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CONTENTS

Javad Abbasi

Saint-Petersburg from the Perspective of Iranian Itineraries in 19th century

Iran and Russia had critical and challenging relations in 19th century, well known by war, occupation and interfere from Russian side. Meantime 19th century was the era of Iranian's involvement in European modernism and their curiosity for exploring new world. Consequently many Iranians, as official agents or explorers, traveled to Europe and Russia, including San Petersburg. Writing their itineraries, these travelers left behind a wealthy literature about their observations and considerations. San Petersburg, as the capital city of Russian Empire and also as a desirable station for travelers, was one of the most important destination for these itinerary writers. The focus of present paper is on the descriptions of these travelers about the features of San Petersburg in a comparative perspective. To fulfill this purpose, itineraries from early, middle and late 19th century including *Safarnamahs* of Mirza Abul Hasan Khan Ilchi, Khosro Mirza, Zahir al-Dolah and Haj Sayyah will be examined.

Meysam Abdoli, Marziye Mortazavi

The Emancipation Decree of the Slave in Safavid Iran

The fact that there had been male and female slaves at the time of Safavid dynasty indicates that slavery dates back to the earlier periods of the history of Iran. The territorial expansion of the Safavid kingdom led to the enslavement of the defeated. There are various references to Georgian, Circassian, Indian, and even Russian, Chinese, and Abyssinian Slaves in the historical resources of the period. The majority of the male slaves were castrated to work as the uniques in Sultan's Haram; nevertheless, some of them were assigned to the military and the administration positions by Safavid officials. The female slaves worked in Sultan's Haram as well as Safavid households; those who gave birth to a prince could change their status in the court. The practice of slavery was based on the Islamic canonic law and sharia. The slaves attained their freedom due to their owners' consent in order to gain God's forgiveness of their sins or as a result of a physical disability caused by an injury. The slaves were granted their freedom through a well-recorded legal process. The slaves were entitled to receive an emancipation decree that contained all their particulars to prevent any possible ownership claim.

The present paper aims at studying the practice of slavery, sources or attaining slaves as well as slaves' emancipation during the rule of Safavid dynasty. The study is done on the basis of 14 duplicate copies of 5 manuscripts (2361, 3846, 4746,6293 and 3697) and No. 1853 entitled "The Slaves' Emancipation" at Tehran Malek Library in addition o the manuscript no. 3611 at Qom Marashi Library.

Rowena Abdul Razak

"But what would they think of us?"

British Propaganda and the manipulation of the Anglo-Soviet Occupation of Iran, 1941-1946

A critical juncture in modern Iranian history, the Anglo-Soviet occupation of 1941 continues to reveal new clues and information about Iran and the two countries occupying it.

For the first time, this paper will uncover the missing linkages between British propaganda, Iran and Iranians, and the Soviet Union. Furthermore, this research will provide a new angle to analyse their complex relationship, with the added complication of the United States' growing presence.

Moving away from the assumption that their relationship deteriorated gradually over the course of the occupation, this paper re-examines British Foreign Office documents to paint a more complex picture. Although Moscow and London were jointly committed to fighting the presence of Nazi Germany in Iran, both soon became engaged in a rivalry over prominence. From the start of the joint occupation, both London and the British Legation in Tehran were deeply suspicious of their Soviet comrades and insecure of their position in the eyes of the local population. In addition to exercising diplomacy and the military to deal with the everyday matters of the occupation, Britain designed and implemented a propaganda campaign to fight a more delicate but no less important battle.

A detailed analysis will be provided on the British propaganda machine, under the direction of Reader Bullard, the British Minister in Tehran, and Ann Lambton, the Press Attaché. An understanding of how the apparatus operated, from information gathering to propaganda dissemination, will provide a fuller understanding of the nature of British policy, which will be analysed and critiqued alongside the diffusion of pro-British publicity.

Initially, British propaganda focused on improving the Allies' position in the eyes of Iranians to ensure that they supported the occupation. However, as the dynamics between the Soviet Union and Britain changed and their relations became more strained, Britain concentrated its propaganda machine solely for its own image. When the Soviet Union and Britain became conflicting political patrons, propaganda came to include the promotion of certain political reforms and factions over others. This will be explored and expanded further in this study to analyse the subtler and more sinister hand of Britain in the manipulation of different political players for specific ends: from the maintenance of Britain's position in Iran to countering Soviet prominence in Iran.

By examining British propaganda during this period, this paper will provide an important dimension of British influence during a crucial turning point in Iran's political development.

Abe Naofumi

The Surviving Shrine:

The Shrine of Sheykh Safi al-Din after the Fall of the Safavids

This study investigates the administration of the Sheykh-Safi Shrine and its relationship with the successive central powers after the collapse of the Safavid Dynasty.

In the history of Iran, numerous researchers have studied the shrine of Sheykh Safi from various viewpoints, such as political, social, religious, art and architectural history. A number of eminent researchers have analyzed not only narrative sources but also archival materials and have pointed out the various aspects of the shrine's socioeconomic characters, religious issues, and the political relationship with the various dynasties. However, very few studies focus on the shrine following the collapse of the Safavids in the early eighteenth century. One of the reasons for this trend is the growing importance of the Shi'ite shrines of Mashhad and 'Atabad from the sixteenth century onward. It is reasonable that these "orthodox" shrines attracted more researchers than the Safi Shrine.

Nevertheless, an analysis of the Safi Shrine after the collapse of the Safavid dynasty will be useful for a better understanding of its long history. More importantly, the study of a declining shrine, which is less focused on in the history of Muslim Majority societies, sheds light on its struggle and self-help effort for survival. This study investigates how the religious institution that lost its former dynastic patronage and support tried to survive as a socio-economic entity and maintain its existence. Based on the archival documents preserved in the National Museum of Iran, the shrine itself and the National archives, this paper focuses on the *motavalli*, *nazer*, and *Sarih al-melk* (the land register) of the shrine.

Suzan Abed

Gunbad-i Ghaffariya at Maragha:

a reexamination of the Relations between Mamluk and Ilkhanid architecture

(Abstract will be distributed at the conference).

Adel T. Adamova

"Shahnama" in Il-Khanid times.

This paper is an attempt to show that under the Mongol rulers of Iran Firdowsi's epic poem *Shahnama* was not recognized on official level, and it did not become part of the court culture until the last years of the rule of Abu Sa'id (1316-1335). The quatations from the poem, which since 1260 appear often on Kashan ceramic vessels and on tiles, decorating both secular and religious buildings, were addressed exclusevely to the persians with the aim not to allow the great national epic be forgotten. By mid 14th century when the tradition of illustrated manuscripts of Firdowsi's poem was well eastablished there was no need anymore in vessels and tiles diffusing its verses and images.

The production of illustrated copies of the poem started in late 1320-1330s almost simultaneously in various artistic centres, including Tabriz, where for Abu Sa'id the *Shahnama* was completed in about 1335 (now known as The Great Mongol *Shahnama*). It is notable that the paintings in this first manuscript of the poem produced in the court workshop were conceived and interpreted as scenes from the history of the Mongols and the Ilkhanid dynasty, rather than from the history of the kings of Iran. At the same time stylistically these paintings manifested the born of the new national style in contrast to the hybrid and cosmopolitan court style of the second decade of the 14th century.

Another question raised in this paper, closely related to the first, is about the so-called "small" Shahnamas, the time and the centre of production of which is still not determined. Some arguments will be offered for suggesting Kashan, famous for its highly sofisticated wares, as a possible centre where these manuscripts may have been produced.

Nayyer Ahmadpour

Pictorial metaphor in the picture books of contemporary Iranian author-illustrators

In my lecture I would like to discuss pictorial metaphors in the picture books of Iranian author-illustrators who have been written and illustrated story books for juvenile audience. The aim of this research is to analyze that if pictorial metaphors can benefit and provide a better communication between

the context and the audience. As we will see, Pictorial metaphor increase not only the narrative aspect of the illustrations but also the number of different interpretations; besides, these kinds of images usually have a surrealism sense which have been outstandingly seen in the works of Iranian author-illustrators in the two resent decades.

Agustí Alemany

Alans and Sogdians in the Crimea:
on Nomads, Traders and *Namengeschichten*

In the last years, mostly after La Vaissière's studies on the history of the Sogdian traders, a connection between the foundation and name of the Crimean town of Sogdaia (present-day Sudak) and Sogdian commerce has gained acceptance, replacing the former hypothesis which linked its origin to the Alans. Actually, no extant source presents Sogdaia as an Alan settlement or as a Sogdian outpost, and both proposals rely heavily on the etymology of the place name, explained [1] through a coincidence with the name of the Sogdians (*swγδ'k* /suγδē/, *swγδ'yk* /suγδīk/) or [2] via Alanic after Digor сугъдæг, Iron сыгъдæг "pure, holy" (< OIran. **suxta-ka-*, from **sauč-* "to burn"). The widespread assumption that Sogdaia was founded by the Alans in AD 212 seems to be an old conjecture by Tomaschek with no other basis than a short entry in a 12th c. synaxarium from the island of Halki giving the date 5720 AM –but saying nothing about the Alans– and is consequently unsustainable; moreover, the town is unknown before the 7th c. Cosmographer of Ravenna, who first mentions it under the name *Sugdabon*. In any case, there are no extant sources on the Crimean Alans between the *Völkerwanderung* and the Mongol period, but as from then they are widely attested by both Western travelers (Theodore of Alania, Josafat Barbaro, Wilhelm van Ruysbroeck) and Mamluk historians (Ibn ʿAbd al-Ẓāhir, Baybars al-Manṣūrī), although late population movements under the Golden Horde cannot be discarded. On the other hand, Sogdian presence in the North-East of the Black sea has been confirmed after the discovery of an *ostrakon* in the Taman Peninsula containing the name *Š'βnwšk* /Šāfnōšak/ at the end of the 1980s, but, as things stand, this find is exceptional and should not be overestimated. Besides, the use of hagiographical sources as a proof by La Vaissière (basically containing the ethnic name "Sogdians" as mentioned in lists of peoples) needs to be managed with caution. The purpose of this paper will be to evaluate available evidence on the Alan or Sogdian origin of Sogdaia, in order to decide if we are facing something more than a double-sided *Namengeschichte*

Anton Alexeev

Shia places of pilgrimage in Sunni environment
(Iraqi Kurdistan border regions as a case study)

Current situation in modern Middle East, especially in Iraq, makes researches on Shia-Sunni interactions extremely actual. The severe fight among different groups against each other is inseparable feature of political environment in today's Iraq. The examples of peaceful interaction among different religious communities are rather rare. One of such examples is the tradition of pilgrimage to shrines (ostan, mazar) of the descendants of Shia Imams in Iraqi

Kurdistan. Despite the fact, that the majority of Kurds in Iranian border follow the Sunni tradition, the pilgrimage to imamzada's mazars until recent times played an important role in their everyday religious life. This partly can be explained by the common religious tolerance inherent to the religious mind of the Kurds and a number of pre-islamic traditions in their beliefs.

The proposed paper describes current state of Shia Holy places in Iraqi Iranian border area of Maydan (Khanaqin province), changes in the traditions of worshiping (ziyarat, ibadat) of these places, which were investigated over 2014 summer field expedition.

Pooriya Alimoradi

The New Persian Version of the Zand ī Wahman Yasn

The Zand ī Wahman Yasn is a Zoroastrian text belonging to the apocalyptic genre, which is centered on questions and answers through which Ahura Mazda interprets prophetic visions of Zoroaster, and explains the catastrophic events of the times to come. The present paper analyzes the New Persian version of the text and compares it to the Middle Persian and the Pāzand versions of the text. The aim of the paper is to demonstrate that the New Persian Zand ī Wahman Yasn while claiming to be derived from the Pāzand, differs significantly from the Pāzand version of the text that has come down to us. Parts of the New Persian version, especially its final section, are not only more detailed, but seem to be taken from a different source altogether than the extant Pāzand version of the Zand ī Wahman Yasn. The paper will argue that the extant New Persian version of the text is a rather disarrayed and distorted translation of a Pāzand version that has not come down to us.

Badrosadat Alizadeh Moghadam

Study of the social place of Zoroastrians in Safavid era in Esfahan

The government relations with religious minorities and the social place of these groups in Safavid era is among the considerable subjects in that era. This subject became particularly important from the beginning of Shah Abbas the 1st reign and selection of Esfahan as the capital. Although numerous articles are seen among the other articles about welfare and the specific place of Armenians in Esfahan, but only a few points are observed about other minorities. This has specially been important for the Zoroastrians. Despite the fact that by entering Islam into Iran, the number of Zoroastrians were gradually reduced, but their move to Esfahan during the reign of Shah Abbas, and using their skills and potentials for the economic development in Safavid era indicates the continuous importance of this religious minority, in that period. In addition to analyzing Esfahani Zoroastrians during Safavid era, it has been attempted in this article to consider the evolution of governmental views about that minority and its effects on the social life of that group in Shah Abbas's time and using the city of Esfahan as the capital, up to the fall of that city and the downfall of Safavid dynasty.

Viola Allegranzi

Royal Architecture Portrayed in the *Tarīḫ-i Masʿūdī* and Archaeological Evidence from Ghazni

As widely known, the extant volumes of the chronicle compiled by Abū ʿl-Faẓl Bayhaqī (385-470/995-1077) provide, among other information, a vivid description of the organization of the Ghaznavid court under the rule of Masʿūd I b. Maḥmūd (421-32/1031-41). Being a court secretary in Ghazni, Bayhaqī was well acquainted with the royal palaces and gardens where official ceremonies were held, although the description of architectural structures was not his prime target.

This paper aims at analysing the information issued from Bayhaqī's narrative about royal architecture in the Ghaznavid capital, investigating the specific features and functions of the several structures included in the royal complex. Some parallels will be drawn between Ghazni and the other cities of the Sultanate (Balkh, Bust, Herat, Nishapur …) in order to gain better knowledge about Ghaznavid urbanism.

The final attempt of the study is to complement historical information with archaeological data resulted from the excavations of the *Italian Archaeological Mission in Afghanistan* (1957-68), partly unpublished, as well as from some recent researches currently conducted by the *Islamic Ghazni* Project (IsIAO, Rome; "L'Orientale" University of Naples). Both the *Tarīḫ-i Masʿūdī* and the archaeological investigations bear witness to intense building activities patronised by Ghaznavid rulers. They entailed the achievement of new architectural projects as well as the restoration of pre-existing structures. Despite the fact that only few buildings mentioned in Bayhaqī's *History* have actually survived up to the time of modern excavations, the crossing of textual and archaeological data may enable us to locate some of them on a reconstructed map of mediaeval Ghazni.

Sacha Alsancakli

Two manuscripts of Sharafkhān Bidlīsī's *Sharafnāma* linked with the library of Shaykh Ṣafī's shrine in Ardabīl

Written in 1005-1007/1596-1599 by the Kurdish prince of Bidlīs, Amīr Sharafkhān Bidlīsī, the *Sharafnāma* is a history of Kurdish dynasties from the end of the 5th/10th century to the epoch of writing. An early edition of the work was published by V. Veliaminov-Zernov in 1860-62 in St. Petersburg. The manuscript which served as a basis for this edition, manuscript Dorn 306, was amongst the manuscripts brought to Russia from the library of Shaykh Safī's shrine in Ardabīl in 1828.

The text of the Dorn 306 manuscript is rather well-known. However, some historical aspects connected to this manuscript are still clouded in mystery. The manuscript's connection with Shāh ʿAbbās' *waqf* to the shrine's library is one such aspect: How did the manuscript end up in this *waqf* only eight years after it was copied? Was the manuscript submitted directly by Shāh ʿAbbās or did it arrive in the *waqf* by more indirect means?

After answering these questions, we will discuss the fate of the Dorn 306 manuscript in the shrine's library. The copyist of another *Sharafnāma* manuscript (British Library, shelf number Add. 22698) presents himself as the *ketābdār* of the library and states that he copied this manuscript from an autograph. Comparing both manuscripts, we will try to determine if

the manuscript he is referring to was indeed manuscript Dorn 306, and who this copy was intended for.

Arthur Ambartsumian

The Problem of Wahrām Warzāwand/Amāwand in the Pahlavi Texts
and Two Main Apocalyptic Versions of His Future Arrival

King Wahrām, entitled as Warzāwand or Amāwand, is one of the important figures in the late Pahlavi apocalyptic literature. The main story of his future arrival is attested in two originally untitled and different by style small Pahlavi texts: "On the Coming of King Wahrām Having Miraculous Power" (*Abar madan ī šāh Wahrām ī Warzāwand*) (Mss. MK, JJ, DP) [Pahlavi Texts, I-II, 1897-1913, 52, 160-161] and "On the Coming of King Wahrām Powerful" (*Abar madan ī šāh Wahrām ī Amāwand*) (Ms. E. Blochet, Paris) [Blochet, 1895, 1-3, 241-243, 251-253]. The first one, which is a mostly poetic text, resembling an Arabian or Persian rhymed qaṣīda, has been widely studied and translated by European and Iranian scholars, is of a later origin (10-11th cc.) and strongly influenced by New Persian grammar and has some Arabic words (*gazīd* 'poll-tax', *aslīg* 'natural tax', *mazgīt* 'mosque'). The second one is an earlier prosaic Pahlavi text of the same post-Sasanian period, having less new influences and preserving better the original Middle Persian grammar. It enumerates more wide range of Iranian enemies, besides Arabs (*tāzīgān*), among them are Turanians (*tūrānīg*), Byzantines (*hrōm*), Chinese (*čīnīstān*), and demons of Mazanya (*māzīnīgān*). This Blochet's text may be closer to the excluded by J. M. Jamasp-Asana version of the Ms. Ta (Tahmuras collection), because of differences in the second part of the text. This part of the paper is based on my own compared translations and research of the two texts.

The role of king Wahrām consists in liberation of the Iranian lands from invaders (Arabs) at the beginning of the millennium of Oshedar, apocalyptic son of Zarathushtra. In the abovementioned text "On the Coming of King Wahrām Having Miraculous Power" he will come to Iran from India with one thousand elephants. According to "Zand ī Wohuman Yasn" he will arise from China or India as a king of the Kayanid dynasty and with the help of Pashutan, son of king Wishtasp, will liberate Iran. In "Bundahishn" he, as Kay-Wahrām, is glorified as a restorer of the Zoroastrian faith. His deeds and names are also mentioned in the New Persian poem "Zarātusht-Nāmah", Pahlavi Rivayats, and calendar texts.

The origin of this figure in the later Zoroastrian apocalyptic tradition will be widely discussed in this paper (Avestan yazata Vərəθraγna; five Sasanian kings with the name Wahrām, including Wahrām Gōr and Wahrām Chōbēn; Wahram, son of the last Sasanian king Yazdegerd III, whose name was presumably mentioned on a funerary stele near Luoyang in China as Aluohan, according to A. Forte's article).

Khalil Ahmad Arab

Marriage in Afghanistan
Its Contribution to Domestic Violence and other Social Ills

Marriage, with no doubt, is one of the greatest concerns for every adult male in Afghanistan. In a country with crippling economy, high unemployment rate and an annual per capita GPD of only 528 USD in 2010/11, young Afghans are finding it increasingly difficult to

gain the financial means necessary to marry. A man planning to get married requires an average of $20,000 to do so. While half of this sum is paid for in the form of a dowry or bride price, the other half is paid for more than a dozen lavish ceremonies including a gaudy and overcrowded wedding ceremony. The fact that the expenses are paid by the groom and his family has not only the potential to cause serious economic hardship for the families, but also triggers a sense of ownership over the bride by the groom and his family. This in turn leads to physical and/or verbal abuse towards the wife. It is worth noting that within a highly traditional society, where extramarital relations are strictly forbidden not only by law and by religion, but are also unaccepted by the society, young people, men as well as women, find it extremely difficult to resist the physical and emotional abuse. Thus economic immigration (brain drain), love crimes (that leads to honor killings), rapes, joining organized crime or insurgent groups (insecurity and escalation of crimes) are the consequences.

In this paper I would like to discuss a short summary of my M.A. thesis in which I am investigating how marriage in Afghanistan can contribute to domestic violence and other social ills. My primary source of information is gathering and analyzing interviews I personally conducted along with questionnaires filled out by dozens of Afghan citizens inside and outside of Afghanistan. It explains at its best, the marriage process and presents a list of ceremonies and the way they are conducted. I'll investigate how religion perceives marriage and what the sociologists have to say. In conclusion, I hope, by making short and long term policy suggestions, that these issues can be more seriously addressed and debated.

Rasoul Arabkhani

The Role of Iranian Elite in Ottoman Pan-Islamism in the 19th Century

Pan-Islamism was formed most important domestic and foreign policy of the Ottoman Empire in the nineteenth century coincided with the era of Abdulhamid II. After failing the theory of Ottomanism or create of Ottoman nationality, that was the principle of the Ottoman reform movements, the Ottoman statemen and intellectuals were focused on Pan-Islamism. In the Ottoman statemen ideas, Shia and Sunni/Iranian and Ottoman in implementing this policy and as part of it, was an important place. Many Iranian Intellectuals and Scholars who lived in the territories of the Empire, such as Istanbul and the Shia region in Iraq called Atabat-i Aliyat, whether those of elites lived in Iran, for various reasons support the theory and policy of Ottoman Pan-Islamism and Ottoman caliphate.

This paper reviews the status of the Iranian elite, intellectuals and religious scholars in the Ottoman Pan-Islamism in the nineteenth century.

Victoria Arakelova

Taming Lions and Riding Rocks:
Power over Nature in the Yezidi and Heterodox Shi'a Traditions

One of the most popular elements both in the tradition of the Yezidis and that of some heterodox Shi'ites (in particular, the Ahl-i Haqq and the Alevi Zaza), is the miracle-working of saints and deities – representatives of the so called folk pantheons.

In the Yezidi tradition, the ability to control nature is attributed to characters of various ranks. It is first of all Sheikh Adi, the incarnation of Malak-Tawus – the central figure of the Yezidi pantheon. Apart from working miracles himself, he endows similar ability to some Yezidi deities and saints (e.g. Mama-rashan, the thunderer).

In the Ahl-i Haqq tradition, the same qualities are attributed primarily to Soltan Sohak, approached as divine incarnation, and such saints as Pir Davud, Pir Mikail, etc. Among the Alevi Zazas, who have also preserved the stratum of deities on the marginal level, apart from miracle-working saints, the tradition tells about the miracles of Duzgin, the Zaza thunder-god and the main patron of the Zaza people.

There are specific striking parallels in certain details of such stories in different traditions, which are definitely products of the same Near Eastern non-dogmatic milieu. Among them are elements pointing to some characters' power over inanimate and animate nature, the former being approached as a greater grace then the latter.

The paper focuses on the above mentioned motifs and their analysis, particularly in terms of common features and local peculiarities.

Alireza Askari Chaverdi, Pierfrancesco Callieri

New evidence for the architecture of the Early Achaemenid period in the Persepolis area:

the excavations of the Iranian-Italian Joint Archaeological Mission at Tol-e Ajori

The Iranian-Italian Joint Archaeological Mission of the Shiraz and Bologna Universities, in the frame of a collaboration with the Research Institute for Cultural Heritage and Tourism of the Islamic Republic of Iran, is carrying out since 2011 excavations at the site of Tol-e Ajori, in the Firuzi area 3.5 km to the West of the Persepolis Terrace. Here a monumental building characterized by the use of mud-brick and baked bricks masonry, with facing walls in glazed bricks, was discovered in 2011: the following seasons allowed a gradual understanding of the architecture and of its function. What was initially considered a monumental platform (2011), a square tower (2012) and finally a rectangular official building (2013), from the results of the 2014 season appears to be a monumental gate of rectangular plan. Topography, architecture and decoration are remarkably different from the Persepolis Terrace; particularly, architecture and iconography show undeniable connections with monuments of Neo-Babylonian Babylonia. A comprehensive examination of this evidence point to a date in the Early Achaemenid period, opening a new chapter in the history of the settlement of Parsa.

Arezou Azad

Clifford Edmund Bosworth (1928-2015):

A Retrospective of the Man and his Work

In this paper, we will explore Edmund Bosworth's corpus of scholarship, which has irrevocably and markedly shaped and profiled the field of Islamic history, in Central Asia, in particular. A relative latecomer to Islamic and Central Asian scholarship, his output is expansive, beginning in the early 1960s and continuing for over half a century. Edmund Bosworth has bridged many disciplines and specialisms in a way that the fewest of his

contemporaries and predecessors have; and, he will be a hard act to follow for any future scholar. He has left us tool kits such as his Islamic Dynasties and Encyclopaedia of Islam and Encyclopaedia Iranica articles without which scholarly research would be very poorly served, and which will continue to set the standard for years to come. His books written in the 1970s and '80s bring to life the political dynasties of the Islamic East; they have yet to be surpassed in content and style. He mastered the classical Arabic and Persian languages to such an extent that his translations of complex medieval texts such as Tarikh-i Bayhaqi--completed only recently--are outstanding. The Bosworth legacy is huge, and it reaches particular poignancy when considering Bosworth, the man. Edmund Bosworth was unfailingly polite and kind: a gentleman scholar, avid hiker and family man, with an unquenchable thirst for learning and writing until the very end.

Samra Azarnouche

Editing the Dēnkard 4 : a New Approach to a Zoroastrian Apologetic composition

Among unpublished portions of Zoroastrian Middle Persian literature, the 4th book of the Dēnkard, "Acts of the Religion", is paradoxically one of the most famous and the least studied. This text is better known for its detailed account of the transmission of Holy Scriptures by seven eminent Iranian kings. This myth elaborated in the late Sasanian period is supposed to demonstrate that the Avesta and its exegesis (the Zand) have always existed as a book since the revelation, and that they have accumulated all the knowledge of the world.

This paper aims to comment some less known parts of the Dēnkard 4 in which the incorporation of exogenous scientific concepts into the Zoroastrian apology is displayed, showing the intimate acquaintance of the author(s) with Greek thought and Indian sciences. Two important cases can be illustrated in the field of Greek philosophy and natural sciences. 1. The supremacy of Ahura Mazdā (Ohrmazd) within the heptad of the Ameša Spenta is explained using the Neoplatonic henology and theology, and 2. the adverse nature of the elements (hot and cold, wet and dry) is here employed to sustain the idea of the cosmic battle in the Zoroastrian conception of the world. These examples reveal that non-Zoroastrian ideas could be easily adapted for Zoroastrian apologetic purposes and that the myth presenting the Holy Scriptures as the sum of the knowledge of the time should in fact have some concrete basis.

Finally, the progress of the first critical edition of the Dēnkard 4, as well as its difficulties and its limits, will be presented.

Sussan Babaie

Equestrian portrait: the reinvention of the body image of the king

The image of the king astride a stately steed is among the most ubiquitous in the visual cultures of Iran: from the Sasanian rock-reliefs of Ardashir and Shapur at Naqsh-e Rostam in Fars, to the Safavid mural depictions of Shah Abbas I at hunt or in battle at the entrance to the Qaysariyya marketplace in Isfahan, to the Qajar revivalist images of Fath Ali Shah hunting amidst a large retinue carved in low relief in Firuzkuh. In all such instances, the monumentality

of the modes of depiction and the choice of site play significantly into the (re)affirmation of the image of masculinity as a royal attribute. In the small-scale of painting on paper (books and albums), in contrast, the visual representation appears to convey impressions more stylized and balletic than manly and persuasive. The distance between the two modes and models of chivalric prowess is rarely noted in scholarship where typological categories of the hunt and the warrior remain ahistorical, as emblems of universal ideas – the sameness of Rostams and Bahram Gurs of the *Shahnama*. This paper suggests such image-making to be historically contingent thus requiring renewed imagining of masculinity. It asks if historicized equestrian images of the likes of Shah Abbas I or Shah Sultan Hussein project the same measure of masculinity to their contemporaries and successors. And it attempt to delineate the emergence of a 'proper' notion of the equestrian portrait to be situated in Nadir Shah's short but transformative reign during which such imagery, inspired by Mughal prototypes, helped to realign the body image of the king.

Mohsen Bahramnejad

Reflections on the historiography of the view Abu al-Mafakher Tafreshi

Tarikh-i Shah Safi is written by Abu al-Mafakher ibn Fazl al-Husaynil Tafreshi. His work includes a full record of the events of the reign of the sixth Safavid ruler, Shah Safi the first, covering the period from Shah 'Abbas's settlement in Mazandaran's Ashraf town in 1038/1628, accession of Sam Mirza, called Shah Safi, to the throne on the same year up to his death on 1052/1642. Tarikh-i shah Safi written on the Shah's orders as Abu al-Mafakher tells us, is a treasure of historical, literary and social information despite its brevity. Although the focus of the book is more on the political and military circumstances of the Shah Safi's reign, the literary value of the work in respect of its poetry and prose style, and the information it provides about the Safavid society, turns it to an important example of the 17th century prose and historiography tradition. The account of the illumination ceremonies in Isfahan, the marriage ceremony of the court servants performed according to the religious law, the increase of Gorji maids and servants to form a distinct social class in Iran, an account of the lives of religious, cultural and political figures, a description of different towns and gardens, and the building of schools and roads are among the most interesting and informative materials to be found in this work.

Preliminary analysis indicates that Tafreshi has put in historiography several principles in his work which include:

History of kingdom(history of the rule of a king) instead of general history and history of a dynasty

Special attention to ancient Persia concepts in describing the character of king

Renewal concept of Sufi leadership in describing the position of king in the power structure

Attention to the various functions of the king in the power structure

Attention to the social traditions in Iran

Attention to the biographies political figures, science and religion

Attention to the geography of cities, places an building in Iran

Attention to the tradition of endowed in Iran

The present study with this approach and by using descriptive and analytical method review the character and Abu al-Mafakher's work.

Majid Bahrevar

Iranology at the Rise of Literary Theory:

Jan Rypka's Comparative Poetics in Literary History

Orientalists have already applied some approaches in literary criticism and comparative literature traditionally, but it has remarkably changed at the rise of modern literary theory; in particular when the two main 20th-century trends Marxism and formalism opposed each other theoretically. Literary theory ranging from Russia to Germany, France, and America enjoyed intermediate circles in Eastern Europe, first of all in Prague which has resulted in structural linguistics and poetics, then stretched to Tartu and Budapest as well.

The Czech orientalist Jan Rypka (1886-1968) as the early member of Prague Linguistic Circle had directed structuralist-oriented studies on Iranology and Persian literature based on semiotic poetics in which literature as a product of language and culture is labeled "verbal art" (Slovesnost) and the history of literature occurs by "changing of forms and their functions" through the literary periods and sign systems. In a structural approach to literary history, Rypka paid his dialectical attention to the semiotic functionality to reach an inner evolution of Iranian literature. Here I study Rypka's oriental scholarship and comparatism by analyzing his *History of Iranian Literature* (1956). Rypka's literary history covers all high and low styles and speech acts. Moreover his structural approach to the Persian authors, motifs, figures of speech, rhetoric, etc neglects centre-periphery oppositions, comparing everywhere functionally the self-motion of Iranian/oriental poetics with occidental ones.

Jens Bakker

The Discussion on the Subject of the Science of ʾUṣūlu l-fiqhi

The concept of the subject (mawḍūʿ) of a science has been introduced by Aristotle, and has been taken up in the Islamic world by philosophers as for example al-Fārābī. Ibn Sīnā has systematized this concept thoroughly and has given it its decisive form which has been adopted not only in the profane sciences but also in theology. One of the eight basic disciplines of classical Islamic theology is a science which is called ʾUṣūlu l-fiqhi and which is concerned with the rules by whom practical norms are deduced from the sources of knowledge for revelation. Therefore the name of this discipline can be translated as "principles of practical theology".

This science comprises, among others, problems pertaining to the interpretation of the textual sources for revelation and thus deals mainly with questions of a historical nature and by that differs from the type of sciences for whom the philosophers have defined the concept of the subject of a science. Being of the conviction that every full fledged science should have a subject, the theologians tried to identify for each theological discipline a subject and by this and other paradigmatical changes which can not be taken into consideration here widened and deepened the idea of science to bring it near to the modern understanding.

In this paper, as an example for this kind of discussions, I will shed some light on the one dealing with the subject of ʾUṣūlu l-fiqhi which has been taken up also by important Iranian thinkers as Saʿd ad-Dīn Masʿūd b. ʿUmar at-Taftāzānī (died 793 A.H.), as-Sayyid aš-Šarīf ʿAlīy b. Muḥammad al-Ǧurǧānīy (died 816 A.H.) among many others, and has been in modern times of intensified interest of Shiite theologians from al-Akhund Muḥammad Kāẓim al-Khurāsānī (died 1329 A.H.) onwards.`

Marianna Bakonina

Iranophobia and Shiaphobia in the modern mass media of Iran

Iranophobia (*iranherasy*) — 'feelings and expression of hostility or prejudice towards Iran and and finally, towards Iranians themselves'.

Shiaphobia (*shiaherasy*) — 'the prejudice against or irrational fear and hatred of Shia Muslims based on their religion and heritage'.

Both concepts are in use in modern Iranian politics as well as are reflected in the international and domestic mass media. Over the last decade, both terms have been repeated by the leaders of the Islamic Republic of Iran, and widely commented in press.

Even a cursory analysis makes it possible to show that the term "iranophobia" often assists to resolve conflicts and contradictions between Iran and the Western world. At the same time, the political concept of "antishiizm" seems to explain difficulties in relationship within the Muslim world.

There is simple and clear explanation given by the Iranian establishment that "iranophobia" and "shiaphobia" have been followed for defacing Iran as a "uncivilized" country, territory of "infidels", "axis of evil", and "terrorist supporter", that is, an identity which spreads hate around the world, and especially in the Middle East.

The present paper is aimed to answer whether this dual political structure reflected in media, is a heritage of the ideas of the Iranian revolution, or is a result of the forced isolation of post-revolutionary Iran. Besides, can we consider these two concepts of the Iranian political life as a local manifestation of the "clash of civilizations" theory? How does the usage of "iranophobia" and "shiaphobia" concept, at least in press, help solve the nowadays challenges in the Islamic Republic of Iran, or, on the contrary, fall Iran into the trap of isolation?

Chiara Barbati

Mise en page and *mise en texte* in the Christian Sogdian manuscript tradition

This contribution is a first attempt to outline the mise en page and the mise en texte in the Christian Sogdian manuscript tradition. By establishing the main features, I would like to address the following questions: how can we read these data? What do they tell us about the Bulayïq scriptorium (assuming that we can talk about a Bulayïq scriptorium)? And how do we link these data with the Mesopotamian Mother Church and its relations with the external provinces?

Zohreh Baseri

Coins of Arab-Sassanid and early Islamic periods in Fars mints

From iconography point of view, the coins of pre- Islamic periods (ca 550 BC-650 AD) have major difference with the coins of Islamic periods. With some exceptions, the use of king design on the dies was replaced by the verses of holy Quran. Because of change in the ideology, the use of human designs was forbidden by the Islamic caliphs and Islamic mottos were replaced. This was happened in the time of Abdol malek-ebne Marvan ,the Omayyad caliph, in 77 A.H. which was an innovation in the inscribed coinage.

Methodology of research:

For this research, reference books, coin sources, library and the main center of coin and seal department of the National Museum of Iran are used.

Research finds:

Observing the coins dating back to the early Islamic periods reminds us the glory of Islamic art in Iran by the Iranian. In the Islamic periods, different inscriptions including Kufic, Thuluth and Nasta'liq were used on the coins. Since using of gold and silver vessels was forbidden for the Muslims, we don't have many vessels in gold and silver and these precious metals were not used in economical systems consequently these metals were used in coinage. In addition to the economical advantages, from an artistic point of view, it persuaded the artists for more innovating in creating artistic works; like the schools of Khorasan metalwork or Seljuk, etc.

Result:

We can achieve to the spectacular results with the research in this field. After Islam advent in Iran and forbidding the use of human designs on the coins and using the inscriptions instead and also with the developing of the inscriptions, different kinds of Islamic inscriptions and the related ornaments were invented. This time is very important in the Islamic art and research of Islamic inscriptions on the works of Islamic art. So far as in the whole Islamic monuments and mostly mosques we can see different inscriptions like Kufic, Thuluth and Nasta'liq.

Pavel Basharin

Iranian Loanwords for Weapon in Uralic Languages

The problem of Iranian (and Indo-Iranian for Proto-Indo-Iranian dialectal unity) loanwords in Uralic languages has been examined for a long time. Most of the works dedicated to this question explored Proto-Indo-Iranian and Proto-(Eastern) Iranian influence on Proto-Uralic level as an evidence of prehistoric cultural contacts and migrations (mid. 3rd -2nd millennia BC). Some studies examined Iranian loanwords ("Skythan" and "Alanian" periods, beginning of the 1st millennium BC – 6/7 century AD) in Ugric (Hungarian, Khanty, Mansi). This presentation deals chefly with separated lexemes for weapon of various Uralic languages: Finno-Ugric, Samoyedic, Permic. These words have not common Uralic ethymologies. A part of lexemes is attested in the Uralic languages that had not contacts with Iranian. Eastern Iranian languages are the more likely source of loanwords for languages that had these contacts (Ugric, Permic, Mordvinic, Mari). Separated Hungarian borrowings (without common Ob-Ugric

ethymology) from Iranian have a specially place and often have not parallels with other Uralic languages because a lot of Alanian loanwords seem to be attested in Hungarian only. Proto-Permic language of Volga steppes and Transural region borrowed a lot of lexemes from Eastern Iranian languages until the end of the 1ˢᵗ millennium AD.

Igor Bazilenko

The Persian Gulf Plan By John Malcolm (1769-1833) in the modern history of Iran

The Paper focuses on the activity of Sir John Malcolm (1769-1833) in Iran, which resulted in creation of his Plan of colonization of the Persian Gulf region. Based on the British Middle East secret service information the well–composed Plan consisted of several important points. The British researchers contended that the British government never approved the Plan. Nevertheless, the Plan met approval with political council of Governor-General of India on August 30, 1808. The agenda of the council included the problem of invasion into the Persian Gulf region. Sir John Malcolm returned to England in April 1822, with the rank of Major General. In July 1827, he was appointed Governor of Bombay as the official who had comprehended the real purposes, aims and objects of the British Oriental policy. John Malcolm's consistent diplomatic and military activity in Iran proved his intention to act according to his Plan.

