
Analysis of Political, Social and Cultural Interactions Between the Cultural Traditions of Uruk, Kura-Arax and Nineveh V in the Eastern Part of Central Zagros and Northwest of Iran

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Abstract

In the fourth millennium and early third millennium BC, with the complexity economic and social relations between the societies, we faced a different form of economic, political and cultural interactions in Mesopotamia, Anatolia, Trans-Caucasus and the Iranian plateau. During this time, coinciding with the formation of Uruk culture and the expansion of the influence of Mesopotamian societies beyond their main centers, in the northern and eastern highland of the Tigris and Euphrates rivers, Transcaucasian culture is present. At the same time, in the basin of Urmia Lake, there is a cultural gap between Hasanlu VIII / the Late Chalcolithic period/ Pisdeli and Hasanlu VII / the Early Bronze Age period. Therefore, the transition from Hasanlu VIII to Hasanlu VII is an important issue in the prehistoric of this region. Furthermore, due to the interaction of Uruk, Kura Arax and Nineveh V in some sites, so it is important to study the distribution and intercultural interactions in this period. The aim of this research is to study the cultural interactions of the people of this cultural region in the prehistoric and on the other hand to identify the position of the northwestern region of Iran in cultural and economic exchanges between the Iranian plateau and the Trans-Caucasus and

Mesopotamia. The cultural interactions between the cultures of Uruk, Kura-Arax, and Nineveh V and the changes in the cultural and social relations of Central Zagros and northwestern Iran due to the presence of Trans Caucasus culture are the most fundamental research questions. This research with using descriptive-analytical method as the final result after examining and studying the interactions of Hasanlu VIII and VII concluded that during this period Ushnu-Solduz valley as a cultural border caused the separation of southern site of Urmia lake and the eastern part of the Central Zagros with the culture of Uruk and Nineveh V from the northern and northeastern sites was influenced by Kura Arax. Gradually, after the domination of the Kura Arax, sites of Uruk were abandoned and the Kura Arax people emerged as a new power in the region.

Keywords: Hasanlu VIII, Hasanlu VII, South of Urmia Lake, Uruk, Kura Arax.

Introduction

During the fourth millennium BC a very complex system of centralized urban social organization developed in Mesopotamia. One of the signs of governmental organization in Mesopotamia has been the regional exchange network, because southern Mesopotamian cities have been poor in terms of mineral and natural resources and many of the raw materials needed to manufacture goods have imported from the eastern and northern regions. The lack of natural and mineral resources in Mesopotamia and the presence of these resources in the highlands led to the creation of a regional and trans-regional controlled commercial network and it forced the inhabitants of Mesopotamia to procure materials from the Zagros Heights (Gopnik & Rothman, 2011: 80-81; Gopnik & Rothman, 2016). Since the Mesopotamian lowlands communities in political, social and economic development was more complex. They controlled the highland communities either as their colonies or as trading partners. Godin Tepe in period VI possessing all the characteristics of complex societies have provided some evidence for this model (Ibid: 69). Traders to raw material-rich areas and facilitated the movement of goods to the final destination. The decisive social developments that took place during the Uruk period in Mesopotamia could not have taken place in an empty space. The emergence of urbanization in southern Mesopotamia during the Uruk period is only understandable in the structure of a vast system of interconnected interactions between the nascent state policies of the alluvial Mesopotamian lands and their contemporary communities in the highlands around it (Algaze, 2010). However,

many of the most dramatic developments around early social development occurred in the lowlands of southern Mesopotamia for the first time. But the highlands of eastern Turkey, western Iran, the Trans-Caucasian region (Georgia, Armenia, Azerbaijan) and the northern Russian steppes were also affected. At this time, we are witnessing the presence of Uruk culture in the lowlands of southern Mesopotamia and the early Transcaucasian culture in the Caucasus. The expansion of the Uruk is not limited to central Zagros. Areas with material of Uruk culture in northwestern Iran in the Zab River Basin have also been identified (Binandeh, 2016, Abedi, 2017, Fallahian, 2015, Heydari, 2004).

The Uruk period in northwestern Iran in horizon with the Hasanlu VIII/late Chalcolithic period/ Pisdeli (in horizon with Ubaid & early Uruk in Mesopotamia), and the Early Transcaucasian in the Iranian plateau in horizon with the Hasanlu VII / early Bronze age (in horizon with Early Transcaucasian II-III (ETC) in north of Urmia lake, Nineveh V (POW) in some sites of the south of Urmia lake and Early Dynastic Period and Akkad in Mesopotamia). For this reason, some scholars have linked the cause of the devastation of the Uruk sites with the migration of Transcaucasian tribes and the Kura Arax migrants are imagined the main reason for the incident (Danti et al., 2004; Maziar, 2017). Considering that there are some ambiguities between the Hasanlu VIII period (late Chalcolithic period) and VII (early Bronze age) in the chronology table of northwest of Iran and based on new excavations, it can be dated between these two periods, late LC1-3, formation phase and Kura Arax I (Abedi et al. 2014; Maziar, 2010). Therefore, the research has attempted to study how the transition from Hasanlu VIII to VII, the study of Hasanlu VII cultural traditions and the intercultural interactions during this period.

