

The Archaeological paper authored by Ali Ashkezari on: 23/02/2020

Abstract

Archaeology is the study of human cultures from the way of retrieving, documenting and analyzing the remains of human material, such as architecture, artifacts, human remains, or land. The ultimate goal of archaeology is the enlightenment of human history and the descent of civilization. Hence many other disciplines of human sciences, such as history, geography, geology and anthropology, were associated with the human knowledge. Nevertheless, archaeology has been rapidly undergoing radical transformations not only in the principles and methods of research, but also in goals. In Iran, archaeological knowledge was extended to the few graduates and intellectuals in the field. In the meantime, elders who took a significant share in the stabilization and reorganization of the archaeological foundation from the one hand and the comprehensive practical research of the field in Iran. Archeology is the science by which an archaeologist can scientifically prove the existence of a thing by scientific and laboratory research and analysis of evidence from the past and the ancients. The archaeologist, while proving historic hypotheses, is uncovering historical lies, ethnic and religious superstitions, or exposing historical facts.

Key words: Archeology, Exploration, History, Civilization, Research

1. Introduction

Archaeology looks like a puzzle with pieces missing, and archaeologists are just like treasure hunters looking for missing pieces of the puzzle. Archaeologists have learned how they lived, using what remains of old folk like clothes, homes, bones, things, and even the remains of them. In fact, these ruins are the best places to find relics of the past, giving archaeologists the clues that using these clues they can guess the missing pieces of the puzzle and investigate how the ancients were living[1].

Over time, the tools and equipment of the past are buried and hidden under the ground. When something has fallen on the ground, over the days, years and centuries, it sits on that layer of earth, leaves, dust, and is gradually worn out and hidden from our view. An archaeologist does a lot of research before he starts digging and finding a place to find ancient artifacts so that he can determine where he can start digging the ground and it identifies roughly the location of it with research[2].

The study has a hierarchical archaeological history that has been a slight leap in research over the last few years. The study of the history of archeology has its origins and motivations, including: Introduction to Theories and methods in the history of science, research conducted by historians, not archaeologists, research budget allocations, the emergence of huge volumes of graduate students and new entrants working together[3].

One of the results of this growth and development is that in a short time, an overview of the history of archaeology is obtained, so there are many and many researches. Therefore, my goal, as a historical archaeologist and historian, is to develop discussions about the orientation and position of archeological history, and to explain why archaeologists who specialize in a particular period and era must turn to that period. It is not our intention to justify the issue, but to value interesting topics that have the potential to be investigated in art, human sciences, and social sciences[1].

This paper is formulated in two parts: The first part is to look at the value of archaeological history in order to study, Practice and teaching; The second part looks at the broad notion of archaeology at different sizes and Various historical periods. I hope to prove that archaeological history is not just history of archaeology[3].

In general, the biggest advantage of archaeological history is that archaeologists can understand complex concepts in scientific literature. this range includes the history of key concepts like (system of three periods)to the origin of specific techniques such as photography and the emergence of archaeological sites in particular places such as the ottoman empire[2].

2- Archeology

Teaching the history of archaeology can begin in early stages with archaeologists training. People like Pete Rivers, Peter and Willers are already archaeologists, but each has its own methods and goals. The historical study of these people and their opinions should not lead to blind acceptance of them as well as their opinions should not be considered outdated. Biography and professionalism show the progress of contemporary archeology, which in a way led to the generalization of abstract theories and methods. Personal registration of biographies of different people such as Mortimer Weller, Margaret Marie, Flannery, and reflect the personal thoughts of people of that kind, in the golden city of Marshall shows different periods of archeology[5].

Archaeology is made up of institutions, organizations and communities. If we want to follow these parts and understand their importance, we need to know their history. in the 1840s, had led to the breakup of the Royal Archaeological Institute of the British Archaeological Institute, which prompted the ambiguity of the cultural policy of that period, revealing the reason why these two sectors were almost similar to each other. The meetings of the International Archaeological Congress in Southampton in 1986 and in New Delhi in 1994 destroyed the ambiguities in contemporary archaeology[5].

