984). Tawwaj was soon colonized by the Arabs, thus may boast as having one of the earliest mosques in Iran (Iqtidari 1967: 93). Tawwaj was noted for its textiles, particularly a multi-colored linen shot with gold threads called "tawwazi" Later the Buyid Adud al-Dawla transported a group of Syrian Arabs for this industry. Tawwaj was associated with the port of Khor Sif (Khorshid?), which may now be located near the head of the Bushire peninsula (Whitcomb 1984). Angali canal connected this rich hinterland with the coast, a great accomplishment of the Achaemenians as witnessed in the palace uncovered by Sarfaraz.²

The study of Rev Ardashir, long plagued with an indecision as to location, may be firmly associated with the extensive Sasanian occupation of Rishahr south of Bushire (Whitehouse and Williamson 1973). Thus survey materials indicate the Sasanian development along the Angali canal, connecting Rishahr to Tawwaj, continued through the early Islamic period and Rishahr functioned as the port of Shapur (as Muqaddasi indicates). Ceramics from Tawwaj (site B6, near Zirah) indicate clear early Islamic with some Sasanian occupations (Whitcomb 1987: 330-32, fig. 1).

The Island of Kharg offers a splendid archaeological view of the interactions in the Persian Gulf. Activated by Oil Company development, Ghirshman excavated a large monastery in 1959 and 1960 and M-J. Steve has recently published a definitive report (2003, see also Kawami, this volume). The contemporary mosque of Mir Muhammad is connected to an abandoned sanctuary or imamzadeh (2003: pl. 25.3); this shrine would appear to commemorate Mohammad Ibn al-Hanafiya and date to the 12 -13th century. This building has a high "suger-loaf" dome typical

2. These excavations are currently the subject of numerous news reports and seem to grow with importance with each day.

in the northern gulf region and Khuzistan and southern Iraq (Kervran 1990, Iqtidari 1970, 35-44). Much of the archaeological attention was taken by rock-cut tombs and cemeteries, one of which "of the plain" is compared to the cemetery behind Sirāf and dated to the Abbasid period, 9 - 10th century. The archaeological ruins of the monastery on Kharg Island bear close resemblances in plan and stucco decorations to the monastery excavated at Qasr-i Abu Nasr outside of Shiraz (Whitcomb 1985). Both monasteries suggest dates of the 6 - 7th century as confirmed with the earliest ceramics, and a continuation of occupation into the 10th century (2003: 131-32). This monastery was in close relationship with Rev Ardashir, the seat of the metropolitan of Fars. Thus the town of Tawwaj, port of Rishahr, and island of Kharg functioned as a central place on the Persian Gulf for the pre-Islamic and earliest Islamic periods.

The Prosperity of Sirāf

It is tempting to see primacy in ports of the coast of Fars as shifting from Rishahr to Sirāf after the Umayyad period (i.e., before 800, the foundation of Sirāf's Congregational mosque). The subsequent fame of the great entrepot of Sirāf is the result of numerous references by geographers and historians to this port and activities of its merchants. These testimonies are now enhanced by the extensive excavations by David Whitehouse from 1966 to 1973. Both of these sources indicate a pivotal role for this port in control of long-distance shipment and perhaps cargo transfer within the network of the Persian Gulf trade. Excavations and narratives reflected this prosperity in a large, planned urban complex of embellished residences around a large, well-placed mosque (fig. 2). Some of these structures on the slopes overlooking the city have been interpreted as palaces or official residences. Other features of the city, hammams, bazaar, ceramic industry, cemeteries, have been uncovered and add to one's appreciation of this metropolis. These excavations have revealed a residential neighborhood, which gives credence to Muqaddasi's statement, "In all the countries of Islam I have seen, nothing was more remarkable or beautiful than the houses of Sirāf; they are towering, made of teak and baked brick" (Muq.: 426).

On the other hand, except for a curtain wall and gate to the west, there seems to be no indication of defensive structures. Indeed, one may note that in this region, archaeological evidence indicates that there are no early Islamic fortifications. The cessation of occupation at Qal'at Bahrain is one example, but the case of Sirāf is symbolically appropriate, where the Sasanian fort was leveled for the Congregational Mosque (Site B). This avoidance of static defense systems maybe part of a widespread characteristic of early Islamic communities; it is found in the Levant where citadels were ignored and walls were apparently symbolic (Whitcomb, in press).