Research Questions and Hypotheses: For the purposes of this research, questions and hypotheses were raised: 1- What have been the cultural interactions between the culture of Kura Arax, Uruk and Nineveh V? During the Hasanlu VIII, while in the eastern part of the lake, the Sioni culture was present, Uruk culture was present in Zab basin and Eastern of Central Zagros which was replaced in some sites by the Kura Arax and in others by the Nineveh V by the Kura-Arax people in the Hasanlu VII period. 2-What changes did occur in the cultural and social relations of the societies by the presence of the people of the Early Transcaucasian culture in the northwest and central Zagros? with the presence of the Kura Arax people, fundamental changes were made in social activities and

cultural relations between the Iranian plateau and its neighbors and the control of trade routes, previously dominated by the Uruk, at this time, was under the control of Kura-Arax immigrants.

Research Method: The basis of this research, The study and analysis of cultural and social relations between Uruk culture, Nineveh V and Kura Arax in the eastern half of Central Zagros and northwestern Iran. So this research, after examining the cultural material of these cultures, use a descriptive-analytical method to determine their position in the chronological table and study the interactions of Hasanlu VIII and VII traditions.

Hasanlu VIII

The Late Chalcolithic Period is one of the periods ignored in the chronology Table of northwestern Iran and it is referred to as General Hassanlu VIII. This period is interrupted in the chronology table of this region, so it does not provide a comprehensive view of the interval between Hassanlu VIII (Pisdeli) and VII (Yanik). Absolute dating of C14 of the recent excavation at Kul Tepe Jolfa and Davogoz Khoy indicates that two periods of Pisdeli (LC1) (4200-4500 B.C) and Chaff Face Ware (CFW) (LC2-3) (3600/3700-4200 B.C) have continued without interruption in northwestern Iran (Abedi et al, 2014). Recent excavations of the Chalcolithic period in southern Caucasus, eastern Anatolia, and northern Mesopotamia have also confirmed this date (ca. 3600- 4000/4100 BC) for this period (Stein, 2012; Maro, 2010; Helwing, 2005). In northwestern Iran during this period (LC2-3) there are two different cultures of CFW and Uruk. Considering that the purpose of this research is to study the culture of Uruk, it is ignored to refer to other co-cultures in the late Chalcolithic period.

After Pisdeli period in Zab basin, Uruk culture continued with the characteristic of Beveled Rim Bowl (BRB) pottery that coincided with the middle and late Uruk period in northern Mesopotamia. Due to the geographical location of the sites identified in the small Zab Basin, their proximity to the corridors of communication with the northern Mesopotamia, their connection to contemporary sites and having a similar pottery culture can be a sign of the cultural and commercial connection of these areas with each other (Binandeh, 2016). In fact, the sites of this region are settlements for the commercial network of this area with the neighboring areas, especially the northern Mesopotamia. The reason for this is the presence of BRB pottery in sites of Molla Yousef (Heydari, 2004), Tepe Baqi (Fallahian, 2015), Tepe Lavin, Badamyar, Qalat Valilou, Gouman

and Molavesou (Binandeh, 2016), the tablet of early literature period in Tepe Silveh in Piranshahr (Abedi, 2017) and also some tokens from Berisu (Binandeh & Razmpoush, 2014). In the Central Zagros region, the most prominent area from which Uruk's material have been identified is the Godin Tepe (Godin VII). The importance of this data is due to the wide geographical area of this type of pottery, which is a sign of trade and cultural relations between northwestern Iran and Mesopotamia during the Chalcolithic period, which is seen for the first time in northwestern Iran.