The Middle Ages Archaeology Association has published articles on the 50th anniversary of its establishment, including the reflections of past, present and future of the future of society and Middle Ages archeology. The post - Medieval period of archaeology has reached an important stage for its members and future researchers. These researches are valuable because they are similar findings as a source and treasure of our ancestors and a research source for future researchers that will help us to better understand the works related to the present and the recent past. In practical and practical archaeology, understanding history can raise our understanding of different topics and issues, or at least cause mistakes in the past[1].

History, Freedom, Creation, Thought, Awareness and Cognition are among the fundamental, pivotal and controversial issues among philosophers and critical thinkers in the Western region of history in the new era, especially Kant, Hegel, Marcs, Schlink, Nietzsche, Heidegger, sarter , Berdyaev, Popper, Wittgenstein, Collingwood, Fuco and others. In the minds of the last two thinkers, archeology has been more central and important[2].

For RG Collingwood, a British philosopher and archaeologist, history has been interpreted as the history of thought. his attitude and understanding of human history as the history of thought has not been unaffected by the knowledge and perspective of archaeologists. The growth and development of "perceptual archeology" and "ancient mind and thought" cannot be linked to such philosophical approaches and the development of

perceptual sciences. Glenn Daniel, another British archaeologist, is even said to have written the prehistoric idea of thought, inspired by Collingwood's book *Thought of History*[3].

Michel Foucault's critical thoughts and ideas; modern French philosopher Michel Foucault also had his own special effects on archeology and archaeologists' understanding of the shortcomings and failures or capacities and epistemological capabilities of archeology. In parallel, Foucault tried to explain and reveal the fundamental structure and nature of archaeology into the concept of a new discipline and knowledge. The criticisms, analyses and judgments in this regard are very important[6].

Foucault has published a significant number of his works using the concept of archeology, but with a more philosophical and inclusive meaning. Among the science and the philosophical and philosophical circles of our contemporary society, for the philosophical sense that the concept of philosophy does not end in the meaning of certain fields and science, we have found the "Paleontology" against archaeology. But the fact is that the ancient and public word for archeology is not translatable, and in no language can it be equated with it. For this reason, the concept of archeology has been used in the present article[1].

serious attention to history and thought and historical recognition in the history of the west, the emergence of the archaeological phenomenon and the archaeological approach to man and history, and perhaps it may be said to have followed every phenomenon and reality. Also, the development and Pandemic of an archaeological visit to the past and Background history, the cultures and the extinct populations, thought, awareness It has fueled historical knowledge[3].

The human is a existence derived from history and historical being. History is the creative action of freedom, thought and awareness. From the Indo-European roots of the Helenian word "Istoria", some of these basic meanings can be extracted and used. For anthropologists and archaeologists of the modern period, too, Historiography and meditation are often interpreted as two faces of the same reality. But the reality is that there is no consensus on the definition of any of the fundamental and key concepts that occurred among the new era thinkers[7].

Of course, if they are traditional extremists some elements of the originality of the existence of divine axes from the domains and circles of the new thinkers, they can be said that the conception of history as an absolute is history and thought in the absolute sense of historical thought, regardless of the proportion of man and history, there is a transcendental and transcendental history. in the same western region of history before the new period, In the same western region of history, before the new era, the concept of history, thought, cognition, consciousness, freedom, creation, man, culture, tradition, religion and spirituality was not the same meaning and content that is now common among emerging or modern thinkers[2].