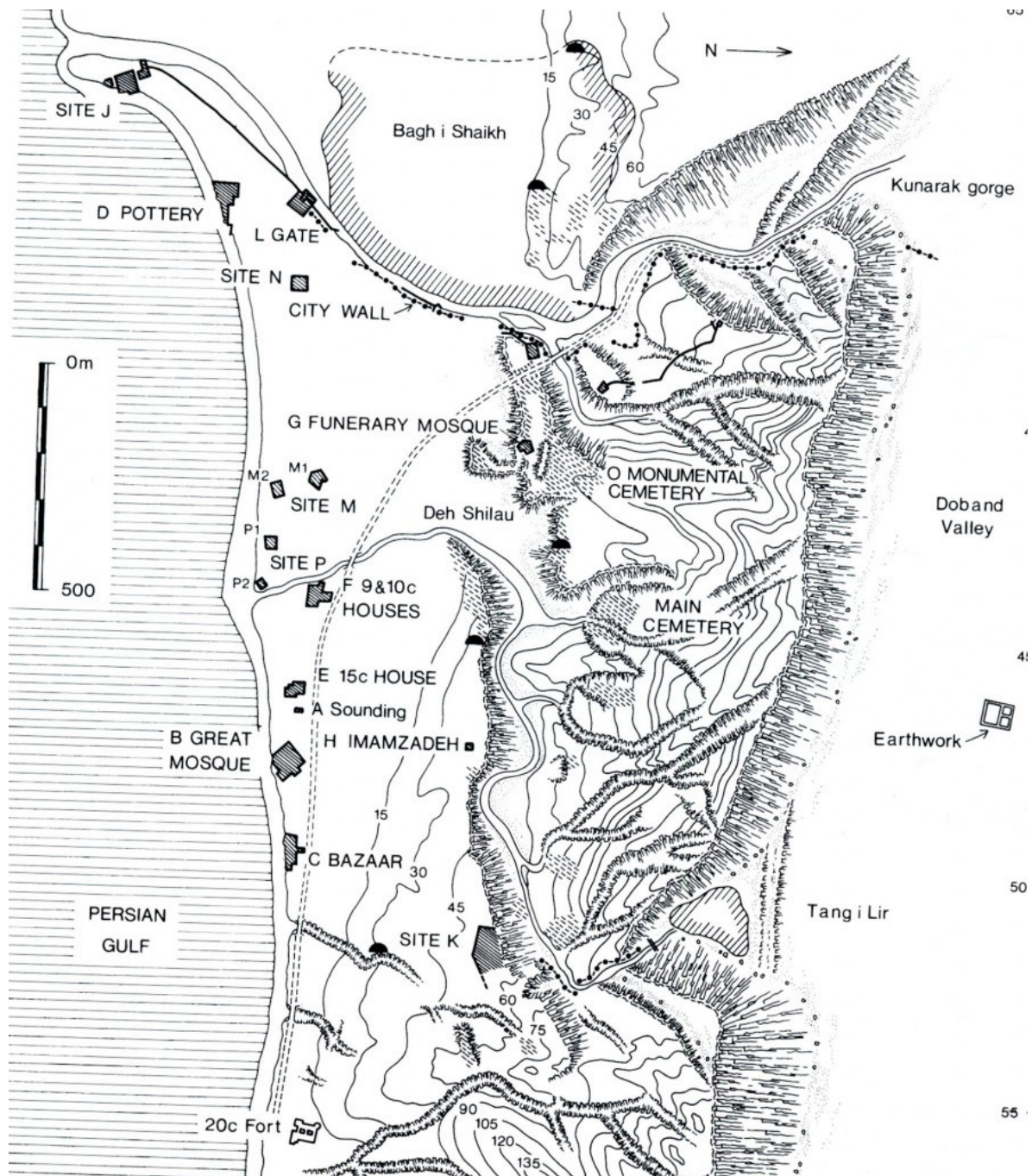


Figure 1. General plan of Sirāf

When Muqadassi wrote about Sirāf he was aware of a change in its fortunes, not only from the earthquake of 977 but from Buyid policy, which seems to have favored Oman (426; see below). While there were smaller subsidiary ports in the region of Sirāf, such as Najiram and Naband (see fig. 1), the focus of political activity seems to have shifted to the east, to the area of Suru, Hisn Ibn 'Umara, Huzu, and the island of Kish (Qays). The town of Suru was

opposite Abarqavan or Laft Island, one of the three islands on Muqadassi's map. Lafat is said to have been occupied by the Banu Kawan and had a mosque of Amr ibn al-As, many villages and plantations.