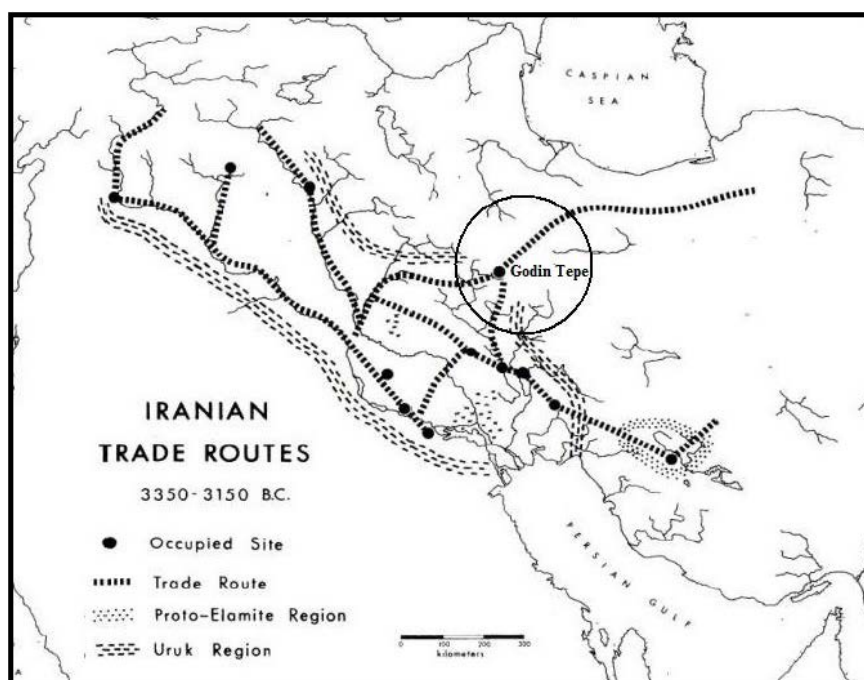
Godin Tepe

Godin Tepe is located in the Kangavar Valley, on the Greater Khorasan Highway, which connects the Mesopotamian lowlands to the Iranian plateau (Young, 2004: 445). Godin's cultural sequence can be distinguished in 10 consecutive periods from the sixth millennium BC to the first millennium BC (Gopnik and Rothman, 2011:2). The Godin VI is divided into the stages of Godin VI: 1-3, which coincide with LC2-5. Materials found in the oval building of Godin VI include BRB, clay tablets and seals associated with the Uruk culture in southern Mesopotamia (Young, 2004; Gopnik and Rothman, 2011:70-77). From the period of Godin VII, numerical tablets, tokens, BRB, seals, etc. have been obtained. Similar to Godin's numerical tablets, have also been obtained from sites such as Uruk, Shush, Chogamish, Khafaja, Habuba Kabira, Jabal Aruda, Sialk (VII), Tepe Sofalin, etc (Matthews, 2012: 2013). The pottery of this period is similar to the pottery of Nineveh and Arsalan tepe VIA, these potteries coincide with the LC5 and is probably an imitation of the Uruk style (Badlar and Rothman, 2011). The presence of the pottery of the Early Transcaucasian II-III in Godin IV indicates the end of the chalcolithic and late Uruk of this region (Gopnik and Rothman, 2011: 144).

There are different views on the theory that the inhabitants of Godin VI are a small community from the city-states of the Mesopotamian lowlands. Wisse and Young originally intended this theory for period VII, believing that the oval structure was built by a group of Shushi merchants in Godin (Wisse and Young, 1975: 15). Later, Young suggested that the influence of merchants on pottery and other materials may have been from Sumer instead of Susa (Young, 1986). While Wisse does not consider the residents of Godin VI: 1 to be related to the Khuzestan region, but believes that they were Mesopotamians who entered the area to expand agriculture in the Diyala region (Wisse, 2003: 606).

Badlar believes that the site is a towering structure to protect the highway, based on the presence of weapons. Since thousands of slings have been found in the Hamukar of Syria, Badlar has suggested military use for Godin (Badlar, 2002). Matthews describes the building as an administrative center (Matthews, 2013). Rothman said the possibility presence of a manager or businessman from southern Mesopotamia is now acceptable (Gopnik and Rothman, 2011). The Algaze's hypothesis was that Godin was an Uruk border base inhabited by southern Mesopotamian rulers (Algaze, 2008). Some scholars support the theory of the economic colonization point for the separate distribution of Uruk's cultural artifacts in the northern foothills and highlands. The group cites the economic and political maturity of the Uruk city government as the reason for its theory and others have an alternative view, such as the indigenous development of colonial societies or small Mesopotamian communities, instead of controlling the trans-regional trade system that we call the spread of Uruk. If opponents of colonial theories modeled on the Wallerstein model of the world system oppose marginalized areas, including the Central Zagros, they agree with the existence of a trade system (Gopnik & Rothman, 2011: 81; Gopnik & Rothman, 2016). In general, the people living in the oval building of Godin or according to Matthews are local (Matthews, 2013) or according to Young and Badlar, they are aliens who have been present in this building (Young, 1986; Badlar, 2002). Whether Godin tepe inhabited by locals or foreigners, Godin's administrative center must have functional buildings other than domestic functions. On the other hand, the fort is a place for weapons, stored equipment, and supplies to resist the siege, and a colony or community of foreigners must have evidence of the storage of scarce materials in the merchant houses or available locally or for the production of goods. The presence of 2, 000 slings, a type of weapon and mace in the oval structure, indicates the use of weapons in this complex and indicates the existence of a military structure. Godin's oval building shows us evidence of the presence of managers at different levels. The presence of tools and raw materials indicates the expertise of the goods and the presence of tablets, seals and jars indicates a collection of local agricultural products and livestock products (Gopnik & Rothman, 2011: 106; Gopnik & Rothman, 2016). On the other hand, this period, which coincides with the period of economic expansion and the creation of Uruk's economic bases and the Proto Elamite. There are signs of a boom in a trade route that connects the center of western Iran with Shushan in the south and Mesopotamia on the other (Alden, 1982) (Map.1). During this

period, which coincides with Godin VIII (LC1), there is an increase in transportation and exchange of goods in the region. In the LC1 the primary route continued down through the Jebel Maqlub near Urmia lake onto piedmont near Tepe Gawra and connected Tigris corridor. Later on in the LC2-5 (Godin VII-VI), traffic shifted to a north-south route through the central western Zagros toward Susa and eventually led to maritime trade. In northern piedmont, finely fired and decorated ceramics was traded over a surprising wide area. As determined by chemical characterization of pottery from Tepe Gawra, Shelgiyya and Tel Brak. In other words, the route past Godin became a more and more important one for regional and even inter-regional exchange. Such an increased role is often an opportunity for would be leaders to insert themselves into societies, forcing a real change in the basic relationships of different members of a society (Gopnik & Rothman, 2011: 77-78; Gopnik & Rothman, 2016).



◀ Map. 1. Commercial Roads of the Iranian Plateau in the 4th Millennium BC (Alden, 1982).

Godin was not an isolated settlement. It was part of its local polity and connected to larger network of interaction with the broader Uruk and highlands world (Ibid: 110). Arsalan Tepe is the best comparable area to Godin Tepe. This comparison makes it clear to us that Godin is a complex developing community throughout a long period from the Middle Chalcolithic to the later periods.