In the deeply spiritual and eastern regions of the history we enter, we feel the same difference deeper and more rooted. When Jalal al-Din molavi Balkhi Khorasani, in his poetic expression, understood being a human being in the action of human thought and thought, his perspective and knowledge of man and thought in the same sense and context as the thinkers of the new world understood and They stated that it was not. Our desire is also for history and thought, history and thought, whose experiences and other relations of human existence, including the "aesthetic" relation, his experience of the sacred and divinity, as well as his level of knowledge of the issue of good, naughty, Piousness, salvation, faith, love, awareness of sin, infallibility and chastity, eternity and hope for immortality and higher levels of existence are included in its semantic system. The want of history is the thought and humanity that in this presence, experience, and destiny in the earth are the fall of God's audience and are called for the freedom of salvation, eternity and the mystery of existence. Likewise, the fundamental concepts that we encounter in the revelatory discourse of the Qur'an, Certainly

many different meanings have been considered and expressed by definitions and interpretations that the thinkers of the new era have proposed and presented from the world and man[8].

3- Anthropology of Archeology

In the world of myth, the mystery and the Holiness of the new, fundamental concepts of religious and Deeply traditions, sadly now the society is clothed in new meanings and mastery of the taste and mind of the new era. The human of modern world, as the perfect existence of history is inevitable that All other human experiences and relationships have evolved from the transcendent, transcendental, and beyond, to the "aesthetic" aspect and his sense of beauty, as well as his relationship and understanding of the very main and complex issue of good and naughty And the concept of freedom, creativity, and salvation is reduced to events or " A historical example or event or words that depicts a given reality" and Absolute historical and cultural phenomena, and from a purely historical point of view and knowledge, seek and explore them as mere tools of knowledge, and critique, analyze, and judge, and introduce them with their modern intellectual and mental taste[9].

After saying anthropology there is no need to connect this branch of science to archaeology. Hence, anthropological Archaeology is an approach to archaeology that attempts to within the framework of concepts And the theories of anthropology, especially socio-cultural anthropology, to analyze archaeological data[4].

Anthropological archeology has been formed in the early 20th century, a close relationship between anthropology and archaeology in North America, particularly in the United States. Even before that, archaeology had become a science discipline in Europe and had developed from theoretical and methodological perspectives, but most of Europe's archaeological excavations remained more closely related to the archaeological arguments, such as description and classification, and relative dating of the archaeological finds, and more important in the context of ancient ethnographic data analysis, and cultural - socio - economic and cultural rehabilitation. This was due to a great extent that European archaeologists were excluded from living examples that could help them to extract the remains of ancient European cultural norms: the ancient tribes of Europe or extinct, or along with the cultural - socio - economic transformations of Europe; there were no longer "primitive" men in Europe to study and register their culture and conduct. There were still indigenous people living in the new land, whose ways of living were similar in some respects to the lives of ancient peoples. Thus, while the early generations of American anthropologists were aggressively recording and recording the customs of these people, the early generations of American archaeologists were also trying to rebuild their ancestors ' behavior and culture[1].

After many experiences and lots of tests and errors, the American archaeology became more and more specific since the late 1940 s. Much of this was the result of the scientific - academic developments following the Second World War, which followed the quantitative and qualitative development of the American academic system. With the increase in the number of universities, the number of archaeological graduates was added to the American community And by the advances of scientific and technological advancements in the 1950 s and 1960 s, the new generation of archaeologists was not only equipped with more advanced tools for their research activities, but more importantly, developing and advancing the archaeological framework of archaeology design and analysis methods for their studies and analyses[9].

'While European archaeology was influenced by the schools of classical Evolutionism

, anthropologists like Edward Tyler and Lewis Henry Mergen and the Social Progress Theory of anthropologists like Herbert Spencer, the American archaeologist took his first theoretical steps in the framework of the historical Minority school of Franz Frantz Boaz and his students. But the greatest theoretical impact on the formation of a anthropological archaeology in the usa should be attributed to the schools of neoevolutionism

and neofunctionalism in American cultural anthropology that Archeology took key concepts such as ecological and evolutionary perspectives and a systemic approach from them and applied them in its research [2].