Part of this pattern may be explained in the shifting fortunes of the occupants of the coastal region. This eastern coast of Fars province was the territory of the Bani 'Umara, north and around Sirāf was the Bani Zuhayr, and from

Najiram north was the Bani Muzaffar. These three *sifs* were said to have been occupied by three Arab tribes who had crossed the Persian Gulf (Ist.: 140-41). The coastal survey by Williamson reported distinctions in ceramic assemblages which seem to conform to the territories of these tribes (1972, 104). As described by Istakhri, these Arab tribes belonged to either the Julanda (Azd) or the Quraish and that the territories of these two supra-tribal groupings alternated, suggesting a "leap-frog" system of alliance and competition (Whitcomb 1979, 62-63, see below).

By the beginning of the 12th century Kish (Qays) Island had taken the place of Sirāf (according to some, also physical possession and its population) and continued its prosperity until 1229, when it was conquered by Hormuz. Long ago, Stiffe described the extensive ruins at Harira along its north shore, which yielded Chinese ceramics and a large mosque with stone pillars. The near contemporary, Yaqut described this as the residence of the King of Uman, "his features are Persian, and costume that of Dailam" (Stiffe 1896). Excavations at the main town of Harireh have confirmed an occupation from 11 extending into the 16th century. Excavations in 1992 revealed a bath, residences, industrial quarter (date press) of the 12/13th c. (Mousavi 1997). Ceramics like Sirāf and Sirjan, sgraffiato, celadons, blue and white glazed show an overlap with the latest periods from Sirāf (Whitehouse 1975).

The Island of Hormuz

In the early 14th century the port of Hormuz shifted to the island of Jarun and embarked upon a leadership which lasted two centuries and encompassed virtually the whole Persian Gulf.³ The southernmost district of Kirman was Jiroft, which town had connections to the capital of Sirjan or to Bardasir (later called Kirman). Jiroft, or the archaeological site of Shahr-i Daqianus, has revealed an elegant city of the 10th through 13th century, as Muqaddasi described (466). At least part of its wealth derived from the old port of Hormuz, located "a farsakh from the sea" (Muq.: 466) on the Minab river. Archaeological evidence of its early Islamic importance was revealed in the survey of Williamson (1972; Morgan 1991). Kleiss has recorded some of the ceramics from the island and from the earlier Old Hormuz near Minab, which he calls Banzak Kohneh (1983, see also the paper by Nasiri in this volume).

Exploration of the island of New Hormuz by Bakhtiari (1979) revealed house with *chahar fasl* design and octagonal courtyards, ornamented with tiles and stucco. He also found three religious buildings, perhaps the most interesting being the Ziyarat al-Khidhr. He excavated

twelve kilns, which produced moulded and incised jars of 14-15th century style; together with Chinese ceramics and 1000 coins, these confirm an occupation from 1320 - 1600 (1979: 152). The broad view of Hormuzi hegemony is revealed by Williamson, who obtained significant information on settlement sizes in the course of his extensive surveys of southern Iran. These are coupled with historical sources to reveal a prosperity which, as he very plausibly claims, rivaled the better known cultural climax of Abbasid times (1973.).

Bandar Abbas and Pre-modern Archaeology

Occupation of Kish from about 1514 by the Portuguese led to the removal in 1623 to the new port of Bandar Abbas (Gumrun). The 16th century begins a period usually considered more fully historical, especially with the addition of European travelers and participants in colonial enterprises. An example is Niebuhr who in the late 18th c. describes Abu Schahr (Bushire) as an "independent state" (1792: 145), following upon its development during the expansions of Nadir Shah in the early 18th century. This political interaction, which led to the lease of Bandar Abbas to the Umani Sultan in the late 18th and early 19th century, suggests that comparisons of archaeological materials from Uman (Whitcomb 1973), Julfar (Kennet 2004), and Bandar Abbas would be very revealing.

Even archaeological projects such as that at Sirāf may produce evidence of later occupations of interest to archaeologists and historians. Observations on the Qajar fort at Bandar Taheri, near Sirāf, provide an excellent example of a pre-modern mercantile community, a mix of Arab, Persian and some Baluchi population, exhibiting an involvement in the culture of Imperial Iran (Scarce 2002; though her research on the iconography shows connections to Bambay).