This development is mostly due to the connection with the consumers of the lowlands and the exploitation of administrative skills that has been common in Mesopotamia. Most of the leaders'

power came from access to local resources and raw materials, and it was increased through a variety of local products. At Habuba Kabira and Jebel Aruda in northern Syria the occupants of newly founded colonies of Uruk people used the full range of Uruk pottery types. Their architecture followed the southern alluvial architectural plans. They also had a full range of seals and sealings. Habuba Kabira yielded numerical tablets like those at Godin. At Hacinebi, a site in southeastern Turkey in which a colony of lowland people lived side by side with a local Late Chalcolithic population Uruk residents also had a full set of Uruk pottery types and sealings (Ibid: 95-97). Excavators in Arsalan, VIA, have found local Uruk pottery that have the characteristics of northern Mesopotamian pottery (Palumbi 2008: 59). Like Godin VII,

There is conclusive evidence that Uruk has an impact on the performance of the Arslan-Teppe administrative system, which is suggested, or some Uruk officials / scribes went to work at Arsalan-Teppe or that the local administrative structure had acquired embryonic techniques of notation at the end of the fourth millennium BC. The distinctive nature of the single Arsalan tepe incised sign, not quite matched by any one sign in the Uruk proto-cuneiform sign-list, and incised on the tablet when dry rather than wet (thus against all Uruk scribal practice), underlines the special character of Arslantepe's cultural trajectory in this, as in other, periods of its history (Matthews, 2012; 2013: 348-349).

Except Arsalan Tepe, In other sites, such as Hassek Höyük, Norsun Tepe etc. We see connections between the regional interaction and Uruk. Assuming the existence of a complex network of communication between Uruk and its neighbors, in sites such as Arsalan tepe, Tel Brak, Hamukar,

Some archaeologists believe that the presence of southerners in these sites was not merely the result of trade relations and possibly imitation, but that we were probably witnessing some kind of conquest by the southerners. Especially Hamukar, which believe Uruk has clearly conquered this site after the conflict and the fire. Findings in the sites of north of Mesopotamia have led to the rejection of some of the hypotheses of Algaze. He attributed the emergence of social classes and changes in the economic and social mechanisms of these societies to the result of inter-regional relations and the influence of the policies of Uruk on these societies, which he considered to be at a lower level in terms of cultural development (Algaze, 2012: 82-85). Frangipane, One of the opponents of the Algaze's hypothesis. In her view, the Uruk phenomenon was more the product of the internal

needs and problems of these societies than the product of the Uruk trade (Maziar, 2017).

Managers in Godin used the same counting tablets that were exactly the same in terms of Functionally and ichnographically all the seals impressed on the Godin tablets and container sealing are closely comparable to ones found either at Uruk or at Susa in levels that can be dated to level 17 of Acropolis sounding and sites with the cultural material of Uruk such as Tel Brak, Hacinebi and Habuba Kabira. The ichnographically of these seals are so similar that they must be made to some extent in the same workshops (Gopnik and Rothman, 2011: 113-115).

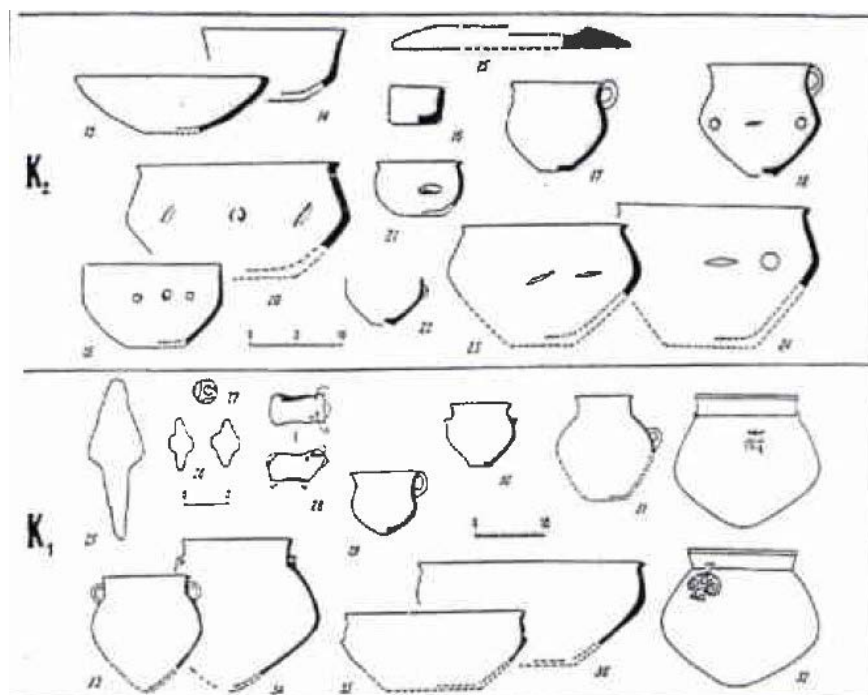
In fact, Godin's cultural remains are part of a trans-regional phenomenon including the Greater Mesopotamia (Iraq, northern Syria, and western Iran) and this site shows clear evidence of contact with southern Mesopotamia. Therefore, Algaze considers these newly settlements and existing sites, which already have Uruk pottery, as part of Uruk's extensive commercial network. His assumption is that highly developed governments are creating their own colonies in southern Mesopotamia or in more remote locations in resource extraction areas, commercial centers are used to sell or supply raw materials for the purposes of these poor areas in terms of resources in southern Mesopotamia (Algaze, 1993: 74). The archive texts from Uruk employ five basic numerical systems, elaborated into at least 13 groups of counting systems (Englund, 1998: 118). Therefore, at most two of the 13 Uruk numerical systems appear to be attested at Godin and three system used at Susa (Matthews, 2012; 2013: 345-347). We thus have a tripartite hierarchy of complexity suggested by the quantity of numerical systems alone: 13 systems at Uruk, three at Susa, two at Godin Tepe. At both Susa and Godin, there does not appear to have been an importation of the complete package of accounting methods already in development at Uruk by this time, but rather a considered utilization of only those parts of the system needed to administer affairs within their particular socio-economic contexts (Ibid: 347). Godin Tepe tablet hovers on the boundary between counting and writing. The presence of numero-ideographic tablets at Susa and Godin Tepe, but not in other Uruk-impacted regions such as Upper Mesopotamia and southern Anatolia, suggests a deeper and possibly slightly more extended interaction between Lower Mesopotamia and western Iran than with other regions of the Uruk world (Cooper, 2004). These activities were part of the management of domestic economy and have little to do with the organization of long-distance trade, although of