After stabilizing its position in the American educational system, anthropological archaeology expanded its range of research activities to other regions of the world. The Near East and Persia in particular were one of the first regions of the world, with archaeological bodies to explore some of the key questions in the field of fundamental changes in human history. Robert Breedwood and the process of domestication of plants and animals and the beginning of ecclesiology and Robert McCormick Adams and the process of formation of cities and early governments are two examples of anthropological archeological research programs in the Middle East, That He introduced this approach to Iranian archeology in the late 1950s and early 1960s. The pioneering research was immediately followed by more detailed and more accurate research of various diplomatic missions in all of Iran until the late 1970 s, archaeology brought Persia to the top of Near Eastern Archaeology and one of the most progressive countries in the field of archaeological research[4].

But the golden age was unfortunately ended with the Revolution and the war, and the archaeological site of Iran entered a period of inertia which has continued to date. Hence, the archaeological site of Iran is from the theoretical and methodological point of the world's archaeological excavations and a anthropological archaeological approach has turned into a handful of archaeologists who still hope to revive the archaeological revival of Iran in an international scientific field, the hope that with the country's huge policies on the one hand and the administration of the country's archaeological administration, on the other hand, is becoming paler[10].

Meanwhile, the field of science, which is also a part of it, will not stop motion to illuminate the countries like Iran. While we have been on the spot for years and taking a step forward and stepping back three steps, anthropological archaeology has made great progress, and has even made a bed of even more conservative schools in Europe and other parts of the world. An American archaeological archaeologist today is no longer an American archaeological model, but archaeologists have been paying attention to archaeologists from various nationalities around the world in their studies[3].

As scientific anthropology is concerned with all the cultural and biological aspects of human beings, Anthropological archeology does not go beyond any category of human. But the difference is that socio-cultural anthropology pays attention to today's living societies, but anthropological archeology to past dead societies. This difference makes that in addition to the common subject of research - human and his culture - cultural anthropologists and archaeologists have two different sources of information. For cultural anthropologists this is the source of living human beings who can directly or indirectly provide a lot of information on their cultural behaviors, if that archaeologists do not have access to live people, and the main source of their information is the remains of these people, so - called "cultural matters"[12].

Researchers at the School of Anthropological Archeology, They have struggled for years to cope with the design and implementation of the research, and there is no mute cultural material that has led to information about cultural behaviors that led to their production, and ultimately to the culture that has shaped these behaviors[2].

As mentioned earlier, there is a anthropological archaeological research domain, such as the cultural and social angles of ancient peoples. This is a vast range, but in the true form of the sciences, classification and classification can be considered a preliminary step in order to regulate the mass of data. We need to discuss the termination of this topic with anthropological archaeological research objectives, Hopefully, in future posts, we will open and discuss each of them more carefully:

- studying history of culture, including the study and description of ancient cultural materials and determine their temporal and spatial distribution.
- Review, reconstruct, describe and explain the cultural behaviors of the past.
- Review and explain the process of changing cultures over time.
- Investigate, describe and explain common concepts in ancient cultures[3].

Following anthropology is essential that human anatomy is also explored. The remains of human bone are the archeological findings that can be preserved during millions of years in the monuments that have left in lakes, swamps, rivers, mines, and cemeteries[10].

These residues, which are fossil or non - fossil, include small and colorful parts of bone and human ancestors " teeth, are often found to be found by the remains of bone and dental remains of different species of carnivorous plants; Hence, Bone analysis of this data is typically part of archaeological research[10].

The skeletal remains of archaeological sites can have valuable information for archaeologists along with the cultural remnants of past human settlements. That's why The Osteology, as a sub-branch of anatomy, which studies the science of bone, has many applications in archeology and anthropology. This science carefully studies the structure and micro-morphology of bones, skeletal components, teeth, functions, diseases, pathology, the process of bone formation (from cartilage form), bone strength and stiffness (biophysics), and so on. It is often used by scientists to identify and study the remains of vertebrates to identify age, sex, mortality, growth, development, and evolution[11].

