Arjan and Jubji in the Elamite Burial Traditions

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ABSTRACT
One of the important cases in finding past traditions and rituals is the identification of burials and the exact investigation of the obtained burials in each period can to some extent answer to the ritual questions related to that period. The present study investigates the way of identification of the two important burials from the Elamite period (Arjan and Jubji that are discovered accidentally) and attempts to concentrate on the issue of the Arjan and Jubji burials in the Elamite culture in order to find these cases that how is the performance of the related researchers in different cases in identifying the burials? Does the way of presenting the burials help identify the inscribed funerary traditions of the Elamite period and increasingly identify this period to enthusiasts and researchers? In regards with answering these questions that are performed in the library method and historical-analytical approach, the perception is that the related performances cause to identify the Elamite inscribed funerary traditions and better performances can answer more unknown questions in this context.

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1. INTRODUCTION
Elam land, Elam period, Elamite traditions, Elamite art, and many other cases are words regarding Ilam that our information is very limited about them. Inscribed funerary traditions are also cases that still are not completely available exact information about the way of performing them in the Ilam period. Before identifying the Arjan and Jubji burials, the implications regarding the Elamite burials were the same that were obtained in Susa, Chaghazbebil, and Haft Tappeh. This means adobe monuments with crescent-shaped roof. However, with discovering the two burials of the new Elamite period, opinions changed in another type. Although the past inscribed funerary traditions can also to some extent be followed in these burials, the difference of the architecture kind (stony architecture with flat roof) lead to the difference in the sort of attitude to the Elamite burial traditions. This study deals with how the burials identify the Elamite burial traditions and the Elamite culture. In this regard, the attention is focused on the way of presenting the obtained works in identifying the Elamite culture increasingly in order to answer to the questions that: To what extent were the Arjan and Jubji burials effective on identifying the Elamite culture and the burial tradition of this period? Does the exploration way of the burials have an effect on the obtained results in their identification as a slight of the Elamite culture? To what extent does the way of presenting the obtained works (generally architecture and funerary offerings) help in the identification of the Elamite culture and art, and the burial tradition of this period?

2. Brief introduction of Arjan and Jubji burials
During the excavation operations in the south of the Maroon River for a dam construction on the river and in the northern area of the old city of Arjan in 10 kilometers of the northern of the Behbahan County in Khuzestan for clay preparation and leveling the location for the installation of devices is faced with a cavity

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that two big earthen jugs next to it containing scorched soil or probably spoiled food are broken up due to the blade of the bulldozer. When the bulldozer driver attracts his attention to the inside of the caused cavity, he goes inside the cavity and is faced with an underground tomb which has a metal coffin and then reports to local authorities through jihad officials. In this regard, general department of Islamic Guidance of Khuzestan sent their experts to the location and after transferring part of the transferrable objects inform about the existence of a tomb and its objects to monuments’ office. Tohidi and Khalilian from the monuments’ office for investigating the issue and transferring the objects begin the transferring operations of the objects in the presence of the representatives of the Behbahan Islamic Guidance Office, and the location gendarmerie and remove the two large stones on the tomb without any damage to the form of the architecture of the tomb and its discovering as possible as and using jihad machinery and man power of the Maroon dam workshop in order to bring out the coffin easily. Given the photos taken and before the presence of the representatives, the skeleton skull is brought out of the inside of the coffin, and in view of the photos, its original place that was in the arc of the coffin has been moved. In the presence of the representatives of the local authorities and in several cases in the presence of the Behbahan Friday prayer leader, inside the tomb enclosure is carefully cleaned from additional soils and its inside objects are brought out of the tomb. The objects are wholly packed in the location of governors in the presence of the governor and the Behbahan Friday prayer leader for carrying ancient Iran museum and the tomb location is placed under care and protection for continuing scientific researches and archaeology investigations by the Iran archaeology center, and its surface is covered without a least change (Tohidi & Khalilian, 1361).

**Arjan burial:** In terms of architecture, the Arjan burial has a rectangular shape with dimensions of 90 cm height and 136 cm width, and 11 stile rows come up with plaster (except for the east side of the wall); the spaces between stones and even on them are initially lined with plaster. Tomb floor has a layer of plaster and it is also apart from the layer that is logged by the bulldozer and may be about 1.5 m; from the bottom to the surface, the cover of the rocks is 110 cm and the desired space is covered by five large boulders (Tohidi & Khalilian, 1361). Arjan tomb funerary offerings are classifiable in the stone, metal, and fabric groups. The stony finding consists of a stony bowl, metal findings that are in the golden subsets, silver, iron, and bronze includes golden ring, gold buttons 98 pieces, silver jug and a silver rod, bronze coffin with a bronze lid that a skeleton (a male) is located within it, bronze hearth, bronze light, bronze vase, bronze double goblet, 10 bronze beakers, Arjan bronze cup, iron dagger with an inline jeweled and golden clamps, 5 pieces of clothes (Tohidi & Khalilian, 1361; Shokri, 1391). In addition to the items mentioned, one written mud with a cuneiform inscription has been found outside of the tomb that had been located near the tomb and near the broken pieces of tow pottery jugs (Mon, 2010: 166).

