

Enigmatic relationship of Ancient Ural Culture And Sassanid dynasty.

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All ancient tribes of wanderers in Eurasia had similar traditions of art, which have been called "Animal Style". Usually "Animal Style" is referred to objects of metallic artistic casting with images of animals, or man together with animals. The Animal Style is based on a certain way of depicting animals and birds when some of their characteristic features - paws, fangs, claws, horns, etc.- are made exaggeratedly visible. Most of these Animal Style art is from excavation made in Russia, in Ural Mountains and the area between Volga and Kama Rivers. They have a style of their own - "Perm Animal Style". The Perm Animal Style had formed here long ago (about 1st millennium B.C.) under condition of the relative isolation of the Northern Kama regions. Its theme and manner were determined by the surrounding nature, man's activity and social structure of that time and kept unchanged up to the Russian colonization of this territory in 17th century A.D.

One of the main riddles of Perm Animal Style, which has not been solved, is as follows.

In the northern Perm region were discovered more than sixty hidden treasures of Iranian, Byzantine and middle-Asian objects of silver. These tells us not only about ancient trade and cultural relationships of people divided by enormous distance but Archaeologists have proved, that the Iranian silver saucers of VI-VII centuries A.D. were used by local population for different rites up to XIX century. The Iranian saucer of Sassanid epoch was found in 1967 in the village Bolshaya Anikovskaya on Vishera River in Perm region. Earlier at this place were discovered, seven Iranian saucers. The saucer is unique by drawings done on both

sides of saucer by hand of shaman in IX-X centuries. There are animals, fishes, birds, sun and shamans in masks. All together, in a small northern area of Perm region were found more than 200 Iranian silver saucers of VI-VII century. Such large accumulation of Iranian arts was not discovered in any other parts of Russia. Hitherto the riddle stays: why the subjects of determined religious features, which participate in Zoroastrian religion in Iran and which are dated one and same period of fabrication - Sassanid epoch, were imported in such numbers to a country absolutely alien by culture. May be the culture of local inhabitants was not alien to Iranian and they too were Zarathushties? Some authors suggest quite fantastic hypotheses, while trying to explain the dating of the saucers. Sassanid dynasty was the last dynasty of Zoroastrian Iran. They consider, that during the Arabian conquest of Iran, some of the Zarathushties, trying to save their spiritual tradition, migrated to the north. They decided to find the asylum in their northern Aryan motherland. But in that case, where are the Ural Zarathushties? Regrettably, there are no written sources about the local inhabitants of Ural up to X century, when these lands were visited by the merchant expedition from Novgorod. In XII century the well-known Arabic traveller Al Garnati Abu Hamid visited Ural or "country Visu". He kept a very extensive record about local inhabitants, but they are very much unrealistic, mythology events. Thus, we have extremely scanty information about this land in X-XII centuries, but absolutely no records about events, which occurred here in VII century. The next unsolved question: why have local shamans choose for their own rituals Iranian saucers, rather than Byzantine or Bulgar bowls and saucers, which too were from silver and even from silver with gilt?

One more amazing fact is that Iranian saucers of Sassanid dynasty were found not only in Ural, but similar discovery was made among tribe of horps in Tibet. In the end of XIX century - beginning of XX century two Russian expeditions: expedition of general Kozlov and later - expedition of Nicholas Roerikh found in Tibet few subjects of Animal Style. Amongst subjects, discovered by expedition of general Kozlov in Noin-Ul mountains, was found the bronze buckle with relief, on which was expressed the bull with

lower and turn to left head. After publishing the report of expedition, Mr. Persival Yets had written an article about the amazing resemblance of this buckle with one of the finds of Perm Animal Style. The ornament of buckle practically and completely complied with the image of Sassanid silver plate, which was found in upper of Kama River. Regrettably, there is no text to identify if the Tibetan buckle was of Iranian origin or was made by local inhabitants. One more detail of generality among cultures of the inhabitants of Ural and Tibet is a copper and bronze statuettes of animals in Animal Style, which are sewed on leather bags for flints as decorations until XX century.

These questions need to be answered. We shall be grateful to all, who will help us in solving these riddles.