Bone-based approaches Search mostly in disciplines such as vertebrate paleontology, zoology, forensic science, physical anthropology and archeology, topics such as subsistence patterns, social inequalities, demography, primary population genetics, evolutionary biology, healthcare, diet, diet They study food, various diseases such as malnutrition, osteoarthritis and tooth decay or bone decay, age, gender, stature, fossil record collection, human migration, identification of unknown remains, ancient wars, war crimes, criminal investigations, etc..[4].

In order to Review and study previous humans, Ancient science is used. Ancient science can be defined using empirical methods based on data from basic sciences for scientific study of cultural heritage. This research tendency in some of today's known frameworks answers to the questions of the field of archaeology about the origins of works, mining processes, the recognition of methods of technical construction of works and optimization of materials. It is sometimes used in determining the origins of objects and minerals, and sometimes in the recognition of structures and features (mainly physical, chemical and mineral) of ancient materials and museums, which are the main basis of pathology and the process of destruction and Their treatment is used and sometimes in a new format using methods related to measuring the appearance and surface and subsurface contents of the earth's crust helps to examine the buried structures and predict the findings of archaeological excavations, also in connection with Recognition of past beings - humans and animals, their way of life in terms of climate as well as species Rgshan etc. based on the remaining evidence, including bone remnants to be handled[12].

With the help of archaeology and dating back to an object or age related to each age and age, it can be better to repair and protect artefacts. The repair and protect of monuments, in proportion as its subject, is still a youth and is still a long way to reach maturity and social acceptance. Although Iran is one of the pioneers of this field, the joint borders of monuments to architectural, civil engineering, history, archeology, etc. have complicated its evolutionary path. He looks at the restoration and rehabilitation projects as a kind of

public and expert view of this field; There are thought-provoking gaps between theoretical and academic debates with how executors work. The restoration is achieved between different groups and every aspect of it operates[4].

So it seems that, in short, some of the basic beliefs of the restoration and protection of historical monuments are as follows:

- without doubt, art is one of the main aspects of restoration and conservation of monuments. On the other hand, in contemporary art, the individuality of the artist is considered more than in previous periods. But if you are one of those restorers who are interested in leaving the mark of your presence in a restoration project clearly, and in your opinion, clearly show your technical ability to everyone or new values and attractions to Add a historical monument, I must say; you are interested in architecture and you have chosen the wrong path[3].

- The duty of the historian to correct mistakes or to remove and refine the waste waste is not historical. The historian describes events without making any effort to separate it from his personal point of view (or at least do so.)in the historian's view it has no relation to their ethical values and the extent of their personal beliefs and beliefs. The protection of a historic building is the protection of features that can be passed on to the present and future generations through the body of a building. It is not the responsibility of the restorer to judge the correctness, beauty and non-beauty, goodness and ugliness, etc. The restorer is not allowed to look at the building according to today's standards and change the characteristics of the historical monument, inspired by today's or personal rules and regulations. Even if he thought he was a corrective action. historical mistakes, like all human achievements, are a part of history and historical experiences. also the ideological and political requirements, personal interests, ethnic and tribal prejudices and ... cannot and should not affect the priority, direction and how to protect historic monuments[13].

- It is not always necessary to eliminate the signs and effects of all injuries. The effects of the moisture line, the source of which has disappeared and is not the location of the building's appearance, or the passive groove that does not distort the durability and value, and is itself a sign of antiquity and events related to the building, etc. can be the same Be preserved. Restoration never means returning the monument to its original state and perfect health. (No one likes Grandmothers' affection with the fresh faces of sixteen-year-old girls.)[14].

- Instead of finding a reason for your repair method, choose the best method by examining the current situation and the reasons and considering all possible methods. This seems obvious, but in practice it is very difficult to adhere to.[3].

