

**Societas Iranologica Europaea**

**Department of Iranian Studies  
Institute of Oriental Studies  
Jagiellonian University**

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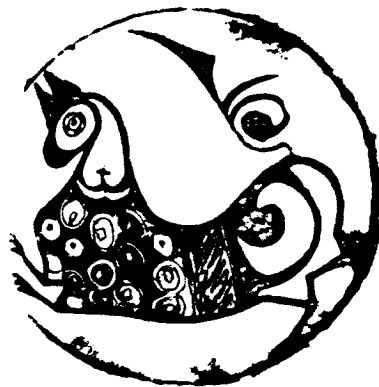
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Katarzyna Wąsala

Renata Rusek-Kowalska

sorts of food in form of plants and animals, plus enough access to the fresh water and most importantly suitable environmental conditions all have made this geographical zone a perfect place for its inhabitants. Archaeological data indicate that the southern shore of the Caspian Sea in general and the eastern part in particular had been the dwelling place for prehistoric humans with almost no clear interruptions.

#### **IMANPOUR Mohammad-Taghi:**

##### **The Boundaries of Parsa during the Achaemenid Period**

The land of Parsa, Ancient Anshan was the birth place and heartland of Persian Empire. It was one of the most important of Achaemenid Empire Satrapy where two of the Persian capitals, Pasargadae and Persepolis located. The name of Parsa also has always been cited at the top of the Persian Empire satrapies everywhere the name of those Satrapies listed in Achaemenid inscriptions indicating to the special political position of Parsa in this period.

However, the geographical location of Parsa in south western Iran generally is known, but not much study has been done on the limits and boundaries of Parsa during the Achaemenid period which was varied at different times because of political events. Its boundaries seem to have been much larger than what was later known as Fars in Islamic period. In the Achaemenid period it included some of the adjacent area which has not been studied properly yet. In this paper it has been tried based on Old Persian inscriptions, Elamite Texts from Persepolis, Greek Classical sources and Moslem Geographers accounts to designate boundaries and limitation of Parsa during the Achaemenid.

#### **INGENITO Domenico:**

##### **Hafez and Amir Khosrow: a geopoetic approach**

The different attempts undertaken by modern and pre-modern scholars to determine the identity of Hafez's *Shirazi Turk* ("agar an tork-e shirazi be dast arad del-e ma ra") testify to the wide range of hermeneutic attitudes adopted so far in order to interpret Hafezian poetic discourse within the framework of its extra-textual reality. Biographical approaches generally identify the literary character with a Shiraz-based Turkic maiden, while the historiographical reading has suggested a reference to Tamerlane's "visit" to Shiraz. As for mystical interpretations, the *Shirazi Turk* is meant to signify God's attributes of splendour and majesty while the black mole symbolises his unity. Even though these three approaches are virtually acceptable in a broader hermeneutical reception of the text, their limitations are a product of their inability to approach the distich as a literary text within the historically determined framework of its rhetorical and intertextual specificities.

My suggestion is that the "*Tork-e Shirazi*" *beyt* by Hafez (d. 1389) is hypertextually based on a line by Amir Khosrow from Delhi (d. 1325). The two distiches, in fact, not only share the same rhyming word ("*Bokhara*") and *radif* ("*ra*"), but are also constructed following a virtuosic use of a specific rhetorical device: the *mora'at-e nazir* ("the observance of the similar"), by which a poet is supposed to juxtapose in the space of a line several words belonging to the same semantic class.

A comparative close-reading of the two distiches will be the starting point to outline a geopoetic approach conducted on the intersection between history, literary intertextuality and rhetoric.

#### **IVANOV Vladimir, DODYKHUOEVA Leila:**

##### **Description of the Gawruni vocalic system in its formation and its acoustic dimensions**

In this paper we will report on the results of a collaborative project the "Corpus of the Gawruni speech varieties" that gathers comparable synchronic data on the phonetic, grammatical and lexical structures of speech variety of Iranian Zoroastrians and their mixed languages. The language set contains not only the most widely studied Zoroastrians Dari (Gawruni), but also including some due to extinction or extinct varieties and mixed languages (vernacular of Abyane village; Gawruni-Persian varieties).

The data will be made available as an electronic database on the web (to be published by the Institute of Linguistics Russian Academy of Sciences website) in 2011: In this the data will be presented in the form of words, phrases, (mini)texts with annotated by markups representing different (phonetic / lexical/ grammatical) positions. The analytical survey will contain sociohistorical; phonetic / lexical/ grammatical (system of the verb; noun/verb; pronoun, etc.) surveys of each language; and structural feature values.

This paper is dedicated to description of the phonetics (vocalic system) in its evolution on the basis of phonetic experimental research; and also experimental examination of acoustic dimensions of the Gawruni vowels; some aspects of the developing of the Gawruni phonetics system in diachronic perspective).

Collecting and documenting speech varieties allows to compile a thorough repository of language data for analysing language processes and identification of intradialectal borders and regions inside the Gawruni language and its interrelations within various speech varieties of Iranian Zoroastrians and their mixed languages and to correlate these to other minor varieties of Central Iran and such resilient languages as Persian.

#### **JAAFARI-DEHAGHI Mahmoud:**

##### **Some Bactrian Loan words in Persian Texts**

The Bactrian language is one of the Eastern Middle Iranian Languages. It was spoken by the people of northern part of Afghanistan. The name of Bactria has been mentioned both in Avesta and the inscriptions of Achaemenid. In spite of the invasion of Bactria by Alexander of Macedonia during the fourth century B.C. and his successors, the Bactrian language didn't lose its popularity and it was still in use for several years. Around the middle of the second century B.C. Bactria was overrun by