Mare Nostrum

It is necessary to see the Persian Gulf as a more comprehensive system, a view enhanced with archaeological excavations and syntheses of the resulting data. A pattern emerges of a socio-economic settlement history, no doubt inherited from Sasanian hegemony (Daryaee 2003, see also Daryaee, this volume), continued in the early Islamic and succeeding historic periods. One may note that idealized periodizations of Islamic Archaeology, developed for the Syro-Mesopotamian region, do not apply especially effectively in the region of the Persian Gulf. A glance at the most pertinent archaeological sites and surveys reveals the extremely limited evidence available (or at least published) at present.

In later periods as suggested above, the kingdom of Hormuz fostered a new intensity of settlement at Julfar, especially as revealed in the excavations at Kush (Ras

3. The archaeology and history of Bahrain and Julfar fall outside the parameters of this paper and must belong to a separate discussion. For an outline of the Islamic remains on Bahrain island, see Kervran 1982, 1994, Frifelt 2001.

al-Khaimah; Kennet 2002: 161; Hansman 1985). During recent years, progress in understanding the archaeology of the Persian Gulf has shifted to the intensive research undertaken in the Emirates, Bahrain and Oman. Kennet has provided a much needed synthesis of the results from these programs of archaeological research (2002, 2004). He suggests the following archaeological periodization:

Late Sasanian/early Islamic: 400 - 800 C.E.
 Samarran Abbasid: 800 - 1000 C.E.
 Eleventh to thirteenth century "dark ages": 1000 - 1300 C.E.
 al-Mataf, 1300 - 1600, and post-al-Mataf: 1600 - 1900 C.E.

These cultural phases, each of approximately 300 years, mark a clear improvement over previous information and suggest cultural patterns which may be balanced with details of dynasties and political events and personalities.

The above discussion of the broad progression of socio-economic settlement focused on the Iranian coast, based on both archaeological and historical information, suggests other patterns. The sequence of ports, from pre-Islamic and early Islamic Rishahr (Bushire), to Abbasid prosperity of Sirāf (Taheri) to the pre-modern (or pre-colonial) kingdom of Hormuz, and finally the modern port of Bandar Abbas suggests explanations beyond simple political fortunes. Archaeological theory would look rather to economic patterns, or better the environmental instability, as causal factors to shifting of primacy among these ports. When Wilkinson suggested the agricultural support of deficient Sirāf from the surpluses of Sohar in the tenth century (1992), he was acknowledging a littoral interdependency which goes beyond naming and indicates a Persian Gulf social system which may go beyond political entities and stretch back into antiquity.

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چکیده: رومیان برای نشان دادن دریای مدیترانه به عنوان بخشی از امپراطوری روم از عبارت *mare nostrum* («دریای ما») استفاده می‌کردند. این مقاله در پی آن خواهد بود که با استفاده از منابع مکتوب و باستان‌شناختی نشان دهد جایگاه خلیج فارس برای پارسیان ساسانی به همان صورت دریای مدیترانه، «دریای ما» برای رومیان بود. ساسانیان خلیج فارس را بخشی از امپراطوری خود در نظر می‌گرفتند و از آغاز سلسله‌ی ساسانی در قرن سوم میلادی، تلاش نظام‌مند و دامنه‌داری برای اعمال چیرگی خود بر آن داشته‌اند.

واژگان کلیدی: دریای ما، خلیج فارس، ساسانیان، امپراطوری روم

یک توالی در بنادر ایرانی: باستان‌شناسی دوره اسلامی در خلیج فارس

دانلد ویتکامب

دانشگاه شیکاگو

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چکیده: پژوهش‌های باستان‌شناختی در شناخت ما از جغرافیای تاریخی و الگوی استقرار بنادر کرانه‌های خلیج فارس نقش مهمی ایفا کرده‌اند. این مسأله در دوران اسلامی و پیش از اسلام، اثرگذارتر است؛ زمانی که برخی از نوشته‌های جغرافیدانان عرب، استقرارهای این کرانه را گواهی می‌دهند و شواهد باستان‌شناختی را تقویت می‌کنند. مقاله‌ی پیش رو به بررسی این مدارک و دلالت‌ها بر تفوق سیاسی از سوی شمال، سواحل ایرانی یا به طور خاص از استان فارس می‌پردازد و بی‌ثباتی اقتصادی یا افزون بر آن، بی‌ثباتی زیست‌محیطی که به انتقال تفوق در میان این بندرگاه‌ها انجامید را بررسی می‌کند.