- Resistance and durability of a historical building is the best document and test for trusting and accepting the accuracy of calculations and efficiency of construction tricks, including the choice of building materials, structures or issues such as moisture insulation and Therefore, it is obvious that in order to restore historical monuments, except in cases of necessity or lack of access to traditional technology in equal conditions, priority is given to using the same original tools and methods or common indigenous methods, which are usually the result of many experiments in historical trial and error. That's the kind of architecture. For example, when a door cover or horseshoe has been able to last more than a century by relying on a 15-centimeter-diameter wooden beam, replacing it with a 16-grid beam instead, under the pretext of modern calculations, is like a joke. Stayed. Also, it is necessary to use new materials and

materials that are used in insulation, etc., and try to avoid this principle. Restoration is not about attracting attention, it is about technological power and out-of-imagination actions instead of hiding it.[3].

- the main principle is based on the use of main material and in its original and historical situation. If these materials are not available or not, the use of similar materials is a priority for the restorer. For example, use a similar stone quarry or brick produced in the same original way. Of course, it is not preferable to research, reform traditional methods and modern productions to be used in certain conditions. However, the use of various or new materials is the last option that will be allowed only if it is not possible to realize the previous cases and also in terms of precautions and great care in possible behaviors. Don't forget that science is advancing rapidly, and that what may be insignificant to us today, with the help of newly acquired knowledge, may be the source of valuable information discovery[1].

- To repair and protect a historical monument; the first hypothesis in the face of effect is the lack of physical interference. Physical operations in everything that can be done without direct intervention is unreasonable. If the safety of one building is provided by the execution of the light, it is not necessary to fence and install metal windows, as well as those that are raised with user control, many structural and complementary needs of the structure. Cultural actions should also be added to this. It is also preferable to transfer administrative operations and interventions outside the monument. If by changing the route or the intubation of a small water brook, it can prevent the ingress of moisture, direct [direct] involvement in insulation of wall and ... is not scientific justification[4].

- In the restoration of a historic building - if the main use is not possible - the principle should be based on the flexibility of the selected use and not the flexibility of the building. This means that building changes should be avoided as much as possible to adapt to this new use. Instead, with careful planning, the details of the user interface can be brought closer to the physical strength, dignity and cultural conditions of the building[6].

- The principle of reversibility in the restoration of historical monuments is not limited to reversibility in building materials and additives. Sometimes, status and cultural, social, political, economic and ... Historical monuments undergo changes during operations and conservation, restoration and restoration. These changes do not always lead to the preservation and promotion of all values of the building. Obviously, if these values are degraded, the principle of reversibility in these cases must also be considered by the restorer[13].

- The restoration of historical structures and structures is not limited only in the domain of science and construction techniques. It is necessary to be aware of all cultural, technical, social, and cultural connections for the real and comprehensive understanding of a monument or historical context. Awareness of social history, political history, history of science, social customs, religion, art and literature, and in short all the basic sciences, engineering and humanities, is necessary for understanding the historical monument and its surrounding area. It is no secret that knowing these sciences (in the form of storing study files and useless and inaccessible appendices) cannot be very unconventional without a deep understanding and mastery of thematic communication[4].

- Public participation and empathy guarantee, It ensures the ease and maintenance of the correct maintenance of monuments. There is, of course, more emphasis on empathy than executive and operational involvement which usually requires special expertise. Remember, making decisions behind closed doors is risky and allows for self-development and avoidance of social realities. Put people and enthusiasts as much as possible, regularly and with the dignity of top managers, in the course of

restoration decisions and operations, and especially the cultural interests of historic buildings, and let the attachment and motivation of supervision spread among those around them. The alignment and empathy of indigenous peoples and visitors is a unique asset that, with its controlling role, prevents many human disruptive factors or the development of natural disruptive factors[5].

- None of the complete restoration projects can be completed without proper training opportunities, a well-written and long-term plan, accurate and comprehensive documentation of the status of the work at different stages of the project, and setting up detailed reporting of operational operations and timely publication. The process should be such that the quality and timing of any of these requirements are not sacrificed to administrative relationships, tastes and individual competition. Daily report headings and tables should be tailored to the project and adjusted regularly. Sometimes inserting seemingly simple and trivial topics, people's names, workshop margins, memories, etc., along with technical reports and intensive administration, can be a clue for the next groups of research, the clue to discovering new connections and perceptions[8].