**Jubji burial:** The most important burial of new Elamite in Ram Hormoz is related to the tomb that was coincidently discovered in the collision of a bulldozer in construction operations near the village of Jubji in 1386 (Shishegar, 1388 & 1391).

**Architecture:** The tomb was hidden inside a hill that its highest point of the open seas was 230.054. The tomb floor appeared at a height of 6.222 yards that was lower than the top of the hill close to 9 meters. The tomb which was completely buried in the sediments due to the flooding and the frequent floods of the Aala River is a rectangular stone structure excavated with offal of tablet stones of different sizes-the largest stone 11 × 56 cm-with plaster mortar, mud, and small and large sands within the natural structure that are the small and large stones. The tomb length is 450 cm and its width is about 220 to 230 cm. After about 60 cm length that includes 60 stile rows, its walls are risen in a stair way and formed an arch. The arch is either sigmoid or it is covered with large flat rocks. In this tomb, there were two bronze coffins with a sigmoid top. Based on anthropological studies, little remains of investigated bone in the coffins belonged to two females. One of these individuals was less than 17 years old; she had reposed in the eastern coffin. The other one was between 30 to 35 years old; she had buried in the western coffin. Evidences indicate that all the golden works were in the coffins. Only a little linen fabric fibers with a plain weave, one below and one upon, is obtained from the garment of these women. Large number of spangles and golden buttons show that sewing them on these simple garments has caused resplendence.

Valuable and artistic funerary offerings are obtained from these burials including stony, earthen, metal objects (gold, silver, bronze, and iron) and materials such as ivory. Generally, they include stony containers, glazed potteries, and golden jewelry in the form of dudgeon, ring, and armband including two armbands with the head of ram that has flowers with six hollow feathers that are enamels with white matter-probably crockery or plaster- are shown red agate gems in them. Bracelets, bangles, simple brooch, filigree and stony gems, kinds of spangles and buttons, beads, pendants, earrings, a necklace with red agate pendants, pin with different sizes and forms with decorations made of semiprecious stones, several silver containers, ritual and consumable bronze containers, the effigy of a woman with a fish tail- Goddess Fish-, a hearth with the bases in the form of calf and horse with a handle in the form of bronze statue of a woman, some iron works including dagger blade and several works made of a combination of bitumen
with lime powder and quartz and works made of ivory or special animal horn are a kind of a play like backgammon (Shishegar, 1388).

Investigation of the way of informing and identifying the burials (including article, report, lecture, exhibition, etc) in regards with the Arjan burial that was discovered in 1361 and in the same year, a report of its investigation was published by those experts attended there (Khalilian & Tohidi) as an article in the Work magazine numbers 7, 8, and 9. This report includes a map from the tomb enclosure and its domain in the discovered area, also photos from the discovery location, tomb, and the way of placing the skeleton, the way of bringing out objects, coffin, and objects. In this report, the experts have also dealt with the historical background of the discovery location of the work and the Elamite period. In the mentioned report, an attempt is to introduce the obtained works that include architecture and funerary offerings along with photo and plan, and then in some cases with some comparisons attempts to identify them increasingly.

After discovering the tomb, Kaboli and Yaghmai were sent there for more investigation of the enclosure. So far, after more than 30 years of the discovery of the tomb, a report is not presented. After the primary report, an article is not mentionable in this regard until 1364 and from this date, articles are published in diverse numbers of the Work magazine and other magazines in regards with the discovered works so that even the 17 number of the Work magazine is devoted as a special in regards with the Arjan tomb. Each of these articles is effective in a way in identifying the works and funerary offerings of this tomb. On the other hand, the discovery of the Arjan tomb and its special funerary offerings made a reaction among non-Iranian archaeologists that they also published articles in international valid magazines. Meanwhile, “The Arjan Tomb” book written by Khavier Alvarez Moon on 2010 that is actually his PHD thesis helped Iranian archaeologists that they also published articles in international valid magazines. Meanwhile, “The Arjan Tomb” book written by Khavier Alvarez Moon on 2010 that is actually his PHD thesis helped identify this burial effectively and increasingly. Of course, it is necessary to say that in all the performed researches from 1361 to 1391, more emphasis is on the special objects and funerary offerings of this burial that is a sort of their explanation, interpretation and comparison, and less is considered its architecture in this regard.