course they may relate to the issue of provisions to traders passing through the site. The use of this simple yet distinctive system of domestic management at Godin Tepe argues for the presence of at least a small group of Uruk-origin people at the site who had a good familiarity with this system of accounting, which they applied within their new environment (Matthews, 2012; 2013: 347). In fact, the residents of Godin VII were trying to integrate economic activities under a single organizational structure (Algaze, 2008: 131) and as part of a management system designed and implemented in Uruk. This site was also used to control large-scale transportation of goods from different levels at different social and economic levels. These exchanges were formed in a way that sites such as Godin Tepe were an integral part of it.

Hasanlu VII

Late Chalcolithic settlements in northwestern Iran is replaced by Hasanlu VII/ Early Bronze Age. In the northwest of Iran, there are two cultural traditions of Early Trans Caucasus (ETC) II-III in the northern Urmia basin and the culture of the painted orange pottery (POW) in the southern Urmia basin. Hasanlu VII can be linked to Early Dynastic and Akkadian in Mesopotamia (Danti et al. 2004: 586). Hasanlu VII is divided into three phases VIIA-VIIB-VIIC by Dyson. Preliminary analysis of the Hasanlu VIIC ceramic assemblages indicates that this period represents a very different set of cultural processes and relationship from those of VIIA-B (Danti et al. 2004: 589). Phase VIIC in horizon with the Early Bronze Age I (Danti et al. 2004: 587; Danti, 2013: 365). Danti divided this period into 5 subphases based on architectural changes. Streaky Ware is most common ceramic type within the period VIIC5-2. The flaking of the surface of these pottery has caused them to be called streaky ware. Surface color range is from light brown/pale orange to reddish orange/ red and light grey to black. Two painted ware are attested, Black on Orange Ware (BOW) and Black and Red on Orange Ware (BROW). For the first time, Orange Ware (OW) appear in phase VIIC2. Orange Ware is defined by its consistent orange color, even firing and grit temper and it is usually wheel made. It might be assumed that Orange Ware is a precursor of Painted Orange Ware, but OW differs significantly from the POW fabric found in period VIIB, which contains large amounts of chaff temper and was used to make larger, thicker vessels. The pottery of this phase includes streaky ware and orange pottery and form of this pottery is similar to Geoy tepe K1 and early K2 (Fig.1). The most noticeable change

in ceramics within phase VIIC1 is decrease in the amount of Streaky Ware and appearance of black burnished Early Trans Caucasian ware. for the first time, these potteries appeared in this phase (Danti et al. 2004: 590-593). The black burnished Early Trans Caucasian of this phase similar to pottery of Geoy tepe K2 and ETC2 which corresponds to the Early Bronze Age I of Yaniq (Ibid: 589). Phase VIIB in horizon with the Early Bronze Age II. In this phase, for the first time, painted orange pottery can be seen and also is presented black burnished pottery and grey glossy ware ETC with the POW and OW. hase VIIA in horizon with the Early Bronze Age III (Danti et al. 2004: 587; Danti 2013: 365). The most important feature of this phase is the increase in the number of OW and POW. A boundary between the northern and southern Urmia basin was reestablished during Hasanlu VIIA-B. but artifacts and people crossed between POW settlement in southern Urmia basin and ETC settlement in northern Urmia basin as shown by occasional sherds of ETC2-3 in Ushnu-Solduz and POW sherds at ETC sites.



◀ Fig. 1. Geoy Tepe K1 & K2 Pottery Form (Kushnareva, 1997: Fig. 29).

In fact, as mentioned above, it can be said that Hasanlu VII in northwestern Iran includes two cultures, Kura-Arax and POW. painted orange pottery (POW) in Hasanlu VIIA-B is a local phenomenon. POW is also known by letters such as Hasan Ali (Kroll, 2004: 677) or Nineveh V (Fig. 2). Within Solduz, POW was found through excavation at two sites: Hasanlu and haji Firuz and in Ushnu, POW carried out by Aurel Stein in Girdi Hasan Ali (Danti et al. 2004:

589). Also, the sites of Tepeh Balan (Barveh) (Sharifi, 2015), Silveh (Abedi, 2017) and Lavin (Binandeh, 2016) show cultural materials related to painted orange pottery in the southern basin of Lake Urmia. POW for Hasanlu VIIA-B can be found at Early Dynastic and Akkadian sites to the west and two southern sites, Godin III5 and Giyan IV (Danti et al. 2004: 589). the Kura-Arax cultural material in the northwest are obtained from sites such as Ahranjan, Hatavan, Yaniq, Hasanlum Kul Tepe Jolfa V (Abedi et al. 2014), Jolbar (Razaqi and Fahimi, 2004), Gijlar (Pacorella and Salvini, 1984), Kohne Pasga (Maziar, 2010) and in Central Zagros, Tepe Pisa (Mohammadifar and Motarjem, 2009), Tepe Gurab (Khaksar et al, 2014), Godin IV (Gopnik and Rothman, 2011), Ali Abad Bukan (Faraji and Hasanzadeh, 2015), Pirtaj (Sharifi, 2017) etc.