واژگان کلیدی: خلیج فارس، استان فارس، جغرافی‌دانان عرب، دوران اسلامی و پیش از اسلام

اسناد فارسی در بایگانی ملی (تُر دُ.تُمبو) پرتقال و اهمیت این اسناد در تاریخ خلیج فارس در قرون ۱۶ و ۱۷ میلادی

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تاریخ دریافت: ۱۳۹۲ / ۱۱ / ۵

تاریخ پذیرش: ۱۳۹۳ / ۷ / ۱۶

واژگان کلیدی: اسناد فارسی قرون ۱۶ و ۱۷ م. در بایگانی‌های ملی «تُر دُ.تُمبو» در لیسبون، به طور کلی در مجموعه‌ای گرد آمده و نگه‌داری شده‌اند که تا پیش از این «اتلس شرقی» نامیده می‌شد و امروزه «اسناد شرقی» خوانده می‌شود. این مجموعه بخشی از زیربنای «مانوسکریپتس دا کاسا دُس تراتادُس» را تشکیل می‌دهد. برخی از این اسناد مربوط به پرتغالی‌ها هستند که در پی سیاست گسترده قلمرو خود در اقیانوس هند و خلیج فارس در آغاز قرن ۱۶ م، به جزیره هرمز دست یافتند که در فاصله ۶ کیلومتری از ساحل ایران قرار دارد. در آن زمان، این گذرگاه بزرگ خلیج فارس جمعیتی تقریباً برابر با ۴۰,۰۰۰ نفر داشت. جزیره هرمز که تا قرن ۱۳ م. «جارون» خوانده می‌شد، به ایران تعلق داشت و «پادشاهی» ثروتمند این جزیره وابسته به دولت مرکزی ایران بود. چنان‌که پادشاهان آن که در منابع فارسی «وَلاتِ هرمز» نامیده می‌شدند، خراجگزار پادشاه پارس بودند؛ اما با آمدن پرتغالی‌ها، به تابعان پرتغال تبدیل شدند. این مقاله به برخی از اسناد بایگانی‌های ملی تُر دُ.تُمبو می‌پردازد که درباره برهم‌کنش پادشاهی هرمز و پرتغالی‌ها هستند.

واژگان کلیدی: بایگانی‌های ملی تُر دُ.تُمبو، جزیره هرمز، پرتغالی‌ها

ریشه‌های شیعه در مدرسه عیونی ابو زیدان (مسجد سوق الخمیس) در قرن ۱۲ میلادی در بحرین

دنیل تی. پاتس

دانشگاه نیویورک

تاریخ دریافت: ۱۳۹۳ / ۱۲ / ۱۱

تاریخ پذیرش: ۱۳۹۴ / ۲ / ۲۲

چکیده: این پژوهش تاریخ آنچه را که به طو سنتی به عنوان قدیمی‌ترین مسجد بحرین شناخته می‌شود، مد نظر قرار می‌دهد. علاوه بر بازنگری دانسته‌های مربوط به تاریخ معماری بنا، توجه خاصی به کتیبه‌ها شده است که حدوداً ربع قرن پیش از این به کوشش لودویک کالوس منتشر شده‌اند و بی‌تردید بر ماهیت شیعی مسجد دلالت دارند. علاوه بر آن، این نوشته‌ها به وضوح ماهیت شیعی سلسله عیونی را که در شرق عربستان سعودی امروزی حکومت می‌کردند، نشان می‌دهند.

واژگان کلیدی: بحرین، خلیج فارس، مسجد، مدرسه، تشیع.

چکیده‌ی مقالات به زبان فارسی

اواخر هزاره سوم پ.م. شناخته شده است. اگرچه نگاهی به مدارک مکتوب، شواهد باستان‌شناختی و باستان‌فلزشناختی از سراسر حوزه خلیج فارس، سامانه بدهستان پیچیده‌تری را نشان می‌دهد که نه تنها از منابع مواد خام و مسیرهای تجاری، بلکه از سیاست و جنگاوری، سنتهای فن‌آورانه‌ی تولید و بازیافت، ایدئولوژی‌های مصرفی نخبگان و قواعد اجتماعی که ارتباطات تجاری را ایجاد و از آنها پشتیبانی می‌کنند، تأثیر می‌پذیرفته است. اما همچنان بخش مهمی از کار، اثبات سهم مؤثر احتمالی نظام‌های سیاسی ایرانی بر این سامانه، برای انجام باقی خواهد ماند.