Adam Benkato

Wāw it's another paper on Sogdian Phonology: Remarks on reading the letter <w>

Our knowledge of the phonology of Sogdian has dramatically improved in the last few decades, especially with regards to e.g. the rhotacized vowels (ər, ir, ur) and nasal vowel (aṃ) established by Sims-Williams (1981, 1984) and the detailed examination of accentuation by Provasi (2009). There nevertheless remain a few open questions such as: 1) The extremely high number of "metatheses" exhibited by w (cf. GMS §406–29). 2) The strange "prothetic" vowel before what are thought to be single consonants (cf. GMS §159–62) but which almost always is the sequence <Cw>. 3) The use of <w> to write short vowels, both internally where an outcome of *a or *au is expected, and initially where nothing is expected (cf. GMS §113, 127). This paper will attempt to propose simpler solutions for some of these problems, while also dealing with the question of whether or not labialization can be envisaged as part of Sogdian phonology.

Gabrielle van den Berg

The reception of the *Shahnama*: the different contexts of the *Barzunama* in prose

Since its composition, the *Shahnama* of Firdausi has served as a rich source of inspiration for storytellers and poets who have composed poems that are clearly related to it. An example of such a poem is the *Barzunama*, the story of Barzu, son of Suhrab. This work

exists in many variants, which can be found as verse interpolations in a large number of *Shahnama* manuscripts from the 15th century onwards. Also separate manuscripts of the *Barzunama* in verse exist. Versions of the story of Barzu in prose occur less frequently than those in poetry. They can be found in written accounts of the oral traditions of Iran and Central Asia, such as *Haft Lashkar* (Tehran, 1377/1999) and *Dostoni Barzu dar guftori Jura Kamol*, edited by Ravshan Rahmoni (Dushanbe 2007). Prose versions of the story of Barzu were also composed for the ruling elites of Safavid Iran and the Mughal Empire. In this paper, two 17th-century prose renditions of the story of Barzu, as present in the *Ihya' al-Muluk* by Malik Shah Husayn Sistani and in the *Tarikh-i dilgusha-yi Shamshirkhani* composed by Tavakkul Beg will be examined.

Philip Bockholt

Writing and Rewriting History.

Khᵛāndamīr's (d. 1535-6) General History *Ḥabīb al-siyar*

and its Reception in the Premodern Period

Khᵛāndamīr's general history *Ḥabīb al-siyar* of 1524 was by far the most important historical work of the early Safavid period. It greatly influenced later historians in their history writing practices. Up to now, modern researchers have mainly used *Ḥabīb al-siyar* for finding out about political, economic and social aspects of the Timurid and Safavid periods. My approach to the work, however, combines source criticism and narratology in order to analyse the text of *Ḥabīb al-siyar* itself and to illuminate the book's historiographical dimension. By examining the chronicle as a historical narrative and deconstructing it, my objective is to investigate the way in which history was written at the time. This includes a probe into the narrative strategies through which a meaningful vision of the past was presented to the readers of the book.

Interestingly, the text of *Ḥabīb al-siyar* has been altered extremly in later times when it was adapted to new audiences. Therefore, *history* as once presented by Khᵛāndamīr himself did not end with his death. By taking a look at the manuscript tradition, I try to trace the actual usage of *Ḥabīb al-siyar* from the 16th to the 20th centuries.

Julian Bogdani, Luca Colliva

Activities of the Italian Archaeological Mission in Iraqi Kurdistan (MAIKI)

The Italian Archaeological Mission in Iraqi Kurdistan (MAIKI) of Sapienza, University of Rome has focused its activities on the study of the historical, linguistic and cultural development of the Kurdish region, in a very fruitful collaboration with the local institutions of research and preservation of the region's historical heritage, such as the Department of Antiquities of Sulaimaniyah and the High Commission for the Erbil Citadel Revitalization (HCECR).

Focal point of MAIKI's attention has been, since the beginning, the Sasanian monument of Paikuli and its bilingual inscription. Subsequently, and thanks to a 5 year agreement signed in 2012 with the Department of Antiquities of Sulaimaniyah, the surrounding area, i.e. the area

along the road that links the cities of Darbandikhan and Chamchamal, became part of a major research project aimed at the compilation of an up to date and exhaustive archaeological map.

The preliminary analysis of the available aerial and satellite imagery, flanked by the on field walk survey and the collection and study of the archeological material, has produced a valuable amount of first hand data, fundamental for the investigation of the history of the ancient landscapes and settlements of this area. Moreover, we believe that the complete census of the archaeological sites will play a significant role in the difficult process of safeguard, protection and further enhancement of the Cultural Heritage of this territory, a direction already undertaken by the Kurdish authorities in collaboration with the MAIKI team.

Sayed Masoud Sayed Bonakdar

A gift of Nasir al-Din Shah to Alexander III
('Emerald sword' from the collection of the Hermitage Museum)

Diplomatic relations between Russia and Iran had a turbulent history. However, during the periods of peace the rulers of both countries fully enjoyed the culture of diplomatic gift exchange. It would be enough to mention that it was due to a very special ceremony of apology related to the Persian Redemption mission of 1829 that the official ritual for receiving foreign diplomats was designed at the Russian court.

The gift exchanges between the Russian and Persian courts resulted in many well-known masterpieces, including those sent by Shah Abbas I to Boris Godunov, or by Nadir Shah to Ivan VI and generously reciprocated by most of the Russian Tsars and Tsarinas.

Based on recently discovered archival materials and other sources, my paper will concentrate on one of the most important gifts, which was presented by Nasir al-Din Shah to Alexander III in 1881. The artefact in question is known as the 'emerald sword', which is considered to be one of the most magnificent royal swords ever produced in Persia. It is said that Nasir al-Din, having presented it to the Tsar, bitterly regretted it as gift he received from the tsar was not as magnificent what he gave. Now it belongs to the Diamond Chamber collection, State Hermitage Museum.

Abbas Boroumand

Religious tolerance in Nishabur through 5th A.H century
Case study: life, thought and works of Abu Sad Vaize Khargoshi Nishaburi

Religious tolerance in Iran through The Middle Ages is an impressive theme which can be evaluated in the study of cultural and social life in different cities. Although during this period, we have some data for religious tension in some major and populated cities like Nishabur, main part of society especially scholars adopted moderate manner with high tolerance through mixing Suffism concepts and teachings with Shiite and sunni principles. Abu Sad Abdulmalik – ibn Vaiz Khargoshi, religious and moralist scholar with suffi thought (in 5th A.H/ 12th B.A) is a prominent case of this trend in Nishabur. Khargoshi who had some works in history and life of prophet, Jurisprudence and ethic , interlaced this thought in his writtings and personal and social life. This moderate and high tolerance manner is observed clearly

through historical data (existing about him) and his works, though he is famous in sources for being sunni and shafii scholar. It will be more important if we know, he was a major preacher in Nishabur and common people loved him as a eloquent preacher and religious leader. They obeyed and acted what he had proselyted about religious tolerance. Through this essay we are going to study this manner in his life and works by emphesisng on his existing wirttings especially the book under the title "Sharaf al – Nabi" which is about prophet Mohammad(P.U.H) life.

Svetozar Boškov

The history of Persia in Serbian historiography in 19th century.

In this article will be presented the history of Persia in Serbian historiography in 19th century based on data from historical monographs, textbooks and journals on Serbian language. Almost all historical monographs on Serbian language, that are studying the ancient past, contain also the history of ancient Persia. The history of ancient Persia is in most cases presented based on several important battles that Persians had with Greeks. Although the image of state and social organization of the Persian state is formed on a basis of military history, special attention in this article will be devoted also to the specific themes from a field of culture and religion of ancient Persia.

George Bournoutian

New information on Khosrow Mirza's Mission to St. Petersburg

Khosrow Mirza's mission to St. Petersburg has been the subject of many books and articles in Russian. The sole Iranian source is the travel diary of Mirza Mostafa Afshar. The travel diary in manuscript form has survived in five places. St. Petersburg, london, and three in Iran. My paper will focus on the differences among the manuscripts in Iran and the lacunae which exist in all these manuscripts. In fact, it is thanks to the Russian documents that some of these lacunae can be filled.

Alessandro Cancian

Shiʿi Tafsir Reconsidered. Imami Sufi Exegesis in Iran, 18th and 19th Centuries

A glance to the reference works of Shiʿi religious literature shows that between the fall of the Safavids and the last decades of the 19th century, *tafsīr* writing was facing a time of decline. However, Qur'anic exegesis had not lost its prestige among the learned. Writing a Qur'anic commentary has always been quite an achievement, for the authority if entailed and for the range of knowledge that need to be mastered by the author: lexical, grammatical, juridical, historical, philosophical and so on and so forth. Much of the ʿulamā have continued to compose commentaries, both in Persian and in Arabic, both in poetry and in prose.

However, most of these exegetical undertakings don't have outstanding originality and reflect a sort of tiredness of exegetical thought at that time – repetition with some comments of Safavid and pre-Safavid commentaries was the norm and there is no notice of remarkable *tafsīr* being widely circulating in the religious circle.

Among the few remarkable exegetical work of the period, the *Tafsīr Bayān al-Saʿada* and the *Tafsīr-i Ṣafī*, respectively composed Sulṭān ʿAlī Shāh Gunābādī (1909) and by Ṣafī ʿAlī Shāh (1889), both Niʿmatullāhī Sufī masters no doubt stand out as among the most influential. Both commentaries appeared ad a fresh and original look to the interpretation of the Qurʾ ān. If the early 20th century see a revival in commentary writing in Iran, it is likely that the wide circulation of both played some role in this. This paper aims to address the role Shiʿi Sufi exegesis played in the wider field of early modern and modern Shiʿi Qurʾ anic exegesis.

Alberto Cantera

The usage of the Frauuarāne in the Zoroastrian rituals

The Frauuarāne is the opening prayer of all Zoroastrian rituals. It appear in different variants depending of the type of ritual and the divinities to which the ritual is dedicated. These variants concern mainly the presence or absence of a dedicatory in genitive (which is typical of the minor rituals) and the variety of antiphonal recitation of the Ahuna Vairiia that closes the Frauuarāne. In this contribution we will analyse the different variants, their usage and their function. Especial attention will be deserved to the usage of this ritual block in the long liturgy and I'll highlight the fact that the whole Old Avestan texts are presented in the long liturgy as an extension of the closing antiphonal recitation of the Ahuna Vairiia of the Frauuarāne following the Hōmāst.

Mario Casari

Of Kings, Pawns and Dice: A Fifteenth-Century Persian Disputation between *Nard* and *Shatranj*

An interesting Persian text by a minor fifteenth-century author describes a lively disputation between the personifications of the games of chess (*shatranj*) and backgammon (*nard*) in a lush garden. This little known text is preserved in a few manuscripts in European libraries. One of these, and the only one to include a splendid miniature, has not yet been studied.

In presenting this copy, together with some textual problems and the salient themes that emerge from the account of the disputation, this paper aims to contribute to the broader framework of the history of these two ancient games celebrated throughout the world: one (chess) supposedly identified as an Indian invention, and the other (backgammon) as a Persian one, according to the tradition reported among others by Ferdowsi in the *Shahname*. In particular, this text stimulates further reflections on the different fortunes of the two games in the way they have been presented historically in

literature and common knowledge: through the lens of a continuing debate between wealth and poverty, nobility and humility, strategy and chance.

Natalia Chalisova

Three 'scent formulas' of Persian poetry and their semantic composition:
buy-i yār, *būy-i Yūsuf* **and** *būy-i Uvays*

The traditional language of classical Persian poetry represents a specific mindset and collective visions, esthetic values and moral norms shaped by Iranian culture and manifested in the conventional 'formulas of poets' (*iṣṭilāḥāt aš-šuʿarā*). The ability of the poet to create an original meaning based on conventional formulas serves as an established virtuosity criterion. The old *farhangs* and the modern dictionaries contain the data on the primery meanings of the 'formulas of poets', but not on their semantic overtones, which play a key role in poetic usage.

The presentation includes an overview of the units of olfactory imagery: *būy-i yār* "scent of the beloved", *būy-i Yūsuf* "scent of Josef" and *būy-i Uvays* "scent of Uvays". All the three formulas, permeating Persian lyrical poetry, belong to the repertoire of love images; in the 'basic love fiction' each serves to convey the meaning of a certain message between lover and beloved, special in each case.

First, the real scents and smells which are metaphorised (the scent of musk by *būy-i yār*, blood and rosewater by *būy-i Yūsuf*, the smell of camel wool and manure by *būy-i Uvays*) are under discussion, as well as the cultural etymology of the 'scent formulas' (pre-islamic Iranian and Islamic roots, related poems and stories) and the data on their formation. With the significant semantic overtones of each kind of *bū* enumerated, I pass on to the representative examples from the ghazals of Sanai, 'Attar, Salman and Hafiz. The texts demonstrate not only the great poets' fascination with the 'scent formulas', but also the tendency to base their poetic ideas of 'love communication' on the juxtaposition of, and the contrast between the two or even the whole three kinds of *bū*.

Ruixuan Chen

The Biography of a Wooden Slip

A Preliminary Study on the Khotanese *Nandimitrāvadāna* and Its Materiality

This paper is based on and represents a byproduct of the author's ongoing project of editing a new the Khotanese *Nandimitrāvadāna* which is inscribed on a wooden slip brought by the Russian expedition from Khotan. As a typical Buddhist text taking shape in an age of anxiety about the decline of the Law, the *Nandimitrāvadāna* has its setting on the occasion of the *Parinirvāṇa* of an Arhat named Nandimitra, who expels the doubt of his followers in relating – as secondary narrator – how the Buddha, before his *Parinirvāṇa*, entrusted the sixteen great Elders with the task of perpetuating the Law. The narrative *per se* is of great interest for Buddhist experts, especially due to its great influence in East Asia. It is all the more interesting to know that the same story was **written** down by the Iranian speaking Buddhists in Chinese Turkestan on this wooden slip. I underscore the word "written" because it is an all too

obvious but often neglected fact that when people avail themselves of material objects for writing, they do not write everything down all at once, but pick out certain texts as especially valuable and useful to fix in a goal-directed form. Uncovering the specific value and usefulness behind such a process will help us better understand the people who create the objects and their culture which leaves traces on the objects.

In this paper we will start by showing the composite nature of the wooden slip. Carrier of the Buddhist narrative is by no means its unique career. It will be of tremendous interest to trace the trajectory of the wooden slip until the end of its usefulness to see what lessons can be learned of its vicissitude and how its multiple careers are interwoven. With special focus on its most salient career, *viz.* carrying a copy of the Khotanese *Nandimitrāvadāna*, we will investigate how the Khotanese version, being an artefact of culture contact, differs from its Chinese and Tibetan counterparts, and how it may have been perceived and used by the Khotanese Buddhists, who constituted a religious milieu different from that in East Asia.

Matteo De Chiara

Pashto Verbs

In Pashto morphology we can distinguish three classes of verbs: Simple Verbs (SV), Composed Verbs (CV) and Light Verb Constructions (LVC). It does not exist an exhaustive list of SV of Pashto. As a preliminary phase of a research project in collaboration with Daniel Septfonds on Pashto Verbs, after having gone through Aslanov's *Pashto-Russian Dictionary* (published in 1966, about 60.000 words), I compiled a list as complete as possible of about 1000 SV. Among these, verbs with prefixes, verbs composed with the *-ed-* and *-aw-* suffixes, but treated as SV, and finally real SV. In my intervention I will focus on this last category, composed by more or less 300 verbs. Taking the cue from the analysis of their etymological belonging, semantics and lexical connections (synonymy, etc.), permitting a better understanding of their basic characteristics, I will draw some general conclusions on the Pashto verbal system.

Ching Chao-jung

The Four Directions in Tumshuqese

During the decipherment of the Tumshuqese contracts TUMXUQ 001~004 as a project of the Bureau of Cultural Relics of Tumshuk City (Xinjiang, China), the Center for Research on Ancient Chinese History, Peking University and the Institute for Historical and the School of Chinese Classics, Renmin University of China, Tumshuqese terms for the four directions are identified from the description of real estate. Among them, three are expressed in locative, i.e. sanondye (cf. Bactr. μιυροασανο "eastern" < *miθrāsāna- "sunrise"; Khot. san- "rise"), räwiye (Khot. rravye "southern") and ñoräñye/ñyerāñye "western" (cf. Bactr. μιυροναφρανο < *miθra-nifrāna- "sunset"), while the northern one is expressed by the instrumental plural garyo, lit. "at/toward mountains".

In this paper, the four directions will be treated by comparing TUMXUQ 002 and 004 with the medieval contracts written in Chinese, Niya-Prākrit, Bactrian, Kuchean, Khotanese

and Old Uighur. In brief, Tumshuqese terms significantly differ from Khotanese ones (i.e. sarbanda- "eastern", rravye (invar.?) "southern", nihujsanda- "western" and nyūvajsa invar. "northern"). This divergence sheds light on the split between Khotanese and Tumshuqese as well as the social and historical relations between these languages. In particular, the Tumshuqese link between "north" and mountains may be understood from the local landscape and the related concepts in Altaic languages and Tocharian.

Olga Chunakova

Middle Iranian Manichaean manuscripts. Interpretation and identification.

The St. Petersburg collection of the Middle Persian and Parthian Manichaean manuscripts comprises several whole sheets and many small fragments. It is difficult to translate and to interprete these fragments, and the joining of fragments from the same manuscript can help to understand them. Sometimes the fragments' paper and handwriting allow to suppose their belonging to the one manuscript, but there are other ways to refine this. If Middle Iranian Manichaean fragments are written on the backsides of manuscripts bearing Chinese texts, the latter can confirm the joining of Manichaean fragments. When two sides of a manuscript contain Iranian texts, the paleograpic features (namely, the interlinear distance, the size of lines, etc.) are important. These features helped to identify some Middle Persian and Parthian fragments of the St. Petersburg collection.

Iris Colditz

Women without guardianship

According to Zoroastrian law, women, minor children and slaves were considered as being not or not fully legal capable (*an-ādān*). Therefore they must be put under guardianship (*sālārīh*, = munt). Every male member of the community who was of full age (over fifteen years old) and of mental health – and it goes without saying also was Iranian and had the social status of a freeman – could act as a legal guardian or master (*sālār*) since he had full authority on his own person and legal capacity (*ādānīh*). There were different kinds of guardians: the „natural" one (*būdīg*), mostly the paterfamilias or another male relative, the appointed one (*kardag*), for example by last will, and the officially deputized one (*gumārdag*). The guardian had the legal authority over his subordinates and was responsible for their maintenance, their physical and mental well-being. The subordinated persons for their part owed obedience (*framān-burdārīh*, *tarsagāhīh*) to their guardian. But the legal texts describe also cases were women were released from guardianship and were entrusted with authority over their own person. The paper discusses the facts and conditions of such cases and puts the question whether there might be a general pattern behind it.

Matteo Compareti

The "Eight divinities" in Khotanese paintings: Local deities or Sogdian importation?

Recent archaeological excavations at the site of Dandan Oiliq (Khotan region, Xinjiang Autonomous Province) shed some fresh light about the identification of the equestrian deities in Khotanese paintings. The figures of these eight horse riders appear in one newly found Buddhist painting whose donor (called Budai) left also an inscription which identify them as the "eight divinities". Each of them presents a halo behind the head while a black bird seems to be directed right into the cup that they hold in the right hand. They appear also on some votive wooden tablets and rare wall-paintings always to be found in a Buddhist context although they do not seem to be Buddhist at all. However, this is the first time that an explanatory inscription has been discovered. In some cases, a haloed camel rider holding a cup where a black bird seems to be directed is represented together with the horse rider. They have been considered to be local deities by B. I. Marshak while M. Mode attempted to identify them as Sogdian divinities introduced in the Khotan region by Sogdian merchants who were particularly numerous in this part of the Tarim Basin at least until the tenth century CE. This paper is an attempt to reconsider the identification of those deities.

Emily J. Cottrell, Micah T. Ross

Persian Astrology: From Zoroaster to Dorotheus according to the Arabic medieval sources (8th-11th)

The writings of the astrologer Dorotheus have survived primarily in the Arabic translation of his Pentabiblos. Several modern scholars have identified the survival of this work as a product of the translations of Greek works into Middle Persian, ordered by Šāpūr I in the mid-third century. According to this hypothesis, the Arabic represents a translation of the Middle Persian. The dates proposed for Dorotheus (and thus, by extension, the viability of this model of cultural transmission) derive from internal evidence. In astrological texts, horoscopes establish raw chronological data. Most of the horoscopes are contemporary with Dorotheus but two were, according to the modern editor of the text, David Pingree (1976), appended after his death and the result of interpolations. The epoch (that, is the era from which years are counted) of one of these horoscopes presents difficulty. David Pingree (1976) reads the epoch as the "year of Diocletian," which is incongruent with a non-Christian context. This reading has been disputed by James Holden (1996). A reconsideration of this dating weighs upon the hypothesis of a Middle Persian intermediary. This re-examination derives from a reconsideration of the manuscripts and an analysis of the editorial decisions made by Pingree. Furthermore, taking into account the transmission of Pseudo-Zoroastrian literature in Arabic might help establish the varied paths taken by astrological lore into Middle-Persian and Arabic. This will be the purpose of this joint paper.

Stephanie Cronin

Edward Said, Russian Orientalism and Soviet Iranology: Some Questions

In 1978 the publication of Edward Said's Orientalism changed forever the terms of the debate about the nature of Western academic scholarship on the non-Western world. This

paper asks the questions whether, and in what ways, the Saidian critique is valid for nineteenth century Russian, or post-1917 Soviet, discourses on Iran and the wider Persephone region. Were Tsarist Russian scholars and administrators concerned with the Persian-speaking world Orientalists in the Saidian sense? What was the significance of the rupture of 1917 on Russian discourses? Did Soviet Iranology continue or break with traditional imperial Orientology? Did imperial Russian or Soviet Iranology display the same predisposition as the Anglo-French discourse to essentialize Orient and Occident, to impose profound ontological oppositions between them and to conclude with the inherent superiority of the latter?

The paper will examine the character of nineteenth century Iranian/Persian Studies as it incubated within the wider field of Russian Orientology. It will then examine the rupture of 1917, particularly through the prism of the career of Mikail Pavlovich. It will conclude with an assessment of the impact of Soviet scholarship on the writing of Iranian history both within Iran and in the West during the Pahlavi period.

Maryam Dara

The Comparison between the Subjects and Written Patterns of Urartian and Old Persian Royal Inscriptions

Kings has preferred specific subjects and written patterns in their inscriptions in antiquity. Among them, Urartian and Old Persian royal inscriptions had similarities and differences in their subjects and patterns. As Achaemenids were neighbors of Urartian kingdom in northwest of Iran before becoming an empire some scholars believe Urartians affected them. Studies on the Urartian and Achaemenid architecture and art has already been done but the comparison between the subjects and written patterns in two cultures has not been taken place properly and completely and even the collection of the Urartian patterns has not been accomplished by the scholars. It is the purpose of this paper to review Urartian and Old Persian language and script first and to collect the subjects and patterns of their Royal inscriptions. Then the focus of this paper is on the comparison between two patterns. Some patterns were in common but it is obvious that each of them had their special rule of using patterns. Therefore, it is not possible to announce that Achaemenids imitated Urartians in writing their inscriptions.

Both of the inscriptions had introduction, main body and ending in most of the cases. Kings had introduced themselves and mentioned their father at the beginning. They had used the title "King of Kings" for themselves and "Great God" for H̲aldi and Ahuramazda. There was a request for Great God's favor and support at the beginning and all kings had lived as the deities ordered them and mentioned their constructions and the people who paid tax repeatedly. "These are what I did in one year" is another repetitive expression in both inscriptions.

But, H̲aldi seems more powerful than Ahuramazda in the inscriptions. Only Achaemenid kings repeated that Ahuramazda created joy for their people. Great number of sacrifice is only mentioned in Urartian inscriptions. Urartian kings had mentioned their triumph many times but Achaemenids were more in fight with untruth except for Behistun. Subjects like the fight with the liars cannot be found in Urartian works. Urartians liked mentioning theirs and others lands and they have written about many regions, fortresses and people from different area under control but Achaemenids mentioned big nations of their empire in their inscriptions. Urartian ending curses were very hard and cruel but Old Persian endings were more like a prayer.

Olga M. Davidson

The Poetics and Rhetoric of Interweaving in Neẓāmi's *Khosrow and Shirin*

Neẓāmi's *Khosrow and Shirin* dramatizes an interaction of two different kinds of poetics, each conveying their own codes and conventions.

The two kinds of poetics are exemplified by love songs attributed to two so-called "musicians," Bārbad and Nakisā, who are represented as performing their songs in such a way as to typify the characters of Khosrow and Shirin respectively. The interaction of these songs is what I call "interweaving" in the title of my presentation.

As for the two kinds of rhetoric, they are exemplified by a set of questions and answers attributed to Khosrow and Farhād respectively, who are represented as engaging in a verbal duel that contrasts the values of the poetic genre of classical Persian romance with the values of a world view that is conventionally known as sufism or, more neutrally, gnosticism.

Sona Davtyan

Motivational feature as the main means of plant nomination

The article aims to investigate the semantic structure of Iranian phytonyms to find out the motivation basis of their nomination. The study focuses on the motivational features as the primary means for the nomination of plants. The subject of the study is about 500 folk plant names in the Western Iranian languages and dialects - Mazandarani, Gilaki, Semnani etc., involving comparative material from the Persian, Armenian, Turkish, Russian languages. The motivational feature plays an important role in the system of phytonyms, especially in the folk phytonyms. The act of nomination is a speech-cognitive process of choosing a name for the thing from the available linguistic units or coining a new name considering its inherent characteristics. The coining of new words proceeds by way of combining linguistic elements on the basis of a determinant/determinatum relationship. As a result, in each thematic group a limited number of features for nomination are formed. Generalizing the similar motivational features, we get the principles of naming the plants in the group. For the thematic group of plant names we highlight the following principles: 1. quality - bitter, sweet, sour, spicy, toxic, durable, soft, edible and non-edible plants 2. appearance and external attribute - color, size, height, shape, similarity to other objects, 3. place of growing - forest, near the water, mountain, on another plant, etc. In addition to the principle, it is also the means of nomination, which is important, because the means and the principle of naming interact with each other as the form and content. There are two ways of motivational naming, direct and indirect or metaphoric. In case of direct naming, the motivational feature is expressed with the word that directly expresses that feature, for example, valīk – hawthorn, literally "crooked, not straight", teršek – dock, sorrel, literally "sour". In case of indirect naming, allegorical naming is expressed with the help of indirect, intermediate words on the basis of association. There are numerous names within this type of phytonyms that are formed with the names of various animals, birds, the parts of their bodies, less frequently with personal names and other nouns, for example, alū mār – literally "snake plum" which is called so because of having an extremely bitter taste, šāl dandun – literally "jackal tooth", which is called so for being prickly and not edible.

Larisa Dodkhudoeva

Collection of Persian miniature painting in the Academy of Sciences, the Republic of Tajikistan

A little known collection of illuminated and illustrated manuscripts of the Tajik Academy of sciences is especially notable for the fact that it mainly consists of works of the Central Asian schools of painting , whereas other collection mostly possess Iranian illustrated books. As for the Shiraz miniatures, they surpass the others in the quality of their painting. Among the manuscripts by Indian painters, the Kashmiri ones display all the typological features of their schools.

Many of the Persian manuscripts provide valuable documents for the study of miniature painting, researching various schools of book illumination and for the interconnection between different cultures.

Julie Duvigneau

The Bubble, the Whirlpool and the Spiders-web:
the metamorphosis of Sâdeq Hedâyat's fictional space

Sâdeq Hedâyat's work endlessly attracts new readings, thus showing a great depth and profoundness. This presentation intends to study the text mechanisms, introducing this depth in Hedâyat's work and thus succeeding in pulling the reader into their fictional space within the text.

I will focus on three forms haunting Hedâyat's pages, a metamorphosis of the circle: "the bubble," a circle closed on itself; "the whirlpool," a moving circle and "the spiders-web" as a crumbled circle.

Dealing with the subject of interior versus exterior, I will approach the phenomenon of widening and tightening, found in most of Hedâyat's texts and endured by both his characters and the reader.

Contrasting this sense of protective or oppressive roundness there exists an architecture of edges, corners and zigzags, cutting the space where the characters are moving after being expelled from the circle.

Hedâyat's texts are filled with gaps, thresholds and false breaches of freedom leading to walls, which all act as underground galleries in-between these two spaces.

What kind of temporality can exist in such fictional spaces?

Azadeh Ehsani-Chombeli

Analogous mythological creatures in the Avesta (Yasna 9) and Middle Persian texts and the Babylonian Talmud, Baba Bathra (73a-75a).

The following paper concerns the rather new field of Irano_Talmudica. In this paper I shall compare a number of mostly aquatic mythological creatures indicated in the Avesta

(Yasna 9), and a couple of Middle Persian texts (namely, Bundahishn, Seletions of Zadspram) with a few Aggadot from the Babylonian Talmud, Baba Bathra (73a-75a) while trying to find traces of early Iranian mythological conceptions that probably were absorbed by the Jewish community of Babylon as a part of their own myths and traditions down the ages. I shall attempt to achieve a better understanding of the Talmudic text by presuming that it reflects ideas absorbed from the Iranian environment. My presupposition is that the Jewish community of Babylon, would not consciously absorb the Iranian myths and customs , rather living under Iranian rule for a very long period (around 2700 years) could gradually built a two way affiliation between Jews and Iranians. My main goal in writing this article is to show that although there are noticeable traces of Iranian mythology in the Bavli, nonetheless the Babylonian sages who compiled the Bavli presumably were not aware of including Iranian mythology to their collection of written works; for them what in modern scholarship we distinguish as originally Iranian mythology, was their own myths and culture.

The aquatic mythology of Zoroastrians and Jews share plenty of common motifs. These common motifs are more elaborated and organized in middle Persian texts and there is a coherent relationship between motifs in the Middle Persian mythology. Therefore it is commonly presumed that these myths were originally Iranian. What occupies the minds of the Talmudists, who work on Irano-Talmudica, is the means by which these Iranian motifs got blended into the Babylonian Talmud. Since the motifs of the aquatic mythology are deeply amalgamated with the themes attested in Aggadot, I assume that these motifs were common motifs that had occupied the environment (Babylon) in which Jews were living for a long time.

To sum up, the modern scholars, in my opinion, should not necessarily search for an organized system of lending and borrowing ideas from each side. Simply living in the same geographical, cultural and political environment for a long time causes the same ideas to grow in people's minds. It is better that we (modern scholars) do not study the ancient communities through our own modern lenses; according to our modern understanding the Jewish community of Babylon was a distinct community; but what they thought of themselves by their time? Archeological findings in some cases show that ordinary Jews felt at home in Babylon.

Aftandil Erkinov

The poetics in service of politics in court of Umar-khan (1810–1822) (on the example of the qasida`s from «Majmu'a-yi sha'irān»)

Only in the period of the Kokand ruler 'Umar-khan (1810–1822) first historical works about this khanate were written. In 1821, on the order of this *khan* a poetical anthology of "Majmu'a-yi shairan" (Anthology of poets) was copied. It had verses of seventy poets from the Kokand court. "Majmu'a-yi shairan" has 633 poems and consists of three parts. 76 *qasida*s written in Persian are given in the first part. They were created for the praise of 'Umar-khan and his activity. At the same time they can serve as a historical source, supplying the information on political and cultural life of the Kokand palace and the khanate. Many of the *qasida*s are written to the honour of various historical events connected with 'Umar-khan: campaigns of 'Umar-khan; construction of cities and river channels; construction of mosques and *madrasa*s, etc. During the Umar-khan`s time two historical works were written. They describe some parts of 'Umar-khan`s biography and historical events at the beginning of the XIX century. At the same time, these *qasida*s supplement the information available in the two historical works. The information from *qasida*s is interesting and provides scholars with new views on political and cultural life of Kokand palace. At the same time, they also informed

about some events from the khanate, and connected with the activity and the personality of 'Umar-khan.

Janis Esots

Henry Corbin and the Shī'ī Legend about the Green Island

My paper will deal with the Shī'ī legend of the Green Island and Henry Corbin's interpretation of it.

The best known version of the legend is found in Majlisī's *Biḥār al-anwār* (vol.13, pp.143-148; cf. H. Corbin's French paraphrase in *En islam iranien* (Paris: Gallimard 1972, vol. 4, pp. 346-367), where it is ascribed to one 'Alī Ibn Fāḍil Māzandarānī , and represents his account of the alleged journey to the island, situated in the White Sea and governed by the descendants of the Hidden Imam.

However, the earliest version of the legend, in all likelihood, goes back to the end of the 7th/13th, and testifies to the legal and spiritual state of the Shī'ī community of that time. The community of the faithful, insofar as it perceives itself as an integral spiritual entity, represents the model of an ideal Shī'ī state. During the period of occultation, this state, together with its ruler, is hidden from the eyes of the non-believers.

In his analysis of the legend, Henry Corbin compares the Shī'ī Green Island with a mystical fraternity of the 14th century, which bore the same name (German *das Grüne Wörth*, after an island near Strasbourg). Established by Rulman Merswin, it followed the teachings of Meister Eckhart and Johannes Tauler. Corbin draws several broader parallels between mediaeval Shī'ī/Iranian *'irfān* and Rhineland mysticism that will be discussed in my paper.

In the early 1970-s, Corbin gathered around himself a narrow circle of his closer friends and disciples, together with whom in 1974 he founded the university of St. John of Jerusalem (active until 1988). I will argue that he viewed this circle as a modern analogue of the Green Island.

Zahra Faridany-Ahkavan

The Kingmaker: The life of Asef Khan Yamin ud Dauleh as portrayed in the St. Petersburg album

In the Punjab, by the banks of the Ravi River is the tomb of a forgotten man. Stripped of its marble, a clumsy dome of crumbling brick sits awkwardly on octagonal shoulders. Putrid pools of water fill the four canals radiating from corner reservoirs.

The building is unremarkable yet it has an unusual story to tell. There is the curious incongruity of its position in between the tombs of the Emperor Jahangir and the Empress Nur Jahan and its startling relationship to the Taj Mahal.For this tomb too was built by the Emperor Shah Jahan in memory of his most able statesman, his father in law.

Today nothing contrasts the life of Asef Khan more than his dilapidated tomb. His immeasurable power and influence, unprecedented rank, vast fortune, palatial homes and garden in Kashmir are all but lost. He left no personal accounts. Courtly portraits show his

extraordinary rise to power but only one, in depicting him holding a bejeweled umbrella and crown, recognizes him as the man to whom Shah Jahan owed his throne.

This paper examines the life of Asef Khan Yamin ud Dauleh, Khan –e Khanaan. It charts his status through courtly paintings and discusses his life in the light of his portrait from the St. Petersburg album that uniquely symbolizes and restores him to his rightful place in history as the "Kingmaker."

Shervin Farridnejad

Iconography of Rituals in Ancient Iran: A Zoroastrian Attitude

Zoroastrianism was the religion of all three ancient Iranian pre-Islamic empires. A variation of Zoroastrianism is also assumed to have been the religion of most of the Iranian-speaking peoples after their arrival to the Iranian Plateau around the first millennium BCE. Based on the image gained from the Pahlavi literature, Zoroastrianism unveils itself as a highly ritualistic religion. This raises the question of whether it is possible to determine those visual images of Ancient Iran with the content of a ritual nature related to Zoroastrianism. On the one hand, the textual exegesis of religious and political sources, and on the other hand the method of an iconographic exegesis will help to trace the ritual imagery.

In this presentation I will give an iconographic analysis of certain features of ancient Iranian ritual imagery with their counterparts in other neighbour traditions. This way, I hope to contribute to our knowledge of the development of the Zoroastrian iconography, an under-researched topic in Ancient Iranian and Zoroastrian studies.

Farzaneh Farrokhfar, Elham Shams

Muhammad Siyahqalam from the perspective of social studies

Muhammad Siyahqalam is one of the most famous and brialliant eastern artists who lived in 15th century. His career is obviously divided in two different parts. At first, he was painting in the common style of Herat school, but later, his style changed greatly and his paintings became novel, bizzare and grotesque. There is not any exact information about the artist's identity and nationality.

Artworks are affected deeply by social circumstances. In fact, it is obvious that an artist is the product of his own time and his own environment. No artist, without some sudden new external influence, starts out and does something very different from his immidiate artistic forefathers and relatives.

This paper researches social background of siyahqalam's artworks, by investigating cultural,economical and political aspects of the era that he lived in; that has not been considered so far. The results show that Muhammad Siyahqalam's artworks are exact consequences of Iran's social situation in that time.

Juanjo Ferrer-Losilla

The creation of the Avestan alphabet: missing and new letters in the Avestan manuscripts' transmission

The present paper offers an overview on the different Avestan traditions (Indian and Iranian) from a palaeographical point of view, focusing on the genesis of the Avestan alphabet and the study of the Avestan alphabets as they appear in several manuscripts, specially the so-called "ritual alphabets", i.e., the ritual recitation of the Avestan alphabet, a tradition that, although slightly different in epochs and places, seems to come from a common source. I will try to show that the Avestan alphabet had originally more letters than those assumed by Hoffmann and how and where some lettters disappeared and new letters were created.

Nikita Filin, Lana Ravandi-Fadai

Preliminary Results of a Questionnaire-based Survey on the Status and Relevance of the Concept of the Marja' at-Taqlid Among Iranian Citizens in Russia

The survey was conducted from late May to late August of 2013. Approximately 634 questionnaires were distributed by hand and e-mail, of which 53 wholly or partially completed questionnaires were returned (This figure comprises only those questionnaires the distribution of which the authors were able to check. It is possible that a greater number were distributed among relatives and friends of initial recipients but not filled out and returned). Recipients were Iranians residing in Russia as well as their Iranian relatives and friends residing in Iran. The demographic makeup of those surveyed included students and graduate students at Russian educational institutions, business people, cultural figures, and staff at the Iranian Embassy in Moscow, including their friends and relatives. All reside in large cities.

Of those surveyed, 531 declined to fill out the questionnaire. Reasons varied: 310 cited their unfamiliarity with the topic (often adding that although they were Muslim, they were not religious to such a degree); 63 said they were afraid to answer the given questions; 156 did not provide a reason; 4 declined because they professed a "different faith" (Zoroastrianism or Sunni Islam).

Among respondents, only 3 individuals described themselves as "full believers," with others defining themselves as partial or non-believers. Thirty-eight stated that in questions of religion they considered an intuitive knowledge of god to be more important than conventional morality or religious mandates.