In regards with the Jubbi burial, unfortunately after several years of discovering and excavating the enclosure, its excavation report is not still available to use and lateral brochures of archaeology meetings and exhibitions of its works are sufficient. Although exact information is not published from all the works in detail, what is also obtained from catalogs and reports is acceptable to identify the burial. The explanations of these catalogs deal with introducing location, researches' background, way of burial, brief introduction of funerary offerings, also map of location, photo, and plans of a number of funerary offerings.

Analysis of the exploration way in the amount of identifying the burials and identifying the Elamite period on the whole: An excavation report has to deal with these cases on the whole:

1. Background/ topography using methods such as geographical
2. The exploration system that has to be performed in the network of squares
3. Using stratigraphy method during removing and excavating the related enclosure
4. Removing, recording (photo, plan, and writing), and refurbishing the obtained works in each network of squares and in general explore
5. Using interdisciplinary science and ecology or natural geographic of the explored enclosure
6. Exact catalogue of the found works during exploration

Such cases are considered to help increasingly identify the enclosure and its works in transferring to other researches but how the related enclosures are investigated:

2.1. Arjan

On one hand, this tomb is accidentally obtained; its exploration is not pre-determined and its excavation is performed in systematic methods. On the other hand, in its exploration time (1361), the Behbahan area in Khuzestan County was a war area and few years were after the Islamic Revolution. Centers were not in the current conditions; heritage and archaeology office did not also have past or current conditions and actually diverse factors were influenced.

After discovering and before arriving of the archaeology instruction experts, this burial was visited and photographed by non-archaeologist or probably even unrelated practioners. A number of objects were brought out of their original location. When the experts entered, more attention was also focused on transferring the found objects from the tomb. With all these attributes, if we want to investigate based on a systematic excavation and given the above cases, although considering the mentioned cases, squares’ network system, stratigraphy, catalog writing or methods like geophysics are not performed and are not seen in the report, the related experts of the background and background of the related period have presented to some extent the geographical of the location and map of the enclosure with the facilities of that time as well as with recording methods including illustrative plans of cutting the tomb, of the architecture of the tomb and the place of objects inside of it (Plan No. 1), of the way of placing the skeleton inside the coffin and the placed funerary offerings next to it (See Plan No. 2) and also the plan of funerary
offerings (See Plan No. 3) help increasingly identify the burial and its works. Therefore, after about 30
years of its exploration, the researchers can as ever analyze and investigate it according to the plans. Photos
are also taken from coffin, skeleton, way of bringing out objects and objects themselves (Pictures 1 and 2),
and related explanation to them is in the report. However, since there is no possibility to compare photos
and plans in some cases (such as Isometric plan of the tomb that is not presented an exact and comparable
photo with it), it makes difficult to exactly analyze the burial and compares it with other burials of the
period and other areas. On the other hand, if the related information to the objects and the obtained works
were presented in the catalog writing method, the access way to information, analysis and their
comparison would be performed easier in any time. Anyway in terms of the aspect of recording the works,
actions are taken that express the kind of burial, the way of placing the objects in the burial, and the
architecture of the tomb. On the other hand, after exploring the work, if an exact planning was on the
agenda to a stratigraphed explore, cases that were identified in the investigations of Kaboli and Yaghmai,
and unfortunately, its report has not already been available, including “works from the architecture spaces
around the burial” (Abdi, private conversations) that today, is completely covered with Maroon dam
constructions could indicate more cases from the unknown things of the Elamite period, and particularly
the time limit of the new Elamite period that the information is very limited in this respect.

2.2. Jubji

This burial is also accidentally obtained and its exploration was saving; it was not a pre-determined or pre-
planned excavation. Unfortunately, it is severely destroyed and is changed the initial state of the work to a
lot of extent. Until authorities and related experts arrive, many of the works (n= 600) are stolen by workers
and local people that fortunately with the association of officials, these works are to some extent come
back. Although the saving excavation report of the Jubji tomb is not still published, what is found from
photos, reports, and catalogs is that the geographical of the location is presented based on the systematic
excavation of the background. If the interdisciplinary science helped, exact information would not be
available. However, considering the report of gender and age of the buried individuals, other sciences are
more probably used in the work. The recorded and weighed works are packed to transfer (Pictures No. 3
and 4). In regards with the catalog writing of the works, given that the report is not as ever available based
on the existing information and published photos, the perception is that all the works are to some extent
specified with photographed scale, number of works and their kind (for example, the number of golden
buttons (n=155) and the number of punched beads made of gold and stone are 99 pieces). If they had
decorations and or inscription, they would be recorded. Also in the published brochures, it can inform
about refurbishing the works (Picture 5), exact plans of the architecture and the funerary offerings (See
Plans No. 4 and 5) as well as the way of placing the corpses. All the mentioned cases indicate that although
the work is severely destroyed, the related excavators try their best in recording and exact presentation of
the burial information, and the exact analysis of the way of work postpones after the complete presentation
of the excavation report.