Fig. 2. Hasanali / Nineveh V (POW)
(Kroll, 2004: 693). ►

Many researchers attribute the formation of the Kura-Arax community and its political and economic complexities to the location of these sites in the commercial network that was formed in late Uruk. Kura-Arax coexistence with other cultures is not limited to the Late Uruk period, but in later periods this coexistence, especially in Anatolian sites, indicates the coexistence of Kura-Arax culture with the cultures of northern Syria. In these sites, the red and black pottery of Kura - Arax can be seen next to the local pottery of northern Syria. The inhabitants of these sites, whose cultural remains represent a combination of different cultures, could have been the intermediate sites that made the connection and transfer easier. One of the most striking examples of the interaction of Uruk communities with the Kura-Arax culture is the Arsalan-Tepe site on the Malatya plain in eastern Anatolia. The first signs of cultural interaction between Mesopotamia and this site belong to the phase VIII of this site, where

we see local pottery of the region and Uruk pottery. But after this phase and in the phase VII, we are witnessing interactions between between this region and the Caucasus. In Norsun Tepe, Nineveh V pottery has been found along with Kura-Arax pottery (Maziar, 2017). In Iran, Uruk pottery was found in Godin Tepe VII along with Kura-Arax pottery (Gopnik and Rothman, 2011). In fact, with the destruction of previous trade, economic and political systems, which was a chain of intertwined interactions between Uruk (such as Habuba Kabira and Jebel Aruda), the mixed local sites of Uruk (such as sites of north Syria) and sites of Anatolian and southwest Iran, in such a way that all the proportions of the region were disintegrated and all these regions were in crisis (Maziar, 2017). Most of these sites were either abandoned altogether, such as Jebel Aruda (Driel, 1977) or like Arsalan Tepe and Godin, became suitable places for neighbors who had previously interacted with these sites. At first, the inhabitants of the Transcaucasian culture went to the Malatya region (the Arsalan-Tepe) and then they went to the Mos Tepe in eastern Anatolia. Shortly afterwards, they migrated to Yaniq and other sites around Lake Urmia. After that, they entered Central Zagros coincide with Kura-Arax II period. In fact, ETC people were pulled toward areas where some opportunity to use their expertise and resources in large trading networks existed or where subsistence resources were readily available and competition with local populations was minimal (Gopnik & Rothman, 2011: 159-160; Gopnik & Rothman, 2016). They quickly established symbiotic relationships with the locals and more ETC peoples migrated to these places (Young, 2004: 656). The charm of Godin, as the southernmost area of the spread of the culture of Early Trans Caucasus in the Central Zagros, such as Arsalan-Tepe, is the existence of extensive trade and exchange networks. For the first time, we see the emergence of pottery from ETC culture during the Godin VI in horizon with LC5 period. This period is the pre-immigration period of Kura-Arax II. The Godin IV period represents the settlement of the Transcaucasian culture's people. The discovery of the azure seal, as well as shell's pendants from Godin IV, indicates the existence of trans-regional exchange networks in the region. In this period, there is considerable evidence of specialized metalworking workshops in Godin. However, excavator have not found specialized spaces for making objects in excavations in previous sections. The lack of such spaces in the past suggests that immigrants may have focused on controlling the highway by controlling part of the business network (Gopnik & Rothman, 2011; Gopnik & Rothman, 2016).

At the same time, suitable pastures and agricultural lands are another factor that has attracted immigrants to this region.

In fact, the type of cultural communication between the lowlands and the highlands in the post-Late Uruk period is quite different from what we saw in the Godin VI / V period. The all-encompassing influence of the northerners on Godin IV to the plain of Hamedan and to the east of Lorestan, undoubtedly disrupted the pattern of communication between the lowlands and highlands that had grown in the late fourth millennium BC. This development means that Mesopotamia during the Jemdet Nasr period was unable to maintain ties with the Iranian plateau on the route of the most important highway of Khorasan, and trade shifted to the south (Alden, 1982; Young, 1986: 225-226). In fact, the way for the Sumerian to reach the east was under the supervision of Elam (Young, 1986: 226). Most of Godin IV's pottery motifs are comparable to those found in Yaniq. This indicates the connection between Godin IV and Yaniq in the east of Lake Urmia and its eastern regions. These areas are places where there is a direct connection with the culture of the Early Trans Caucasus. These comparisons probably indicate the movement of Transcaucasian societies along a mountainous route to Central Zagros. There are three ways in which migration may have taken place from the South Caucasus to northwestern Iran and the eastern region of Central Zagros: 1. Nakhchivan 2. Armenia 3. Mughan plain. To determine these probabilities, archaeological data obtained from excavations and surveys should be studied. On the border of Iran and Armenia, the sites of the Early Bronze Age cannot be developed due to unfavorable geographical conditions and only three sites of the Early Bronze Age have been reported in the Khoda Afarin. The second route may be via Step Mughan, but only two sites from the Early Bronze Age have been reported on this route. Hence, this path seems unlikely. As a result, the Nakhchivan region can be considered an important gateway for Kura-Arax culture to migrate to northwestern Iran. After entering Iran, the Kura-Arax immigrants crossed the Jolfa and Marand routes and then divided into two branches. The first group moved from Khoy, Mako, Salmas and Urmia plain and they passed Oshnavieh (Ushnu) and Naqadeh (Solduz) which are located in the western parts of Urmia Lake. The other group chose the eastern parts of Lake Urmia. After passing through Marand, they went to Tabriz and after that they passed through cities such as Azarshahr, Ajabshir, Bonab and Miandoab. Then both the west and the east group united and they continued their way towards the east of the Central Zagros. After passing Miandoab,