Seven respondents indicated they followed the fatwas of the Marja' at-Taqlid: 3 followed those of Ayatollah Sistani; 2 – Ayatollah Khamenei; 1 – Ayatollah Makarem Shirazi; and 1 – Ayatollah Golpayegani. It is worth noting that in response to the question as to what areas of life fall under the jurisdiction of the Marja', respondents provided a variety of answers, but politics was not among them. Based on the 53 questionnaires, the most popular among the marja' was Ali Sistani (7 respondents), followed by Makarem Shirazi (2), Safi Golpayegani (1), Vahid Khorasani (1), and Ali Khamenei (2). None of the respondents could confirm the existence in the Shiite world of Marja' at-Taqlid al-Mutlak.

To the question: "Aside from the marja', which religious-political institutions possess the highest authority for you?" – 46 respondents answered "none"; 6 answered: The Combatant

Clergy Association (Jame'e-ye Rowhaniyyat-e Mobarez); 1 answered: the Assembly of Combatant Clerics (Majma'e-e Rowhaniyun-e Mobarez); 1 answered: Hezbollah in Lebanon.

To the question: "Which religious or political figures possess the highest authority for you?" – 15 named Ali Shariati; 7 - Mohammad Khatami; 6 - Mohsen Kadivar; 5 - Abolkarim Soroush; 3 – Moqtada Al-Sadr; 3 - Hassan Nasrallah; 1 – Mesbah Yazdi; and 1 – professor Mohammad-Taqi Jafari.

To the question: "What ideological trends does the marja' compete with?" – 8 respondents cited the ideas of Ali Shariati; 7 – the ideas of Abolkarim Soroush; 6 – the ideas of Mohsen Kadivar; and 5 – the ideas of Mohammad Khatami. The questionnaire also gave possible answers as "Marxism, Liberalism, and Globalization," which with several respondents agreed.

Many respondents indicated the possibility combining adherence to the marja' with the ideas of other religious and political figures not officially recognized as authorities. Half of the respondents remarked on the marja's diminished authority in contemporary life and the likelihood of that trend continuing.

Peyvand Firouzeh

Bektāsh Khan and Patronage of the Shrine of Shāh Neʿmatollāh-e Valī at Mahan in the Safavid Period

The dome chamber that served as the mausoleum of Shāh Neʿmatollāh-e Valī (d.1431), the founder of the Neʿmatollāhī Sufi order in Iran, was completed in 840/1436 in Mahan by making use of the financial support that Aḥmad Shāh Bahmanī (r. 1422-1436) and his son offered to the order according to the foundation inscription at the entrance of the dome chamber that is today the heart of the shrine complex with its multiple courtyards and *revāq*s.

This paper examines the question of patronage of the 1590 addition of the *revāq*, known as *revāq*-e ʿAbbāsī around the dome chamber – which covers much of the fifteenth century mosaic tiles on its surfaces – and aims to contextualize it in its historical and political setting.

Having been commissioned by Bektāsh Khan of Kerman and Yazd, the addition of the *revāq* marked an episode in the development of the shrine of Shāh Neʿmatollāh-e Valī that paralleled with the conflicts between Bektāsh Khan and Yaʿqūb Khan of Fars, and Shah ʿAbbas I (r.1588-1629). It was also a time when the family of the Neʿmatollāhīs in Yazd had established strong ties with the Safavids. A formal analysis of the *revāq*, as well as Safavid chronicles and biographies of Shāh Neʿmatollāh-e Valī and his descendants that were penned in this period will be the basis for this study.

Bruno Genito

Building no 3 of Dahāne-ye Gholāmān, Eastern Iran (Sistan): an Achaemenid religious puzzle?

It is particularly noteworthy that after 50 years from its excavation, Building no 3 at *Dahāne-ye Gholāmān* in Sistan (Eastern Iran), still arouses differing evaluations of its complicated nature and function, cultural affiliation and chronological collocation as well. The issue can be summarized in the following aspects:

1. the solemn and collective celebrative character of the Building;
2. the ideological-religious cultic ground;
3. the chronological attribution both to the Achaemenid time and dynasty!

Although the religion of the Achaemenid period or even the same fire-cult and ritual practices followed or less by that Iranian dynasty did never really have an archaeological concrete reply, Building no 3 at *Dahāne-ye Gholāmān* is rightly or wrongly, always called into the question, as a discriminating factor, to affirm or less certain distinguishing features of the cult practices of the time. The Archaeology of the Achaemenid time, to which that building is related, is still living its adolescent stage, and does not seem to break free from the chains and nodes of a crucial and important, though binding, tradition of the Iranian studies. What is more, however, every time scholars who are in front of this issue, often neglect that the building has never been totally published and in such a controversial issue, whose bearing elements are:

the fire cult of the Achaemenid time and dynasty;

the religion of the Achaemenid time in a peripheral eastern area;

the unpublished archaeological excavated Building, clearly reliable to an ideological ritual sphere.

At this state of art, there is no strong necessity both to blindly adhere to the enormous interpretative potential of the field archaeology on one hand, and, to slavishly follow the textual information derived from the direct old Iranian and the indirect (Greek, Roman etc.) sources. Already the preliminary observations of the 60s of last century suggest that the building, as within the site as a whole, presents, at least, two chronological phases, distinct, but related each other, where, however, the size and the architectural floor plan offered not a few food for thought for an earliest dating to the 6th and 4th centuries BC. Before going into the details of some of the architectural, plan and ritual aspects, which is worth stopping more than it has ever been done in relation to Building no 3, it is necessary to address other questions which are not secondary in the particular aspect of the building in question, and that, in my opinion, contain all the reasons for and those against its correct, typological, functional and maybe even chronological interpretation.

The archaeological remains at *Dahāne-ye Gholāmān* in Sistan, constitute a particular territorial context, an element of both strong discontinuity and cultural continuity in the area. The first is given by the urban character of the remains that are unprecedented in the area, with the sole exception of the proto-historic Shahr- i Sokhta, to c. 40 km northeast, and the second by the massive use of traditional material of construction, adobe, respecting the traditional ritual of a pre-or Zoroastrian community. The presence of a particular ritual inside Building no 3, since the beginning interpreted as connected to the fire cult, is evidence of initial codifying ideological beliefs, which, probably, after having become completely Zoroastrian, spread over the whole ancient Iran.

Goulia Ghardashkhani

The Imaginary Homeland: Iran as a Mosaic of Stereotypes

Since the revolution of 1978/79, as the result of many Iranians' out-migration toward Europe and North America, the contemporary literature of Iran takes on to develop a new

narrative genre which on the level of content generally deals with the experiences of displaced characters and their attempts at coming to terms with their new socio-cultural conditions. Iranian-American memoires, focused on their authors' ever present struggle to negotiate and situate their hyphenated identities within the space of the host country is a frequent form of this kind of literature.

In this respect, the prospected paper is going to be engaged in the ways in which a homogeneous conception of Iranianness is undermined through the contradictory ways Iran and Iranian identity are represented in a body of memoires produced out of the national and political borders of Iran. Although most of the works in focus, if studied singly, represent a cliché conception of Iran and Iranian identity, they tend to reflect a more rounded image of what comes to be perceived as Iranianness, if they are studied in relation to each other. Through examining works written in styles as diverse as Firooze Dumas' in her *Funny in Farsi* (2004) and Azar Nafisi's in her *Reading Lolita in Tehran* (2003), the present paper will concentrate on the topic of Iran as a mosaic of stereotypes.

Mohammad Gharipour, Hooman Koliji

Orosi Window: Plane, Projection, Place

Comprise of sophisticated geometric forms, shapes, and colours, *Orosi* window remains one of the most distinguishable architectural characteristics of Iranian architecture. These exquisite coloured glass windows that were widely popular in seventeenth- to nineteenth-century Iran, suggest a multiplicity of readings at physical, perceptual and contemplative levels. Comprised of sophisticated geometric patterns known as *girih*, the window offers variegated light patterns to the interior while simultaneously connecting it to the outside garden. This paper discusses three interconnected levels of design thinking associated with *orosi* windows as three occurrences: as plane, as projection, and as Place.

As a plane, the *orosi* window will first be discussed in terms of geometry and its overall structure. Subsequently, the paper examines the *girih* for its essential pattern design vocabulary, as well as with respect to the similarities and differences in stages of conceiving geometric patterns through drawing and construction. These are discussed in terms of Primary resources, i.e., 19th century Qajar architect Mirza Akbar' drawings of *girih* and *orosi* window, as well as examples of actual windows. Visual documentation from restoration of Gulistan Palace (Tehran) in mid 1980s provides rare access to understanding the processes of geometric conception and construction of these screen windows. As projection, the window provides an anamorphic view of the space and gives presence to notion of spatial depth. This study of the spatial experience of *orosi* argues for the significant role played by the coloured geometric patterned window in negotiating its adjacent spaces. Finally, as space, *orosi* window is discussed as intermediary between indoor and outdoor. Through historical evidence the paper argues how the seemingly thin *orosi* window created a thick inhabitable threshold and a sense of place for a range of activities.

Concluding remarks include examining *orosi* window as simultaneity the three occurrences. The simultaneous presence of abstract and naturalistic geometric patterns seen in both the window and the exterior garden expands the discussion of geometric patterns to the entirety of the edifice, landscape and beyond.

Kolsoum Ghazanfari

A Study of Zurvanite Elements of the Shāhnāmeh

The *Shāhnāmeh* of Ferdowsi recounts ancient history of Iran started from the first mythical king Geyumart up to the last ancient Sasanian king called Yazdgerd III (632-651 A.D.). This work is the most important classical text in new Persian which contains many beliefs and rituals of ancient Iranian people. Zurvanite elements are among the most important beliefs which deeply influenced the *Shāhnāmeh*. As it is emphasized by several Iranists, the philosophical-mystical school of Zurvanism was almost a dominant intellectual orientation in Sasanian era. In another hand the sources remained from this time is used by the *Shāhnāmeh* (or its sources) of Ferdowsi.

The *Shāhnāmeh* following to its ancient sources reflects several Zurvanite elements including beliefs on destiny and fate, good and evil fortune, astronomy and astrology, having hold perverse view of women, reproach Āz and the material world, etc. The Heroes and characters of this work are deeply believed in these elements and their endeavors to fight destiny are always failed. The objective of the present paper is to study and analysis the Zurvanite elements of the *Shāhnāmeh*; in addition it will examine the amount of Zurvanism influence over the Iranian national epic.

Yukako Goto

Tabriz under the Safavids – its political position, constructions and development

The Safavid dynasty is founded, as Isma'il entered the capital of the Aq Quyunlu dynasty, Tabriz in 1501. The city held its prestige as the Safavid capital until Qazvin gradually replaced it as Shah Tahmasp's new capital. The Safavid shahs were eager in building architecture in their capitals that contributed the development of the capital cities.

Though Shah 'Abbas chose Isfahan as his new capital and constructed a new city block with a magnificent royal precinct, he and his successors kept their nomadic customs and mentality for a long time, did not settle down in the capital permanently and used to itinerate among main cities of the territory frequently. A city where a shah stayed was his political capital in fact. Tabriz, parallel to Qazvin, had not fully lost its political function as "*d ā r al-saltana*" and kept its importance.

Existing historical monuments and sketches and accounts of Qazvin by European travellers indicate that the new city precinct of Isfahan was modeled on the city center of Qazvin. Furthermore it is also suggested that Tabriz was the forerunner model of them. However the loss of historical monuments of the period through repeated wars between the Safavids and the Ottomans and earthquakes make the proof difficult. In the later period Tabriz became a *beglerbegs* region.

With the use of Persian descriptions and European travel accounts a reconstruction of the state of Tabriz as one of main cities under the Safavids is attempted here.

Nigar Gozalova

General Yermolov's Embassy in Iran (1817).

The present article is devoted to a study Commander-in-Chief in Caucasus (1816-1827) of General Alexey Yermolov's embassy (1817) as the Extraordinary and Plenipotentiary Ambassador to Iran. Among all the embassies ever sent from Russia to Iran, the embassy of General Yermolov was undoubtedly the most brilliant both in its personnel, and at cost of its expenses. Furthermore it was very important for its goals, aimed at attaching to Russia the regions ceded to it by the Peace Treaty of Gulistan in 1813, and attempts of reduce the influence of the British in Qajar Court and establishing permanent diplomatic relations with Iran. Finally, just stay Yermolov in Shah Palace and personal acquaintance with the lifestyle of the ruling elite in Iran may explain his relations with the Qajar government, which he invariably followed during his 10-year-old command in the Caucasus.

At the same time the embassy of Yermolov not only save Russia from possible military threat from Iran, and in many ways was a catalyst for the war emergency. Affirming conditions of Gulistan agreement in fact, Iran has not renounced its claims to a number of South Caucasus lands. Failing to get concessions from Russia through negotiations, Iran has been actively preparing for war. Stubborn unwillingness Yermolov return of the land in Iran and ambition ambitious heir to the throne Abbas-Mirza had to resolve armed conflict. What eventually happened.

The paper relies on official contemporary Russian accounts, as well General Yermolov and other members of the embassy, Borozdna, Sokolov, Kotzebue, etc. and some secondary sources. The value of these accounts in the detailed description of diplomatic etiquette, customs and traditions in the Qajar court. The history of embassy of General Yermolov extremely curious about their details which indicate the extent to which cultural and civil differences may be an obstacle in the diplomatic dialogue.

Mikhail Grachev

Poetry in Bandari dialect.

Bandari dialect is spoken in the south of Iran. This language belongs to the southwestern branch of Iranian languages.

The dialect has no writing, it is not used in media. Sometimes Arabic alphabet is used for the recordings of local folk songs and poems. In fact, such recordings are the transliterations.

Compilation called čīčkāy-e kučekū is the good example of these recordings, which was the main source of research. It includes more than 70 poems, collected in Bandar Abbas by the local University professor Ali Rezai. The poems, written in Bandari dialect and fixed in Arabic alphabet in 80-90s are the folk songs dedicated to the tragic events in Iranian history of that period.

The research is the analysis of the dialect based on the folk poetry; it takes into consideration the morphology and syntax of Bandari. It reveals previously unknown phenomena in the morphology of verbs: prefixes, plural endings, etc.

In addition, the research comprises the analysis of the orthography of the dialect, including the peculiarities of the poetry transliteration in Arabic writing.

Ali Granmayeh

Diplomacy and Despair :Narratives of Qajar Emissaries

The Qajar dynasty, which took over Iran in late 18th century, represented a weak monarchy in a vast country after the assassination of its founding king. Fat'h Ali Shah's rule began when confrontation over the Caucasus with the Tsarist empire was imminent. The first round of Russo-Iranian wars ended by the Treaty of Gulestan(1813)which annexed a large part of Iranian territory to Russia.

Likewise, Iran encountered with the superior power of British empire during the rule of Mohammad Shah and Nasser-ed-Din Shah and was forced to relinquish its sovereignty over the eastern city of Herat by the Treaty of Paris (1857)

Three Iranian emissaries, who were assigned to approach the Russian and British courts to discuss the peace deals, recorded the events of their missions and made a valuable contribution to Iranian diplomatic history. They are: Abul-Hassan Khan (Ilchi), Hussein Khan Ajudan-Bashi, Farrokh Khan Amin-ul-Molk.

The narratives of all three emissaries confirm the reality that their missions were initiated under compulsive conditions, carried out with despair and ended in failure or submission to to Iran's Big Neighbours' terms.

Margaret Graves

Vessels out of time and place: Medieval Iranian ceramics in the Indiana University Art Museum

The Indiana University Art Museum (IUAM) in Bloomington holds an unpublished group of pre-modern Islamic ceramics, an eclectic group with moments of production that range from ninth-century Iraq through to nineteenth-century Tehran. Collected in the early 1960s and 70s, many of the IUAM ceramics show evidence of having undergone considerable restoration at the hands of dealers. This paper will present some of the vessels in the IUAM collection that hail from medieval Iran and Central Asia, including a *mina'i* bowl and two pieces of so-called Nishapur buffware. Specific focus will be placed on the restoration and current condition of these objects, using them as a lens to scrutinize the undocumented practices of early twentieth-century dealers eager to cater to a collectors' market that privileged whole objects over fragments, and to consider the ambiguous and shifting definitions of "restoration" versus "forgery" within the present-day cultural economy of medieval Islamic ceramics.

Leonardo Gregoratti

Loyal to the Roman Emperor, loyal to the Parthian Great King: two alternative ways of building an Empire

Since Pompey's establishment in the East of the Roman province of Syria in 64 BC, Roman leadership decided to exert its political influence and territorial control through maintaining on their positions of local power a series of client monarchs loyal to the Republic and then to the Empire. Only during the last decades of the 1st century and the very beginning of the 2nd century AD the Roman client kingdoms system was gradually replaced by a more direct form of land control. But what did happen on the other side of the Euphrates that is to say in the area under Parthian political control? Since their conquest of Mesopotamia the Parthians, like the Romans, decided to maintain most of the local political subject they met in their campaigns westwards. Unlike the Roman system, there the vassal kingdoms never ceased to be one of the most important means the Great King had at disposal to control key areas of his vast dominions. Parthian vassal kingdoms were never permanently annexed. They grew in importance gradually playing a relevant role in the Empire's structure until one of them, Persis, became strong enough to take control of the whole Parthian state. Thorough an unprecedented attempt of comparison between the two vassal kingdom systems this paper aims to spot differences and similarities between the ruling strategies which Rome and Parthia employed to face similar problems.

Simón Luis Gutiérrez-Castro

The Return to the Beautiful

A comparative study between eschatological doctrines in Mazdaism and Orphism shows a strong similarity with regard to their conceptualization of both the meaning of creation and the human being. In these cults, the salvation of the soul is understood as the restoration of the original human condition and, thus, reveals a common circular sense of time.

In universal eschatological Zoroastrism, after its Renovation the universe recovers the ideal initial state that had been lost due to the attack of Evil (Yt 19, IrBd 34, etc.). Its perfection correlates in the stillness of all elements (given that movement implies transformation, if this shift was produced it would result in the tilt the element towards imperfection) and in the dissapearance of time. Meanwhile, the soul of the righteous enjoys a temporary condition that actually constitutes a foreshadowing of the definitive perfect state that will be recovered at the end of time (the eternal motionless contemplation of divinity) as shown by the mythological cycle of Yima's *vara* (Vd 2)

Orphism presents the idea of a progressive degradation of cosmos in the doctrine of several universe ages (as shown in Orphic theogonies) that serve as a frame for the cult's theories of the soul. Since the central myth in Orphism assigns the origin of the human soul to the parts of Dionisos' body consumed by the Titans, the human's duty consists of purifying its heavenly part from titanic contamination so that, by means of ritual expiations and reencarnation, the soul is able to return to its original divine status. Then, both the status reached by the blessed in the Afterlife and the characteristical repetition of infernal torments inflicted upon the condemned convey a similar idea of time suspension.

The striking commonalities between Zoroastrism and Orphism have been noted ever since the scholarly interest in these religions. Their ideological proximity, largely due to a shared remote indoeuropean origin, is specially obvious at the escathological level. Whithin this theoretical framework, the present investigation intends to prove that both religions have in common a circular conception of cosmic time that affects human soul doctrines.

Hussein Habasch, Sebastian Heine

Neue Studien zur kurdischen Etymologie (Kurmanji)

Obwohl durch seine Verbreitung über weite Gebiete des Nahen und Mittleren Ostens, sowie seine Sprecherzahl, das Kurdische neben dem Neupersischen und Paschto zu den größten neuiranischen Sprachen gezählt wird, sind Grundlagenarbeiten zur Sprachgeschichte des Kurdischen immer noch eine Rarität bzw. ein Desiderat. So existiert bis heute kein etymologisches Wörterbuch des Kurmanji, das wohl als wichtigster Einzeldialekt des Kurdischen gelten darf. Ziel des Vortrages ist es erste Ergebnisse aus den Vorarbeiten zur Herstellung eines etymologischen Wörterbuches des Kurmanji unter Berücksichtigung des Sorani, weiterer kurdischer Dialekte und der übrigen iranischen Sprachen vorzustellen. Dabei sollen Wortstudien aus verschiedenen Quellen wie u.a. der klassischen kurdische Literatur, der klassischen und modernen Volksdichtung und Prosa sowie der kurdischen Gegenwartsliteratur miteinbezogen werden. Weiterhin soll die Methodologie bisheriger etymologischer Arbeiten zum Kurdischen kritisch beleuchtet werden.

Negar Habibi

ʿAli Qoli Jebādār and the St. Petersburg *Muraqqa*: Documenting the Royal life?

The Album E-14 of Institute of Oriental Manuscripts, known as the Saint Petersburg Muraqqa, contains the numerous pages of Persian painting, among which some are signed or attributed to ʿAli Qoli Jebādār, an Iranian Safavid artist, active mostly in Isfahan and Qazvin in the second half of the 17th Century.

Among the *Farangi* (European), Indian and Persian subject matters, at least five folios (96r, 97r, 98r, 99r and 100r) represent the Safavid Court with the king and his entourage, then three are signed ʿAli Qoli "Jebādār".

The scenes of Royal assemblies are among the favorite subject matters of Iranian classical painting often based on the literature and epics. But representations of Shāh Soleymān (1666-1694) or Shāh ʿAbbās II's (1642-1666) Courts done by ʿAli Qoli Jebādār do not resemble these traditional illustrations, since they are not precisely the endless repeated stereotypes.

It seems, in fact, that most of the elements of royal assemblies painted by ʿAli Qoli Jebādār, as well as some portraits (in other collections and Albums) might refer to a Courtly custom, a detail, a hallmark or a precise personality at Isfahan's Court. This essay gives therefore to identify in the paintings of ʿAli Qoli Jebādār, these objects, events and men who then made up the court of Shāh Soleymān or that of his father Shāh ʿAbbās II. We shall highlight the desire of the artist to record and document, and place his paintings of assemblies and portraits, in a physical and sensual world and not in a timeless ideal one.

Solmaz Hajialilou

An Archaeological Survey in the Cultural Landscape of Nishabur: Mining and Metallurgy of Nishabur during the Islamic Era (up to Mongol Period)

Historians and geographers of the Islamic era have given accounts of the richness and high quality of metal ores in the region of Nishabur; rich in copper, iron, silver and gold. The importance of Nishabur as a major city in Khorasan, and it's political and economic status during the Islamic era up to 12th Century A.D., made it into a densely populated city with an extensive and vivid social life that was supported by grand and rich bazaars. Nishabur's bazaars were occupied by merchants and different craftsmen including smiths. There are different known types of metal objects excavated from Nishabur or some objects bearing the Nishaburian smiths' signature. Also there are several collections of coins that have been minted at Nishabur which was one of the minting centers in the Islamic world before the Mongol invasion.

Through the study of primary written sources and archaeological field surveys, this essay tries to find evidence of metallurgical works such as mining and smelting in Nishabur by taking into consideration the historical and economic status of the city. Studies were conducted to find the relation between metallurgical workshops and mines, and in term identifying the technology employed in smelting operations. The methodology of the archeological field studies selected for the present study consisted of a comprehensive field survey as well as intensive survey of the Markazi and the Mianjolgeh districts of today Nishabur province.

Majid Hajibabaee

The role of Akhtar newspaper in the transmission of modern social concepts to Iran

Study on the history of thought and its evolution in Iran is one of the topics that have been little mention. Especially in contemporary Iran, and towards modernization, an issue that should be seriously attention is evolution and transformation in thought. Especially, infrastructure of the formation of modern concepts such as freedom, rule of law, modern legal system, human and fundamental nature rights should be considered more. Understanding how to influence and extend these concepts in Iran is a great help to understanding the formation Iranian identity in the contemporary era.

The newspapers in **"Nasseri era"** were important in awakening of Iranians. But "Akhtar" had an excellent and special position. It is not exorbitant if we say: this newspaper had a large part of duty of the Iranians awakening especially elites. Akhtar in during twenty-three years of regular publication entered the modern concepts in political and social literature and everyday language of Iranians. As far "**Akhtaryon** " label was used for thinkers as an accusation.

In this article we will attempt to analyze Akhtar newspaper content. Paper is organized in two parts. In the first part reviews important newspapers in that era and then consider the authors view on Pathology of Iranian society and its problems. Specifically, we will examine their criticisms about elements of Iranian identity in the past. Then in the second part we will analyze the authors view of **"Akhtar"** on improvement of Iran. This part is organized in under four headings.

1-The political concepts such as: freedom and parliament and democracy. 2-Legal concepts such as: justice judge and the rule of law.

3-Cultural reforms such as: the necessity of spread awareness and knowledge and changing public culture.

4-Basic and theoretical concepts such as: natural rights, human rights and the right to criticize.

Omid Hamedani

Ayn al-Quzat Hamadani: The Inconsistency of a Hermeneutic Project

Ayn al-Quzat Hamadani (1098-1131), the Persian mystic and theosopher, is notoriously famous for his bold ideas on almost every controversial aspect of Islamic theology and mysticism ranging from Quranic hermeneutics (*ta'wil*) to the nature of divine attributes and the problem of evil. In the *Maktubat* he develops two inconsistent hermeneutical views: on the one hand he opts for a radical hermeneutics which gives the *intentio lectoris* ultimate authority in determining the meaning of texts while on the other hand he defends and elaborates upon what can be called "a hermeneutics of recovery." The latter form of hermeneutics seeks to discover the original meaning of certain beliefs and Weltanschauungs and thus presupposes an original meaning independent of the readers' intentions: hence the sharp contrast between the two hermeneutical approaches. In this paper, I argue that this inconsistent hermeneutics helps Ayn al-Quzat justify his own controversial reading of the sacred text (the *Quran*) which stands in sharp contrast to traditional Quranic exegesis (*tafsir*). By means of a dual hermeneutic standard, he first clings to the idea that no final and correct reading of a text exists and thus debilitates the authority of exegetical and non-mystical interpretations of the *Quran* but then goes on to argue that his preferred method of interpretation recovers the original meaning of the *Quran* and certain mystico-theological beliefs. Ayn al-Quzat's hermeneutics reflects a basic motivation to justify and validate a certain interpretation amidst the conflict of interpretations, albeit in an inconsistent manner.

Tobin Hartnell

Legitimizing the Neo-Elamite state in the highlands of Persia

This paper explores the sociopolitical organization of the Persian highlands during the Neo-Elamite period (1000 - 550 BC) and how this highland society influenced the political ideology of the early Achaemenid Empire. Elam was a leading power in western Iran during the centuries before the Achaemenid Empire (550 – 330 BC), and Elamite society offered a potent model for later Achaemenid kings. Until now, most research has focused on the role of lowland Elam in the political culture of the empire. An understanding of the highlands requires a hybrid approach that combines the existing textual evidence, largely from lowland Elam and Mesopotamia, with local archaeological evidence. The result is a greater appreciation of the role of the highlands in the formation of a distinctly Achaemenid political culture.

Mary Hegland

Women's Religious Practices: Expanding Opportunities in an Iranian Village

Based on anthropological research in Iran totaling 2 ½ years 1978-2014, I focus on the dramatic increase of women's ritual participation and leadership. Thirty-six years ago, little religious space was open to women other than their homes and visiting the cemetery on Thursday afternoons. Very few women even attended the mosque. Now six religious buildings include women's sections. Women form a large percentage of those present during religious gatherings. More mourning gatherings are held now, some of them exclusively for women and led by women. In 1978-9, few village women read the Qor'an or a prayer book. Almost all women in the village over the teen years were illiterate or barely literate. Now, an illiterate woman is rare indeed. Several village women have attended school in Shiraz to learn recitation of the Qor'an. Now at least five women lead women's religious gatherings, reciting from the Qor'an and prayer books, and during Moharram telling the stories of the martyrs and leading recitation of poems. At least one young woman has written her own poems to chant. In 2006 quite a few women sponsored a women's majles during Moharram. Women conduct women's religious rituals throughout the year. Now, wives commonly accompany their husbands on the pilgrimage to Mecca.

The religious figures in government have attempted to restrict female forays outside of the home. Ironically, literacy and education for females, information from countries where females are active in public life, valorization of religious activities under this government, and the excuse of religious activities legitimizing leaving the home have enabled Aliabad women to become more active outside of the home.

Anna Heller

A Nation's Struggle between Revolt and Resignation: Gholam-Hoseyn Saʿedi and the Constitutional Revolution

Gholam-Hoseyn Saʿedi (1936-1985) was a leading figure among the "engaged writers" in Iran during the last two decades of Pahlavi rule. Apart from numerous novels and narratives Saʿedi wrote more than thirty plays, which had a significant impact on the literary progress of modern Persian drama. The enthusiastic contemporary reception of his plays is based on the author's keen sense of observation, which is shown in his accurate depiction of psychological and linguistic characteristics of the divergent social classes in Pahlavi Iran.

In his five one-act plays on the Constitutional Revolution, published in the collection Panj namayeshnameh az enqelab-e mashrutiyat in 1966, Saʿedi uses a historical setting for his dramatic action. The Constitutional Revolution as a crucial impetus for the formation of a modern Iranian national identity had a lasting impact on socially committed writers, who furthermore referred to this significant period of Iranian history to disguise their socio-political statements as historical discourse. Within this framework, Saʿedi depicts the fate of five individuals struggling against the oppressive power of the regime as well as foreign intervention. A mere political reading of his historical plays, however, would restrict the interpretation of the playwright's broad view on Iranian society. Therefore, this paper analyses these five plays as a reflection on human behavior in times of revolutionary crisis and social

change, focusing on the social dynamics of a nation torn between desperate hope for change and resignation.

Betty Hensellek

Silk, Sovereignty and so-called Sēnmurws: Reimagining Late Antique Frontiers through Dress

All individuals cover, protect or decorate themselves. Dress can characterize personal tastes, cultural norms or desired personas. In Late Antiquity, like many other epochs and still today, dressing in a particular fashion was often driven by social and political agendas and shaped by the exchange of materials, motifs and technologies. In this paper I will reconsider the elements of a garment housed in the State Hermitage Museum in order to question how communities along frontier zones might have imagined their relationship with other governing bodies. The so-called Sasanian-sēnmurw kaftan from the cemetery of Moshchevaia Balka in the North Caucasus, just beyond shifting Byzantine and Sasanian (followed by the Arab caliphates') borders, has stood out since its discovery in 1969 with subsequent meticulous site and costume studies undertaken by Dr. A.A. Ierusalimskaia. Often the 'sēnmurw' motif covering the imported silk of the kaftan is highlighted and tied to representations of royal glory and widespread 'post-Sasanian' artistic trends. However, another significant feature is distinctive: the garment's cut. I will address how this community from Moshchevaia Balka might have made sense of this unique combination of physical traits displayed on the kaftan by reconsidering the lifespan of the object and possible political significance as a foreign object within a specific local community.

Almut Hintze

Orality and Literacy in the Zoroastrian tradition: Processes of Codification

The sacred texts of the Zoroastrians, the Avesta, represent a continuous tradition of an intrinsically oral literature that reaches from the present day back into the second millennium BCE. In the earlier stages of this long process, orally composed texts petrified at different points and then came to be transmitted verbatim from generation to generation until they were eventually committed to writing presumably around 600 CE. However, in Zoroastrianism the oral tradition never ceased to exist but ran alongside the written one. The latter bears many traces of its oral character. This paper investigates the interplay between orality and literacy in the complex tradition of the sacred texts of the Zoroastrians, both in their Avestan and Pahlavi versions.

Florence Hodous

The Mongol vengeance system and its influence in the Ilkhanate

Although the legitimation of Mongol rule was based on the Mandate of Heaven, the initial legitimation of Chinggis Khan's campaigns and of those of his successors into Persia was based on vengeance. However, vengeance also had other influences in the Ilkhanate.

In order to discover these it is necessary to look at the functions of vengeance in the Mongol context. For the Mongols, vengeance was not merely a personal feeling or action; rather, it was a tribal matter and in many cases, considered a duty. It is for this reason that scholars speak of a 'vengeance system,' which can be considered part of their legal repertoire, especially given the lack of 'state' law among the Mongol tribes.

This paper will argue that the importance and effects of the vengeance system in Persia have not been fully recognized. Not only was the vengeance system influential in Mongol massacres in the conquest of some cities or in ultimatums sent to foreign powers, it also had concrete influence on legal cases and practices in the Ilkhanate. These include the handing over of culprits to those whom they had wronged by the imperial court, and the confiscation of family members and / or the possessions of a condemned person.

This research is based on a close re-reading of non-legal as well as legal sources, since the legal sources are mostly written from a sedentary perspective and give limited insight into the principles of Mongol law.

Ghulam Ahya Hossaini

Shāh Ismāʿīl's religious policy in Herat

The reign of Shāh Ismāʿīl I (1501-1524) signifies an outstanding turning point in the history of Shiʿa and Iran. Researches on the Safavid dynasty in general and on Shāh Ismāʿīl in particular are abundant; nonetheless the religious policy of this King remains still unclear. This paper aims to investigate this aspect of Shāh Ismāʿīl's career by focusing on his religious activities in Herat.

The historical sources report of excessive religious violence upon the capture of Herat by the Safavid forces. Safavids followed a brutal policy of eliminating the Sunni ʿUlamāʾ, and used all sorts of propaganda techniques, such as the Khuṭba, engravings on new Coins, and employing indigenous people for religious positions, who came to be known as the "Tabarrāʾiyān".

The main propose of Shāh Ismāʿīl's policy was to spread Shiism, as he expressly pointed out in his correspondences with Shaybak Khān Uzbek. His religious policy in Herat, however, failed, so that and this city remains a Sunni city up to now unlike Shiraz and Isfahan in west and Yazd in central Iran.

Isabelle Imbert

Something old and something borrowed. Persian flower paintings during the 17th century.

Naturalistic flower paintings appear in Safavid Persia at the end of the 16th century. Mounted in albums, they bear the name of renowned artists like Shafi Abbasi and Muhammad Zaman. This production can be linked to the new dynamism created in Persia by Shah 'Abbas. Isfahan attracts European embassies and trade companies who bring gifts and goods, including French, Flemish and English printed herbals and florilegium which are often used as models

for floral compositions mounted in muraqqaʿ. These naturalistic flower paintings also include elements from a fully Persian background, like the gol o bolbol theme which is completely absent in Mughal India at the same time. The subject choice is also symptomatic of this cultural heritage, the rose being its favored flower.

Besides the impact of Persian literature, my theory is that Persian flower paintings wouldn't have encountered this amount of success without a precedent. This paper aims at focusing on possible sources of inspiration for the development of this production. Even if the European input is not to be underestimated, there are other elements that bring me to think that Persian painters were already at ease with the idea of full-page representations of flowers or vegetal elements. Two productions are particularly interesting for this case. The first one, dated from the 15th century, shows Chinese birds and flowers of large scale painted by Chinese artists on silk and collected by Turkmen rulers. The second one appears at the end of the 16th century in north-east Turkey and consists in plant scrolls and arabesques, from which the human figure is mostly absent.

This paper proposes to give an analysis of these productions and their filiation to 17th century naturalist flower paintings, using iconography data from various collections as well as historical evidences.

Camilla Insom

Evolving Sacred Topography: Sufi Saint Cult in Kurdistan Village Shrines

In 2013 the Italian Archaeological Mission in Iraqi Kurdistan (MAIKI) of Sapienza, University of Rome commenced an ethnographic research aimed at exhaustively investigating the religious life and heritage of the area between Darbandikhan and the Basara River, extending along the highway that links the cities of Darbandikhan and Chamchamal.

The research highlighted the centrality of the Sufi saint cult in the local religious system. Sheykhs were considered essential intermediaries between mankind and God. Their power to perform miracles did not end with their death but was believed to remain physically present on their graves, which became sheykh shrines, were people still execute apotropaic, propitiatory and therapeutic rituals.

Popular devotion shaped the landscape scattering the valley with small villages shrines. Significantly, the area also features the headquarter of the Kasnazaniyya branch of the Qadiriyya Sufi order, located in the village of Kripchna.

Nevertheless, disruptive events, specifically the al-Anfal Campaign conducted by Saddam Hussein against the Kurdish people, and major cultural and sociological change, like the diffusion on the territory of health care institution and mosques, had a significant impact on the religious life of local communities.

The study presented here interrelates the results of the on-going ethnographic research, with the data collected in the course of the topographic survey, in order to analyze the impact of the ceaseless modifications of religious beliefs and practices on the sacred geography of the area.

Youli A. Ioannesyan

The Enclitic Use of Personal and Demonstrative Pronouns in Some Persian and Other South-West-Iranian dialects

A remarkable feature of some Persian and other south-west-Iranian dialects is the enclitic use of the third-person pronouns both singular and plural. In Herati, these have fully replaced the third-person pronominal enclitics -eš/-aš/-ešân. The third-person pronouns when used enclitically are not stressed and may undergo certain qualitative and quantitative changes. Hence -i, -inâ may assume a more open articulation: -ệ, -ê, -ênâ (this fact can be explained by the influence of "n" since -i must have originated from in. Pronominal enclitic -u can be articulated more openly, while both -i and -u can be considerably shortened to the extent of non-syllabic sounds: -ĭ, -ŭ, -ŏ. The latter (more open) variant apparently goes back to the archaic pronunciation of this pronoun with the long "o", literary Afghan Persian ô—"he, she." Both -ŭ and -ŏ can be preceded by the ezâfe: -ĭŭ, -eŏ. The same phenomenon regularly occurs in the Tati dialects of the Caucasus, Judeo-Persian and, on a more sporadic basis, in different Khorasani and Sistani dialects of Persian.

Vladimir Ivanov, Leily Dodykhudoeva

Peculiarities of case in Mazandarani and Gilaki

Usually there are postulated 2 oblique cases in Gilaki and Mazandarani (the latter with 2 dialects - Shamerzadi and Velatru): Accusative-Dative and Genitive. In this work, the case system in Mazandaranian and Gilaki is revised and other grammatical categories (congruence and head/dependent marking) are taken into consideration. Persian-like (typical for south-western Iranian languages) and Mazandaranian and Gilaki's ezāfe marking are brought into one system. On the one hand, the Genitive case marker is applied to the noun. It seems to be normal for a case: *Mohsən-ə bərar* (Gil.) 'Mohsen's brother' ~ *barādar-e Mohsen* (Per.); *Hosayn-e ketāb* (Maz.) 'Hussein's book' ~ *ketāb-e Hoseyn* (Per.).