3. Conclusion

The Arjan and Jubji burials discovered during recent decades (Arjan 1361 and Jubji 1386) are to some
tent caused to specify the burial way in the high areas of Ilam in the period of time that the information
regarding Ilam is very limited. Since the information is very limited in regards with the new Elamite
period, specifically decades after the attack of Ashur Banipal until the presence of Parsian, obtaining the
burials that are related to the new Elamite period according to the performed datelines help effectively
identify the Elamite culture in this time. According to the inscriptions on their works, these burials that are
related to the high classes of the society and are obtained along with a lot of works can be effective in
identifying the burial way of the high individuals of the government as well as art, ritual, and their
traditions. Before discovering the Arjan tomb, what was obtained from the burials of the new Elamite
period in Susa and Ram Hormoz indicated the continuation of the burial traditions in Susa and other
Elamite areas from previous periods but the burial tradition of the Ilam high lands was specified with
discovering the tombs that was to same extent similar to the burials of the Lorestan area in this period of
time. With identifying the burials and obtaining the funerary offerings, the indicator of the burials, the
art of the new Elamite period was identified more and better. This can be used so much in the comparative
studies with neighbor lands and the art of the next periods as well as their effects.

On other hand, since the burials are discovered accidentally and without previous investigations in the
enclosure and was not determined a pre-determined plan for their examination and exploration; on the
other hand, during performing construction operations that caused to discover them, irreparably damages
are inflicted upon them, the exploration of the enclosures with exploring the pre-specified enclosures are
certainly different. If the burials were explored systematically and pre-determining, they would probably
give us other cases regarding the burial tradition and the tombs’ architecture more completely. In regards
with Arjan, the burial is identified after the bulldozer clash with two earthen jars containing burnt material
and their complete destroy. If the burial was probably obtained pre-specifically and systematically, the place of jars would be specified next to it for giving gifts or vows or food for the deceased, like the place of giving gifts of the Jubji tomb. Today, due to the complete destroy of that part, we cannot say anything in this regard. In addition to the investigations that Kaboli and YAghmai performed in the area after discovering, there are signs of the existence of the architecture around the original place of the burial and face a mud inscription near to the place of the two broken jars. This indicates that if an exploration was performed pre-planned and the burial was not obtained accidentally or afterward, an exact exploration with stratigraphy was performed in the place, other cases of the burial traditions would be specified of this period. Unfortunately today, due to covering the enclosure with the Maroon dam constructions, this is not impossible but will be very difficult.

As mentioned before in regards with the Arjan burial, the publication of works immediately after discovery caused archaeologists and researchers to pay attention to this. Many publications have already been published regarding the burial and its works that were effective to increasingly identify of the Elamite traditions and the Elamite art. Numerous articles published in this regard and studies performed on the burials’ works make the ambiguous cases of the Elamite period clear. Although there is still a long road ahead to complete the identification of this period, regarding the Jubji burial, because the discovered works have not already been given to enthusiasts and researchers of this period in order to conduct studies on them and the possibility of studying and comparing is not obtained for these individuals so that cause to increasingly identify the Elamite traditions and the Elamite art. Of course, it is necessary to say that the mentioned study on the works of the Jubji tomb by the exploration team after discovering is now performing that has not already been published.

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Appendix

Plan 1: Isometric projection tomb Arjan (Tohidi and Khalilian, 1982)

Plan 2: The process of arrangement Skeleton and Funerary offerings (Tohidi and Khalilian, 1982)

Plan 3: The design of the altar pieces from the funeral Arjan
Plan 4: An example of the design of Jubji Funerary offerings

Plan 5: An example of the design of Jubji- Fish Goddess Funerary offerings

Picture 1 and 2: A sample of photos placed in the tomb Arjan report (Tohidi and Khalilian, 1982)
Picture 3 and 4: The process of measuring the weight of the package and found the burial Jubji

Picture 5: One example of restoration work uncovered the burial Jubji (Shishegar, 2008)