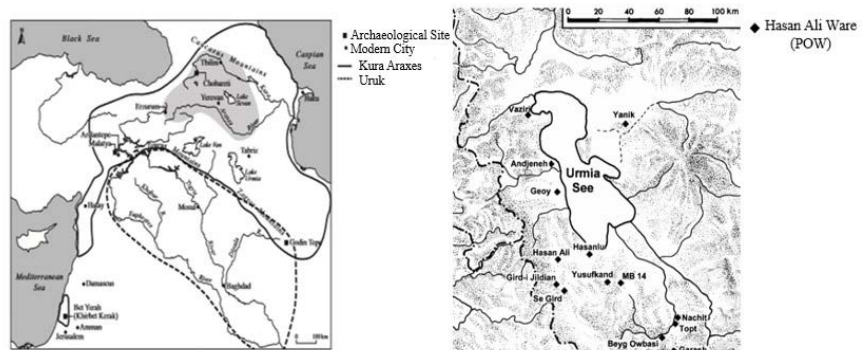
they moved towards Bukan, Shahindej, Takab, Bijar, Dehgolan and Qorveh. Then, they were again divided into two branches: one group went to the northern mountains of Alvand and then to the vast plains of Hamedan, while the other group entered Sonqor and Asadabad plains after crossing the southern slopes of Alvand (Omran, 2011: 17, Moterjem, 2008). Therefore, the most important of these routes went along Urmia Lake to the south and then entered the Central Zagros. Other routes are often connected to this north-south route from the eastern part of Turkey.

Discussion

During the fourth millennium BC, a very complex system of centralized urban social organization developed in Mesopotamia. At this time, we are witnessing the formation of Uruk culture in the southern lowlands of Mesopotamia and the Kura-Arax culture in the Caucasus (Map. 2). Coinciding with the expansion of Uruk's influenced areas outside its main area, for the first time, evidence of this culture can be seen on the Iranian plateau. Recent studies in the south of Urmia Lake, especially in the Zab River Basin and the presence of cultural materials such as pottery, tokens, counting tablets, etc., show that the Uruk culture has spread in these areas in horizon with Hasanlu VIII. Due to the geographical location of the identified sites in the Zab basin, their proximity to communication corridors, control and monitoring of these routes (Haj Omran and Alan) and the existence of similar pottery culture with Mesopotamia, it can indicate the cultural connection of these areas with each other. Because, one of the benefits of direct or indirect control over the sites of Urmia Lake for the rulers and merchants of the powerful Uruk governments and their rivals in the post-4th millennium BC could have been that this area had been a gateway to the Iranian plateau.

Godin Tepe is considered as one of the most important sites of this period due to its location as a border point towards to the Iranian plateau. Due to the fact that one of the signs of the governmental organization in Mesopotamia has been the regional exchange network, the lowlands of Mesopotamia due to the poverty of food resources have imported many of the raw materials needed to make goods from the eastern and northern regions. Therefore, they probably needed a guarantee for the proper circulation of the goods. Instead of establishing trading centers, the Mesopotamia community may have achieved the desired result with the cooperation of local leaders, which is the guarantee of proper circulation of goods. In

Map. 2. Kura-Arax, Uruk (Sagona, 2018: 214) and Nineveh V Expansion (Kroll, 2004: 684). ►



the meantime, the position of local leaders for playing a role as coordinators of defense, grain storage and religious ceremonies is maintained. In this way, the two-way relationship is established Stably.

Because, in the structure of these societies, leadership belongs to a small part of the people and the majority of the people follow the old tribal patterns. So these local leaders, as much as they were threatened by the local people, were also endangered by foreign tribes and the oval structure is the safest place for local leaders. These leaders received goods from local people in their territory and also received some special products from their Mesopotamian allies. Due to the presence of Mesopotamian-style seals in Godin, it is possible that Mesopotamian supporters of Godin's leaders for presenting of their dominance and influence or to mark goods passing to Mesopotamia, has been given Mesopotamian-style seals to local leaders (Gopnik & Rothman, 2011: 113-115, 119-120; Gopnik & Rothman, 2016). As mentioned earlier, of the 13 common numerical systems in Uruk, only 3 in Susa and 2 in Godin were present, indicating that Uruk has imported only those parts of the counting system needed to administer affairs within their particular socio-economic contexts. In the model described, Godin's oval building is neither a colony nor a completely independent trading post and probably, with the beginning of the third millennium BC, this two-way relationship between Godin VI and Mesopotamia has ended due to changes in the presence of new tribes (the culture of the early trans Caucasus) and the conflict of leaders over power. In fact, the presence of Transcaucasian people in the region has led to the decline of the leadership group in Godin Tepe (Alden, 1982). Perhaps the local people have reoriented their social structure from the newcomers and adapted themselves to the Early Trans-Caucasian ethnic characteristics.