On the other hand, it is applied to the adjectives: *pil-ə xāne* (Gil.) 'big house' ~ *xāne-ye bozorg* (Per.); *xār-e ketāb* (Maz.) 'good book' ~ *ketāb-e xub* (Per.);

to the numerals: *šiš yek-e in sere* (Maz.) 'one sixth of the house' ~ *šeš yek-e in xāne* (Per.);

and rather long NPs *attā qešang-o tamiz-e kijā* (Maz.) 'a clean and beautiful girl' ~ *yek doxtar-e tamiz-o qašang* (Per.).

The latter 3 are abnormal for a case marker, but usual for a reverse ezāfe construction. Therefore, there is no Genitive case in Gilaki and Mazandarani, but a grammatical category that can be called congruence.

There is a constraint related to the case: the case marker (ending) must be within the word boundaries (i.e. must create a synthetic word form). The so-called Accusative-Dative marker -re/-a is out of the word boundaries and does not meet this demand. It can be seen in the Persian borrowings:

Hato ki juloxānə məsjəd-ə šāh-a farəsə… (Gil.) 'When he came to the foreside of the mosque…'

In the last example, the postposition -a refers to the word *juloxānə* 'foreside' and is separated from it by two words.

The marker -re/-a is omitted when the direct object is indefinite:

Gol čindembe (Maz.) 'I pick a flower'; *Men hamišeg vene berār jem naxod o bākele o marji xarimbe* (Gil.) 'I always buy peas, beans and lentil from his brother'.

It is odd for a case marker, but common for the postposition -rā in Persian. Thus, there is no Accusative-Dative case in Gilaki and Mazandarani either and the whole case system degrades into Nominative.

Basically, other postpositions are not attached to the stem directly, they need an ezāfe marker for this (the ezāfe marker can be omitted, though). They can be counted as ezāfe postpositions like ezāfe prepositions in Persian:

mə xāxer-ə vesse (Maz.) 'for my sister'; *amə šahrhah-ə dələ* (Maz.) 'in our towns'.

Thus, we conclude that in Mazandaranian and Gilaki there is no case system at all. This conclusion can be spread to their closely related dialects Shamerzadi and Velatru.

Askold Ivantchik

Arrowheads of the Persian Army in 546 BC: Destruction of the Lydian Fortress Küçük Höyük in Gordion

One of the most interesting archaeological sites uncovered during excavations of Gordion in Phrygia is a fortress Küçük Höyük. It is a fort which makes part of the line of defensive walls of the city, used by Lydian garrison of Gordion and destroyed when it was attacked by the Persian army of Cyrus in 540-s BC. It was never rebuild. Unfortunately, the materials from the excavations of Küçük Höyük were not published. The paper discusses the collection of 235 arrowheads found in the destruction levels of the fortress. This collection gives a good idea of the types of arrowheads used by the Persian army in the middle of the VIth century BC. The vast majority of them are bronze socketed arrowheads with a leaf-shaped blade. Trilobate bronze socketed arrowheads with rhomboid and leaf-shaped blades, as well as iron tanged arrowheads which are much larger in size, were also used, but they are much less common. This conclusion changes our understanding of the nature of the weapons of the Persian army and its development in Iran and Asia Minor.

Shima Jaafari Dehaghi

Study of Some Sogdian Administrative and Legal Terminology

Sogdiana was an Iranian province during the Achaemenid period. In the Bisotun Inscription of Darius the Great, it is listed as "the second of the good lands and countries that Ahura Mazda created". Although the Sogdian states were never united during its history and they did not have a single administration, there are some terminology found in Sogdian texts which present special characteristics.

The aim of this article is to study some of the administrative and legal terminology according to written sources in Sogdian. The main corpus of the study will be secular

documents, mainly the documents found at Mount Mogh. First a list of the words and their etymological survey will be provided. Then there will be an analysis of the terminology and a comparison of the same terminology in Middle Persian, Bactrian or any other Middle Iranian Language in which this terminology has been used.

This study will hopefully provide some insight into the structure of the Sogdian society which is still ambiguous. Terms such as MRY' (king), xtw', δ'tβr (judge), δpyr (scribe), 'zn'ptnym (adviser), "wy'r (suitor) etc… demonstrate some of the positions held in Sogdian society.

Mahmoud Jaafari-Dehaghi

The influence of Manichaean idea of the imprisoned soul on the poems of Rumi

Rumi (1207-1273 CE) is one of the world's greatest poets. In profundity of thought he stands out as the supreme genius of Islamic mysticism. He was born in Balkh (Ancient Bactria or modern day Afghanistan). His family fled the Mongol invasion to Konya, where he founded the Mevlevi Sufi Order as an outgrowth of his encounter with a wandering Sufi – Shams. One of his great masters the Masnavi is collection of stories and poems dealing with the central issue of life. His other master peace, is called Collection of Shams of Tabriz.

It seems to me that the Rumi's idea on the imprisoning of soul in the worldly bodies had been under the influence of some ancient Iranian philosophies such as Mani's ideology. Mani believed that he was the last and greatest of the prophets, successor to the prophetic founders of the three great religions of Iran: Zoroastrianism, Buddhism and Christianity. He described himself as an apostle of Jesus, teaching the true form of Christianity. According to Mani there is a fundamental dualism between Spirit and Matter, Light and Darkness. The pristine world created by God was a world of Light and Spirit, but the powers of Darkness overcame the first man, imprisoning the spirits of light in the chains of dark matter. These sons of Light need to be freed from Darkness in order to ascend back to the presence of God. This liberation from the bonds of darkness was the goal of Mani's revelation, or heavenly knowledge (gnosis). Mani's thought is comparable to that of Rumi who says:

Sliced to pieces my bosom and heart bleed
While I tell this tale of desire and need.

Whoever who fell away from the source
Will seek and toil until returned to course

Both Mani and Rumi believe that salvation would come when the soul was freed from matter and could return to the realm of pure Light. Through lust and the act of procreation, the Darkness tries to imprison more and more bits of Light within matter. Through Mani, the true revelation of knowledge will allow believers to liberate the Light within themselves and achieve salvation. It should be noted, however, that when Rumi uses Mani's creativity as a painter in a mystical context he does not refer to the historical figure who propagated a dualistic ideology, but rather, in a poetic allusion, to one aspect of Mani's character as an example of how man can develop his potentials to

perfection. The aim of this article is to compare the Rumi's idea of imprison soul or light with that of Mani to find out whether Rumi had been under the influence of Mani.

Thomas Jügel

The formal character of the ergative construction in Iranian – emergence and conversion

The emergence of ergativity in Iranian is bound to the introduction of a nominal form into the verbal paradigm. The resulting construction was used to express a resultative perfect in Old Iranian. The typologically relevant phenomenon is that statal expressions can be grammaticalised as resultative participles. Thus ergativity in Iranian is not due to an assumed prominence of logical objects in the past/perfective domain.

The formal character of ergativity becomes obvious within Middle Iranian. My analysis of active transitive verbs in Bactrian (304), Parthian (568), and Middle Persian (6815) revealed syntactic accusativity for word order and clause linking. Reflexivity did not prove itself a useful feature. The marker of direct objects in Middle Persian appeared in accusative and ergative constructions alike. Hence it is not the form that is marked (like accusative case), but the syntactic position (direct object). Furthermore, synthetic and analytic passive constructions are attested, although the ergative construction would formally suffix to express the passive.

Since Iranian languages only display ergative alignment with forms that derive from the Old Iranian verbal adjective in *-ta-* (e.g., in Yaghnobi in perfect and pluperfect alone), it is not tense that triggers ergativity, but form.

These observations support the identification of ergativity in Iranian as a formal, purely morphological phenomenon.

Yuka Kadoi

Arthur Upham Pope and The Third Congress of Iranian Art and Archaeology in 1935

Arthur Upham Pope (1881-1969) was a pioneer in the study of Persian art, as well as an energetic, self-made entrepreneur who was instrumental for the awareness of Persian cultural heritage in the form of public events, such as exhibitions and congresses. The aesthetic criteria he, his wife Phyllis Ackerman (1893-1977) and their contemporary colleagues established for assessing the importance of cultural remains from modern Iran and Central Asia thus greatly influenced the way many people worldwide, including Iranian themselves, came to understand the art, architecture and material culture of the Persianate lands in the early 20th century.

This paper readdresses the significance of The Third Congress of Iranian Art and Archaeology in 1935, held at the State Hermitage in St. Petersburg (Leningrad), and reconsiders Pope's role as a global advocate who mediated closer scholarly cooperation between the USSR and the Euro-American world in the inter-war period and, in particular, his relationship with Joseph Orbeli (1887-1961). Having gathered a number of eminent scholars of this emerging research field from western countries, confronting with leading Russian scholars of this time, the Congress set a pivotal stage for the formation of Persian art scholarship in the early 20th century.

Compared with Pope's other, well-known activities—such as the International Exhibition of Persian Art at the Burlington House in London and the publication of *A Survey of*

Persian Art (1938-9), little has been critically analysed on the content and context of the Leningrad Congress. The proposed paper thus elaborates on the historiographical background of the Congress, drawing upon various types of archival records (letters, photographs, etc.) and actual Persian objects.

Stefan Kamola

Towards a reconstruction of the dispersed *Majma' al-tawārikh*

A series of exhibitions of Persian art in Europe and the United States in the 1920s established a foundation for the study of Persian art in the west. These exhibitions, the publications related to them, and subsequent permanent exhibitions at western museums have received significant scholarly attention for the way they reflect western political and cultural attitudes towards the Orient in the early twentieth century. At the exhibitions, a deluxe manuscript of Hafez-i Abru's *Majma' al-tawārikh* was incorrectly designated as a copy of Rashid al-Din's *Jāmi' al-tawārikh* and was demonstrated alongside the "Great Mongol *Shāhnāma*" as examples of early Persian book painting during the Mongol period. In subsequent years, both manuscripts were dispersed, their pages sold to various museums and university libraries. The Great Mongol *Shāhnāma* has been the subject of a hypothetical reproduction, which has allowed scholars once again to discuss the political and cultural circumstances of its creation. This paper looks into the possibility for a virtual reconstruction of the *Majma'*, a reconstruction made possible by the fact that, unlike the Great Mongol *Shāhnāma*, its remaining unpainted pages have been preserved. By examining the dispersed painting pages alongside the remaining text manuscript, we can learn about the process of book production in the early Timurid period and evaluate the role of this manuscript in the evolving study and display of Persian art in the western world.

Malihe Karbassian

The Planets' Prayer according to the Ibn Sīna's Works

Ibn Sīnā's Philosophical doctrine usually was reviewed in based on his *Kitāb al-Šifā'*. While in his introduction of this great work, he was expressed that it has been written in based on Aristotelian tradition and his special opinion has been indicated in other works such as *Kitāb al-Mašriqīyyīn*.

So, I would like to discuss on the Ibn Sīnā's doctrine about reasonable soul (*al-Nafs al-Nāṭiqa*) of planets and their influences on the human life according to his *Risāla fi al-Sa'āda* as well as some of his works have not been published. Furthermore, I review Ibn Sīnā's planets' prayer in compare with other philosophers' prayer such as Ibn Zakarīyā Rāzī and Ikhwān al-Ṣafā'.

Hassan Karimian, Amirhossein Salehi

Recreation of the Concept of Iran Based on Minted Coins

Texts on Islamic coins, besides the Friday sermons, are the most important advertising media in the Islamic era. Before the seventh century (After Hijart), the use of Persian phrases in the Islamic coins- except for a few special cases- rarely occurred while its use increased at the beginning of the seventh century (After Hijart) in Ilkhanid era, a little before the Mongol invasion. The aim of present study was to discover the reasons for the changes. As the result of Caliphate's collapse and breakdown of Dar al-Islam, the concept of Iran was widely considered in literature, manuscript paintings, decrees, & historical texts. The initial evidence of this finding was revealed from the investigation on Mongol rulers' coins directly and not from historian books. Persian phrases on Ilkhanid coins were minted all over the Shia settled areas such as Musel, Hillah, Damghan, Estarabad, and other governments like Qarakhanid, Atabakan-e Yazd and Atabaken-e Fars which were run jointly with Ilkhanids. This policy was followed by both Iranian ministers and Ilkhanid rulers. The reason for that could be the Mongols rulers' tendency to show that they were the sequences of ancient Iranian kings while Iranian monarchs demanded to revive the concept of Iran. The title of "Padshah" was used in the most of these phrases. By tracking this title, it was determined that this title was unprecedented on the coins of the various governments such as Saljuqs, Buyids and Samanads. They used only some titles like "Shah", "Shahanshah" and "Sultan" on coins or building patron names while the title of Padshah was used since Mangolian era. The Mongols has earned this title with the assistance of Sahib Diwans from Iranian ancient sources.

Mohammad Karimi-Zanjani-Asl

Philosophical Challenge on the Avicenna's philosophy between Sāwī and Šahrastānī

The sixth century A.H., as far as the intellectual history in Iran is concerned, witnessed vigorous controversies and discussions over the works and ideas of Ibn Sīnā. The results of such logical, philosophical and in some cases, theological debates exercised an immense impact on later intellectual schools in the Islamic world.

One of the less known figures who played a crucial role in the Iranian intellectual life during the era is ʿUmar b. Sahlān Sāwī (d. after 537/1143) whom despite his lenient critics of Ibn Sīnā and Peripatetic philosophy, should fairly be regarded as a Peripatetic philosopher as well as a non-Aristotelian logician.

In this paper I would like to show Sāwī's philosophical challenges with ʿAbd al-Karīm Šahrastānī (d. 548/1153) about Ibn Sīnā's philosophy.

I will review three philosophical treatises of Sāwī's works: 1. *Ajvibat Ibn Sahlān ʿalā iʿtirāżāt al-Šahrastānī ʿalā kalām Ibn Sīnā* (*Ibn Sahlān's Answers to the Objections of Šahrastānī to Ibn Sīnā's Doctrines*). In these answers, written in Arabic, Sāwī has undertaken to defend Ibn Sīnā's doctrines in the *Najāt,* being refuted by Šahrastānī. 2. *Muṣāraʿat al-Muṣāraʿa* (*Struggling with the Struggling*). Written in Arabic, it provides answers to the objections posed by Šahrastānī in his *Muṣāraʿat al-falāsifa* (*Struggling with the Philosophers*). 3. *Al-Tawṭiʾat fi al-muʿjizāt wa al-kirāmāt* (*An Introductory Statement on Miracles and Divine Graces*). Written in Arabic, the remarkable importance of the *Tawṭiʾat* lies in the fact that its author has undertaken, following upon the wake of such figures as Ibn Sīnā and Šahrastānī, and

in direct contrast to the theologians, to compile a purely philosophical work on a religious controversial issue, being devoid of any ḥadīth (prophetic saying) or *Qurʾanic* verses, by displaying original developments of his own.

Hamed Kazemzadeh, Anahita Shahrokhi

Persian Historical Epigraphic in the south of Russia
Review of six Epigraphic based on field studies

The many-faceted relationship between Dāḡestān, a region in the eastern Caucasus, and Persia since antiquity has yet to be studied as a whole, though there is considerable historical, linguis-tic, folkloric, literary, and art-historical evidence bear-ing on it. Cultural contacts were partly dictated by the military and economic history of the region.

Ties between the Sasanian Empire and Dāḡestān were particularly close from the late 4th to the 6th century c.e., when the geographic and strategic im-portance of the eastern Caucasus attracted the atten-tion of the Sasanian emperors. Construction of the grandiose Darband fortification complex is particu-larly linked with the name of Ḵosrow I Anūšīrwān (531-579). The Pahlavi inscriptions dating from his reign and found in the city wall "establish the northernmost boundary of Sasanian cuneiform writing, being unique written relics not only of the eastern Transcaucasus but also of the entire region; theiṟ . . . presence underscores the significance of Darband not only as a military bastion but also as a local center of Sasanian culture, in which Sasanian writing, breaking the boundaries of use for state and official occasions only, begins to be used in private life as well"

The process was nevertheless inconsistent and ir-regular, owing to such historical events as the defeat of the Sasanian Empire in 28/650, the increasing power of the Muslim caliphate, and the "Arab-Khazar" wars of the 7th-8th centuries. Persian interest in the eastern Caucasus arose mainly from its strategic position between Persia and Russia and reflected the shifting relations between the two countries. In fact, throughout its history Dāḡestān has remained a "province," subject to more powerful neighbors.

In literature connections between Persia and Dāḡestān continued to develop through the entire medieval pe-riod. In addition to a considerable body of "imported" literature, local authors wrote original works in Per-sian, translated Persian literary classics, and composed works in Dāḡestānī languages that in both con-tent and form reflected the influence of Persian poetry in particular. Acquaintance with Persian literary tradi-tions reached Dāḡestān through direct contacts and also mediated through Arabic literature (especially Šoʿūbī writings of the 8th-9th centuries). In the 12th century Ḡarnāṭī recounted an episode in which the amir of Darband, Abu'l-Qāsem, "read, under my guidance, the "Satisfying book" by Maḵāmelī on feqh (Islamic law); he spoke, may Allāh have mercy on him, in a variety of languages, like Lakzanī [Lezgī], Tabalanī, Filanī, Zakalanī, Haidak, Gumik, Sarir, Alanian, Assi, Zarihgarānī [Kubačī], Turkish, Arabic, and Persian.

The epigraphic heritage of Dāḡestān reveals the extent to which the Persian language had penetrated the area. The overwhelming majority of 12th- and 13th-century inscriptions are in Arabic, but beginning in the 14th century there were also a number in Persian, and the use of Persian for such purposes appears to have increased in the 15th-17th centuries, particularly in southern Dāḡestān around Darband. The earliest such inscription is dated 700/1301 and records the endowment (waqf) of a spring at Darband. Other 14th century Persian inscriptions include a verse of good wishes from the village of Kubachi and a building inscription commemorating

the restoration of a mosque at Darband. A distinct characteristic of Persian-lan-guage inscriptions in Dāḡestān is their "official" tone: They refer mainly to members of the feudal ruling class and the accomplishments of local and Persian rulers. One important exception is a group of memorial inscriptions. For example, on tombs at Darband shaped like storage chests the inscriptions include didactic couplets or quatrains by Saʿdī or ʿOmar Ḵayyām. Versified aphorisms in Persian also appear on tombs in mountainous Khnov in the Samur river basin and Kumukh in the Lak region of Dāḡestān. Surviving inscriptions in the city of Ikhrek, also near the Samur River (no later than the 14th century) and in Darband (842/1438-39) reveal traces of the legend of Alexander the Great, who was popularly supposed to have built the Naryn-qalʿa for-tress. An epitaph of 867/1462 in Darband contains references to the heroes Gēv, Rostam, and Gōdarz, all from the Šāh-nāma.

In the Safavid and Afsharid periods. The rise of the Safavid Empire and the intensifying conflict between Persia and Ottoman Turkey resulted in continual political shifts in Dāḡestān, which were reflected in the cultural sphere. The status of Arabic as the language of religion ensured its dominance in the spiritual, scholarly, and business life of Dāḡestānī society. Nevertheless, the penetration of Turkish and Persian languages increased, and the appearance of works in these languages and in Dāḡestānī brought an end to the monopoly of Arabic in cultural life. There was even a division along geographical lines: Literature pro-duced in Darband was largely in Persian and Azerī Turkish, that in other parts of Dāḡestān in Arabic and indigenous languages, though some Persian works were also produced there.

As early as the 16th century Persian rulers were conducting official correspondence with the rulers of Dāḡestān in Persian. A decree issued by Shah Ṭahmāsb (930-84/1524-76) in 966/1559 released several maḥalls (districts) in Dāḡestān from paying certain taxes. There is also extant an order from Nāder Shah (1148-60/1736-47) instructing the governor of Darband to provide full stipends for the sons of several distinguished families so that they might study writing and the Persian style of business accounting. A collection of letters to Ommo Khan of Avar (1188-1216/1774--1801), written in Persian, contains 162 items reflecting the epistolary style of the Safavid period.

Among all these materials there are six epigraphic from Derbent which are really considerable. Below the list of these epigraphic is coming:

It is a poem in praise of "Shah Shervan Khalil Allah" who gave the command to reconstruct many buildings in Baku and Derbent.

This one is located not far from the first one, it refers to reconstruction of the wall by "Haj Ahmad" who was a famous builder.

Third one is an epigraph from the eastern wall of the Derbent Jame Mosque, in praise of "Shah Abbas" who gave command to reconstruct Derbent complex.

The fourth epigraph is about the improvement of water supply system in the castle Derbent by "Jafar gholi khan" ruler of Shirvan in Shah Abbas period.

The other one is about reconstruction of the main gate named "Bab e Jarchi".

The last one in praise of "Sheikh Ali khan" one of the ruler of Derbent who gave command to reconstruct the school of Derbent. (1220)

In this paper these epigraph will be introduce by details.

Jean Kellens

Grammaire et esthétique dans les Yashts de l'Avesta

L'Avesta a toujours eu mauvaise réputation littéraire et seul le livre des Yashts ou " hymnes sacrificiels " aux dieux autres qu'Ahura Mazdâ a échappé à la réprobation générale. L'érudition occidentale lui a voué une opinion mitigée. Les Yashts ont été unanimement

considérés comme les témoins d'une vieille poésie épique, mais certains l'ont jugée " colorée ", d'autres elle aussi desséchée par la prédilection litanique des écrits zoroastriens. Il y a vingt ans, Prods O. Skjaervo a renvoyé les deux opinions dos à dos. Niant que la longueur, la correction grammaticale, la beauté présumée et l'ancienneté apparente puissent être des critères d'analyse, il défendait l'idée que les Yashts relevaient d'un genre sui generis défini par certaines nécessités thématiques et dont nous n'avons pas à juger le mérite littéraire parce qu'ils ne s 'adressent pas à nous. Si juste que soit cette position théorique, elle ne dispense pas le philologue, parce que c'est aussi son métier, de chercher à définir les idéaux esthétiques qui ont animé ces vieux auteurs. Je voudrais montrer que l'une de leurs techniques a été de mettre au service des pratiques sacrificielles le jeu savant des variations grammaticales sur le vocabulaire qui les exprime.

Mahmoud Ketabi, Alireza Amiri,

The Role of Intangible Cultural Heritage in Attracting Inbound Tourists (Case Study of Isfahan)

Cultural tourism sources attract the attention of tourists in many countries. According to World Tourism Organization, 37 percent of international tourism is based on cultural motives and the trend is increasing dramatically. One of the sub categories of cultural attractions are Intangible cultural heritages, including customs, rituals, specific knowledge, ways of living and so on. In this study, four of these heritages (Naqqali: Iranian dramatic and heroic story-telling, Pahlevani and Zoorkhanei rituals: traditioional Iranian systeom of heroic sport rituals, Iranian traditional music and Ritual dramatic art of Taʻzīye: available for touriists and listed in UNESCO ICH list were selected. The purpose of this study was to identify and survey foreign tourist's and ICH organizer's opinions about the possibility of improving Isfahan cultural attractions and providing it for inbound tourists. The research method is qualitative and comprises of two selections. For the first section or supply section(organizers of ICH) the medium of interview and for the second section (tourists) questionaires were used. The results indicate that traditional music was more favorable for tourists. Taʻzīye and Zoorkhanei rituals were next respectively and the least favorable item was Naqqāli. In general, international tourists were welcomed for ICH organizers.

Roman Khanukaev

On a group of Iranian faience pottery of late XVIII - early XIX centuries

Specialists on Iranian pottery - museum workers, experts and others - identify quite confidently certain categories of articles. For instance, Kerman pottery, Kashan ware, items executed in Tabriz, in Nishapur, etc. But this accounts for about 60 – 65% of the corpus of late Iranian pottery items currently known. The others still require careful examination.

The report presents the research results for a group of pottery items having recurring details and fragments of decor, and the common stylistic characteristics of use of these elements and fragments. That is, these are items constituting stylistically one group. Many items of this group have a sign on the reverse side, inside the ring arm - a letter Shin ش of Iranian alphabet.

The basis for the research were private collections in the cities St. Petersburg, Makhachkala, Derbent and aul Kubachi.

It was shown that a specific set of graphic tools was used in compiling new compositions at the pottery production centre where the objects of this group were executed. These include simple details and fragments of geometric character and/or specific landscapes. A table with a list of imaging tools that were used for this group is given.

Alexey Khismatulin

The procedure of appointment to the Seljuq state positions and Nizam al-Mulk's contract of employment

The manuals and textbooks, compiled for the Seljuq state secretaries and published by modern scholars, show how an employee was appointed to a state position in that period. Generally, there were three types of the official documents necessary for such appointment.

Mashrūh (lit. 'description') – a list of job responsibilities or a detailed task list. The purpose of *mashrūh* was to define the work that needs to be performed by an employee. The *mashrūh* was compiled for each position by a secretary of the involved department or ministry.

Manshūr (lit. 'announced edict') was compiled on the base of *mashrūh* and was issued on behalf of the employer that is the Seljuq sultan or minister. The purpose of *manshūr* was to let the involved authorities know that a certain person was appointed to such and such state position.

Mithāl (lit. 'rescript') was also issued on behalf of the employer. This document seems to have been compiled in support of *manshūr* and simultaneously with it. *Mithāl* appears to have been handed over to the appointed person in order to confirm his appointment.

Both *manshūr* and *mithāl* were approved by a resolution (*tawqiʻ*) written and stamped on behalf of the employer. Both could be titled as the sultan's decree (*firmān*). Both could refer to *mashrūh* for further details of the job descriptions. In the Ghaznavid and, perhaps, in early Seljuqid time, the official document functionally similar to *mashrūh* was named *muwāzaʻat* (lit. 'agreement'). Later on, the latter was totally substituted with the former due to increased bureaucracy. However, the Seljuq manuals and textbooks do not have any example of both *mashrūh* and *muwāzaʻat*.

The present paper is aimed to show Nizam al-Mulk's original list of job responsibilities, as an official juridical document hidden in the *Siyar al-mulūk* (or *Siyāsat-nāma*). This book was demonstrated by me elsewhere to have been fabricated by Muhammad Muʻizzī Nīshābūrī (d. 518–22 [1124–28])—the most famous court poet of the Saljūq dynasty—and attributed to Nizām al-Mulk. The pattern of writing such kind of the contract documents widespread at the Saljūq court made it possible to separate the genuine parts of the contract of employment of Nizām al-Mulk from the later changes and additions made by Muʻizzī.

Nargis Khojaeva

Again to the question of localization of Avestan *Airyanəm-Vaējō*

Purpose: The problem of origin of Iranian peoples is close connected with the issue of localization of avestan Airyanəm-vaējō/vaējah- – "expanse of the Aryans" / early mid. Pers. Ērān-vēž – "expanse of Iranians" which is the homeland of Iranian peoples. This is evidenced

by "Avesta", the sacred book of Zoroastrianism – the religion professed by ancient Iranian peoples. It kept information not only about history, culture and mythology of the Iranian peoples, but also on the historical geography of Central Asia in ancient times. In the "Avesta" it was observed the relationship of historical events with toponyms, hydronyms, and oronyms, also names of countries are mentioned there. Localization of many Avestan place names still remains controversial. Among these is Airyanəm-vaēĵō. Pay attention to the role of identification of Avestan place names in solution of the problem of localization of Airyanəm-vaēĵō. Having use the comprehensive approach in research, observe how it has an influence on the solution of issue of localization of Airyanəm-vaēĵō.

Results: The oronyms and hydronyms are mentioned in the "Avesta" are also located in the territory of Central Asia that is the geographical environment habitat restricts its boundaries up to Afghanistan, Tajikistan, Uzbekistan, Turkmenistan, Kyrgystana and Kazakhstan around the Aral Sea and eastern, north-eastern parts of Iran as well.

The orohydrographic scheme mountains – rivers – sea which is observed in the "Avesta" as the mountains of Harā bərēzaitim – rivers of Vahvi dāitya and Raŋhā – sea of Vour.kaša of "expanse of Aryans"coincides only with the geographical map of Central Asia where there is the orohydrographic scheme as the mountain system of Tien Shan – Pamir – Hindukush – rivers Amu Darya and Syr Darya – Aral sea.

The most countries from "Vidēvdāt" 1, "Mihr-Yašt" (10.12-14) and "Farwardīn-yašt" (13. 143-144) are aryan. They are also located in the territory of Central Asia (Afghanistan, Tajikistan, Uzbekistan, Turkmenistan, Iran, Kyrgyzstan and Kazakhstan around the middle course of Syr Darya).

The archaeological, linguistic materials and the data of toponymy and paleogeography of Central Asia confirm the localization of Avestan Airyanəm-vaēĵō in the territory of Central Asia.

The ethnographical materials showed that pre Islam religious beliefs, exactly Zoroastrian, are preserved in many fields of culture and daily life of the mountain Tajiks to our time.

Conclusion: Comparative analysis of the "Avesta" and other Zoroastrian written sources (Pahlavi literature), archaeological, linguistic and ethnographic materials, the data of toponymy and paleogeography of Central Asia and the identification of the oronyms and hydronyms of the Avesta as well allowed to reiterate the point of view of the localization of Avestan Airyanəm-vaēĵō in the territory of Central Asia.

Javed Kholov

Persian/ Tajik influence on Urdu Language

Persian (Tajiki, Dari) language serves as the state and administrative language in many Islamic dynasties, some of which included Samanids, Ghurids, Ghaznavids, Ilkhanids, Seljuqids, Moguls and Persian cultural and political forms, and often the Persian language were used by the cultural elites from the Balkans to India. Persian remains the "lingua franca" in its native homelands of Iran, Afghanistan and Tajikistan and was the "lingua franca" of India before the British conquest. It is still understood by many intellectuals of India and Pakistan.

As we know for five centuries prior to the British colonization, Persian was widely used as a second language in the Indian subcontinent; it took prominence as the language of culture and education in several Muslim courts in India and became the "official language" under the

Mughal emperors. Only in 1843 the subcontinent begins conducting business in English. Evidence of Persian's historical influence in the region can be seen in the extent of its influence on the languages of Hindustani - Urdu, Punjabi, Sindhi, and Gujarati, as well as the popularity that Persian literature still enjoys in the region.

The main target in this article is to show the most prominent elements in formal Urdu, especially in the usage of Muslim speakers, and are also well represented in everyday Hindustani, which has itself acted as a medium for the transmission of Persian loans into other Indo-Aryan languages. Meanwhile the Persian language and literature continues to preserve its influence in the Indian Subcontinent and the lovers of texts in Farsi look at them as golden sheets of treasure.

Existence of over 60 percent of Farsi terms in Urdu, during 350 years of relation between Farsi speaking governments with the Urdu speaking citizens, displays the influence of Farsi literature in the subcontinent. As a whole we can conclude that the core position of Persian in the pre-modern Indian education system ensured its wide diffusion as a pan-Indian standard language amongst the indigenous elite and service classes, including significant groups of Hindus as well as the Muslims.

Pedram Khosronejad

Stolen Souls: visual depiction of Black slaves in Qajar Iran

So far, historians have written little about the history of slavery in Iran. By the nineteenth century the slavery trade from the Caucasus to Iran had largely dried up, mainly because of Russian advances in that area and consequent reconfiguring of the economy. Thus, Iran and the Ottoman Empire became much more heavily dependent on Africa as a source for slaves and black slaves consequently grew in number. From many historical sources, it is clear that this century witnessed a dramatic rise in slave trading into the Persian Gulf region from East Africa, by way of the pilgrimage trade from the red Sea and by way of Oman. Also, reasonable idea of the volume of the mid-nineteenth-century slave trade can be drawn from the British reports. In this period, the black slaves came under two types: habashis, coming from Abyssinia; and zangis, from Africa itself. Habashis, who were of a lighter complexion with features closer in type to those of Middle Eastern people, were twice the value of zangis. Nonetheless, by the 1800s, the importation of slaves into Iranian cities had been a long-established practice. Domestic slavery had become the social norm in Iran by this time, at least for the royal court and the courts of provincial governors, for wealthy families, and even for some middle-class merchants. For an urban, Iranian family of wealth and status during this period, the seclusion of the women of the household was a necessity.

This paper will present and discuss for the first time un-seen photographs of "Black domestic slaves" in Qajar era Iran and by the help of visual anthropological research methods penetrate into the stories behind such images.

Maximilian Kinzler

On adpositions in Early New Persian

In varieties of Early New Persian several prepositions and the postposition *rā* raise questions as to their usage. This is particularly true for the prepositions *ba/pa*, *be*, and *u/o*,

which have already received some attention. While there are theories regarding changes of their form and meaning in later New Persian (eg. a merger of Middle Persian *pad* and *bē (ō)* in Classical New Persian *ba*) many details about the distribution of form and use of adpositions remain unclear.

This paper attempts to improve this picture for certain adpositions in the texts of a variety of Early New Persian – Early Judaeo-Persian – presenting them in the broader context of other varieties of New Persian.

Mateusz Kłagisz

Middle Persian *Yōšt ī Fryān* as a Propp's folktale

The Middle Persian riddle-duel *Yōšt ī Fryān* is traditionally recognized as a religious text based on an Avestan myth recorded originally in the *Farvardin Yasht*. But this Avestan myth and its Middle Persian version has also a New Persian continuation – a short tale from the *Marzbān-nāme*. In my presentation I will focus on the Middle and New Persian texts, and raise a question if can we consider the *Yōšt ī Fryān* as a kind of (magic) tale? Vladimir Propp's conception of the folktale and his methods of analysis of it allow us to read the *Yōšt ī Fryān* in its Middle and New Persian version as a *Märchen* understood as: "a tale of some length involving a succession of motifs or episodes. It moves in an unreal world without definite locality or definite creatures and is filled with the marvelous. In this never-never land, humble heroes kill adversaries, succeed to kingdoms and marry princesses" (Thompson S., *The Folktale*, 1977 [1946], p. 8). In my paper I will present the basic tools of philological analysis of the folktale developed by Propp and how I used them while reading such literary texts as the aforementioned *Yōšt ī Fryān* to understand the structure and the content of this work.

Maryam Kolbadinejad

Jamal Naqash: Specific Style in Luster Decoration (14th Century)

Medieval era in Iran consider as a golden age of Architectural luster decoration. Interior space of monuments covered with different decorative techniques specially luster tiles. Dado often adorned with interlocking star and cross shape lusters. Eight point star shapes are interesting for central designs and narrow border which often inscribed. From 19th century, numerous of stars removed from walls and scattered collections and museums all around the world without clear information. So most problematic issue about star shape tiles is fabrication and provenance. One of the best collections of luster star shapes belongs to Ali ibn-Jafar mausoleum which is keeping in the Astaneh Qom Museum. Importance of this collection is secure provenance and large numbers of dated and signed tiles. In this paper introduce individual style of Jamal Naqash who signed some of tiles in this collection.

Aliy Kolesnikov

The Zoroastrian *Mār-nāme* and the Chapters for Taking Omens from Reptiles in Islamic Scriptures (The Comparative Study)

The paper presents the translation and the comparative analysis on three written compositions, as follows:

a) the short Persianized Zoroastrian "Book on Snakes" ("*Mār-nāme*"),

consisted of rhyming predictions about the consequences awaiting people, who encountered snakes in a dream for all thirty days of the Zoroastrian month (fol. 216a–217a in the manuscript C 1869, IOM, St.-Petersburg);

b) the 90th chapter entitled "On interpretation of dreams with snakes, dragons,

scorpions, and others of that sort" (fol. 146a–149a in the Persian manuscript B 2104, IOM, St.-Petersburg);

c) the 37th chapter entitled "On dreams with insects and reptiles" (p. 276–280 from "*Tafsīr al-ahlām*" by Muhammad Ibn Sirin, ed. in Cairo, 1419/1999)

Tiana Koutzarova

Understanding Avicenna's Flying Man

Regarded in itself, the human soul is for Avicenna simply that to which we are alerted by his famous thought experiment (flying man) as the existence (*wuǧūd*) or individual existence (*annīyah*) of the self (*dhāt*; *nafs*). As such it has no objects of its potential faculties and is merely self-awareness. Knowledge in its totality may be essential for the happiness of the human soul, but the human soul has no knowledge through itself, neither of itself nor of anything other. Based on the brand new critical edition of *at-Taʾlīqāt* (ed. M. H. Mūsawiyān, 1st Ed., Tehran: Moʾasse-y Pažūhešī-ye Ḥekmat wa Falsafe-ye Īrān 1391 h.š.), I will examine Avicenna's conception of cognition through another, in particular with regard to the question whether knowledge (*ʿilm*), as laid down in his *Kitāb al-Burhān* (*Analytica Posteriora*), is still sustainable. Finally, I will discuss some of the various interpretations of Avicenna's flying man in the later tradition.

Alexey Kovalev

On the origin and attribution of stelae from Shahri-Yeri in Northern Iran

Up to nowadays several hundreds of stone statues of peculiar type ranged at ancient sacral places have been discovered in the vicinity of Shahri-Yeri (Meshkinshahr) (Burney, 1979; Ingraham, Summers, 1979; Azarnoush, Helwig, 2010). Judging from the images of weapons, depicted on these stelae, they can be dated from the last third of the II millennium B.C. Statues of Shahri-Yeri type greatly differ from another anthropomorphous sculptures of the Bronze Age and Early Iron Age, which have been found in South Caucasus, in the Northern Iran and in Eastern Anatolia, by their specific style (see Shachner, 2001). Particularly on these

statues face is depicted as relief doubled volute, when face contour often is extended to connect with hands' depiction. Eyes are depictured as relief discs.

The closest analogies of the Shahri-Yeri type are anthropomorphous statues of Southern Arabia and Yemen, on which face and hands are represented in the same way (see Newton, Zarins, 2000). Besides, statues from the Arabian Peninsula bear the same images of belt with dagger or sword thrust behind it, like the statues from Iran. The only difference is the earlier types of daggers depictured on Yemen statues, which date from the middle of III millennium B.C. to the beginning of the II millennium B.C. The only more earlier analogies of the statues under discussion are stone statue-menhirs from Provence, which belong to the period from 3400 to 2700 year B.C. (D'Anna, Renault, 2004). The most similar with statues from Western Asia are three statues from Vaucluse (the so called group A) : faces are depicted on them as the same relief doubled volute. Statues of a group B in Provence also show contour of face and nose designed as a single unclosed contour, however trapezoidal. Their hands are the immediate extension of this contour.