- The consistency of the effect is the assumptions of protecting a monument. Despite rapid and rapid changes in ways of life, social behaviors, economic and social values, urban development, speed of destruction, and ... keeping all accounts of authenticity impossible, but Restoration and protection projects; Minor intrusions or disturbances in originality are minimized. The meaning of originality, in addition to originality in materials and materials, construction technologies, etc., includes more complex issues such as; use, landscape, cultural and artistic interactions, urban, political and economic status, and so on[4].

- Readability in the organs, physical elements, functional connectivity and etc, in any case, is preferable to the reconstruction and modernization of skepticism or skepticism. In order to restore historical monuments, as mentioned above, it is necessary to conduct a sufficient archeological survey of any period in which we intend to restore the building. The periods of civilization in Iran and the world are very complex, and with each archaeological discovery in the corners of this planet, one of the hidden secrets of each period is revealed. Therefore, first, some myths in Iran and Rome are introduced as examples, and the history of ancient Iran, the history of Tabari and the history of civilization are explained briefly as manifestations of archeological achievements[2].

4 - Recognition of the mythology of Iran and Rome as obvious symbols of archaeology

The myths of each nation showing the ancient human rights and beliefs of God, man and world. The eager man is motivated to delve into the depths of the lives of the past and find the core and essence of these beliefs. Therefore, in this article, the titles that constitute the main themes of Iranian mythology, such as: the gods of ancient Iran, the divine heroes, the divine goddess, the legendary birds, the feasts and celebrations, the forces of good and evil, creation, vermin, the belief in Sarai The rest, heaven and hell and the souls of the dead are examined. The sum of myth is myth; it means myth and nonsense. Myths are folk tales and stories that are fluent in languages, but when they are organized by thinkers in the form of a worldview and a poem is presented as the cultural background of a nation, it is called a myth. Myth originates from inner perceptions and is a universal, contagious, and powerful dream[4].

In a mythological worldview, one tries to find answers to questions about God, man and world in his mind. The language of myth is cryptic and symbolic. If we reject the outer layers of myth, the inner layers of it reveal facts about the lives of man and his beliefs, which is hidden and hidden. Myth shows the initial

human effort to reach the truth. Of course, this fact cannot be discovered just by its appearance. The word "myth" in Persian is a word derived from Arabic. But this Arabic word is also a word that from its Greek origin means good news, good news and good news[1].

Iranian myths or legends refer to a collection of Iranian myths. These myths have the Aryan roots and share to a very high degree between the Iranian and Indian tribes. Iranian legends are derived from an Aryan origin, and the environmental differences between Iran and India, as well as the different cultures of the natives of Iran and the Iranian Aryans who immigrated to India, caused differences between Indian and Iranian mythology. What remains of ancient Iranian mythology goes back more to Avesta. At the beginning of the first millennium BC, Zarathustra made reforms in beliefs, followed by Persian mythology. However, in the later parts of the Avesta, such as the Yashtas, the pre-Zoroastrian beliefs and beliefs of the Iranians entered the religion, which is used as the source and source of knowledge of Iranian mythology. These myths are based on dualism and good and bad manifestations and have a special narrative history that is different from the recorded history of Iran. Iranian mythology, except for the myths reflected in the late Avesta, is limited to ancient Persian inscriptions and non-Persian texts, especially Greek. The Iranians also had different but different roots from Avestan mythology, including the Manichaean, Zarwani, and Mehrparasti mythologies. The mythological history of Iran was recorded from the Parthian and then Sassanid periods and later translated into Persian and Arabic. shahnameh from Ferdowsi is the most important source of historical history in iran[4].

the most fundamental issue in Iranian mythology is confrontation of good and evil. One cannot be indifferent to both phenomena, but to choose between them. kings who have divine legitimacy are good and are good and honest. When it comes to pride, vanity, or any character, they will be taken away from the divine regard of the confidante, and every privilege given to them is withdrawn from them[1].