واژگان کلیدی: خلیج فارس، تجارت فلز، عصر مفرغ، فلات ایران، شبه جزیره عربستان، بین‌النهرین

تجارت دریایی در خلیج فارس: شواهدی از آمفورهای اژدری ساسانی

حسین توفیقیان
پژوهشکده‌ی باستان‌شناسی میراث فرهنگی

فرهنگ خادمی ندوشن

دانشگاه تربیت مدرس

تاریخ دریافت: ۱۳۹۰ / ۱۰ / ۲۰

تاریخ پذیرش: ۱۳۹۴ / ۲ / ۲۵

چکیده: بررسی‌ها و کاوش‌های باستان‌شناختی اخیر در آب‌های نزدیک کرانه‌های خلیج فارس و دریای عمان صدها قطعه سفال متعلق به دوره‌های پارسی و ساسانی را آشکار کرده‌اند که شواهدی بر بازرگانی دریایی در منطقه هستند. بقایای سفالین بازیابی شده، از گونه‌ها و اندازه‌های گوناگون هستند که دیواره داخلی بسیاری از آنها با قیر طبیعی اندود شده است؛ روشی که آنها را در برابر آب عایق می‌کرده است. شکل‌های متمایز آنها نه تنها برای انتقال با کشتی به خوبی متناسب‌سازی شده، بلکه برای انتقال مایعات مناسب بوده است. مقاله‌ی حاضر در تلاش است تا به بررسی کوزه‌های اژدری به دست آمده از سواحل ایران بپردازد و ارتباط میان این یافته‌ها با فرهنگ‌های همسایه را نشان دهد.

واژگان کلیدی: خلیج فارس، پارسی، ساسانی، آمفورا، تجارت دریایی

«دریای ما» ساسانیان: خلیج فارس

تورج دریایی

دانشگاه کالیفرنیا

سفال‌های کفتری و مرتبط با کفتری در جنوب غرب ایران و سواحل خلیج فارس

کمرن. ای. پیتری

دانشگاه کمبریج

مژگان سیدین

پژوهشکده‌ی باستان‌شناسی میراث فرهنگی

علیرضا عسکری چاوردی

دانشگاه شیرازی

تاریخ دریافت: ۱۳۹۳ / ۹ / ۲۶

تاریخ پذیرش: ۱۳۹۳ / ۱۲ / ۷

چکیده: هموندگان سفال کفتری تاکنون به هزاره‌های سوم و دوم پ.م. تاریخ‌گذاری شده است؛ این تاریخ‌گذاری، بر اساس نتایج بررسی‌ها در حوزه رود گر و کاوش‌هایی است که در تل ملیان، یا به عبارت دیگر شهر باستانی انشان انجام شده‌اند. کاوش‌های بسیاری نشان داده‌اند که ظروف سفالی کفتری یا مرتبط با کفتری، در گستره‌ی وسیعی پراکنده‌اند که محوطه‌هایی در بخش‌های گوناگون فارس، در شبه‌جزیره بوشهر و در کرانه‌های خلیج فارس را دربر می‌گیرد. این مقاله به بازرنگری شواهد مربوط به مواد فرهنگی کفتری و در ارتباط با کفتری در جنوب غرب ایران و حوزه خلیج فارس می‌پردازد. پس از آن، نتیجه‌گیری درباره اهمیت گاهنگاری و پراکندگی این یافته را مطرح می‌کند؛ اهمیتی که برای درک ما از برهم‌کنش میان جنوب غرب ایران و مناطق دیگر مشارکت‌کننده در سامانه تجارتی خلیج فارس دارد. سامانه‌ای که در اواخر هزاره سوم و اوایل هزاره دوم پ.م. فعال بود.

واژگان کلیدی: سفال کفتری، انشان، خلیج فارس، تجارت.

ایران و تجارت فلز در عصر آهن در سواحل خلیج فارس

لوید ویکس

دانشگاه نیوانگلند

تاریخ دریافت: ۱۳۹۴ / ۷ / ۳

تاریخ پذیرش: ۱۳۹۴ / ۸ / ۱۲

چکیده: پژوهش‌های باستان‌فلزشناختی در امارات متحده‌ی عربی و عمان نشان داده‌اند که جوامع محلی عصر مفرغ تولید مس را در ابعاد بسیار وسیع بر عهده داشته‌اند، که خود مدرک مستحکمی برای شناسایی این منطقه به نام سرزمین مگن است که در منابع بین‌النهرینی به عنوان فراهم‌آورنده‌ی اصلی مس در