It should be mentioned that at the same time with stone statues (in the middle of the III millennium B.C.), stone megalithic tombs appear at the Arabian Peninsula. The architecture of those tombs is reminiscent of architecture of dolmens in Languedoc and Provence dating from the end of IV - the beginning of III millennium B.C. (see Chevalier 1984). At the end of the III - the beginning of II millennium B.C. in the South Georgia the tombs with corridors made of dry masonry (the so called "meskhetin's mound" type) appear and spread (Bertram, 2003). These constructions are looking very much like "chamber sepulchers with dry masonry walls" (Bordreuil et al. 2006) from Provence (Coutinargues, Ulbac, etc.) or from Midi-Pyrenees (Souillac) (Sauzade et al. 2003, Girault 1986 etc.).

The appearance of stone statues of unique style in the Western Asia as a whole, thus, can be connected with the influence or migration of population from South France in the middle of the III millennium B.C. The conviction is still unshakeable that statues from Iran date from the end of the II millennium B.C., and in Hadhramaut just the same statues are dated from about the middle of the III millennium B.C., and in the II millennium they disappear. Is it a sufficient ground to propose that the people which created statues of Shahri-Yeri type could have migrated from the Arabian Peninsula to Iran in the II millennium B.C.?

According to Assyrian sources, M.I.Dyakonov (1956) supposed that in the second half of the II millennium B.C. the territory, on which statues of Shahri-Yeri type were discovered, had been populated by Quti (Gutium) tribes, which had earlier (at the end of the III millennium B.C.) ruled over the Lower Mesopotamia. In 1974 W.Hennig has published his hypothesis asserting that Gutium belonged to the so called Tokharian branch of Indo-Europeans. However recently my research led me to a conclusion, that at the beginning of the III millennium B.C. some part of population of Languedoc and Provence migrated to Dzungaria, where a new culture of Caucasoid people appeared (Chemurchek/Qiemuerqike). It's peculiar megalithic constructions with "multifacades" and geometric drawings on crypts' walls, it's special forms of vessels and also stone statues with a rim around a face find their nearest analogies in the final neolithic sites of South-West Europe (Kovalev, 2011). We have much reason to consider this migration a Tokharian one.

Unfortunately we have poor data on Gutium linguistics, but the analogies with stone statues of Iran, which were found in Provence, can an original way support the bold assumption of Hennig. After all (in the light of newly discovered Chemurchek migration), statues of the discussed type in the Western Asia can be considered as the remnants of a migration from South France in the first half of the III millennium B.C. of yet another, disappeared branch of Tokharian-speaking population.

Anna Krasnowolska

Common places in modern Persian prose – a heritage of classical poetry?

The existence of a constant repertory of formal means and common thematic fields in classical Persian poetry resulted in its conventionality and led to a high homogeneity and compactness of the literary system as a whole.

The literary revolution, inspired by the social changes and Western influence at the turn of the 19th -20th centuries, brought in a variety of new forms and themes and promoted a more individualized concept of authorship. The rigorous poetical rules have undergone a steady loosening and prose fiction gained a strong position in Persian literary canon.

Yet, it seems that Persian literature did not give up its old habits. The recurrence of common forms and themes on various levels of textual organization became less perceptible, but did not disappear. In prose literature it survived as a tendency for the use of common, repeatable *topoi*: images, scenes and motifs.

In the present paper the phenomenon will be analyzed on the example of a cliché scene of *šamāyel-gardāni* (telling the story of the holy Imams, while showing its images on a canvas roll), that appears in the works of a number of modern prose writers: here the exemplary texts by Sādeq Hedāyat, Sādeq Čubak, Simin Dānešvar and Rezā Dānešvar will be discussed. In each of these cases the motif, characteristic for the popular shi'i devotion of Iran, is presented in a similar way, the description of the picture and the monologue of the storyteller complementing each other. The authors reproduce the stylistic devices of the performance and the interactions between the storyteller and his listeners. However, the function of the scene within each text is different. It occupies a different position and plays a different role in the structure of each of the works (two short stories and two full-size novels), and each time bears a different message.

One comes across many such common places in the works of modern Persian authors. They are similar, but differentiated as to their contexts, functions and details, exactly like the traditional rhetorical figures and images, never identical but following a common pattern, in classical Persian poetry.

Victoria Kryukova

Some Avestan Textual and Mythological Parallels to Vd2

Some textual and mythological parallels to Vd 2 could reveal not only Avestan sources of the Videvdat, or perhaps common sources of different Avestan parts, but also show us a relative thematic continuity of the Videvdat. The main topic of Vd 2 and the whole Videvdat is Earth which is a common motif throughout the text, – while the description of purificatory rites serves as one of the aspects of keeping the earth (and the creations of Holy Spirit) clean and holy. A triple enlarging of the Earth corresponds with triple constructions for ablutions depicted in the Videvdat and triple measurement of the Earth (Vd 8.100-102). One of the topics of the Videvdat is "Heaven on the Earth" – in two corresponding variants of Vd 2 (Var of Yima) and *nmānəm gāuuaiianəm* of Vd 14.4. In its turn the first is parallel to Y 57.21 (Sraosha's palace), the second one to the celestial palaces of Ashi (Yt 17.7-11) and Anahita (5.101-102). There is also a number of important terms common to Vd2 and other Avestan

texts (e.g. *frādat-gaēθā-*). So on the one hand the parallels help to understand deeper the connection of Vd to other parts of the Avesta, and on the other hand, they show us an inner compositional and thematic link throughout the text.

Sara Kuehn

Heavenly Beings and the First Prophet in Iranian Visual Traditions
(15th to 17th Centuries)

The Qurʾānic version of the creation of Ādam, who was singled out to teach the angels the names of all things, is central for the understanding of the position of angels in Islam. It relates that God ordered the celestial angels to prostrate themselves before the first man and first prophet in Islam and this they did, save the rebellious angel, Iblīs, who refuses to honour God's command and bow down before this mortal "created from malleable clay".

This paper revisits the visual traditions of the paradigmatic events of the Qurʾānic narrative associated with Ādam and interpretively charter the iconography and the iconographic sources of the portrayal of its protagonists and the first man of the creation myth and his wife, Ḥawwā. It will appraise the role of the beings of the celestial kingdom, created to obey, submit and worship God, by examining the ritual devotions and performance by the angels, the symbolism of the form and the direction of their worship, as well as their role in the articulation of sacred space in these scenes.

The concomitant clash of opposites, of benevolent and malevolent beings, is shown as constant struggle, coexistence of opposites or may hint at a transcendence of opposites. This is mirrored in the varied roles assigned to Iblīs. The review of the diverse visual traditions of elements of this conception of creation endeavours to unearth further metaphorical applications of symbolic pointers in Islamic religious thought, iconographic correspondences and layers of a distinct religious aesthetic vocabulary.

Viacheslav Kuleshov

The geography and chronology of the Later 'Abbasid silver minting (892—945)

The paper deals with the later 'Abbasid silver coinage, which is considered valuable source for understanding the organization of political power under last 'Abbasid caliphs. The numismatic evidence makes it clear, that the period of ca. 900—940 temporarily brought the political and financial stabilization. At the period, the vast majority of mints in Iraq and, in particular, in Iran were permanently functioning. Most of the mints were producing coins annually, which was not a common feature of the previous century minting.

Geographically, the minting was almost as broad as that of the Umayyad period when the crucial patterns of state minting were established. There are known certain types of silver dirhams from Egypt and Syria (mints of Misr, Filastin, Tabariya, Dimashq, Halab, Hims, al-Masisa, Tarsus and Antaqiya) in the West to those from al-Jibal, Hurasan, Kirman and Sijistan in the East, from silver dirhams of Zabid, Makka, Sanʿa' and 'Uman in the South to those of Tiflis and Bardaʿa in Transcaucasia.

The set of silver mints belonging to historical Iran is massive and looks as follows: in al-Jibal—al-Anbar, Hamadan, Hulwan, Qaraj, Qumm, Dinawar, al-Muhammadiya (Rayy); in

Caspian region—Jurjan; in Central Iran—Isbahan/Jayy; in Faris/Fars—Shiraz/Faris, Arrajan, Jannaba and Siraf; in Hurasan and Ma' wara al-nahr—Naysabur, Marw, Samarqand, al-Shash and Andaraba; the easternmost mints were Kirman and Sijistan.

Chronologically the Iranian mints were functioning during the entire Later 'Abbasid period with the only exception, i.e. the mints of Faris of 320ies, when, under the Early Buyid rule, they began to struck the first Buyid silver dirhams.

Gennady Kurin

The genealogies of 'heterodox' Islam: a new methodology for the study of the Ahl-i Ḥaqq ('Alī Ilahīs)

At the end of his well-known book on the origins of the Ṣafavids (1972), Michel Mazzaoui provided a list which included a number of subjects he believed should be studied in order to understand more fully the religious developments in Iran, Iraq and Anatolia during the fifteenth century. Mazzaoui has thus encouraged new research in the fields of Shiʿism, Sufism, and Islamic 'heterodoxy'. Since then some outstanding research on various subjects, including the Baktashīyya, the Kızılbaş, the Nūrbakhshīyya or the Futūwwa, among others, has appeared.

"*The Ahl-i Ḥaqq and the role they played throughout the entire area* [of western Iran] *during the fifteenth century*" was among the subjects on Mazzaoui's list. Nonetheless, due to the widespread but false assumptions and paradigms regarding the origins of the group, its lack of any formal structure or organization, the centrality of the figure of Sultān Saḥāk and his role as the 'founder of the sect', as well as their ostensible absence from Iran's historical narrative, over the past decades the researchers working on the subject have come to something of a dead end. In recent years, the majority of research has been either of an anthropological nature or focused on the perceived 'Kurdishness' of this religious community. Surprisingly, virtually nobody has paid any attention to the central institution of the Ahl-i Ḥaqq – the *ūjāq* (*khāndān, dūdmān* or *silsilah*) *sayyid* families. Studying their genealogies reveals quite a lot not only about the heterogeneous origins of the wider community but also the nature of its relations with the Alevi-Baktashīs of Turkey and the Balkans, the Kızılbaş and even the Musha'sha'ī dynasty of Huwayzah, among others. This paper will first discuss the organization and function of the institution of *ūjāq* and then present a few examples of how this analytical framework can be used to challenge a number of assumptions and paradigms about the Ahl-i Ḥaqq, 'Alī Ilahīs or the Shāh-Sivān.

Lidia Leontjeva

Griboedov's manuscript in the Persian manuscript collection of the Tartu University Library

The Department of Manuscripts and Rare Books of the Tartu University Library holds modest in size but extremely important for the Baltic States collection of Oriental manuscripts, the oldest of which dates back to 15th century. Altogether there are eleven Persian manuscripts in this collection, which we aim to introduce to the scholarly world, concentrating on those which have particular historic, literary and artistic value.

The paper will focus on a copy of the Haft Awrang ('Seven Thrones') by 'Abd al-Rahman Jami (1414 – 1492), which seems to be complete and in rather good condition, possibly contemporary with Jami.

The flyleaf of the codex preserves the autograph of Khosrow Mirza with his dedication to Alexander Griboedov, with the date Sha'ban 1243/February 1828 and his seal. According to the Library archives, Griboedov's manuscripts arrived to Tartu University from the Karlovo estate (myza), which was acquired in October 1828 by Faddey Bulgarin (1789-1859), writer, journalist and publisher, one of Griboedov's closest friends.

The manuscript in question reveals the new facts in the biography of Griboedov, Khosrow Mirza and Bulgarin, shedding more light on the last year of Griboedov's life, and his relationship with Prince Khosrow who was appointed the head of the Redemption mission arrived to St Petersburg in 1829 after the massacre of the Russian legation in Tehran including Griboedov as Russian minister plenipotentiary.

Judith A. Lerner

The Visual Culture of Kushano-Sasanian Bactria

Within a few years of its founding in western Iran, the Sasanian dynasty (224 – 650 CE) spread its control into Bactria. An Iranian land, Bactria came under the sway of successive conquerors: from the west, the Achaemenid Persians, then Alexander and his successors; later, from the east, the nomadic Kushans. First conquering the western part of the Kushan empire, the Sasanians seem to have extended their rule farther east and north so that by the mid-3rd century, Shapur I (r. 241-272) claimed "Hindustan [Sind]], the Kushanshahr up to Peshawar, and up to Kashgar, Sogdiana and to the mountains of Tashkent…" Initially a Sasanian vassal kingdom, this territory became a province governed by Sasanian princes or viceroys, known to us as "Kushano-Sasanians." By the mid-4th century, however, various Hunnic groups had entered Bactria, challenging Persian rule and eventually dominating the region for the next 200 years. Adding to this complexity is the interaction among the different religious traditions (Zoroastrian, Buddhist, Hindu, and indigenous) in the region.

Not surprisingly, the art produced during these tumultuous centuries reflects these varied cultures, religions and ethnicities. My talk will explore the the painting, sculpture, metalwork and glyptics produced in Bactria during this time to better define its visual culture and heritage.

Xue Li

What kind of role did the Sogdians play when the Uighurs adopted Manichaeism?

The Uighur period was significantly important in the history of Manichaeism, because the Uighur kingdom was the first and only state where Manichaeism was adopted as the state religion. However the reason why the Uighurs, as the steppe people, converted to Manichaeism is still unclear? As far as we know that the Sogdians must play a very important role during the process of the conversion.

According to M2 we know that it is Mar Ammō who has brought Manicheaism into the lands east of the Oxus during Mani's life time. (S.N.C. Lieu 1992: 219) And it is also well

know that the Manichaean missionaries used the Sogdian merchants' network to travel from oasis to oasis in Central Asia. So the Sogdians actually should be quite familiar with Manichaeism very early period, and there might have already be Sogdian Manichaeans along the Silk Road very beginning if we considered that in the course of the sixth and the seventh centuries the Sogdian came to be used by the Manicheans alongside Parthian and Middle Persian for their religious literature (S.N.C. Lieu 1992: 229), probable even much earlier than that. other piece of evidence from the Chinese side is that the Tang state issued the edict in the year of 732 A.D. which forbids the Chinese to practice Manichaeism but allowed the xihu (西胡) to practice it since that was their own religion. And Xihu (西胡) was used by the Chinese to indicate the foreigners from the Iranian-speaking West, and especially indicated the Sogdians among the eighth century (Etienne de la Vaissiere 2002: 119,122). This confirms that the Sogdians were responsible for the Manichaean mission in China in the beginning of the 8th century.

We know that in the year of 763 A.D. the Uighurs converted to Manichaeism, and the official records about the date is the Karabalgasun inscription on which said that the Bügü qaγan took four Manichaeans from Luo-yang to the Steppe (762 A.D.), and in the following year the Uighurs adopted Manichaeism as their state religion. If we consider that the Sogdians was responsible to the Manichaean mission in China, it is reasonable to assume that it is the Sogdians that arranged this conversion of the Uighur qaγan. This also agrees with the disadvantage situation of Sogdians after the An-shi Rebellion, because of the influence of the Rebellion there was hostile attitude towards the Sogdians in China since An Lu-shan and his armies were mostly Sogdian original. Many Sogdians began to change their family name to hide their identities. It can be imaged that the Sogdian Manichaeans were also in the same situation, and they need to find new support to protect and support them.

However the problem is that we have very few knowledge on the relation between the Sogdians and Manichaeism, no matter in the their homeland Sogdiana or in the central part of China. What makes the problem even worse is that the new founding of the Sogdian tombs in Xi'an and west of China show that the main religion of the Sogdians in China in the early stage was Zoroastrianism (Rong xinjiang 2001, 2014).

The aim of this paper is mainly on studying the relation between the Sogdians and Manichaeans before the Uighurs converted to Manichaeism, and to figure out what kind of role did the Sogdians play and what kind of efforts did they make during the process of the Uighurs' conversion?

Vakhtang Licheli

Achaemenid Persia in the central Transcaucasus - new discoveries.

It is obvious that the Achaemenids had gained a firm foothold in the South Caucasus by the 5th-4th centuries BC. The most obvious evidence to this is Persian 'palaces' discovered in this area.

Part of the 6th-4th century archeological finds from the territory of Iberia are related to the Achaemenid world. The Grakliani Hill (Excavation of 2014) evidence is crucial for the study of the Achaemenid economic and cultural influence in the South Caucasus and for identifying the economic and cultural grounds underlying the development of the Kingdom of Kartli (Iberia).

Sanctuaries found at the second and third terraces are especially important for the study of the Achaemenid influence. They are three-room structures built to the same design.

However, such structures are not common for the South Caucasus. The interior planning of the western and central rooms is homogeneous, evidently, due to strict ritual requirements. An important element of the main western room is a sizeable quadrangle ritual oven (1.48m.X1.35mX0.8m) situated in its north-eastern corner. It attracts attention for its peculiar decorative design. An altar, which bears a trace of regular fire, plastered with a thin layer of clay is attached to the low partition wall. Such altars can be found in almost all rooms of the 2nd and 3rd terraces. These are typical fire altars having exact analogues in Western Iran (fire temple #1 at Nush-i-Jan) and first time evidenced on the territory of Central Trascaucasus.. Together with this type of altar we can also discuss a Zoroastrian open fire altars discovered in the 4th terrace.

The Grakliani cultural layers are also important because they offer a totally different picture of the political events taking place in the central South Caucasus in the times of the Achaemenid 'palaces'. While the 'palaces' reveal no traces of fight and suggest a 'peaceful' withdrawal of the Achaemenids, the Grakliani Hill structures are burned and destroyed, which attests to the opposite.

Yannik Lintz

The King on his Throne : reexamination of the "Achaemenid revival" under Qajar rulers.

The so-called "Achaemenid revival" or "Neo-Achaemenid" style during the Qajar period usually identifies a corpus of images with the King on his Throne in a very Persepolitan style. This tradition can be seen during all the 19th century in very different political, social and cultural situations. The carving reliefs commissioned by Fath-Ali Shah Qajar of his portraits and those of his heirs near the Allah-o Akbar gate at Shiraz and in the grotto at Taq-e Bostan has to be interpreted in the political, diplomatic and archaeological context of the beginning of the 19th century. We have to understand precisely the visual Achaemenid code more or less consciously used in those official portraits. The artistic expressions appearing mainly in the Second part of the century in Qajar aristocratic residential houses illustrate another context of re-using this Achaemenid iconography. An often mentioned example in Shiraz is the Narenjestan, which was designed by the Iranian Prime Minister Ebrahim Khan Qavam in the late 1870s and completed in 1885 by another member of the aristocracy, Mohammad Reza Khan Qavam. We have here to analyze a new decorative art corpus to contextualize this artistic phenomenon mixing Iranian traditions and European modernity. By the same time, the European market of Antiquities sold some so-called "Assyrian" objects which are "imitations" of the Persepolitan iconography. This corpus which has still to be better identified offers some examples of this western mode for Achaemenid art by the end of the century.

Pavel B. Lurje, Nikolai G. Pchelin

Sogdian fragments in the Turfan collection of the State Hermitage. A provisional report

Before year 2013 the only Sogdian textual material known to be kept in the Hermitage comprised of inscriptions on hard material from Panjakent, Mt. Mugh or elsewhere in Middle Asia. The situation changed however with re-discovery of a chest full of written remains which

originated from Turfan and collected by S.F. Oldenburg and N.N. Krotkov. The "Turfan chest" seems to be a deposit for insignificant textual fragments which were not transferred to the Asiatic Museum with other written remains and were preserved in the Kunstkammer, wherefrom they were brought to the Hermitage together with artistic and archaeological materials.

The chest contains *c* 3000 fragments of texts on paper, sometimes on leather or silk, preserving up to dozen lines. The investigation and restoration of this material only started. The very major part of the texts are in Chinese, mostly in formal script, some are cursive, some others are woodprints. Only a small portion contains texts in other languages and scripts, such as Brahmi, Uigur or Sogdian.

There are 20 Sogdian fragments known so far in the collection, usually on the backside of Chinese texts. They vary from Sutra-script to cursive documents, only in the National script. The two best preserved fragments are a Buddhist composition on *Buddhakṣetra* and a Manichaean (?) parable about a hunter and a bird.

Salimeh Maghsoudlou

Ṣūfī Master or Ismāili *Imām*?: Some Reflections on 'Ayn al-Qożāt Hamadānī's Accusation of Adherence to Ismailism

As recognized by modern scholars of Ismaili history, the 4th-6th centuries of Islamic era, were highly characterized by the flourishing activity of Shi'i Ismailis in different regions of Muslim territories and were the scene of their constant confrontations with the Sunni dominant sovereigns. These conflicts seem to reach their peak during the first decades of sixth century, when the Nizārī branch of Ismailism, began to reinforce its authority in the Iranian provinces and constantly threatening the Saljuq's religious and political dominance. In this turbulent sociopolitical situation, the accusation of adherence to Ismailism was often used in order to eradicate the individuals whose ideas or activities, regardless of their actual adherence to Ismaili creed, represented a potential menace to the integrity of Saljuq power. 'Ayn al-Qudāt Hamadānī, a politically engaged ṣufī, executed in 1131, had to deal with this situation. According to his apologia, Šakwa l-ġarīb, one of the accusation which he was charged with concerned his doctrine of ṣufī master, pīr, which to his accusers was reminiscent of the figure of infallible imām of aṣḥāb al-ta'līm. Even though a first assessment of Hamadānī's epistles could challenge the validity of such an allegation, as in his 75th epistle he rejects the necessity of infallibility for a spiritual leader, a thorough reading of his extant works is likely to reveal, in some extant, its cogency. In my paper, I will study this accusation and attempt to examine its validity, considering Hamadānī's ideas on the subject, gleaned throughout different parts of his extant works. The boundaries differentiating the figure of ṣufī master from that of Ismaili imām, in the historical context of this period would be a special subject of investigation in this paper.

Fatemeh Mahvan

The Relationship between the Patronage and Miniatures in the Ibrahim Sultan Shahnameh

The golden age of Persian art was the era of Timurid dynasty (central Asia dynasty, 15th – 16th century). One of the most artistic and treasured example that exist from the Timurid

period is the Ibrahim Sultan copy of Firdowsi's Shahnameh (Bodelian MS Ouseley Add. 176). This manuscript was produced under the patronage of Ibrahim Sultan who was a Timurid prince. This copy dated back to 1425 is kept in the Bodelian library. The manuscript has 51 miniatures containing 8 frontispieces, 42 Shahnameh, 1 Firdowsi.

This article is a study on the pictorial language of the Ibrahim Sultan's Shahnameh. Furthermore the article tries to explore intend of the patronage for the illustrating Shahnameh. The main question of the article concerns the what is the relation between the patronage, Ibrahim Sultan, and the way of illustrating of this manuscript? Royal library was produced valuable Shahnameh's copies but there is the difference between the illustrative programs of each manuscript. Each patron deliberately chose to say something different by the way of illustrating Shahnameh. The aim of this paper is to investigate that intend of the Ibrahim Sultan by means of the pictorial language of this copy. The methodology of the research has two approaches; first it has a statistic approach to the miniatures to understand which theme is most frequently. Second is the study on the several frontispieces that Ibrahim Sultan portrayed himself in this copy. The first approach indicates that royal themes have frequently appeared in this manuscript, 11 out of 48 paintings (%22) deal specifically with royalty. This frequent appearance is showing the special attention Ibrahim Sultan disbursed the royalty. In royalty images, two topics are important: enthroned of the Shahnameh's kings and the court of Ibrahim Sultan. These two topics appear on the same frequent in Ibrahim Sultan's Shahnameh. In the first approach the relation between the miniatures and patronage can be seen. Furthermore it can be pointed out that Ibrahim Sultan's idea about illustrating the Timurid court, was as important as illustrating the court of Shahnameh kings. The plenty of royal scenes is significantly in this copy and can be shown the special interest of Ibrahim Sultan to the kingship. Secondly, frontispieces in this copy have special compositions to centrality for Ibrahim Sultan. The character of Ibrahim Sultan is centralizing while there is not such centralizing for the other king of Shahnameh. It may be suggested that the main king of Ibrahim Sultan's Shahnameh are not Manuchihr, Faridun, Jamshid, etc. but the main king is Ibrahim Sultan himself. It probably is clear that Ibrahim Sultan has royalty aims in illustrating Shahnameh.

This paper will reconsider this in brief, but stimulating, how the patronage (Ibrahim Sultan) reflect his idea in the miniatures. Previous researches had study on the princely patron but the relation between the patronage and the way of illustrating is rarely recognized by the scholars. This article finds the importance of kingship in Ibrahim Sultan copy and it is a voice of patronage that reflects on the miniatures. The special attention of Ibrahim Sultan to the kingship can be found both in the frequent appearance of royalty scenes and his portrait in the frontispieces. Since a prince was the patron of expensive and royal manuscripts production of Shahnameh it is important to ask what they intended by producing this kind of expensive and luxurious copies? This article is attempted to focus on these questions and sheet light on the most significant role of patron via the visual language of the miniatures.

Elham Malekzadeh

The women and welfare-sanitary charity institutions since constitutional revolution up to the end of Rezashah reign

After constitutional reign, a large number of Iranian women who took part in constitutional activities alongside men, began to found societies and communities for ladies.Since the cultural and social conditions of the society prevented social activities of the

women, the activity of these communities was often hidden and at the beginning it was mostly political.These political activities had a special attention to the internal problems of the country and the relation of Iran,s government with Tsarist Russia. Gradually the conditions of the society changed and the women active in cultural and social fields could clearly do some works including journalism. The establishment and development of girly schools also were a great contribution in order to promote the knowledge of women. Gradually in the next years and especially in Rezashah reign, the process of knowledge promotion contained other classes of women society. Social and political evolutions of this period led to the evolution of institutions and organizations of the women and especially welfare and sanitary charity centers.The presence of women in these activities was outstanding.The government also supported these communities. In this way, activity in these institutions increased. These activities caused a great evolution in different parts related to sanitary and welfare problems of women and also children.In this article, using resources, newspapers,and archivic documents of national archive of Iran, the process of the charity activities of the institutions developed by women since constitution up to the end of Rezashah reign will be analyzed and discussed. Meanwhile the conditions affecing on efficiency or non-efficiency of these institutions and the problems which women confronted in order to do their activities, will be discussed.

Elena Malozyomova

The Edged Weapons in the Court Ceremonial in Iran.
13th - beginning of the 18th centuries.

Written and illustrative sources mark edged weapons among the most essential elements both of a battle and the court life in Iran in the 13-beginning of the 18th centuries. Different arms seem to have had its own place and symbolic meaning in ceremonies and activities at the court of those who ruled the country in that time. The court rituals of the period continued and enlarged the traditions created in Iran in previous centuries both pre- and post-Islamic and the combination of the Iranian, Arabic and Turkish features were reflected in the culture of arms and armour – their types, way of usage and ornamentation – and to some extent transmitted to the following periods.

Sean Manning

The past and future of studying Achaemenid martial culture

While most aspects of the Achaemenid empire are the focus of intensive research, the military aspects tend to be left to surveys and side notes. While this might have been justifiable in the 1980s, its persistence demands explanation. Armed force is important to any empire, and the sources for war in the Achaemenid empire are just as difficult as those for any other area of life.

This paper jogs through past research into the Achaemenid army and considers its assumptions, goals, and limits. This history of research is divided into research by classicists and historians, and research by Assyriologists and Iranists, each of whom chose questions according to their discipline and tried to fit the Achaemenid army into their own narratives. It is further divided by the authors' goals: did they write to describe a unique kind of war which

passed from Greece to Rome to Western Europe and its colonies (Victor Davis Hanson's "western way of war"), or to describe a common human behaviour at particular places and times (the "war and society" approach)?

I conclude by sketching how researchers might integrate work in different disciplines to put war in the Achaemenid empire into the broad context of war in southwest Asia in the first millennium BCE. While this work will not be easy, careful scholarship and reconsidering previous assumptions should allow a more scientific view of war in the Achaemenid empire.

Beatrice Forbes Manz

Landed Iranian Elites in the Middle Period

While Sassanian landed elites, the *dehqan*s, have been recognized as an important political and military force, in Islamic historiography, particularly after the Seljukid conquest, we read about Iranian bureaucrats and `ulama but the military is associated with the Turks. In this paper I wish to pose two questions: first, whether the landed elite actually lost their political and military power, or simply became less visible in the written sources, and second to what extent the Iranian military elite should be considered separate from the families engaging in bureaucratic and military activity.

Recent scholarship has shown that a small Iranian military elite continued to exist at least to the Mongol period. I will suggest pushing this conclusion further, both in time and in extent. One reason for the silence of the sources on Iranian military activity is that it no longer fits the master narrative positing an outside nomad ruler and military, ruling over a society of Persians active in the cultural sphere. A careful study of local histories and in accounts of periods of divided power suggests that during the Mongol and Timurid periods Iranian military elites were still important in many local contests. Moreover a number of individuals and families combined military, bureaucratic and religious professions.

If we accept this conclusion, we must rethink also the relationship between government and society. I believe that the Iranian elite were politically active and connected to the central government in many spheres, and at different levels, from provincial capitals to mountain fortresses.

Giulio Maresca

At the Periphery of the Achaemenid Empire: Cultural Interactions at Dahāne-ye Gholāmān (Iran, Sistan) in the Light of the Ceramic Evidence

Archaeological researches carried out at Dahāne-ye Gholāmān (60's-70's of the past century) by an Italian team of IsMEO directed by Umberto Scerrato revealed a huge complex of buildings of Achaemenid period, probably representing the main urban centre of ancient Zranka/Drangiana.

The present reappraisal of the pottery assemblage from Dahāne-ye Gholāmān (in the frame of the WebGIS project "Archaeo.Pro.Di.Mu.S: Archaeological Project Digital Multimedia Sistan", based at UNO) is centred on the study of over 3000 ceramic fragments stored in Italy (previously in Rome at IsMEO/IsIAO and nowadays in Naples at UNO) on the

basis of an agreement between IsMEO and the former Imperial Service for the Antiquities of Iran.

New analyses on this substantially unpublished assemblage outline a clear picture of the cultural interactions between Sistan and surrounding regions during the Achaemenid period, testifying contacts not only with the gravity centre of the dynastic power in western Iran, but also with the world of the Central Asian oases, very much resembling, from morphological and ecological points of view, the area of Sistan, as well as with eastern areas, constantly in contact with Sistan through the natural "corridor" represented by the Hilmand river. This series of multiple influences, in its turn, affected a region where, during the Achaemenid period, the legacy of the important proto-historic centre of Shahr-i Sokhta was still particularly felt in the domain of the material culture.

Anna Martin

Cultural Adaptation in Translation: A Comparative Analysis of the Mughal Period Adaptations *Qiṣṣa-yi Rāğa Bikarmāğīt* and *Daryā-yi Asmār*

Among the texts translated, adapted and rewritten during the Mughal era, Indic collections of stories were quite popular. Some of them, such as Persian versions of the cycle of stories known as *Siṃhāsanadvātriṃśatikā*, feature many characteristics of Persianate narrative literature which served as a reference system.

This paper examines comparatively, by analyzing two Persian adaptations of Indic narratives, namely the *Qiṣṣa-yi Rāğa Bikarmāğīt* (based on the *Siṃhāsanadvātriṃśatikā*) as well as the *Daryā-yi Asmār* by Muṣṭafā H̱āliqdād ʿAbbāsī (based on the *Kathāsaritsāgara*), whether relating texts to a specific target reference system such as Persianate narrative literature, was part of a broader strategy of cultural adaptation implemented consequently, in order to understand the notions of translation underlying these Indo-Persian works.

Sara Mashayekh

Khosrow in Jerusalem: Sasanians, Romans, and the Removal of the True Cross

The reign of Khosrow II, the Sasanian monarch who ruled from 590 to 628, is in many ways defined through the Roman- Persian War of the late seventh century. Among the many events that took place during the three decades of conflict between Rome and Iran, Khosrow's removal of the True Cross from Jerusalem and transfer of it to Iran is among the most problematic ones. It has been suggested, given the other actions of Khosrow II Aparviz, that this Sasanian monarch might have had some Christian tendencies, prompting him to pay special attention to the True Cross and thus consciously planning for its transfer out of Jerusalem. The current paper, however, argues for a more complex set of reasons and make suggestions about other, more practical and pragmatic, motivations behind the actions of Khosrow II. Through a comparison and contextualization of Eastern and Western Syriac primary sources as well as a more updated reading of Byzantine and Islamic ones, this paper would argue that Khosrow's removal of the Cross has to be understood within the background of his regional and international policies as well as the war efforts and propaganda. Khosrow's

actions thus would need to be considered not purely as an act of aggression against the Christian Roman Empire nor a direct reflection of his own Christian tendencies, rather within his diplomatic policies and internal politics regarding the Christian communities of Rome and the Sasanian Empire and their placement in the arenas of war.

Rudi Matthee

Cruel Beginnings: Shah Safi I (r. 1629-1642), and his Rise to Power

Well before he died in early 1629, Shah `Abbas I had become a legend, larger than life, admired for his common touch and justice as well as feared for his volcanic wrath and sever forms of punishment. His charisma would only grow with time, overshadowing that of any subsequent Iranian leader until the Ayatollah Khomeini. His successor, Shah Safi, shared the short-term task and the long-term fate of any ruler taking over from a towering predecessor: He had to find his own power base while exorcizing the ghost of his grandfather, and his name has been forgotten by all but Safavid historians.

My paper examines Shah Safi's trajectory to real power from the moment he was enthroned in late January 1629 until he completed what has since become known as the bloody Mab`as massacre three years later. Kathryn Babayan analyzes this episode in her 2007 study, *Mystics, Monarchs and Messiahs*, and I briefly discuss the events in my recent book, *Persia in Crisis*. Here I revisit the bloody beginnings of Shah Safi's rise to power, during which dozens of the shah's family members and high-level courtiers lost their lives. On the basis of the available Persian-language chronicles and published European travel accounts in addition to a little known contemporary Dutch account and the unpublished "Julus-e Shah Safi," I will present a more comprehensive picture of Shah Safi's path to power than has hitherto been attempted. This will allow me to establish a clearer picture of the sequence of events, to identify the "winners" and the "losers," and to assess the significance of this purge for Safi's subsequent reign and the fate of the Safavid dynasty in the second half of the seventeenth century.

Charles Melville

Patronage, politics and piety: Shah 'Abbas in 1607

This paper will discuss the events of a single year in the reign of the Safavid Shah 'Abbas I (r. 1587-1629), namely the Year of the Sheep, 1016 AH = AD 1607-1608. This was a remarkable year, in the course of which 'Abbas undertook an extraordinary burst of building activity not only in Isfahan, Mashhad and Farahabad, but also at the family's dynastic shrine in Ardabil. The aim here will be is to focus on the building programmes and architectural patronage that 'Abbas initiated with particular reference to Ardabil and neighbouring sites of significance to Safavid family history. I will briefly review the events of the year as a whole and the context for the two topics that are the main focus of this paper: first, 'Abbas's visits to Ardabil at this time and in preceding and subsequent years, and secondly, his celebrated endowment of his personal possessions as a *waqf* to the Fourteen Immaculate Ones and stages in which it was conceived and enacted. Previously unpublished material provides evidence of

the full extent of his generosity towards the shrine and the careful provisions he made for its charitable work, as well furnishing an eyewitness description of the building construction being undertaken.

Firuza Melville

Double Murder in Tehran, or a story of betrayal

On n'est jamais mieux trahi que par les siens…

The paper will focus on the most likely reasons for the attack on the Russian mission under the minister plenipotentiary Alexander Griboedov in Tehran and its massacre in 1829, and the circumstances in which it occurred.

Compared with all previous studies dedicated to this extraordinary case in the history of Russo-Iranian diplomatic relations, conducted by scholars, journalists and foreign office servants in Russia, Iran and the West, this investigation will attempt to consider the role of as many players of the Tehran part of the Great Game as possible.

Particular attention will be given to Griboedov's relationship with his British counterpart John MacDonald and his opposition in the Tehran British Legation as well as their headquarters in London (British Foreign Office) and in Calcutta (East India Company).

Vito Messina, Jafar Mehr Kian

The Sanctuary and Cemetery of Shami.
Research of the Iranian-Italian Joint Expedition in Khuzestan

At Kal-e Chendar, in the valley of Shami (Iranian Khuzestan), traces of the most important sanctuary of Hellenistic and Parthian Elymais were accidentally discovered at the beginning of the 19th century.

The site was investigated for few days in 1936 by the famous explorer Aurel Stein, who was acknowledged of the fortuitous recovering of a well-preserved and known bronze statue, portraying a nobleman in Parthian dress, now in the Iran Bastan Museum (Tehran). Stein brought to light the remains of a rectangular enclosure of unclear purpose, an altar and several stone bases, but despite the importance of these findings, no further research was systematically carried out.

Given the high interest of the site, the Iranian-Italian Joint Expedition in Khuzestan started fieldwork at Kal-e Chendar in 2012, after having examined the Stein's documents preserved in the Bodleian Library (Oxford) and National Lybrary (London), and identified the area investigated in 1936, which was only roughly sketched and published.

Survey and excavation conducted there up to November 2014 allowed us to recognize at least three monumental terraces, built in undressed stones, and a very important and big cemetery extended over about 50 ha, in which monumental family tombs appear to have been grouped in complexes accessed by corridors and stairs.

Shiva Mihan

The Bāysonghori Anthology in the Tehran Malek Museum

Patrons have commissioned artists to decorate and design prominent works of literature for centuries. The most frequently illustrated book in the history of Persian art is Ferdowsi's epic poem, the *Shāhnāmeh*. Among the most celebrated early examples is the so-called *Bāysonghori* edition of the text. There are two known *Shāhnāmeh* manuscripts commissioned by Bāysonghor Mirzā, both now in Tehran. The more famous is preserved in the Golestān Palace manuscript treasury, MS no. 716; the less well known is in the Malek International Library, MS no. 6031. It is combined with another work of poetry, the *Khamseh* of Nezāmi. Both manuscripts are dated AH 833/AD 1430. The two illustrations of the Malek manuscript are inserted in between the two books of poetry and on two sides of a single folio, which apparently was the only available space.

The main points to be discussed in this paper are (1) whether the manuscript was illustrated in Bāysonghor's library and (2) the question of the identity of the commissioner.

Following the introduction, the paper provides a brief description and analysis of the manuscript, including the bindings, the text, illuminations and the illustrations, partly in the light of a comparison with the copy in the Golestān Palace. Then it traces the history of the manuscript to suggest the possible identity of the patron of the subsequently added illustrations.

The paper concludes that the text is indeed contemporary with the Golestān manuscript, but that its illustrations date from the second half of the 19th century.