Evil is also presented in the form of a creature called the demon and the devil, who always tries to divert man from truth and righteousness. Sinners are in a deplorable state in mythology and are severely punished. Afrasiab and those who were involved with him in the murder of Siavash were killed, and Sodabeh, the wife of Kikavus, fell victim to his sinister conspiracies against Siavash and was killed by Rostam. Jamshid suffers from pride and selfishness[1].

Garshasb is banned from entering paradise due to his disrespect for the fire. Kikavus also falls to the ground because of his lightness and flight in the sky, and his spirit is separated from him. Man's connection with the unseen and supernatural worlds manifests itself in the form of sacrificial rites or festivals. By sacrificing to the gods, man wants to achieve his long-term or unattainable desires and aspirations. Belief in the afterlife also has a special place in Iranian mythology[1].

The virtuous are rewarded and dwell in Paradise. Sinners are punished and their place is in hell. Those whose good and bad deeds are the same are in a place like the world called Hamistar. Special attention is paid to happiness and joy. A comfortable life is especially important, and austerity and hardship are repulsive. Because luxurious living is a gift from God that should not be given up to reach the Hereafter. Incitement to tragedy and grief is rejected and disliked. However, we come across a character named Kaykhosrow who is bored with the joys of the world and finally, after 60 years, leaves the monarchy and rushes to the world of Minavi, which even Sheikh Ishraq in Al-Ishraq's Wisdom considers him as a mystic in mythology. Zoroastrian introduces[1].

According to the Greeks, creation is based on a social woman or motherhood, that is, a society in which all the important and great gods are all women, and then it is transferred to another society that is based entirely on patriarchy. The first female god in Greek civilization is Gaia. GA means earth (in Greek) and she was the mother of the earth. Uranus was the god of Germany and the son and wife of Gaia. At first, the sky and the earth were connected and on top of each other, but then the two separated and were the work of Gaia and Uranus Cronus, who killed the father and the blood from this murder. It was fertilized, and demon-like, giant gods were formed that form the first Titans. The Titans, most of whom are often called the Great Gods, are in times far from the rulers and superpowers of the world. They were very giant and had a special and incredible force. The most important deity was Titan Cronus, also known in Latin as Saturn[2].

The Titans were 13:

1. Cronus: He was the youngest son of Uranus and Gaia, and he was the father of six first Greek gods: Zeus, Poseidon, Hadus, Demeter, Hera, and Hastia.
- 2- Rhea: She was the sister and wife of Cronus and the great goddess or mother goddess. Like Gaia.
3. Helios: God of the sun, before Apollo replaced him in later Greek and Roman mythology.
4. Selena Yaslen: Goddess of the Moon, before Artemis replaces her in later Greek mythology.
5. Thomas: God of the Prophet or Prophet in the Temple of Delphi, before Apollo took that temple from him.
- 6- Atlas: The strongest titan that Zeus condemned to carry the sky forever.
- 7- Prometheus: He was one of the most creative and intelligent Titans who created a mortal man from mud.
8. Epimetheus: brother of Prometheus and husband of Pandora
9. Ocean or Ocean: The river that was thought to be orbiting the world.
- 10- Hyperion: Father of the sun, moon and dawn
- 11- Nimuzine: or Manmuzine which means memory.
12. Papetus, who was important to his sons Atlas and Prometheus.
- 13- Tethys [2].

Conclusion

An archaeological history is a combination of people, places, institutions, beliefs, nations, objects and communities. It emerged as a research area of human findings and changed our understanding of the world and our place in it. In this short article, we tried to demonstrate the importance of archaeological history to archaeologists and researchers as well as to enthusiasts for dramatic and scientific stories of

archaeology. My goal was to prove that archaeology involves understanding its history, and that such research increases our understanding of the field of study. Recently, a variety of studies have been developed by archaeologists and researchers from the history of thought and history of science that have produced a significant leap in this science.

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