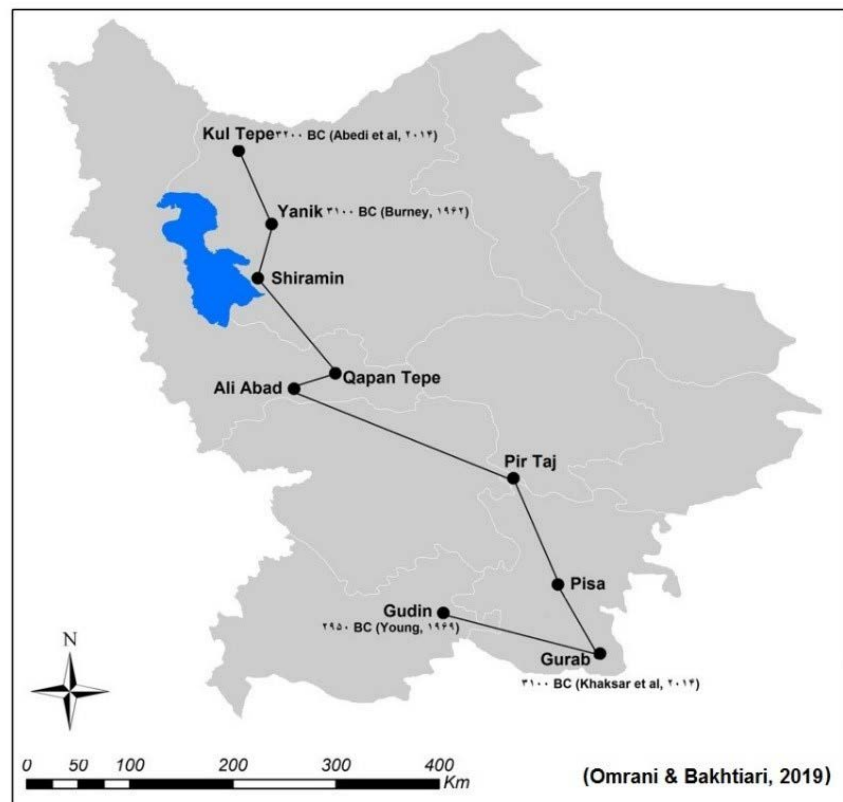
Late Chalcolithic settlements in northwestern Iran is replaced by Hasanlu VII/ Early Bronze Age. As previously mentioned, in the

northwest of Iran, there are two cultural traditions of Early Trans Caucasus in the northern and northeastern Urmia basin and the culture of the painted orange pottery (POW) in the southern Urmia basin. Transcaucasian culture appeared in the Hasanlu VIIC1 phase for the first time, and in the phase of Hasanlu VIIB, POW was observed for the first time. Therefore, in terms of time, it can be said that the culture of the Early Trans Caucasus in the northwestern Iran has a temporal precedence over the POW culture. This temporal precedence has also been confirmed by the absolute chronological data obtained from the Yaniq Tepe (3300-3200 BC) and Kul Tepe Julfa V (3100/3100 = 3700/3600 BC). In fact, during this period, the Ushnu-Solduz Valley can be thought of as a cultural border area that separates the settlement in southern Urmia basin with the POW culture from the settlement in northern and northeastern Urmia basin under the influence of ETC culture. However, cultural ties between the peoples of the two basins continued to exist and this caused sometimes the POW pottery in the northern sites of the lake and the ETC pottery in the southern sites of the lake such as Hasanlu, Ali Abad Bukan (Faraji and Hasanzadeh, 2015), Qapan Tepe Shahindej (Mirzaei, 2006), Pirtaj (Saharifi, 2017) etc, to be seen.

Conclusion

With the presence of the Yannik people in the northwest and central Zagros, there were major changes in social activities and cultural relations between Iranian Plateau and its neighbors. The control of trade routes, previously under the control of the Uruk, is now dominated by Kura-Arax migrants. A remarkable point about the people of Yangiq culture was their acceleration in moving along Zagros and in the east-west business axis, so that the absolute chronology of the data of the Kura Arax culture in Yaniq Tepe (3200-3300 BC), Kul Tepe of Jolfa V (3200/3100 - 3600/3700 BC), Tepe Pisa (2460 +_ 88 BC), Gurab VII of Malayer (3148 BC) and Gudin Tepe IV (2950 BC) indicate their acceleration in access to this axis (Map.3). This indicates that there was no interruption in their movement from the mainland to the Iranian Plateau and in fact we do not face diffusionism of population. They began to move around the region concurrently and in areas that were not commercially significant, no conflict existed and the peaceful presence of these people was observed. Quiet and distant conditions like these are also seen in the areas like Ahranjan, Haftavan, Hasanlu, Jolbar, Gijlar, Kohne Pasge Si Tepe, Zarnaq, Ali Abad Bukan, Shirlou, Daerman Tepe, Pir Taj, Tepe Pisa, and Gurab. Conversely, every place along

the main course of the movement of these people witnessed the violent presence of them. This violent occupation can be seen in the areas of Godin VI, Geoy Tepe K, and Yaniq Tepe. The existence of a defensive wall and evidence of burning at the Geoy Tepe, K Yaniq Tepe, Godin VI, as well as the presence of 2, 000 slings, a type of weapon and mace in Godin Tepe, indicate this coercive presence. Therefore, it is anticipated that the people of the early Bronze Age settled near water resources and communication routes after entering large and vast plains and moved to Zagros to take control of commercial routes over time. they completely cut off the Uruk's control over the highway and emerge as a new power in the region.



Map. 3. Kura-Arax Route from Northwest to Central Zagros (Omrani and Bakhtiari, 2019: 10). ►

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