Seyed Javad Miri

Arkady Nestrovich Gannibal
Rediscovering The Russian Dimensions in Iranian Social Sciences

When we look at popular narratives on the Russo-Iranian relationships there seem to be a tendency toward reducing the complex dynamics between the two countries into war, hostility or indifference. In other words, the cultural dimensions between the two nations are rarely discussed by scholars of high caliber. Of course, we have a long tradition of Orientalism run by Russian scholars on Iran or Iranic civilization but in these discourses Iran is the object of study and it seems there is no interaction between Russia and Iran apart from Russian scholars who are interested in aspects of Iranology. In this paper, I am not going to work within these parameters and surely disagree that the relations between Russia and Iran are overstudied. On the contrary, I think we are faced with a territory which is deeply unknown and in dire need to revisiting in alternative fashions. Here, I am going to talk about an intellectual who seems to be a descendant of General Abraham Gannibal who was the great-grandfather of Alexander Pushkin, i.e. Arkady Nestrovich Gannibal who was involved in the White Army's military missions under the command of General Anton Denikin and his aide General Baratov.

There are no studies on the Iranian episode of White Army and how and in what sense Arkady Nestrovich Gannibal was involved in these military operations. Surely, we need to have access to Russian archives in KGB and registration office in Russia for knowing more about his time in Russia prior to his final move to Tehran in 1917. However, what I am interested in here is not the military dimensions of Arkady N. Gannibal but I am more interested in his role in the Iranian social sciences. Because after the defeat of the White Army

he chose to stay in Iran and converted to Shiite Islam and took the name of Ali Hannibal at the end of Qajar Dynasty. He married an Iranian lady from a Turkish stock by the name of Zahra Qarabaghi and got the Iranian nationality during the time of Reza Shah Pahlavi. Looking at the archives in early days of Pahlavi dynasty it seems there are references to him as a 'decendant of Pushkin' in Iran but my research has led me to believe that he is not a grandson of Pushkin. It is more probable that he is from General Gannibal's lineage that gave to the world Pushkin in Russia and Arkady Nestrovich Gannibal in Iran. After settling in Iran he dedicated his life to cultural activities and particularly to the advancement of social sciences. He established the first scientific journal in the field of Anthropology in French and Persian and was its editor for seven consecutive years.

There is no study on him in any language but he deserves to be studied as a thinker and as a symbol of Russo-Iranaian cultural interaction. For years, there was no trace of his family but I have found his son and daughters and grandchildren in Iran and there are unpublished Russian, Persian and English works left behind by him which need to be studied by scholars anew.

Delphine Miroudot

Medieval Kâshi Project : a survey of medieval Iranian luster tiles for a new project of contextualization

Since september 2012, thanks to a long-term loan from the Arts Décoratifs museum, the Louvre museum displays in its new galleries an important set of Iranian luster tiles from the 13th and 14th centuries, which highlights important features of Iranian architectural decoration history.The collections of Arts Décoratifs and Louvre museums, though far from being exhaustive, present a good selection of that amazing production. In 2015, Louvre will be involved in a project which aims to delve further into the knowledge of this production by its contextualization

Those luster tiles are distinguished by a great number of inscribed items : religious quotations (from the Quran or the hadiths) and, characteristic of the period, numerous verses of poetry. Also, precious information can follow poetic verses like a date, a name of workshop, or a patron or artist… encouraging us to examine social history of medieval Iran.The first phase of the project is a three-year study taking as a departure point the Arts Décoratifs/ Louvre collections, a corpus of 242 tiles including 123 inscribed items. This study, by the analysis of the inscriptions and decoration as well as the investigation of the building they came from, through a study of iranian archives and look for new sources, will attempt to reconstitute scattered sets. Since the end of the 19th century, the great majority of those sets have been removed from their original location. Today, they are either in Iranian, European or American private or public collections. The project will be bilaterally led by a member of the Département des arts de l'Islam of Louvre museum, Delphine Miroudot, and an Iranian scholar, Maryam Kolbâdinejâd (PhD in archeology, Âzâd University, Tehrân), who has been working on the unpublished tiles from the museum of the Astaneh of Qom. This paper will present the project, the partners that will be involved, its methodology and the first results.

Sadiqeh Mirsalehian

The Typology and Classification of Qavreh-bori Decorations in
Buildings of Qajar Era (based on designs and motifs)

Identification and classification of traditional motifs in different kinds of Islamic artworks are among the most important methods to preserve, conserve and reconstruct the forgotten artworks. One of these declining artworks is making and decorating doors, windows and sashes through techniques of qavare-bory. The first examples of this techinque have been seen in the constructions of Zand period, but this technique was mostly common in the monuments built in Qajar period including palaces and other royal and aristocratic buildings. At the end of Qajar and begining of Pahlavi periods, this techniques faced a period of considerable stagnation in such a way that now it is considered as one of the forgotten arts in the contemporary period. The delicacy and variety of the motifs used in designing and making these artworks are the most important and significant features of this traditional art that show the mastery of artisans in the Qajar period. The studies show that the motifs used in this technique are mostly originated from plant designs that have been made abstract. In the second place, these are the geometric designs that have curved lines, but their basic motif is still geometric. In this article, the researcher tries to identify, study and classify different kinds of motifs through a descriptive and analytic method based on a field research.

Anoosheh Modarresi

Childhood and Politics: The Case of the Voting Age in Modern Iranian history

The voting age is perhaps one of the most significant manifestations of the changing dynamics of childhood and politics. Over the course of the 20th century, universal suffrage was achieved in most countries worldwide and the minimum voting age assumed a more prominent status as financial, racial and gender restrictions were relaxed. The global voting age fluctuated between 30 and 21 before 1960 but was eventually lowered to 18 in many countries from 1960s onward. At present there are calls for lowering the voting age to 16 and even extending voting rights to children, a group that have experienced significant changes in social status and political significance in the 20th century. This research defines childhood on the basis of the United Nations Convention of Child Rights (the applicability of which will be challenged throughout time) and explores changes in childhood perception in modern Iranian history from a political perspective. Iran emerged as a leading country, regionally and globally, to lower the voting age to 16 and 15 in 1980 and 1981 respectively. The voting age in Iran fluctuated between 15 and 16 for 26 years and only reached the world average voting age of 18 in 2007, at a time where several countries had reduced their voting age to 16 and debates were and continue to be ongoing in many others. This study draws on the demographic changes of the 15-18 age-group in post 1979 Revolution in Iran alongside the history of age-significance as a social and political marker of identity. It further examines both the history and the politics behind the voting age changes in modern Iranian society and the relevant parliamentary debates on the voting age, against the backdrop of childhood-politics relations in modern Iranian history

Amin Moghadam

From shore to shore: the multiple manifestations of Iranian travel to Dubai

The diversity of Iranians' presence in the cities of the United Arab Emirates and Dubai in particular blurs the distinctions between different forms of travel and migration. Movements between the two shores over the centuries, which escalated, by the 20th century, into mass emigration from the Iranian mainland to the Arab coast continue today to contribute to the dynamics of exchange, of which simply visiting on a tourist visa is just one form among many. Dubai Creek remains a port-of-call for the various players in the grey economy, with dhows and small boats criss-crossing the waters of the Straits of Ormuz. But in an ongoing process of metropolisation increasingly linking the major cities, the regional mobility today takes on many forms beyond that of smuggling and the informal economy at Gulf level. It may involve trade, for example, between the employees of many companies present in Dubai that maintain close links with others based in Tehran, where international sanctions mean it is increasingly difficult to set up branches of multinational corporations. Mobility may also be driven by family affairs, e.g. visits to family members based in Dubai to arrange the marriage of a young Iranian woman to a future husband unwilling to return to his home country, on account of the military-service requirements he would face. And of course, travel also offers the opportunity to spend a few days on the southern shore of the Gulf to enjoy greater freedom than back home. Based on fieldworks conducted between 2010 and 2013, this article attempts to describe the complexity and multiplicity of the forms of Iranian travel to Dubai.

M. Mohseni, A. Ghanipour Malekshah, M. Sarahati Juybari

Prominent stylistic aspects in Nāser-e Khosrow's music of poetry

It is axiomatic for those who are stylistically a little familiar about the periods of Persian poetry that quasidas of Nāser-e Khosrow are totally different from those of the poets in fifth lunar century both in terms of their contents and technically. This difference is seen even in those areas of his poetry in which the poet is confided to make innovations. In this essay we are to identify more outstanding characteristics of his poetry by comparing with those of his most famous contemporaries (Onsory, Farrokhi and Manoochehri) in external, lateral and internal areas.

The outcome of this study reveals that his using of less used rhythms and making pauses in rhythms are the most items which form the external music in his poems. Also using radifs which are not verbs and the high frequency of puns and using them as axis for satire and criticism are respectively most eminent distinctive factors in Nāser-e Khosrow's poetry in the areas of lateral and internal music.

Viktor Mokroborodov

Archaeological evidence concerning funeral practices
on the Eastern borders of Achaemenide Iran

For a long time there was no evidence on the funeral practices of Central Asian settled population in the Early Iron Age. Some historical conclusions were done on this basis.

The gradual accumulation of data concerning finds of human bones at the settlements of this time, including those discovered by the author in south of modern Uzbekistan, makes it possible to reconsider the traditional view on the problem. Human bones dating to the middle of the 1st millennium B.C. were found at least at 11 archaeological sites (from total 50 sites in that territory), i.e. practically on all those which were excavated. It is known also about the discovery of the bones at archaeological site in the adjacent areas, such as Yazdepe, Afrasiab, Tillyatepa, Erkurgan, many sites of Khorezm, Sangirtepa, Nurtepa and others. It is possible to note the following common features: incomplete skeletons, which probably testify to certain manipulations with corpses; the predominance of skulls; measures to isolate the bones from the ground; frequent combination of human bones with the remains of animals and others.

The comparison of these finds with written sources (Strabo, Justin, Herodotus) and the religious canons of one of the earliest world religion, paradoxically confirmed some early conclusions, which were based on the absence of archaeological evidence. At the same time, on the basis of the data of excavations of earlier sites of the region, many features of funeral rite were manifested already in the previous periods. Thus, for eastern periphery of the Persian Empire we can see a completely regulated and quite advanced system of the funeral practice, with the predominance of local traditions, somewhere completely corresponding, and as a whole not contradicting the funeral practice of zoroastrians.

Arham Moradi

The Second Redaction of Sa'dī's *Gulistān*

Sa'dī's *Gulistān* is one the most influential works of classical Persian literature. In the preface of the work, Sa'dī mentions the year 656/1258 as the composition date of the work. However, there are a number of clues that indicate that Sa'dī may have revised his *Gulistān* after the year 656/1258 and probably prepared a second redaction of the work. It is important to know that he lived about 35 years after this date.

The most common edition of Sa'dī's *Gulistān* is the one known as the Yousefi edition. In this edition, apart from the vast number of manuscript variants, there are also a lot of short and long sentences and verses which do not appear in some manuscripts. There are also sometimes differences in the order and structure in which the text is presented.

A more systematic study of the existing manuscripts of the *Gulistān* may help us make reasonable inferences about this important issue. At this level of analysis, the manuscripts may be categorized into different groupings on the basis of their structural and content-related similarities. In fact, a genealogical examination of the manuscripts of the Gulistān may shed more light on this issue.

Besides, careful consideration of the text may reveal a few instances that may help impose a chronology upon the different parts of the work.

Enrico Morano

Some codicological remarks on the corpus of the Berlin Manichaean Sogdian texts in Manichaean script: among books, glossaries, letters, booklets, bilingual and trilingual texts, normal, bold and cursive script

The paper will give a survey of the codicological varieties of the Sogdian texts in Manichaean Script of the Berlin Turfan Collection. Book formats, paper type, re-used paper, scripts and plurilingualism will be examined and commented upon.

Tomoko Morikawa

The Safavid Embassy and the Siamese Royal Court

After receiving a delegation from the Ayutthaya dynasty (1350-1767) in 1682, the Safavid King Shah Sulayman (r. 1666-94) decided to send an official party to Ayutthaya from Iran. This Iranian embassy was composed of royal officers and dispatched from Bandar-e 'Abbas in June 1685. Only seven officials were able to survive and reach Siam after a long and difficult ship journey in the beginning of the next year. They were obliged to go further to Lopburi in order to present the official letter to the King Narai (r. 1656-88), where this Iranian embassy was received in audience at the royal court at last, which resulted in accompanying to the royal hunting and attending the royal receptions.

The Persian record of *Safina-yi Sulaymani* was written by Muhammad Rabi' b. Muhammad Ibrahim, who was an official scribe of this Safavid embassy to Siam. This record reports his travel to Siam, and in terms of Indian Ocean history it is a unique record of witnesses to the Siamese society by a Shi'ite Iranian travelling to the royal court of Ayutthaya, while previous studies about Siamese court culture in the seventeenth century were largely based on the records kept by European travellers to Siam. In this paper, I will investigate Siamese court's rituals and protocols from the eyes of a Shi'ite Iranian and make some comparisons in rituals and cultures between the Siamese and the Safavid Iran.

Natasha Morris

Bodies of Men: Warfare, Corporeality and the Masculine Image in the Qajar Era

The *sarbâz* suite of the Iranian card game *as nas* is represented by the figure of the soldier. Selecting a card from a nineteenth-century deck, we see a member of the suited and booted *Gendarmerie* of Abbas Mirza flanked by two young men. The moustachioed serviceman exchanges a glance with the boy to his right who beats a small drum. Through this display of difference between himself and his company within this small papier-mâché playing card scene, we can decipher the figure of the warrior as a unique idiom of masculinity in the Qajar era. We see here a separation of the body of the solider from other 'types of men' and the transformation of the man as a result of his military service: he is not only removed from 'civilian' status but also embodies the transition from boy to man. This paper discusses the corporeal actuality of the warrior with the consideration of the Qajar army as a 'body of men',

as well as the individual bodies of men, who are summoned in the service of the sovereign. Considering new theories pertaining to the bodily issues of warfare, the talk investigates representations of the warrior in Qajar visual culture as something that goes beyond a vocational identity. This includes the transformative practice fashioning the male body for war in costume and armour, the performativity and spectacle of patrol, campaign and conflict, going further to a consideration of war as a bodily practice. I aim to nuance how battle is depicted as a physical as well as ideological practice in Qajar art through an analysis of the gesture of the male body, extending into the dynamics of power play between the victor and the victim in imagery, such as the overlapping and frenzied gallop of horsemen in Qajar bas-relief sculpture and painting.

Abdollah Motavalli

Retrieving joyful traditional celebrations and ceremonies in the Safavids Era

The joyful celebrations and ceremonies were considered a part of Iranian historical identity. Various kinds of these celebrations have been mentioned in the sources related to ancient period of Iran which shows the community commitment to these kinds of ceremonies. Besides identity giving aspect, these tendencies could import dynamism and vitality to the body of community. In spite of several difficulties which happened to social foundations, some of these ceremonies, as a national heritage, were reviewed and recovered after transition from the ancient period to the Islamic period. However, some other types of happy ceremonies which were in harmony with new religious thought were added to the national heritage. On the hand, ruling government in Iran society had also some concerns about it and supported and encouraged some of these ceremonies and helped their sustainability and continuity. The process continued to the beginning of 10th Lunar Hijri year. But at the beginning of this century a political and ideological evolution happened in geographical area of Iran, and it was establishing the uniform government of The Safavids and insisting on Shi'a as its religion. Since, in the previous centuries, the religion of many governments in Iran was Sunni, this event seemed revolutionary and affected on many political and religious basics. Additionally, a main part of social stream was not also beyond new political religious attitudes. Therefore, with regard to The Safavids' new religious approach, the paper aims to think about this question that what was their reaction to different types of traditional celebration? Moreover, what was the reaction of the society body to these happy ceremonies? The primary results of the research show that The Safavids also accepted the ceremonies which had an identity giving aspect, and even encouraged them. On the other hand the society body was also based on the same traditional pattern of protecting and continuing national and traditional celebrations.

Seyed Hossein Mousavian, Mehdi Nickkhah

Concept of "Spənta" in Avestan texts and its translations in Middle Persian and Modern Persian languages

Some of the words in the religious texts play key roles in transmission of concepts and connotations. Having a clear translation of these words and their concepts in the culture and

history of a nation is essential to comprehend these types of texts. Some of these concepts exist in roots of culture and history of a nation

Avesta, The holy books of Zoroastrians is one of the ancient religious books, the book has been written in language that is so difficult to understand in several cases and among of several translations, it's very difficult to find two texts as same as each other.

Spənta- is one of these key words that have been taken in several Metaphorical concepts and different concepts in the text. At the first has been tried to study about Indo-European word and its derivatives from etymological point of view, and its different concepts in different sentences have been investigated. Further, its different translations in modern and ancient language have been mentioned and trance of the word in another texts have been followed to find. At the end historical and Cultural Revolution of the word has been gestured.

Ali Mozaffari

Negotiating identity: heritage movement(s) and the state in Iran

There is a strong institutional bond between heritage processes and the state seeking to determine sanctioned interpretations of collective identity and culture. In Iran the situation is compounded by the presence of pre-Islamic and Islamic layers of identity which occasionally and in their various interpretations have been appropriated into state-level politics. Since the Islamic Revolution (1979), successive administrations and the state in its totality have maintained a consistent position in privileging the Islamic history, tradition and culture, thus Islamic identity and heritage over all other aspects. Nevertheless, their position has cautiously evolved to incorporate pre-Islamic identity and heritage. Meanwhile, in the past two decades, there has been a steady growth in activism in heritage. This activism is expressed both individually and in the form of NGOs or heritage societies that operate within the provisions of the country's laws. These groups have actively pursued their goals concurrently challenging and critically engaging with the state in relation to heritage and identity. This activity draws on fieldwork in Iran to argue that their activities constitute a nascent heritage movement. To demonstrate this argument, the paper will begin by outlining the evolution of state's framing of national identity and heritage. It will also articulate the shifts that occurred in the state's internal structure which changed the structure of political opportunities available to heritage activism. The analysis will identify the notion of homeland as the common master frame between the state and activists. The second part presents an in-depth analysis of the content of an open letter signed by sixty groups in 2013 and sent to President-elect Rouhani and publicised in national newspapers. Through that close analysis, the paper will elaborate on the strategies and ideas that inform this nascent movement. In conclusion the paper will outline some of the characteristics of this emerging movement.

Mehrdad Mozayyan

19th-Century Educational Exchanges: The case of Iranian Students

From the mid-1600s Persia began a period of decline. As a result of continuous foreign and civil war, intrigue, and ecological disasters, by the time the Qajars came to power (1794-1924), the country had approached the ebb of its power. The warrior king, Agha Mohammad

Khan, the founder of the Qajar dynasty, had successfully checked Russian and Ottoman incursions into Iran. However, he was not destined to live long beyond the first year of his coronation, and those who followed him were unable to prevent the continuous decline of what had previously been a powerful empire. Under the second Qajar king, Fath-Ali Shah, Iran fought two wars with Tsarist Russia, both with disastrous consequences for Iran. These wars served to reveal the country's acute weaknesses in almost every fields of endeavor, and encouraged the Shah to find a solution to at least halt the country's decline by dispatching students to Western Europe.

Consequently, in 1811, the government sent two students to London, to be followed by five more in 1815. These were the first Persian students to be sent to Europe. This undertaking opened the door to send additional students in the years that followed. Similarly to the first group, the next body of students to leave Iran for Europe numbered five. They were sent to London circa 1844, during the reign of Mohammad Shah (Abbas Mirza's son who ruled from 1834 to 1848). The third group, which was comprised of forty-two students, was sent to Paris by Nasser Ed-Din Shah in 1858-9. It was not until 1911 that the government would sponsor students to study in Europe again.

This paper focuses on the 19th century Iranian students, follows the trajectory of the most successful among them, and sheds light on how they influenced their socio-political milieu upon returning to Iran. There has been considerable interest as to what became of these students, particularly among French scholars of 19th century Persian cultural history. Yet, very little has been written about these students or their contributions to Iran's modernization process. It is hoped that this study will provide key information on the topic, and encourage other scholars to add further knowledge to it.

Seyyedeh Fatemeh Musavi

The Zand and Sanskrit Interpretations of Gatha 31

Gathas, the holiest part of Zoroastrian scriptures, being linguistically complicated and ideologically obscure and of poetry nature, should have been translated and interpreted ever since from the very time it was chanted. Zand, the oldest interpretation of Avesta, renders very little of the Gathic message; yet its close study will indicate the way Sasanian clergies understood the religion and interpreted it. The Sanskrit interpretation will add to our view of the Indian Parsis' understanding of Gathas. Yasna 31 contains 22 stanzas and AhuraMazda's regulations which will lead the believers to the path of Aša, the right path and the names of the Seven Divinities are mentioned in it.

Maryam Musharraf

Why isn't Nightingale singing cheerfully?
The Socio-Political Dialog in the Poetry of Muhammad Fizuli(d.970/1590)

Mohammad Fuzuli the Azerbaijani Poet of the 16th century, used to write poetry in three languages: Persian, Turkish and Arabic. Originated from the Azeri tribe of Bayat, this lyric

poet has brought to light different social and political events and conflicts of his time through his divergent poetic work.

The era in which he flourished, was the scene of bitter rivalries and hard clashes between regional powers of the time, i.e. Iran, under the Safavids, and the Ottoman Empire. Additionally, two religious ideologies of Sonni and Shi'a played their own role in the struggle for power in the region.

Despite being respected as a man of theosophy and literature among intellectual segments of Baghdad, Fuzuli could by no means get close to neither Safavid's nor Ottoman's Court. What was the cause of Fuzuli's social and political isolation?

In some of his poetry, he apologizes to the King for his "Sin". But he never explains what this sin was.

I am putting forward this suggestion that, due to special ideological factors, and as a result of the political situation governing the region, Fuzuli tried to play both sides in regional competitions of Ottoman and Iran during 16th century. However, this dangerous game enhanced his instability even more.

Vida Naddaf

The study of the word Ēran and Anēran in the Sassanid Inscriptions

As we know, the Sassanid kings such as Šābuhr I, Šābuhr II, Narseh called himself the kings of ēran and anēran. Also Kirdīr the priest of Sassanid period, cited anēran in Kaʿba Zoroastre Inscription. For example :

Šābuhr in Hajjiābād line2:

… šahpuhr šāhān šāh ērān ud anērān kē čihr az yazdān

Šahpuhr king of kings of ēran and anēran who his race is from the Gods…

Narseh in Paikuli line1:

ēn mazdyasn bag narsēh šāhān šāh ērān ud anērān kē čihr az yazdān…

This is the Lord of Narseh who is the mazdyasn, the king of kings, the king of ēran and anēran who his race is from the Gods…

Kirdīr in Kaʿba Zorostre line11:

…, u-m was ādurān ud magūn andar šahr ī ērān padēkard, u-m pad-iz anērān šahr ādur ud muγ-mard čē pad šahr ī anērān būd …

… and it was me who made the fire places and places for Magi in ēranšahr, and also I restored the fire places and the Magi men of ēranšahr who lived in anēran…

It is evident that the meaning of the word ēran has been used in the field of religious that leaded to the meaning of political sense in this territory. Kirdīr in his Inscription explained the meaning of ēran and anēran for us. He says that many fireplaces had been made in ēran and the priests appointed them. The territory of ēran included the following states:

Persian, Parthian, Babylonians, Maysan, Adiabene, Azerbaijan, Isfahan, Ray, Kerman, Sistan, Gorgan to Bishabur. And also anēran included Syria, Cilicia, Armenia, Georgia, Albania and Balasgan.

We know that ēranšahr in Avesta is also applied to the mythical homeland of the Aryans, then it is transferred to Sassanid rule. In Sassanid Inscriptions, the Sassanid king used the word

anēran following the word ēran. This implies the king not only is the king of ēran, but also the king of anēran.

In the Šābuhr I period, the Romans found out that a new imperial power has been come up. It could dominate the Roman Army. The Sassanid official imperial system has become more widespread and worldwide. However Šābuhr I was able to exploit Mani's religion for attracting many communities various parts of Asia and the Mediterranean as another option to Zoroastrian.

Although Zoroastrianism was the religion of his fathers, but he realized that if an empire will dominate the world, the widespread religious is necessary to strengthen the loyalty of the tribes in relation to central government. The rule on ēran was an issue, but the rule on anēran needed more universal religious.

In this paper, first I examine the words of ēran and anēran which are the titles of some Sassanid kings, and they applied in their inscriptions, coins and stamps.

Second how important is the title of ēran and anēran? Third why this title is deleted after sometimes?

Paulina Niechciał, Elżbieta Olzacka

Elements of Iranian Culture in the Post-Soviet Tajik Identity: Analysis of the Tajik Independent Press in the Early 1990s

The paper focuses on the references to Iranian culture in the non-governmental Tajik press in the early 1990s. The independent press emerged in Tajikistan along with political transition caused by the dissolution of the Union of Soviet Socialist Republics. Despite the press being quickly crushed due to the political tensions that led to the Tajik civil war (1992-1997), Tajikistan can be assumed as a pioneer of media changes in Central Asia. Among other indicators, this is evidenced by the fact that the first in the region newspaper independent of the government, promoting the idea of a new democratic state, was created in Dushanbe.

Our analysis covers cultural content (values, norms, ideas, and symbols), as well as linguistic means of communication used to construct Tajik national identity in reference to the heritage of Iranian civilization. We present the ideas of Tajik intellectuals and cultural activists, concerning new Tajik identity. They aimed to distance themselves from the country's Soviet past by emphasizing ties with Persianate societies, promoting Persian literature or festivals, as well as the political demand of removal of the Cyrillic alphabet and the return to Arabic form. Qualitative content analysis covers such titles as *Adolat* (published by Democratic Party), *Haft Ganj* (privately owned), and *Najot* (published by Islamic Revival Party).

Valerii P. Nikonorov

The Parthian Infantry

As it is well known, the army of the Parthian Arsacids in strategic and tactical respects was a highly mobile and manoeuvrable force that consisted mainly of cavalry troops of two kinds – light-armed archers forming their bulk and armoured lancers (cataphracts) being much

less in number. Acting in a strictly coordinated unity, both these mounted troop kinds provided the Parthians with many victories on battlefields, the greatest of which was the campaign of Carrhae in 53 BC. It is no by chance that the contemporaries stated the cavalry to have been the mainstay of the Parthian might (Plut. *Crass*. 19, 1). One Roman source (Dio Cass. XL, 15, 2) reports that Parthian foot sodiers were not numerous and consisted mainly of archers recruited from men who were poorer than warriors on horseback — this piece of information certainly testifies not only to their less important role in the Arsacid art of warfare, but also to their lower social status. It is in the Parthian epoch that the term «cavalryman» acquired the meaning «a noble, knight» as a contrast to the word «infantryman» that became a synonym of the «commoner». Nevertheless, so social an inferiority of soldiers on foot in the Parthian army did not mean, of course, that their role in military campaigns was only insignificant. In addition to their auxiliary duties (transport service, engineering work, etc.), the infantrymen were indispensable in the course of military actions in the mountainous areas, where the use of mounted troops was limited and inefficient, as well as during the siege operations. When necessary, the Parthian kings were able to collect under their banners very large pedestrian forces, covering their needs in them, as a rule, at the expense of their vassals and allies, such as the rulers of Armenia (Plut. *Crass*. 19, 1), Media Atropatene (Strabo XI, 13, 2), etc. The Classical authors (Tac. *Ann*. XII, 13, 1; 14, 1; XV, 2, 4; 4, 3; cf. Dio Cass. LXVIII, 22, 2) and the Syriac «Chronicle of Arbela» (6th century AD) refer to the active participation in the Parthians' military campaigns of numerous foot soldiers from Adiabene. In the composition of an army of the last Arsacid monarch, Artabanus IV, there were warriors from among the Daylamites, well prepared both for close fighting in the mountains and for storming hostile fortifications.

Occasionally, the Arsacids took on their Seleucid and Roman prisoners of war to serve in infantry units (on the former: Iust. XLII, 1, 4–5; on the latter: Plin. *NH* VI, 47; Solin. 48, 3; Flor. II, 20, 4–5; Vell. Pat. II, 82, 2; cp.: Hor. *Carm*. III, 5, 5–9; Dio Cass. LIV, 8, 1; Iust. XLII, 5, 11). The document Nov. 280 (composed before 40 BC) from the archives of Old Nisa mentions two local persons bearing a Parthian-script title «tgmdr» – «tagm(a)dār», i. e. a commander of a tagma (= Greek ταγματάρχος/ταγματάρχης – a commander of a legion/regiment). This term seems to have appeared in the Parthian martial lexicon in connection with the deportation of the captured legionaries from the army of Marcus Crassus after the battle of Carrhae into the easternmost lands of the Parthian empire. Besides, it is reported in the Talmudic literature that the heads («exilarchs») of the Jewish communities of Northern Mesopotamia were obliged in case of war to send auxiliary contingents to the Parthian army, which were probably composed of infantrymen.

It is to be thought that most of soldiers serving in garrisons of fortified settlements in the Parthian border- and hinterlands were foot soldiers whose main duties included the repulse of enemy attacks and responsibility for keeping order within the inhabited localities and the territories adjacent to them.

The best piece of pictorial evidence concerning the Parthian infantry is the famous Late Parthian relief (Monument III) at Tang-i Sarvak, where depicted are two foot soldiers, one fighting with a bow and the other with a big stone, both acting on the side of the protagonist outfitted as a cataphract. Archaeological contexts of some other representations (graffiti from Dura-Europos, a terracotta slab from New Nisa) are not so obvious to see there just Parthian infantrymen, not to speak of a number of Iranian rock reliefs of the Arsacid period showing warlords and nobles who are dismounted for ritual and ceremonial reasons.

Ivonna Nowicka

"Esfahan – Ferdous-e Ğahan". Isfahan Remebered by Polish WW2 Child Refugees

In 1942, Polish orphan refugees arrived in Iran from the Soviet Union. They were sent to Isfahan to Polish orphanages and schools. Around 2 600 Polish children stayed there until 1944-45, being a unique group of foreign civilians witnessing the Iran of those years. They published a Polish-language bulletin, "MY" ("Us", no 1. 27 June 1943). With the end of WW2 and the dispersal of the children, the publication of "MY" was suspended, only to be taken up by the same group, now in their 50s-60s, in 1988. In the revived edition (no 1. 15 February 1988) the contributors share their memories of Isfahan.

The paper discusses the image of Isfahan of the 1940s as remembered by Polish "Isfahanis" and as described in the bulletin. Mutual contacts, the attitude of Iranians, events from Iranian history, a meeting with the new Shah, scenes from everyday life are examined. Other points of interest are: the way the save haven in Isfahan influenced the life-long attitude of Polish "Isfahanis" to Iran; their trips back to Isfahan to trace their memories.

To complete the study, mention is made of references to Isfahan in books by other Poles who had seen a similar fate.

Reference to the soujourn of Poles in Iran during WW2 can be found in Persian writings. It shows the Iranian perspective and concentrates on the grown-ups in Teheran. The paper is the first concise presentation of the perspective of the other side – the way Polish children saw and remembered Iran.

Ogihara Hirotoshi

The injunctive in Tumshuqese

Since S. Konow founded the basis for the philological study of Tumshuqese in 1935, H. W. Bailey, R. E. Emmerick, D. Hitch, P. O. Skjærvø, D. Maue and others have dedicated much effort to interpret its grammatical structure. However, Tumshuqese as one of Middle Iranian languages has not yet received the attention of scholarly world that it deserves because of the fact [1] that the manuscript remains written in this language are too scarce and fragmentary to elucidate their grammar and vocabulary, and [2] that the phonetic value of a few consonantal symbols in the local Brāhmī script have never been made clear. In addition, only the "Tumshuqese *Karmavācanā*" published by S. Konow in 1942 permits us to compare it with the parallels written in other languages.

As a project of the Bureau of Cultural Relics of Tumshuk City (Xinjiang, China), the Center for Research on Ancient Chinese History, Peking University and the Institute for Historical and the School of Chinese Classics, Renmin University of China, the present author has been working on Tumshuqese contracts TUMXUQ 001~004. In this paper, the injunctive detected in these materials and other Tumshuqese texts will be introduced in comparison with other Middle Iranian languages. It is worthy of notice that the injunctive in Tumshuqese is used in the contract clauses to confirm the agreement and the transaction between the parties selling and buying.

Andrey V. Omelchenko

Early Sasanians in the Bukhara Oasis? New data from Paikend site

Bukhara oasis (Western Sogd) is located at the intersection of main trade routes, running from East Turkestan to the Near East, and from Eastern Europe to the Indian subcontinent. According to the historical sources, merchants from Paikend, the city on the south of Bukhara oasis, took an active part in intermediary trade between China and Iran.

Systematic archaeological excavations which are conducting by joint Russian-Uzbek Bukharan expedition since 1981 showed that the most ancient part of the Paikend site is the Citadel and the most ancient part of it was the fire-temple. This is consistent with Shahnameh except in which construction one of the most ancient fire-temple in Paikend by legendary Iranian king Feridun is mentioned. In the "Chronology" of Al-Biruni there is the passage that Zoroastrian priests (named magi in Iran) from Bukhara used to gather in Paikend once a year.

The main excavator of the Citadel and founder of Bukhara Expedition, G.L. Semenov noted that the fire-temple was rebuilt and widened in the end of 3rd – beginning of the 4th centuries AD. Furthermore, the Paikend temple's layout found closer analogies with the fire temple in Takht-i-Sulaiman complex in Iranian Azerbaijan in core of Sasanian Empire then in other Sogdian temples.

Our excavations showed that in the same time the alterations took place in the citadel itself which became the powerful fortress with large garrison barracks. Changes in material culture are evident too. Copper coins began to circulate in local usage in Paikend as well as in the whole Bukhara oasis (while other principalities of Sogd used fine silver coins). There were imitations of Kushan coins which were minted in Bactria-Tocharistan, after it was subdued by the Sasanians. Proper coins of Sasanians vicegerents in the East (Bahram, Hormizd) were found in upper layers of the garrison barracks. Other elements of Kushan-Sasanian material complex also appeared in the oasis of Bukhara.

So we have some fundamental phenomena which took place in short enough chronological period. I believe that it is quite possible that Western Sogd as well as Tokharistan fell into a position of dependence from the Sasanians state in the second half of IV century AD. *Ergo*, the famous Kaʿba of Zoroaster inscription reflected real political situation, i.e. coming of the troops of the king Shapur I to the border of Chach (Middle Syrdarya) region across lands of Bukhara.

Michael O'Neal

Numismatic Evidence in the Study of Ghūrid History

The study of the enigmatic Ghūrids (*c*. 540–612/1146–1215) has been hindered, to an extent rare even for a medieval Islamic dynasty, by the paucity of surviving literary sources. After briefly reviewing the use previous scholars have made of Ghūrid coinage, this paper attempts to push the boundaries of the dynasty's history beyond the confines of the literary record through an examination of numismatic evidence that has not been previously utilised. Focusing primarily on issues from mints in the empire's heartlands, in what is now Afghanistan, this study analyses such evidence within three broad categories. First, those instances in which numismatic data fill out, supplement, or correct the standard historical narratives, primarily in dating events and tracing the course of the empire's expansion, is

elucidated. Second, it is demonstrated that the dynasty's coinage sheds light on intra-Ghūrid relations, revealing an occasional fractiousness that is otherwise absent in the literary sources. Finally, numismatic data is shown to hint at the dynasty's political ideology and self-image, with several rare issues providing new evidence for the dynasty's place in cosmopolitan Sunnī discourse and its use of *ghazā* ideology. This paper therefore contributes to our knowledge of Ghūrid history and highlights several ways in which numismatic evidence can supplement or even upend long-held understandings.

Fatemeh Orouji

The Details of Negotiations for the Treaty of Turkmenchai in Iranian Primary Sources

Most western historians are not aware of the more than two-month negotiations for the resolution of the second Russo-Iranian war and the day-byday difficult and,at time,hopeless negotiations for the end of the war and the final signing of the treaty.The Shah and some of his advisors did not want to pay the large indemnity and procrastinated.Abbas Mirza,on the other hand wished to confirm himself and his progeny as the sole heir to the throne Russian troops remained in various towns of Azerbayjan until the payment of the 8th kurur of the indemnity.Various other issues also had to be resolvedMy paper will concentrate on Iranian Primary and eye-witness accounts of these long negotiations.

Nacim Pak-Shiraz

Warrior Masculinities in Iranian Cinema

Historically, the qualities of a 'true warrior' have been integral to the ideals of Iranian masculinity, reflected both in the religious and mythological narratives in Iran. This paper explores the depictions of warrior masculinities in recent Iranian cinema. It will examine filmic narratives in which the articulations and performances of masculinity are closely tied to the warrior's experience. By comparing and contrasting the image of the warrior across different genres within Iranian cinema, this paper will examine the competing discourses through which these films define, challenge and re-negotiate Iranian hegemonic masculinity. Thus, whilst Qur'anic films such as *Kingdom of Solomon* (2010) emphasise Prophet Solomon's qualities as a warrior in performing his role as the ideal ruler and man, numerous other films reflect upon the harsh realities of the after-war lives of the Iran-Iraq war veterans. Rather than celebrating the valour and sacrifices of the warrior, these films instead depict the transformative impact of the war that continues to haunt them and their loved ones. In this way, the hyper-masculine image of the warrior is subverted not only by presenting the broken bodies of the men, but by questioning the very definition of 'masculinity'.

Filip Palunčić

Ossetic historical phonology and Sarmato-Alanic anthroponomastics

Ossetic is the last surviving remnant of the once vast Scytho-Sarmatian linguistic continuum. Recent progress in Ossetic historical phonology (Cheung, 2002; Palunčić, 2013) has led to a better understanding of the relative chronology and approximate date of early pre-Ossetic phonological changes. As shown in Palunčić (2013), certain of these changes can be dated to the Sarmato-Alanic period (1st – 5th c. CE). In the absence of other sources, Sarmato-Alanic personal names from Greek cities of the northern Black Sea littoral offer a unique testament to the language of the Sarmato-Alanic tribes of the Ponto-Caspian steppes in the first half of the first millennium CE. The aim of this paper is to investigate the attestation of certain early pre-Ossetic phonological changes in Sarmato-Alanic personal names and also to propose how Sarmato-Alanic anthroponomastics can shed light on the approximate date of certain phonological changes in early pre-Ossetic for which little or no evidence can be drawn from internal evidence of Ossetic. In particular, the Sarmato-Alanic evidence for the following changes is considered: 1. palatalization, 2. voicing of intervocalic stops, 3. apocope, 4. syncope (expanding on the discussion in Palunčić [2013]), 5. monophthongization, 6. $*w\bar{\imath}$-> $*\bar{\imath}$-, and 7. $*x\check{s} > xs$. The results clearly indicate that the earliest phonological changes as reconstructed based on mostly internal evidence of Ossetic finds a close counterpart in the phonology as attested by Sarmato-Alanic anthroponomastics from the early centuries of the Common Era.

Elena Paskaleva

Timurid Architecture of the Twenty-First Century

After 1991 political and cultural elites of independent Uzbekistan adopted Amir Timur (1336-1405) as the epitomy of Uzbek national identity. Timurid heritage, in turn, became the visual protagonist of a nationalist rhetoric. As a result, in 1996 the surviving Timurid monuments were restored for the celebrations of Timur's 660th birthday and later on in 2007 for the 2750th anniversary of Timur's capital Samarqand. With the alluring persona of Timur used as a symbol, meaning is produced through Timurid artefacts, i.e. architectural monuments. In this sense, their architectural and epigraphic restorations foreground the link between politics and symbolism within the ethno-nationalistic discourse. Timurid architecture, as part of the country's "golden heritage", is used to boost the Uzbek population's sense of belonging and pride through the construction of an ethno-national identity.

The socio-political importance of Timurid monuments remains largely unstudied. The last two major western editions on Timurid architecture: the ground-breaking and still most comprehensive study by Lisa Golombek and Donald Wilber *The Timurid Architecture of Iran and Turan*, and Bernard O'Kane's *Timurid Architecture in Khurasan* date back to the 1980s. The latest Uzbek study, published in Russian, *The Architecture of the Timurids* (Shukur Askarov 2009) stages Uzbekistan as the cradle of Renaissance across Eurasia. The most relevant publication for my research has been Robert McChesney study on *Timur's Tomb: Politics and Commemoration* from 2003. Tsarist and Soviet restoration policies towards Timurid architecture have been discussed in articles by Charles Shaw (2011), Igor Demchenko (2011) and Svetlana Gorshenina (2013, 2014), but they do not cover the post-Soviet period and in particular the newly created epigraphy.

In this paper, I discuss some of the recently restored sites such as Gur-i Amir, Bibi Khanum and Shah-i Zinda. These Timurid monuments are studied as a landscape of layered restorations with a special focus on the newly created epigraphy.

Ludwig Paul

„Be nice to each other!" –

Moral precepts at Tehran Metro walls as examples of written colloquial Persian

Modern colloquial Persian, in the form that is based on the Tehran pronounciation, has been written only since the early 20th century, e.g. in colloquial passages of literary works like Jamalzadeh's *Yekī būd, yekī nabūd*. The phonetic writing of colloquial Persian has remained limited to certain literary genres like theater or film scripts to this day. In most other literary and official contexts, even where spoken Persian is quoted, Persian is usually written in its standardized official form – although colloquial forms may creep in here and there, like in written versions of Friday Sermon speeches.

Since 2013, the walls of many Tehran Metro stations, and wall parts inside the trains, have been covered with posters containing moral precepts for the travellers, short texts of 10-20 lines, that propagate rules like: „Be nice to each other!", or: „Keep the Metro environment clean!". These short texts, livened up by funny paintings, are written in a style mixing, not always consequently, standard with colloquial Persian (e.g., *ūnā* „they", *mīran* „they go", but the standard writings of *ānhā*, *mīravand* also occur).

It is possible to understand these texts as deliberate attempts, by the authorities, to catch the travellers' attention, by uncommon style and spelling. In this sense, these texts can be taken as „snapshots" in an ongoing process of the intrusion of colloquialisms into written Persian. This process is still at an early stage, but could develop momentum if „experiments" like the one on the Metro walls is considered succesful by the authorities or by the travellers who read the messages.

Besides a dozen or so Tehran Metro texts, further examples of the mixture of colloquial and standard Persian shall be considered (e.g., the form of Persian spoken by TV newscaster), to define factors and features that determine if, when and how colloquial registers of Persian influence standard Persian.

Claus Valling Pedersen

Zoya Pirzad's novel Cherâghhâ-râ man khâmush mikonam: Is it a novel or a string of short stories?

Zoyâ Pirzâd is famed for her three short story collections *Mesl-e hame-ye asr-hâ* (”Like all other afternoons”, 1991),*Ta'm-e gaz-e khormâlu* (”The bitter taste of persimmon”, 1997), *Yek ruz mânde be ’eid-e pâk* (”One more day until Easter”, 1999). The Iranian-Armenian author is equally famed for her novel *Cherâgh-hâ-râ man khâmush mikonam* ("I turn off the lights", 2001) which is seen, I think, as Pirzâd's mastery of another genre than the short story. I aim to show, however, that there is an intimate relationship between the author's short stories and the novel, almost a fusion of the genres novel and short story.

Mikhail Pelevin

Daily Arithmetic of Pashtun Tribal Rulers: Numbers in *The Khataks' Chronicle*

The Khataks' Chronicle (1641-1724) compiled by the Pashtun tribal rulers Khūshḥāl Khān and Afżal Khān abounds in figures which relate to calculation of people and things as well as measurement of time and distances. Although most figures are likely to be approximate (usually round after 20), *The Crhonicle*'s authors aimed at being accurate as much as possible with all numerical data and quite rarely employed such symbolic figures as those based on sacral 40.

Within human statistics which dominate in *The Chronicle* the most frequent and diverse in numbers are calculations indicating strength of military personnel, often strictly divided into main arms (foot, horse, guns), and war losses (killed, wounded, captives). Demographical data proper include numbers of descendants (progenitors of the Khatak clans) in lineages and occasional statistics of tribal populace. In the latter case the unit of measure is mainly a family (*kor*). Large masses of people may also be measured by villages (*kəlay*). Among the most frequently calculated things are money (predominantly in Mogul rupees) and cattle. Time intervals are calculated mostly in nights and days, and distances between key geographical objects – in *kurūh*s.

Almost all basic lexemes of Pashto numbers are found in *The Chronicle*. The largest number of people is 80000 (estimated strength of the Pashtun army which besieged Peshawar in 1710/11), and the largest sums of money are the Moguls' military budgets (1700000, 900000, 500000, etc.). Of particular note are archaic forms of hundreds 200 (*dwaṣū*), 300 (*terṣū*), 400 (*tsūnṣū*) and 500 (*pūnṣū*), as well as reflexes of vigesimal calculation (e. g. *špaẕowə šəla spārə* 'about 120-140 horsemen').

The Chronicle well demonstrates the place which elementary arithmetic occupied in the education of Pashtun tribal rulers in medieval and pre-modern times.

Paulo G. Pinto

Sacred Travels: Iranian Pilgrims in Iraq and Syria

This paper focuses on the Shi'i pilgrimage routes that connect Iran and the sacred shrines of Sayda Zaynab in Damascus and the holy cities of Najaf and Karbala, exploring the articulations between pilgrimage, devotional practices and the consumption of religious commodities, services and forms of pious entertainment in the organization of a transnational Shi'i space that connects Iran to Iraq and Syria. The visitation (ziyāra) of shrines, tombs and holy places allows the Iranian pilgrims to experience a close and direct contact with the places and figures of sacred histories that are constructed as Islamic/Universal or specifically Shi'i, creating a "religiouscape" that the Iranian pilgrims perceive as connected to their religious heritage. Within this sacred territory the consumption of religious commodities, services and forms of pious entertainment structure channels of participation and articulation of the local and national identities of the Iranian pilgrims with the larger religious community created by pilgrimage, creating a space of religiously-framed mobility that connects Iran to other regions of Middle East. The ethnographic data analyzed in this paper were collected during fieldwork research in Sayda Zaynab, Syria, between 2002 and 2010; as well as fieldwork in Najaf and Karbala, Iraq, in 2012/2013.

Anja Pistor-Hatam

Concepts of incomprehension in the Islamic Republic of Iran: The creation of "religious minorities"

This paper looks into the *construction* of majorities and minorities in the Islamic Republic of Iran, especially in regard to religion. In order to do so, I will employ a new theoretical approach that engages in negative hermeneutics or, as it is also called, anoesis. Whereas hermeneutics aim at *understanding*, or even at "the proper understanding" of all kinds of manifestations of human culture, negative hermeneutics, on the contrary, enquire about the normalcy of *non-understanding* or incomprehension, in order to be able to recognise all forms of misunderstanding, misconception, or the intention of not wanting to understand and not wanting to be understood, respectively.

If we take a look at today's Iran, its different ideologies and perceptions of history, its judgement of diverse populations as well as the state and the majority it possibly represents vis-á-vis its minorities, we most likely come to the following conclusion: The relationship between the Iranian state and its "religious minorities" is strongly shaped by lack of understanding, incomprehension, misunderstanding, unintelligibility, and defensiveness. At least in the case of state-approved strategies in regard to "religious minorities", it is highly questionable whether any effort is being made to seek understanding at all. Incomprehension may be a consequence of taboos and of conflicting paradigms. Being part of an ideological concept, it might also be purposeful. Yet, in order not to misunderstand the Iranian discourse, we have to be aware of the many official and unofficial discourses conducted in the Islamic Republic simultaneously.

Stephan Popp

Gifts and promotions in Shah Jahan's administration

In the state of the Mughal emperor Shah Jahan (1628-58), obligatory gifts (*pēshkash*) were required whenever an officer was called to court, and especially when he hoped to be promoted, at Naurōz and the emperor's birthday. Such *pēshkashes* represented the official's status and could influence his career if the emperor was impressed. The emperor usually emphasized successful promotions by giving a 'favour' (*ʿināyat*) to the official. These 'favours' ranged from ceremonial daggers to elephants with silver howdahs, reflecting the rank and the performance of the official. Shah Jahan standardized these 'favours' so that they acquired the function of graded military decorations instead of signs of an actual favour of the emperor. For other than his father Jahangīr, Shah Jahan wanted his administration focus not on his personality but on his function as the emperor.

By observing what the officials give and receive and how this changes through the years of Shah Jahan's reign, we can obtain an insight into Shah Jahan's administration that has not been researched so far, especially because the sources still are largely unedited and untranslated. Shah Jahan's innovation that gifts represented not only an officer's dedication to his cause as before but his performance in the state means to us that we can assess the performance of his high administration during his whole reign and draw conclusions on the career of officers.

Jaime Martínez Porro

Some remarks on the orthography of the Avestan manuscripts:

Iranian vs. Indian mansucripts

This paper will consist in an analysis of some orthographical features in the Avestan manuscripts of the long liturgy. Since the Avestan orthography is a matter wich has not been well-analyzed and the editors of the Avesta took the orthographical conventions of the oldest manuscripts, no analysis in depth has been carried out, except Hoffmann's works. Besides, a great number of new Avestan manuscripts, especially Iranian, has been unearthed by the *Avestan Digital Archive*. These new findings have questioned the decisions adopted by the editors, since the Iranian codices, which seem to be more conservative, present a diferent shape of the text.

Some examples of this analysis based on the observation of all the available manuscripts today have been already presented in my Master's dissertation and in other papers, as the use of $\bar{\imath}$ and $\bar{u}$ in the Iranian manuscripts or the odd distribution of the diphthongs *ao* against *aē* in the manuscripts of Mihrābān, an orthographical convention followed by the editors. In this paper other remarks on the Avestan orthography will be showed.

Anton Pritula

Persian Christian Texts from the Mongol Time

The Crimea peninsula was in the beginning of the 14th century a province of the Golden Horde, an empire that included a large part of the area conquered by Mongols. Although the ruling dynasty was converted to Islam, most of the population was Christian: Armenians, Greeks, the Genovese. The surviving manuscripts give us also an evidence of existing of some Persian- speaking Christian communities in this region.

A manuscript of the Four Gospels (ms. in the Bodleian Library) was written in 1341 in Kaffa. It has many textual peculiarities in common with the famous *Persian Diatessaron* (ms. in Florence). The existing divergences from the canonical text can only partly be explained by Tatian's influence. Many similar divergences can be seen in the Persian translation of the Four Gospels of the 13th - beginning of the 14th centuries (the manuscript from the Bodleian Library). These similarities cannot be explained by the influence of the Syriac text used in the *Persian Diatessaron*. Several divergences in the two texts from the canonical text, including that from *the Protevangelium Jacobi,* are absolutely identical: namely, the use of the same rare Persian words and expressions. The translator of the *Persian Diatessaron* probably has adjusted his text to the existing translation of the Four Gospels (in this case, into Persian); such practice was attested in the translations of the *Diatessaron* into other languages, for example, Arabic. The text of the Four Gospels is supplied with a theological preface, which was never discussed before, and is practically the only surviving Persian Christian treatise, except for European missionary works. The paper would pay special attention to this text.

Another Persian Christian manuscript from Crimea, (now in the National Library, Paris) is the Nestorian lectionary written in 1374 in Solkhat, to the west from Kaffa. It was probably used at liturgy not as a main text, but just for explanation of the Syriac lection. It may be concluded from a large number of mistakes, that the scribe did not understand Syriac properly.

The lectionary from 1374 gives direct evidence of it. The lectionary contains a number of glosses, never studied before. Their origin and character are being discussed in the paper.

Though the language of religious service in the Jacobite and the Nestorian Church was still Syriac, Persian translations could also be used for the purpose of public worship, certainly, with the exception of the *Persian Diatessaron*.

Gabriele Puschnigg

Functional variations in Parthian to Sasanian ceramic repertoires: Work in progress

Over the centuries of Parthian and Sasanian rule ceramic repertoires undergo substantial transformations concerning not only aspects of style, but also the choice of vessel types. The decline in medium open forms is one example, which illustrates that these developments might also reflect profound changes in dining habits and daily routines. This paper will analyse the variations in the vessel repertoires with regard to their potential impact on the way food is consumed.

Research on ceramic assemblages from Parthian and Sasanian sites tends to emphasize the local character of the pottery with few interregional analogies. This study attempts to highlight common features, which may help to reconstruct and understand long-term developments in every day habits from antique to early medieval times. Starting with the ceramic assemblages from the Merv oasis (Turkmenistan) the synopsis will include newly available and recently published material from the northern and western parts of the Iranian empires.

Shahrokh Raei

Some of the Emic Issues and Problems of the Khāksār Order in the Last Decades

In the last decades the Khāksār order have been faced different challenges and issues due to the radical changes in the society and political system. Some of the most important issues of the order, which this article is attempting to explain and investigate, are the leadership of the order, the relationship to the Ahl-e Ḥaqq and the initiation of women.

In the last decades, the dispute over the leading position of the Khāksār order prevented its unity as well as uniformity. Motahar Ali Shah was the last Khāksār leader who officially received this position as passed on from his predecessor. Since his death in 1983, there have been many disagreements and conflicts in the order, and so far, none of the Khāksār sheikhs has been able to claim the position of the Master of the Order without being challenged.

To initiate onto a specific level of Khāksār hierarchy a dervish has to contact an Ahl-e Ḥaqq master and through a ceremonial procedure, he will be accepted to this level of the hierarchy. For this reason, both communities have always been in connection with each other. Today, some of the leaders of the Khāksār, for various reasons and through different argumentation, refuse to refer the disciples to the Ahl-e Ḥaqq. Also the present state of the relations with Alh-e Haqq differs in various parts of Iran.

The initiation of women doesn't belong to the principles of the tradition of Khāksār. Recently, different opinions have been formed among the masters of the Khāksār order on this matter and one of the fundamental actions of some leaders of the order was the initiation of women into the order. This had been considered impossible just a few decades ago.

Enrico G. Raffaelli

The Avestan *Āfrīnagān*

The paper will focus on the *Āfrīnagān*, a group of Avestan texts. The *Āfrīnagān* are part of the *Xorda Avesta* (the set of minor Zoroastrian liturgical texts), and are very frequently used in the rituals. Four *Āfrīnagān* are included in the modern editions of the Avesta (the *Āfrīnagān ī Dahmān*, the *Āfrīnagān ī Frawardīgān*, the *Āfrīnagān ī Gāhānbār*, and the *Āfrīnagān ī Rapihwin*). The paper will highlight that, however, the study of the manuscript tradition, and of the modern ritual practice, indicate that a much larger group of *Āfrīnagān* texts exist. All of these share a fixed core, to which different textual portions are attached, which vary according to the ritual circumstances. Of this large group of texts, the four *Āfrīnagān* that are included in the modern editions are the most popular, and probably also the most ancient, samples. The paper will also present some observations on the history of the rituals that are accompanied by the *Āfrīnagān*. It will take into account the first possible references to these rituals, found in the Avesta, and the numerous references found in medieval (Pahlavi) and modern Zoroastrian (*Rivāyat*) sources.

Ali Mashhadi Rafi

The Application of Safavid Manuscripts of Persian Epistolography in Historical Diplomatics of Safavid Era

Reconstruction of textual content and critical analysis of non-textual features of a historical document are the most challengeable and the main problems in historical Diplomatics, which makes the researchers to use other sources (i.e. Chronicles, Historiographies, Biographies and Travelers' notes) in comparative methods.

One of these sources, which could be strongly helpful in historical Diplomatics, but normally have been ignored by the researchers, is the manuscripts of Epistolography. These manuscripts, which mostly have been catalogued in Persian manuscript collections under formal titles like *Monša'āt* (منشآت) and *Tarassol* (ترسل), include a series of useful patterns for writing letters with additional sections about principles of Epistolary Art in royal courts and other conventional writing systems employed in documents. In other words, they were mostly handbooks aimed at regulating official letters and instructing epistolary principles which were provided by literary men or proficient administrative assistants for inferior novice writers and scribes.

During the reign of Safavid dynasty (1501-1722), by considering the increased need of a bureaucratic system in which a great number of writers, administrative assistants, and scribes in different political classes and units used to work, Epistolary art was reached perfection

among the Safavid bureaucrats and they have left such handbooks in form of manuscripts, were compiled and inscribed by clerical secretaries and bureaucrats.

The object of this research is to suggest a series of methods for application of Safavid manuscripts of Epistolography in Persian Historical Diplomatics of Safavid era and examine them in frame of a pilot research on a *Farmān* (فرمان) from 1112 AH, ascribed to *Šāh Sultān Husayn* (the last Safavid King before the afghan invasion, 1694-1722), which is now in the archive of IICHS (Institute for Iranian Contemporary Historical Studies, Tehran, Iran).

Babak Rahimi

A Study of Iranian Resort Tourism in the Eastern Mediterranean

This paper offers an ethnographic and sociological account of Iranian tourism aboard by focusing on the eastern Mediterranean regions, in particularly Bulgaria, Cyprus, and Turkey. On one level, the paper discusses Iran's changing tourist industry since 1990s with a focus on tour agencies in major Iranian cities, in particular Tehran, and examines the social, cultural and economic conditions of emergent Iranian tourism in eastern Mediterranean, on the rise since early 2000s. On a more specific level, the paper contextualizes the rise of resort tourism, identified as the mono-cultural enclaves of luxury spaces, with the expansion of middle-class urban life in post-war period. While the study focuses on class as an important feature of tourism, it argues that Iranian tourism in the Mediterranean, in particular, can be understood as an emerging ethics of leisure identified with a set of embodied practices as a means for realizing a form of being modern cultivated through travel. The study highlights key discourses and practices of the travel agencies who advertise and travelers who travel to various resort sites in order to bring to light conceptions of being modern that are both urban and global. The paper finally argues that tourism cannot be reduced to socioeconomic variables, and a thorough study of tourism should underscore experiences and interpretations of travel in shifting social and historical contexts.

Dariush Rahmanian, Zahra Hatami

Evolution of Kid's Clothing in Qajar Era in Iran (Pictorial Study)

We have no historiography of "Kid" in Iran. Lack of studies in different aspects of it and other related categories can be a reason. In addition, this issue is one of new interests in Historiography, like Subaltern Studies.

This article discusses in "Evolution of kid's clothing" in Qajar Era. In this important period in Iran History, Modernity penetrated Iran. Influence of Modernity changed concept of "childhood" basically and gradually, and changing of kid's clothing appeared on society of Iran subsequently. Written documents are not enough and clear for understanding and presentation of this evolution. So pictorial documents (Photos, Images, Paintings, Films) are employed for this research and they can feature modernity's aspects.

Pictorial documents show that the transformation of concept of "kid" from "Little Adult" to "Child" effected kid's clothing and therefore this effect appeared evidently in modern families.

Goodarz Rashtiani

Vladimir Minorsky's Narration of the Iranian history's evolution

Vladimir Minorsky is one of the most prominent Iranologist of the twentieth century and his research works covers a wide variety of areas such as Iran's geography, history and literature of Iran. One of the most significant factors that distinguish Minorsky from his fellow academics is his initiative to explain and understand Iranian history through formulating theories which revolved around the concepts of "Iranian Interlude" and "Iranian Islam". By investigating the most eminent works and research characteristics of Minorsky and also by resorting to his personal archive in the Institute of Oriental Manuscripts of the Russian Academy of Sciences, St. Petersburg branch, this paper examines Minorsky's notion and narration of the Iranian history – a narration which, to him, has led to eventual evolution of the Iranian society with characteristics and qualities different from those of its neighbor countries.

Lana Ravandi-Fadai

Contemporary Russian and Persian Perceptions of the events of 1829 in Tehran

The 1828 Treaty of Turkmenchay was a pivotal event in an especially difficult period for Russo-Iranian relations whose reverberations can be heard today, not infrequently in statements by politicians from both countries. The treaty amounted to "political shackles for the Iranian people, shackles that held fast for 90 years, until the tsar's high palace crumbled and released them," according to one contemporary Iranian historian; and yet, "unlike England and France, for an extended period Russia liberated the peoples of the Caucasus from forced migration, the threat of genocide and devastating wars," according to a Russian historian. For many Iranians, the treaty is yet another example of brute colonial aggression; while for many Russians, the murder of Griboyedov in its aftermath is a yet another reminder of the volatile and dangerous nature of its southern neighbor. This paper proposes a comparison of what amounts to a continuing negotiation of the treaty through Russian and Iranian historiography, whether these perceptions have evolved in the almost two centuries since its signing, and how they affect perceptions and relations today.

Christiane Reck

Aspects of the manuscriptology of the Middle Iranian fragments in Sogdian script of the Berlin Turfan collection

In 2015 the catalogue of the Middle Iranian fragments in Sogdian script in the Berlin Turfan collection will be completed. These fragments belong to the literature of the Manichaean, Buddhist and Christian communities in Turfan. Some specimen and pecularities of these fragments referring codicology, paleography and handwritings, and the connections to the Old Uighur literature of these religious groups shall be presented. In addition the codicological marks of the fragments with uncertain religious background shall be discussed.

Céline Redard

Rapports entre la liturgie longue et le recueil de liturgies brèves

L'Avesta comporte deux ensembles : une liturgie longue et un recueil de liturgies brèves. Le premier ensemble a fait l'objet d'une étude approfondie durant les dernières années, ce qui nous permet d'avoir une vision assez claire à son sujet. Au contraire, l'ensemble du Xorda Awesta a encore de nombreux secrets à livrer. Autant les textes qui le constituent sont relativement bien connus et bien traduits de manière séparée autant sa structure et son usage restent encore à analyser. Notre communication portera sur le lien existant entre ces deux ensembles. En effet, bien que nous ayons affaire à deux ensembles indépendants, on y décèle des points de raccord. La liturgie longue contient un genre de cérémonie dite d'intercalation où des textes en avestique récent sont intercalés entre des textes rédigés en vieil-avestique. Certains textes appartenant au recueil de la liturgie brève pouvaient aussi être utilisés comme « textes intercalés » dans le cadre de ces cérémonies d'intercalation. Le premier point consistera à lister, puis classer ceux-ci selon deux types : 1. les textes pouvant être intercalés dans des cérémonies d'intercalation et 2. les textes représentant des « pièces rituelles » pouvant être utilisées seules pour des célébrations ou bien être combinées avec d'autres, pour établir une liturgie longue. De plus, quelles sont les raisons d'un tel agencement ? Pourquoi certaines variantes de la liturgie longue se trouvent-elles dans des manuscrits du Xorda Avesta ?

Marina Reisner

Dreams in Classic Persian qasida (11-12 centuries): types and functions

There are a lot of texts in Persian Classic Poetry in which the motif of dream can be found. In different poetic genres (epic – *masnavi*, lyric-epic – *qasida* lyric – *qhazal*,) this motif appears in several standard situations and can play its role both in the level of meaning and composition of the text.

In Persian Classic qasida it is used as one of devises for combining descriptive and narrative elements in the frame of its traditional poly-thematic structure. All wide spread types of so called 'literary dreams' like prophetic dream, allegoric dream, and nightmares can be illustrated with the examples from Persian qasidas by such famous poets as Mas'ud-i Sa'd-i Salman, Mu'izzi and Khaqani.

In all texts the fragments devoted to telling a dream are marked with the correspondent word (خواب) which located in the boarder of two different thematic parts of qasida. So the word 'dream' gains a specific function of marker as some other words like 'letter' (*nama*), 'song' (*surud*, *ghazal*), 'story' (*hikayat*, *qissa*). My investigation shows that in some cases not only genre terms but ordinary units of poetic vocabulary having its concrete semantic meaning can be interpreted as elements of poetic form. It is possible to compere this structural function of the word 'dream' with the specific role of words 'prison' (*habs*), 'dungeon' (*zindan*), 'chains' (*band*) in prison qasidas by Mas'ud-i Sa'd-i Salman.

Khodadad Rezakhani

Gozihr, Mancihr, and Ardashir: Was there a "Dynasty of Persis"?

Based on al-Tabari's account of the rise of Ardashir I Pabagān (224-241 CE), the Sasanian founder started his career with a rebellion against Gozihr, a king in Fars (Hellenistic Persis). This evidence, along with the evidence of the Persis coin series (Alram 1986ö Klose and Müseler 2008) has been taken by historians to reconstruct the history of Persis during the Arsacid period (ca. 210 BCE – 224 CE) as one of a unified kingdom with a central, coin issuing authority. However, both the literary evidence, including al-Tabari himself, as well as the coin series provide reasons to doubt this reading of the history of Arsacid/Hellenistic Persis. In particular, the traditional placement of the coinage of Ardashir himself as king of Persis – and those of his father and brother before him – as a direct continuation of the coinage before them is plausible but problematic. The current paper, basing itself on recent observations and insights of other scholars as well as original studies of the Persis coin series, argues for a different look at the rise of the Sasanian dynasty as an alien presence in Persis and their coinage as a new series. By considering the palaeographic differences on coin inscriptions, stylistic variations, and comparisons with the coinage of Elymais and the late Indo-Parthians, the paper would present a view of late Arsacid Persis as containing several local dynasties with varying degrees of autonomy, and thus provide an alternative reading of the rise of the Sasanian dynasty.

Kianoosh Rezania

Pahlavi Literature and Digital Humanities: Some experimentations

This paper is a report on an ongoing project about the application of some methods of Digital Humanities to Pahlavi literature. It will discuss some thematic analyzing methods for analyzing themes which do not require much annotation information. The paper will present a thematic categorization of chapters of *Dēnkard* books 3, 4 and 6. One of the questions which the analysis aims to answer is the relevance of Islamic discourse to the genesis of Pahlavi literature, that is, to what extent should the literary production of Zoroastrian theologians in the first centuries of Islam be regarded as a reproduction of older Sasanian material and to what extent as the production of a reformed Zoroastrianism which had adapted itself to the new religious discourse.

Ghodsieh Rezvanian

Nimaian Dialogism as a Reactive Macro-theory

Literary theories and schools are often considered as opposite reactions against the previous schools and theories. The contemporary poetry in Iran, and the pioneering founder of this genre, Nimayoushij, are in fact the consequences of the tremendous challenges with the dominant theories in the long-lasting history of Persian poetry. Thus, Nimaian poetry with a proposal of dialogism is a reaction against the dominant paradigm of the diverse poetic

discourses lasted over a thousand years in Persian poetry. Nima challenges the conceptual macro-theory of Persian poetry by his theory namely, monophony. His confrontation with the rhetorical order corresponding to the political authority through developing the critic and dialogic atmosphere, and presenting diverse voices in poetry, whether in the theory or in the poetry, was a turning point in Persian poetry, an attitude that seeks to create a democratic space in poetry similar to the one present in prose. Employing an analytical- descriptive method, this article examines the dialogic theory of nima and critical considers his poetry. The paper then concludes with the claim that Nima's theory is not a sectional reaction, but a revolt against the theoretical essence of Persian poetry, and is a vivid onset of literary thought in the history of Iran.

Francis Richard

The copy Supplément persan 1443 of the versified History of Ilkhans by Shams al-Din Kashani and his paintings

The manuscript, copied in 826h/1422-3, contains the « Shahnama-i Chingizkhani » by Shams Kashani, one of the epics composed for the Ilkhanid rulers. The copist of this 290 folios, in good ancient nasta'liq, is Ahmad b. Shaykh Mahmûd Abîvardî, and the volume was acquired in 1865 from the collection of an orientalist and professor of Turkish in College de France, Alix Desgranges (1793-1854) who travelled until 1821 in Ottoman Empire. If the historical importance of the text is not considerable, it contains interesting details. It is very interesting to investigate about the context of copy of such an exemplary of this poem at that date.

The manuscript who contains a shamsa, without any dedicatory inscription, and 27 paintings illustrating the text, in a very particular style. Many indices are showing that the text was illustrated in Mesopotamia or Syria. One picture is representing the battle of Hums (1299). Various Mongol rulers are depicted from Chinghiz to Ghazan and Öljeytü. A possible stylistic comparison can be made with an illustrated copy of an Arabic versificated version of Kalila va Dimna made for the « sipahsalar » of Basra (former Kraus collection)

This copy is an important testimony of the Ilkhanid legacy in the Western provinces at the beginning of the 15th Century.

Lloyd Ridgeon

Masculinity/Warriorship in the *javānmardī* tradition

This paper focuses on the tradition of *javānmardī* as it developed from theʿ*ayyārī* (brigandry) dimension of Persian society becoming increasingly common in 10th-century texts like the *Qābūs nāma.* At around this period *javānmardī* also appeared frequently within Persian Sufi texts. This dovetailing reflected ideal character traits of courage, selflessness, generosity and speaking the truth. It is probable that these early Sufi texts attempted to domesticate and sanitise the "warrior-ethic" from the kinds of abuses of the tradition that were highlighted by critics such as Ibn Jawzī. Following the Mongol invasions of Iran and the creation of Beyliks in Anatolia, "second-class" Sufi groups emerged out of the ʿ*ayyārī* tradition. *Futuwwat nāmas* of this period reflect the dual inheritance of the Sufi legacy and the warrior ethics. Thus, the champion depicted in the *futuwwat* works is ʿAlī Ibn abī Ṭālib, who is described as a brave

military hero from a *ẓāhir* perspective, but yet manifests typical spiritual traits at a *bāṭin* level. This paper argues that in order to understand Iranian/Anatolian society and Sufism in the medieval period it is necessary to appreciate Sufism as a tradition that embraced the warrior ethic that was epitomised in the ʿ*ayyārī* tradition. Violence and force had their place in Sufism too, and could be used in pedagogical as well as practical ways. The "second-class" Sufi organisations (*akhīs*) frequently engaged in protecting the local community from a range of threats, and Sufi texts indicate that masters were not always adverse to the use of physical force to make a point or get their way. As such, the warrior-ethic, particularly in its idealisation, is an important element in the cultural capital of Iranians.

Chiara Riminucci-Heine

Zur Kompositionsstruktur von Yašt 14

Im Yašt 14. begegnet uns mit *Vərəθraγna*, eine nur oberflächlich in den Zoroastrismus eingeflochtene altiranische Gottheit. Ist der Yašt in seiner Außenstruktur als eine Folge von Frage und Antwort zwischen Zarathuštra und Ahura Mazda aufgebaut, so zeigt sich doch, dass es sich hierbei nur um zoroastrische Versatzstücke handelt, in denen altiranisches poetisches Material von großer Detailfreude (Ausführliche Tierbeschreibungen, u.a. vom Kamel 14.11-14.13) eingefügt wurde. Daneben finden sich im Bahrām-Yašt eine Reihe magischer Formeln, u.a. zur Feder des Vārəngan-Vogels (Yt. 14.34-47), sowie ein Rechtsprechungsformel (Yt.14.63). Ein Überblick über die Struktur des Yašt soll die vorzorastrischen Elemente vorstellen; Ein Vergleich mit Parallelen in der indo-iranischen Überlieferung(u.a. der altpersischen Inschrift von Bisotun) soll das hohe Alter des Bahrām-Yašt aufzeigen.

Karin Rührdanz

A patched-up business: Heritage acquisition at the Bukharan court atelier and its consequences

During the reign of Sultan ʿAbd al-ʿAziz Bahadur (1539-1550) the efforts of the Shah-Budaqid branch of the Shaybanid clan to create a new centre of court culture in Bukhara focused on manuscript production. Moreover, this period is characterized by attempts not just to follow a generic Timurid model but aimed at directly connecting to the spiritual and cultural climate of late Timurid Herat through the rulers choice of Sufi master as well as by reworking Herat manuscripts.

Most interesting is the way the Bukharan atelier approached those manuscripts that had never been intended to be illustrated and re-shaped them. Several idiosyncrasies of lavishly decorated and illustrated manuscripts can be explained as responses to the problems the patchwork posed. Whether intended or not, it weakened the dependence of the picture upon the narrative. With new decorative features added a manuscript page with illustration functioned more or less in a way similar to an album page.

In loosening the immediate connection between text and image the Bukharan atelier may have felt encouraged by a tendency which is already visible in some Bihzadian miniatures. Such miniatures visualised ideas contained in the work they illustrated using compositional elements not supported by the narrative of the respective passage. Like the practical solutions for subsequent illustration, the new concept of visualisation of (mainly mystical) ideas was

eventually also applied to manuscripts copied in Bukhara during the late 1530s and in the early 1540s and illustrated several years later.

Marcin Rzepka

Drawing a revolutionary line. Mana Neyestani and the graphic novels in Iran

Graphic novels – as opposed to the cartoons and political drawings appearing in Iran since the end of the 19th century in a variety of satirical and socio-political journals like "Mulla Nasreddin" or "Kashkul" - have not been widely represented in the Iranian culture. Before the Islamic revolution some of the American and European graphic superstars found a rather small number of admirers among Iranians. However, nowadays comics and graphic novels are slowly becoming more and more popular among the Iranians living both in and out of Iran. In 2000 Mana Neyestani, one of Iranian cartoonists, started to publish an original and quite imaginative graphic stories in the Iranian paper "Tavana". His graphic stories first appeared in the form of comic strips and then as a book. His first graphic book "Kabus" (Nightmare) showed his tendency to play with allusions, hints, references to European and Iranian texts, films and cultural norms. Such a postmodern approach gave him an opportunity to create a "Kafkaesque" world inhabited by the hero - Mr Ka, lost between spaces, dreams and reality, a cockroach and the author himself. In 2012 Neyestani, who in the meantime was sentenced to prison, released and exiled from Iran, published in France his graphic novel "Une Métamorphose iranienne" a kind of an autobiography which may be compared with the works of another Iranian living in exile - Marjane Satrapi. The questions which arise while analysing the works of Nayestani are connected to the cultural identity of the modern Iran, the self-identity of the author and the possibility to express the uneasy Iranian reality in just a (revolutionary) line.

Maryam Sabbaghi

The Court Poet and the Princess: Deconstructing Parī-Khān Khānum's Power of Literary Patronage in the Safavid Court

Royal women have been court poets' objects of praise in the Persian literary tradition for centuries. In the Timurid and Safavid periods women of political importance composed poetry, patronized the fine arts, and commissioned historical chronicles to project their power. This study will briefly explore how Parī Khān Khānum— the celibate Safavid princess who virtually ruled Iran during the last years of her father Shah Ṭaḥmāsb's reign, and played a key role in the rise to power of her brother Ismā'īl Mīrzā—left a strong impression on Safavid historical chroniclers such as Afūshtah Naṭanzī. In his Naqāvat al-Āsār Zikr al-Akhyār dar Tārīkh-i Ṣafaviyah, Naṭanzī surveyed Parī Khān Khānum's extensive involvement in the affairs of state. Muḥtasham Kāshānī--a poet with homoerotic tendencies--to cast her as sacred, gender-ambiguous, and erotic. Following the example of classical Persian poets such as Nizāmī and Khāqānī, Kāshānī in his qasā'id compares his lady patron to powerful female figures such as Bilqīs, Fāṭimah, and Mary. He also plays with gender by casting her simultaneously as a male king and Bilqīs the Queen of Sheba as well as evoking the ancient Iranian concepts of farr and humāyūn in order to emphasize her leadership qualities. Similarly, in 1569, Shīrāzī Navīdī finished his book, Takmīlāt al-Akhbār, dedicating it to Parī Khān Khānum who was the

"princess of the world and its inhabitants" and "the Fāṭimah of the time." This comparison of Iranian princesses to sacred female figures would also be found in Qajar-era praise poetry.

This study hopes to bring attention how these epithets are gendered and understand why these epithets are used and for what reasons. Kāshānī versified the princess' divinity in a time of Shāh Ṭahmāsb's increasing puritanism and the public's ghulāt sensibilities, highlighting the strong relation of poetry to the rhetoric of political authority. With this rich interaction between performance, patronage, and desire, it can be surmised that the depiction of Parī Khān Khānum as a celibate symbol of eros is not empty hyperbole but an abstraction of royalty aiming to capture the imagination of 16th century Iranian audiences.

Velizar Sadovski

Uncommon places: Phraseological and poetological loci communes in Old Iranian and Old Indian

The talk will focus on selected items of Old Iranian lexicon in their phraseological contexts, with relevance for Iranian and Indo-Iranian ritual and cultural history. Continuing a series of studies of poetical lexicology (results reported at the conferences of the *Societas Iranologica Europaea* in Ravenna, Vienna, and Cracow, 2003–11), word-formation and phraseology (papers at the congresses of the *Society of Indo-European Studies* in Paris 2003, Salzburg 2009, and Copenhagen 2012), the present paper will discuss the Iranian lexemes and phrasemes in systematic comparison with their correspondences in Old Indian, with a series of contrastive and comparative excurses.

Fateh Saeidi

Dinawar Center: Early Zagrosian Sufism

It is generally assumed that it was until the late tenth century that there are two major Sufism schools, Khorasan and Baghdad, in the Islamic World. My paper aims to observe and distinguish another Sufism school wherein the Zagros Region, speciously I will focus on the Dinawar center which played great significance role in widening the mysticism thought at that period. In the first centuries of Islam, Dinawar was a prime town in Jebal (Zagros area). However it was an important fortified point of the Sasanian Empire, but to be known when it changed as a center for assembling Islamic scholar in that area. Zagros Region has long been a buffer zone between Arabic and Persian-speaking eras of the early Islamic world. This region had the great significance cultural role of mediation between them. Sufism in Zagros acted as a bridge between piety tradition in Baghdad and mystical thought in Khorasan.

With the establishment of a Kurdish dominion in Dinawar, Hasanawayhid (Hasanuyid or) dynasty (959 to 1015 AD) and with the power of the Abbasid caliphate was declining, this town was as a center for forming and spreading Sufism thought. The rulers of Hasanawayhid who belonged to a branch of the Barzikani Kurdish tribe, developing a strong financial administration, building mountain roads and markets, securing the safety of the pilgrims who crossed their territory, and even striking their own coins, a symbol of sovereignty.

This paper will firstly examine the possible way of approximate classify the Sufism schools in the early centuries in three great districts: Khorasan, Zagros and Iraq school then

identify the basic characters for each one. Secondly, my research project aims at showing the famous Sufis who habited at the Dinawar center.

Salman Saket

A Study on Ghazali's Sources for *Kimya-ye Saadat*

Abu-Hamed Muhammad Ghazali is one of the most prominent scholars and writers of the world of Islam. His vastly known book, *Ihya Ulum -alddin*, which is among the most seminal works in the field of Islamic ethics and Sufism, has been so influential and comprehensive that an essential field of research on Ghazali is studying the sources for this book. The existing literature mostly refers to his sources for Sufism, which could also be counted as his sources for *Kimya-ye Saadat*, regarding the fact that *Kimya* is an abstraction and rewriting of *Ihya*. However, the present research seeks to identify new resources besides critically reviewing the existing researches, recognize the variety of Ghazali's sources in writing *Ihya/Kimya*, and present the sources in a novel threefold division of Sufism, philosophy / Greek and Iranian / andarz nameh (mirror of princes).

Nasrollah Salehi

Fath-name-e Yerevan (The book of the Conquest of Yerevan):
As a unique and key source for Ottoman-Iranian Relations on the Eve of Safavid Fall

"Fath-n.ame-e Yerevan" (The Book of the Conquest of Yerevan), is written by Salahshour Khaseh, Kemani Mustafa Agha. Undoubtedly, the book is one of the most important sources about the end of the Safavid era. The work is a valuable monograph that provides a comprehensive, day-by-day chronicle of the Ottoman army's incursion into the Iranian territory in Caucasus; the 92 day long siege; and eventually the capture of the city of Yerevan.

The author, who was sent on a special mission by Sultan Ahmad III to the Ottoman commander, Arefi Ahmad Pasha, accompanied the pasha from the beginning of the Ottoman's assault until the seizure of Yerevan of 15 Muharram 1137 (14 Oct 1724) and witnessed the events. Therefore, the author's reports are based on his first hand, direct observations of the confrontation between Iran and the Ottoman armies.

It is unfortunate that we do not have similar first hand and detailed reports of this campaign written from a Safavid perspective. Persian accounts of the fall of Safavids lack the same amount of details, especially the Ottoman army's raid, siege and conquest of Yerevan. They contain little to no information on the subject and are not credible. This makes the "Fath-name-e Yerevan" (The book of the Conquest of Yerevan) a unique and key source for the Ottoman and Iranian historians. The article tries to explain the value and importance of the Journal which is considered a first hand source for a part of the Caucasian history.

This book has translated from original Ottoman Turkish into Persian by N. Salehi. It is printing with introduction and annotations in Tehran.

The article tries to explain the value and importance of the Journal which is considered a first hand source for a part of the Caucasian history.

Miklós Sárközy

Mutual respects – mutual interests: Edward Granville Browne and Arminius Vámbéry

There has been much debate about complexities of the world-famous Hungarian scholar, explorer and orientalist Ármin (Arminius) Vámbéry (1832–1913). Self-taught in science, Vámbéry never could enjoy the fruits of a traditional academic career. Despite all of these vicissitudes he rose to the position of university professor by his own fame.

Though he was much more attracted by the Ottoman Empire, Vámbéry had excellent contacts scholars of Iranian studies throughout his entire life.

The relations of Browne and Vámbéry look very close based on numerous evidences.

It is a hitherto unnoticed question to what degree did Vámbéry exert influence on the young and adventurous Browne when the latter wrote his travelogue on Iran. Can we regard Vámbéry as a forerunner of Browne as a travelling orientalist, who started with his world-famous trip in Persia in 1862 the year Browne himself was born? The usage of a secret diary in both cases appears to be more than fascinating.

The fact that Vámbéry remained in close contact with Browne is further reinforced by numerous evidences. Apart from scientific achievements Vámbéry especially respected the itinerant character of Browne. Vámbérys attempts, however, to find his English *alterego* in Browne, was a futile attempt, since Browne closely corresponded with Goldziher as well, who remained highly skeptical about Vámbéry.

Both Vámbéry and Browne shared the same ideas about Muslim reformist movements and Vámbéry enthusiastically welcomed Browne's publications in this field.

Seyedehmonir Shahmiri, Reihaneh Nazem

The impact of "Shekoofeh" newspaper on the establishment and development of schools for girls (1912-1918)

In the decades before the Iranian constitutional revolution, the establishment of schools for girls was quite difficult. The ordinary people considered education for girls to be against religion, therefore, they did not allow girls to go to school because they thought of schools as corruption center and accused the founders of schools of immorality and harassed them. Hence women were kept in imbecility and ignorance in order to remain unaware of their social status.

In the nineteenth century, illiteracy in Iran was so widespread that it was estimated only three people out of every thousand Iranians were literate, as "Taj es-Saltaneh" daughter of "Naser al-Din Shah ", mentioned illiteracy was the root of underdevelopment in women.

Due to extensive lack of awareness of their social status, women had their own publication only seven decades after the publication of newspapers in Iran. One of the pioneers of the women's press was "Mozayan al-Saltaneh" who published a newspaper called "Shekoofeh" which had a great influence on establishment of schools and understanding of Iranian women of their rights and social status.

Present study tries to investigate this matter, using the descriptive-analytical method based on the contents of the press, especially "Shekoofeh" newspaper and library resources and to explore the outline of education and its impact on the society of Iran between the years 1912-1918.

Raya Shani

From Veneration to Deep Devotion: A Preliminary Study on the Portrayal of 'Alī b. Abū Ţālib in Persian Art.

As recorded in both Sunnī and Shī'ī sources, 'Alī b. Abī Ţalib has prominently figured, from the day the Prophet Muhammad began his mission and until his own death, as a pious believer and an ardent supporter and warrior of Islam. Being cousin and son-in-law of Muhammad, 'Alī's role as the champion of Islam indeed is celebrated in all early histories which record countless events in which 'Alī was assigned by the Prophet to undertake one or another important mission. In Shī'ī Islam, however, 'Alī is obviously a preeminent figure, endowed with special religious qualities, as well as with esoteric, legendary and supernatural powers, that set him apart from and above all other companions of the Prophet. Notable, moreover, is the fact that some of the Shī'ī conceptions regarding 'Alī's preeminence are shared by the Ṣūfīs, whose books shared with the Shī'ites their idealization of 'Alī. As noted by Seyyed Hossein Nasr (Seyyed Hossein Nasr, *Sufi Essays,* London, 1972, p. 107), "Yet (in) the case of 'Alī, the reverence in which he is held by Shī'ites and Ṣūfīs alike shows how intimately Shī'īsm and Ṣūfīsm are connected together.

This paper will consequently deal with how Ṣūfī and Shī'ī ideas about 'Alī found their expression in Persian art, expatiating in particular on the role which 'Alī's image may have had when represented in Persian illustrated manuscripts. Following a more or less chronological framework, my discussion will focus on the visual means by which Persian artists of different periods tried to convey to their audiences the status of 'Alī in Islamic history. It will concentrate on how such visual means developed over time into finally directing the beholder's gaze to the specific religio-devotional aspects inherent in 'Alī's image. The underlying goal of such an analysis is to show how 'Alī's image was extended from a mere historical figure into a sacred persona, and from a figurative reality into pure symbolism.

Ehsan Shavarebi

A New Look at Ardashir I's Western Campaigns: On a Toponym in Perso-Roman Borderlands in Late Antiquity

Ṭabarī, in his chronicle, mentions to Aramānīs as the autochthonous peoples of a not exactly recognized region which is apparently located in northern Mesopotamia. According to him, Ardashīr I (224–241 AD), during his marching to the western frontiers of the Sasanian Iran in the final years of his reign, met two rulers namely Ardawān, head of the Ardawānīs, and Bābā (Pāpā), head of the Aramānīs. Ardashīr compromised with the Aramānīs, while he was fighting with the Ardawānīs who had been weakened after losing the Aramānīs' support. As Ṭabarī quoted from Hišām b. Moḥammad Kalbī, one of these groups was originally the Nabaṭī

(Nabataean) tribe of Sawād, and the other Nabaṭīs of Syria. However, this narrative is not detailed enough to let one obtain a precise idea of these tribes and the limits of their territories.

Were Aramānīs and their realm identical with Aramaeans and Bēth Aramāyē? This is the initial question rising to mind. Such relationship is philologically possible and the name could be of a Semitic origin. On the other hand, the name of Pāpā is occurred once to an Armenian ruler. It supports another hypothesis based on a probable connection between Aramānīs and Armenians, while such opinion would not be authenticated by the philological grounds.

More philological analyses, as well as some historical and iconographical remarks, e.g. appearance of two probably Armenian noblemen on the Sasanian rock relief at Salmās, will enlighten the Ṭabarī's legend and let one obtain a more precise understanding of Aramānīs, their identity, origin and territory, in the context of early Sasanian history.

Michael Shenkar

The Sasanian Visual Culture and the 'Sasanian Iconoclasm'

The existence of a militant, intentional iconoclasm in the Zoroastrianism of the Sasanian period was postulated by Mary Boyce in a groundbreaking article published in 1975, and has since been accepted almost without reservations by both Iranists and the wider scholarly community.

This paper will present a detailed reconsideration of this well-established and canonized theory by re-evaluating the evidence and arguments offered by Boyce and by situating the discussion in the wider context of the Sasanian and Iranian visual culture.

The Sasanians did not develop any prohibition against anthropomorphic representations of the gods, and in the surviving Zoroastrian literature and inscriptions there is no evidence of either theological disputes over idols or a deliberate eradication of them by the Persian kings. The Sasanian cult was aniconic, but the historical and archaeological evidence clearly demonstrates that the Sasanian visual culture was anything but iconoclastic.

It seems that the Persian iconoclastic identity was constructed in the early Sasanian period as a response to the challenges posed by Christianity. By joining the common monotheistic discourse against idolatry, the Zoroastrian clergy adopted the conventions of the world in which they lived. Attacks against "idols" and "idolatry" should be understood in the context of inter- and inner-polemical discourse against beliefs deemed to be erroneous by the Zoroastrian priesthood.

Ali Shojaee Esfahani

The siting of Jay and Yahudiya cities in the Rostagh Jay of Isfahan and the change in the seat of power until the raise of Seljukids

The cities of Jay in pre-Islamic era and Yahudiya in the post Islamic period were located in a plain delimited from three sides by surrounding heights. This area was referred to in geographical documents as the Rostagh Jay the most important Rostagh of Isfahan's khoreh .The existence of Zāyandarūd passing through the district, the situation of the

mountains ,which along with a number of neighboring heights bear traces of forts and fortifications ,as well as the location of Jay Rostagh at the center of Iran have crated special capacities for these two cities and led to Jay being counted among important hubs in Iran during the Sassanid period until the 4th Century Hijjara. Furthermore, following the rise of Āl-e Būya and the events of this period leading to their decision to change the seat of power from Jay to Yahudiya and consequently the construction of gateways and then the city wall, Jay gradually lost its importance, while Yahudiya became an important Islamic city and among the main centers of the Jebāl states. Therefore, the decline of Jay in the face of growth of Yahudiya is directly linked with the rise of Āle Būya rule and their decision to transfer the seat of power fromJay to Yahudiya. Given the complete destruction of both city's wall, the only data available on their location are limited to the historical and geographical texts, the scanty traces of the Yahudiya wall in existence until a few decades ago and the excavation in the Jaymount. Therefore, while analyzing the reasons for change of hub in Isfahan from Jay to Yahudiya, the articles tries to determine the walls of Jay and Yahudiya in Jay District on the basis of geographical an historical texts, archeological witnesses, old maps and satellite photos and trace them on the current city'smap.

Roman Siebertz

Sovereigns of the Sea? The Iranian-Omani Conflict in the Late Safavid Period

During the last decades of its existence, the Safavid state was faced with a more and more aggressive attitude of its neighbour states, which took advantage of its apparent weakness in order to extend their territories at the expense of Iran; a development that would culminate in the Afghan invasion of 1722 and the downfall of the Safavids.

Since Iran has generally been perceived as a continental state, the analysis of events has generally been focussed on Iran's Western and Central Asian enemies, such as the Ottomans, the Uzbeks and the Pashtuns. Sources, however, inform us that the crisis also had a maritime dimension, since one of the most powerful and aggressive enemies of Iran was Oman, which made a successful attempt to oust Iran from her strongholds and possessions in the Persian Gulf. That the Safavid court did regard the Omani threat as a real threat is illustrated by the instance that serious attempts were made to win European powers as ally against the naval enemy.

How this confrontation emerged and developed, how it became an internationalized conflict, and which efforts were made by both the Iranian and the Omani side to either involve or to keep external protagonists off the fray will be the subject of this presentation.

Jason Silverman

Early Achaemenid Ideology and Yehud Temple-Building: Some Early Considerations

This paper explores some contextual and preliminary considerations for assessing the impact of Achaemenid ideology on Judaean expectations regarding the old Jerusalem cult center. The ultimate goal is to place the relevant texts of Second Isaiah and Zechariah within an appropriate placement in the development of Achaemenid ideology and policy. In order to do

achieve this, several points of absolute and relative dating are explored both in the Hebrew (the dates in Zechariah, the mention of Cyrus in Isaiah) and OP corpuses (the dating of OP inscriptions and events around Darius's accession). This is then placed within a context of Achaemenid strategic and administrative concerns. Lastly, a few sample issues from both books will be raised with these backgrounds in mind. Depending on time, I expect to deal with creation ideology in Isaiah, and the roles of priest, prophet, and king in Zechariah.

Nicholas Sims-Williams

A new Bactrian document

This paper will present a recently discovered and still unpublished Bactrian document with several unique features. The well-preserved text, dated in the early 8th century, is a legal contract whereby a certain Yol-mard commits a woman and her sons—arguably his own wife and children—into the charge of his father Morspan on certain conditions. As well as documenting a quite unusual transaction, the text attests linguistic features which are not found in any of the Bactrian documents from Northern Afghanistan. It seems to have been written in a different region, possibly under the rule of a Turk Shahi prince belonging to the family of 'Tegin Khorasan-shah', who is well known from Chinese sources and from coins of this period.

Narciss M. Sohrabi

Urban Representation/Imagination of Tehran evolution in the context of the cinema from 1940 to 2013

Tehran, the capital of Iran, is a two hundred-year-old city. During the two centuries, this city has become a world metropolis from a small village. Tehran has been developed under the influences of four different migratory eras. The first wave of immigration to the city began due to the increase of population from 1940s to 1960s. The second rural migration to the city was started after Iran's territorial reform between late 60s and about 70s. By increasing of the price of oil, new wave of immigration to Tehran started. This period which with regard to some specific characteristics and massive attack of farmer or non-farmer villagers to the big cities such as Tehran is called "explosive period", began from 70s and has been going on until Revolution of Iran. Fourth Period is related to the victory of Revolution and after Iran-Iraq war. In addition to the quantitative increase of population, events including White revolution, territorial reforms, increase of oil prices, Islamic Revolution, Iran-Iraq war and changes of policy in the government were influenced the residents and the manner of their lives in Tehran. In these eras, the urban spaces changed from the viewpoints of form and function. The form and function of public spaces, public places and non-places faced transformations. Reflection of the formed changes can be seen in the cinema of each period. This research aims to study social movies in the context of Tehran which somehow novels reflect developments in urban process in each period. What kinds of city spaces are considered as chat room in each period? How the concepts of place and non-place are expressed in these periods? And what messages these characteristics bring from writers and film maker to viewers? In this study, several

movies are selected in each period and the relation between growth of Tehran and the collection of its changes presented in these movies are analyzed using critical commentary method.

Florian Sommer

The Syntax and Semantics of Avestan Compounds

Like Vedic Sanskrit, the Avestan language freely combines nouns with other nouns, adjectives and roots to form compounds. The morphology of these compounds has been the subject of the well-known study by Duchesne-Guillemin 1936. Their syntax, however, has never received due attention. It has of course been recognized that compounds behave more or less like adjectives, even though this has rather been taken for granted than systematically investigated. Like adjectives, compounds can act as adnominal modifiers as in 1:

(1) *aδāt̰ fraša. hąm.duuaraṯ. ažiš. ϑrizafå. duždaēnō.*

'Then the three-mouthed evil-minded Dragon ran forward'

(Yt 19.49, cf. Hintze 1994, p. 26)

On the other hand, compounds can occur in non-adnominal domains as well, just like ordinary adjectives. This is illustrated by 2:

(2) *təm. hacāt̰ vərəϑrəm. vīspō.aiiārəm.*

'Victory will accompany him all days.' (Yt 19.54, cf. Hintze 1994, p. 27)

And just as adnominal compounds are to some extent more similar to other complex construcions like relative clauses than to simple adjectives, these co-predicatives are in themselves a means to morphosyntactically integrate semantically complex material. Compounds thus exhibit participle-like syntax. The main aim of the present paper is to investigate these copredicative compound constructions, contrasting them with both adnominal compounds on the one hand and participles on the other.

Abolala Soudavar

The Otanes Plaque: A Study in Controversy

The *Otanes Plaque* is a thin silver object, 9.1 x 30.2 cm, with an Old Persian inscription that was read by Pierre Lecoq in 2003, when it first appeared on the art market. As an unexcavated piece, it immediately attracted criticism, and many doubted its authenticity due to the fact that it somehow brought added confirmation to Herodotus's story about the seven conspirators who overthrew the usurper Gaumata. Based on Lecoq's initial reading, I published the plaque as part of the British Museum proceedings of a conference held in 2005. I used it then, as one evidence for a suggestion by which there must have been a common ideology among the seven, to trust each other and act in unison, in the repressive atmosphere instituted by Gaumata. Those proceedings were published in 2010, and as part of his review of them, Herr Prof. Rudiger Schmitt proclaimed that the plaque was as fake, and unworthy as the themes I had advanced in that paper! His main argument rested on the use of the word *pārsa* in Lecoq's translation, which he speculated as being a construct of today's Persian speaking forgers. As a native Persian, I cannot see such a rapprochement. But as it happened, further

studies in this area had shown me that false assumptions about the word *pārsa*—viewed as an ethnic designation rather than a functional one—have generally caused misunderstandings for Achaemenid history. *Pārsa* referred to a hereditary function that Darius used as his claim to legitimacy, and designated a class of warrior priests to which he belonged. Pasargadae, which should be understood as *pārsa-kadag*, or the dwelling of the *pārsa*s, was in fact the gathering place, or academy, that Cyrus built for them, and not his capital. All of these are considerations that I gradually developed in the past five years, and have laid out in my newest publication (2014)*MITHRAIC SOCIETIES: From Brotherhood Ideal to Religion's Adversary*. Those considerations were therefore neither available to a forger of pre-2003, nor to scholars like Schmitt who have a wrong understanding of the word *pārsa*.

When considering the authenticity and relevance of complex archeological material, such as the Otanes Plaque, one needs to approach the problem in a holistic manner, and avoid conclusions based on one word, or one discipline alone. One needs to consider all aspects of it, including, philology, metallurgy, physical appearance, iconography, epigraphy, and historical relevance. Truth, as much as it can be established, can only rest when the data and results from different approaches can be presented in a coherent way that addresses all the pros and cons. It is my intent to lay out in this presentation all the pros and cons based on opinions expressed, and analysis performed, by various institutions and laboratories, for people to form their own judgment on the matter. A most interesting experience for me has been the study of opinions expressed by different experts and institutions. For each opinion or comment, I had to try to evaluate its pros and cons. Like in criminal cases, when jurors have preconceived ideas they judge the evidence accordingly; here too, many expressed opinions stemmed not from logical analysis but from a pre-existing negative idea about the item.

The new reading that I offer for the Otanes Plaque provides answers to a series of neglected questions. Many scholars use the early rebellions against Darius as a sign of his "usurpation" and the non-validity of his legitimacy. They ask: If he was legitimate why did so many rebellions brake out? The answer is simple: when the line of Cyrus was extinguished, it was only normal for multiple contenders to try to grab the Achaemenid throne, or establish a regional kingdom, no matter who would have ascended the throne. Instead, more pertinent questions should have been asked: Why was the young 28-year old Darius elected king in the presence of tenors such as Otanes and Gobryas? Why did commanders, in far-away provinces, follow Darius's orders in combating rebellions? What prompted them to act in obedience to him? What proof convinced them of the legitimacy of Darius? These are answers that I believe the Otanes plaque partially delivers.

Fatema Soudavar Farmanfarmaian

Of banknotes and *bijak*s

This paper proposes to venture behind the scenes of Anglo-Russian rivalry in the budding Iranian banking sector at the end of the nineteenth century. After a brief historical review of the beginnings of banking in Iran, the paper will focus on two little known episodes that highlight the Iranian private sector's reaction to the banknote monopoly of the British-owned Imperial Bank. The first episode takes a more conquential look at the 1897 raid on the silver holdings of the main branch of the Imperial Bank in Tehran and assess the respective roles attributed to the latecomer Russian Savings and Loan Bank and of Malek al-Tojjar-e mamalek-e mahrusa. A report compiled by one of the directors of the Russian Bank, reproduced in the memoirs of Colonel Kosogovski, reveals that although Malek al-Tojjar was

indicted for orchestrating the raid with Russian backing and banished to prison in Ardabil for six months, the Imperial Bank, by impinging on the rights of the entrenched community of *sarraf* and abusing its monopoly for underhand deals in Russian Caucasia and Transcaspia , was not entirely blameless. The second episode concerns the attempt by the British Bank to outlaw the *bijak*s (cashier's checks) issued by *sarraf*s as an alternative means of payment in commercial transactions. The argument was that they did not comply with the Imperial Bank's monopoly, but the hitherto unknown minutes of a meeting held, upon British request, at the Ministry of Foreign Affairs, disclose that *bijak*s issued by a conglomerate founded by the same Malek al-Tojjar were the main target. The implication would be that beyond *bijak*s the aim may have been to neutralize competition from the first Iranian attempts at independent entrepreneurship.

Tatiana Starodub

Seljuq *haft-rang* ceramics and Abbasid miniatures. Style parallels

It is not difficult to notice some common features in figurative seven-color paintings of Seljuq ceramics, as and in miniatures that illustrated a few Arabic manuscripts of Abbasid period from Iraqi or Syrian centers.

We can allocate some groups of the images and ornamental motifs that are similar in a form of drawing and a manner of performance.

Comparison of series and individual samples of ceramics decorated with figurative painting, and especially with the narrative scenes on the one hand, and the miniatures attributed to the so-called Baghdad school on the other hand, reveals a number of both formal and stylistic common features. Among the formal ones are predominant the same personages (equestrians on horses or camels, hunters, fighters, lovers, musicians, travelers, animals and beasts, trees and plants), bright color scheme that usual limited with about 5-7 paints, thin linear drawing in details and strong lines in contours. Naive puppet treatment of images, lively, expressive and often comic transfer of movements and gestures of characters mark typical stylistic features.

The difficulties concern of the questions where exactly had been fulfilled these art works. If some of them, we recognize as production of Iranian craft centers why they are so close in style to works of another art and regions.

That is the reason of this work dedicated to search of answers on these issues.

Robert Steele

Iranology and the 2500th Anniversary Celebrations of 1971

The 2500th Anniversary Celebration was a huge undertaking which is often remembered for the Shah's speech at Cyrus' tomb, the parade at Persepolis and the splendid, yet over indulgent, dinner provided for the foreign dignitaries by the famous Maxims of Paris. There was, however, another aspect of the Celebration which is often overlooked, but which was as important, if not more so, than the 'ceremonial' aspects. This paper looks at the cultural and academic events organised in conjunction with the Celebration, including museum exhibitions,

publications and academic lectures/conferences, as well as the participation of academics. It will investigate the many varied ways in which academics and cultural institutions from around the world engaged with the Celebration and, in turn, how the Celebration engaged with them. The Celebration is often seen in the context of the Shah's downfall, it being clear evidence of his supposed megalomania, however this paper questions the prevailing narrative. Using a wide range of source material, it proposes an alternative approach which sees the Celebration in the context of the cultural politics of the late Pahlavi period, thus leading us to question the nature of the event.

Boris Stojkovski

On the possible Iranian origin of medieval Hungarian Muslim population

The author analyzes the possible origin of the part of the medieval Muslim population that has inhabited Hungary. Even though that vast part of Muslims that have inhabited medieval Hungary were possibly of some Turkic origin, like for instance Pechenegs, some sources indicated other origins as well. The main source on which we shall pay most of our attention is the work of Abū Hāmid al-Garnati known as *Mur'ib*. In this work, the Andalusian Arab traveller provides very interesting information on the Muslims that have lived in Hungary in the 12th century. He has spent three years in Hungary (1150-1153) and his work is a valuable testimony on all aspects of the life of Hungarian Muslims. One is their origin. He clearly mentions in the *Mur'ib* that one part of the Muslims that he has encountered in Hungary were from Khwarezm.

This will be the starting point in the paper, and the author will tend to discuss the possible Iranian origin of these Muslims. Even though there were and are many different theories on the origin of Muslims who had lived in medieval Hungary, the Iranian component was not that much stressed. Therefore, the author will try to provide the first detailed overview on the possibility that these Muslims either came from Iran, or were even of Iranian origin, too.

Philippe Swennen

Vocabulaire liturgique et strates lexicales en indo-iranien ancien

Au cours des dernières décennies, la comparaison avec le sanskrit a permis de grands progrès dans l'élucidation linguistique et sémantique de l'Avesta. La technique consiste à privilégier la comparaison entre les textes avestiques et la langue strophique des collections (*saṃhitās*), pour l'excellente raison que la mise en regard de faits de langue très archaïques est particulièrement probante.

Si cette méthode a prouvé sa solidité, il semble cependant qu'il soit possible d'aller un peu plus loin.

La présente communication aura pour objectif de montrer qu'il est également efficace de recourir à une strate textuelle védique à peine plus tardive, en l'occurrence celle des

brāhmaṇas, pour porter un éclairage contextuellement plus précis sur le contenu sémantique de certains mots attestés en avestique récent. Au-delà d'une analyse étymologique par racines, il n'existe aucun obstacle à tenter un comparatisme indo-iranien mettant en présence des thèmes équivalents attestés dans l'Avesta et dans les *brāhmaṇas*. Le fait que le contexte matériel correspondant aux mots utilisés soit plus précis dans la documentation védique est au contraire un atout lorsqu'il s'agit de décrire tout le contenu sémantique d'un mot donné. C'est aussi l'occasion de jeter un regard nuancé sur les divers textes avestiques en prose, de telle manière à distinguer les différents genres littéraires desquels ils relèvent.

Iván Szántó

Courtly Arts in Crisis at the End of the Qajar Period

Iranian art historiography of the 20th century devoted particular attention to the arts of princely courts, attributing to them the essence of what is commonly understood as Persian art. This assumption clearly holds true of pre-modern art, while the rise of artistic modernism, concomitant of art historiography, witnessed a shift from previously-held notions of commemorative representation towards individual expression. For most of the 20th century, Iranian modern art was characterised by various strategies to create a distanced self-image from the supposed ideals of previous eras, even in cases when such modernist tendencies were encouraged by and enjoyed the direct patronage of the Qajar, and especially the Pahlavi, dynasties. In this respect, the rule of the last Qajars can be regarded as a transition period of particular significance. Despite this, the same period has been insufficiently investigated from a courtly point of view, with the partial exception of a few individual oeuvres, such as that of Mohammad Ghaffari Kamal ol-Molk, whose long career is spanning over the mid-Qajar and the mid-Pahlavi periods and includes also the reign of Mohammad 'Ali Shah and Ahmad Shah. Especially neglected a subject is the art patronage of these two latter rulers. Situated on the unstable fault line between traditional and modernist paradigms in art, the court arts during their reign and the pressure of the exigencies under which these were shaped will be examined and interpreted in the presentation.

Mohammad Taghavi

The Social and Political History of the Safavids in *Tazkereh-ye Mozakker al-Ashab*

The Persian Tazkereh is one of the most important sources for the study of history. Following the establishment of the Safavid dynasty which resulted in storing the central government and its extension, it seems that Persian language played an important role in politico-economic relations of the Safvaids with neighboring countries. Transoxania was one of those regions that was politically not under the Safavid rule, but was culturally very close with the Persians and the Persian language had important role in bringing these nations close together. Many Persian Tazkerehs were written in Transoxania in this period providing much historical information about the Safavid dynasty. Tazkareh-ye Malihaye Samarghandi entitled *Mozakker-e al-Ashab* which contains the bibliography of more than 133 Poets provides a lot of historical information on the Safavids, including the relationship between scientific institutes

and the government as well as between various religious institutes in this period. The writer also explains the social life in various cities of Iran during the Safavid period.

After editing this book, I came to believe that this book is of great historical significance. In this paper, I examine some of the writer's account of the political, social and religious condition of Iran as well as the life of a number of poets and the position of religious sciences, the Sufi tendencies among the people and other historical events during the Safavid period on the basis of *Mozaker-e al-Ashab*.

Bahareh Taghavinejad, Ahmad Salehikakhki

The typology and Classification of Wall Decorations of Ali- Qapu palace in Isfahan (based on designs and motifs)

Ali-Qapu Palace is one of the most important buildings in Iran which is located on the western side of naghsh-e-jahan square of Isfahan and facing the Mosque of Shaykh Lutfallah. It built during Shah Abbas(I) safavid,s (17thAD) and completed by other his successors. The Ali-Qapu grew with a series of additions over a sixty year period to accommodate court functions.

In this article, therefore, the researcher tries to classify the wall decorations in the Ali-Qapu Palace and make a typology of the repeated patterns in terms of the indicative visual patterns that are made on the background composition of each one based on the field research and by referring to the written references and through historical-analytical method.

The study results show that among all the wall decorations (organic, geometric, human, animals and birds); the *Eslimi & Khataei* are mostly dominant in the plaster decorating of this monument. In addition, it is possible to mention certain patterns that the repetitions patterns (*Vagireh*) in Wall surfaces, but also have distinctive visual features in terms of designs and background composition and it can be divided into nine distinct groups.

Shokoufeh Taghi

Language without Borders

This article is part of a larger study on the language without borders in the book of Kalila and Dimna. It intends to establish the original story of Borzoy's life, despite the two other stories, which were fabricated after Islam. This very tale, which was considered to be the sacred history of the book, has been undermined and devaluated by many researchers of *Kalila and Dimna* for its fictional nature. This article attempts to prove that the fictional account of Borzoy's life is the authentic tale, which was composed by the alleged chief secretary; Bozorgmehr. In order to examine the authenticity of the three tales regarding the story of Borzoy's life, based on internal and external textual evidence, I employ a comparative method. I also attempt to depict that the content, motif and symbolism, employed in the allegorical tale of Borzoy's life, is in agreement with the complete text and philosophy of the book, while the other two stories show disagreement. Moreover, it is aimed to illustrate how this kind of

allegorical history-writing was aligned with the oral-written tradition of historiography at the time of Sassanid.

Kinga Markus Takeshita

The portrait of the King Shapur Dhu al-Aktaf in the *Shahname* of Firdausi

This paper analyses the chapter of Shapur Dhu al-Aktaf ("The Shoulderman") from Firdausi's *Shahname* which includes 660 verses both in the Moscow edition (vol. 7. Sost. teksta M.N. O. Osmanov, pp. 219-256) and in the new Khaleghi-Motlagh – Omidsalar edition (vol. 6. pp. 291-341).

Shapur Dhu al-Aktaf of the Iranian tradition corresponds to the historical Shapur the Second (A.D. 309-379). His portrayal in the *Shahname* contains important features from the *gest* of his great-grandfather Shapur the First (A.D. 242-272), such as the taking of the citadel of Arabs by the help of the local princess and the capture and humiliation of the Roman emperor. Other elements (the hero going in disguise to the camp of the enemy and escaping from captivity with the help of a maiden) have parallels in the epic tradition of Iran and in world literature. Firdausi gives a characteristic touch to the figures of the female helpers of the hero; they are described as of Iranian origin, thus patriotic feelings prevailing over erotic intentions.

The Persian equivalent of Shapur's sobriquet, Dhu al-Aktaf is *huya-sunba* which is preserved by Hamza Isfahani and the *Mujmal al-Tawarikh wa-l Qisas.* It is a compound of the rare noun *huya* "shoulder" and the verbal adjective of *suftan* "to pierce", "to bore". Firdausi interprets the sobriquet in connection with the episode of the Arab king (whom he calls Tayir) and his daughter, when Shapur breaks the shoulder bones of his enemies.

By compairing Firdausi's account of the reign of Shapur Dhu al-Aktaf with those of Arabic historiography (Tabari, Hamza Isfahani, Tha'alibi) and the later but informative Persian chronicle *Mujmal al-Tawarikh*, it is hoped that Firdausi's portrayal will gain a broader perspective.

Masataka Takeshita

A Shi'ite Theologian's Criticism of Darwinism

In this paper, I analyze Ayatullah al-'Uzma Abu al-Majd al-Shaykh Muhammad al-Rida al-Najafi al-Isfahani (1870-1945)'s book, *Naqd Falsafa Darwin* (Criticism of Darwin's Philosophy), written in Arabic, and published in 1912 in Baghdad and newly edited by Hamid Naji Isfahani (Teheran, 2010). The book is a refutation of Shibli Shumayyil's *Falsafa al-Nushu' wa Irtiqa'* (Philosophy of Evolution and Progress) published in Cairo in 1910. Shibli Shumayyil was a Lebanese Christian physician, and his atheistic version of Darwinism raised a intense controversy among Ottoman intellectuals. Shibli Shumayyil's thought and the influences of his thought within the Ottoman empire have been relatively well studied. However, few studies have been done on the influences of his book outside the Ottoman

empire, especially in Iran.   Muhammad Rida al-Najafi al-Isfahani's book is one of the earliest criticisms written by Shi'ite scholars against Shibli Shumayyil's atheistic Darwinism,

The book is divided into two parts. The first part is further divided into three sections. My paper will concentrate on the second and the third sections of the first part, where the author refutes Shumayyil's arguments for the support of the theory of evolution point by point and strongly criticizes the theoretical principles of Darwinism.   I hope this paper will shed some light on the relation between religion and science from the perspective of the Shi'ite theology in the late 19th and the early 20th centuries.

Nadezhda A. Tarkhova

Griboyedov's "Project of Russian Transcaucasian Company" in the row of contemporary economical Projects (to the issue of cauces of Teheran catastrophe at the end of January, 1829)

The role of Griboyedov as opponent to the British influence in Persia is quite significant. After the Russian-Persian war was over the Griboyedov's opposition to the mentioned British influence has been seen more not only on political but economic level. That, first of all, one can see in economic articles of Turkmanchai Peaceful Agreement Vits and in Commercial Treaty between Russians and Persians made by for the development and clarification by article X, and then in Project of Russian Transcaucasian Company (here after refered as RTC) made in co-authorship with P.D. Zaveleisky (Завелейский) in Jule, 1828.

Project of RTC is a grandious idea for mastering and exploitation of natural resource of Transcaucasian area and while working on it the authors surely kept in mind the experience of already existent companies first of all Ost-Indian and Russian-American one.

Ost-Indian Company, with all its Power and independence from British Government and being free in turms of diplomacy and military obligations, has influenced Project of RTC in turms of its structure and settled down its diplomatic and Trade Freedom in relationship with its near neighbours. The influence of Russian-American Company has been realized by asking Russian Government to grant some privileges such as land property, primary tittle to exploitation of the natural resource of region, preferential turms to trade Russian and foreign goods and permission to hire aboriginals being free of state duties to serve Company. As for the Project of Orenburg Asian Company (author of project is P.K. Assen (Эссен), Governor for Orenburg) Griboyedov's idea was concerned how to develop the local and provide preferable conditions for local industrialists and merchants.

The principal activity of RTC suggested the development of Caucasian industry and big medial activity in the Trade between Europe and Asia which could be a real threat to British Trade in Persia and other Asian countries. Taking into account that Project of RTC (in the beginning of 1829) has not been a secret to Persian and British Government, that situation could be a sort of catalyst for a new Turn of British hostility to Griboyedov who has been appointed as Russian Envoy to Persia, and may be became one of the reasons of his death.

Fahimeh Tasalli bakhsh

Speech Representation in Yašts; a Narratological Approach

Yašts, as an important part of Avestan literature, have frequently been discussed from linguistic, mythological, ideological and other different perspectives, but only few studies have concentrated on the structure of ancient stories these texts contain. This article aims to highlight some narratological aspects of the Yašts, focusing on how narrators represent the speech of characters. Speech representation has long been a matter of concern for literary scholars from ancient Greek philosophers to literary theorists working on postmodern fictions. One of the detailed classifications on this issue, which we adopt for our study, was presented by Brian Mc Hale. According to him, narrators represent characters' speech and thought in three different forms: direct discourse (DD), indirect discourse (ID) and free indirect discourse (FID). The prevailing form used by narrators in Yašts is the direct one - which contains characters' words as well as their unspoken thoughts - relying on three main narratological purposes: First, in order to be seemed like reliable impartial reporters, narrators of these sacred stories make characters to speak on their own. Second, DD is a method of characterization through which characters introduce themselves from their own point of view, and third, using DD is an opportunity for embedding new stories within the main one, each narrated by a different character. Although DD is the most frequent method of speech representation in Yašts, sometimes the prime narrator's voice interferes with speaking characters'. We consider this method as a kind of focalization.

Elena Tsareva

Syrian and Egyptian Tapestries of the Achaemenid period from the 5th Pazyryk kurgan

One of the most important archaeological findings of the 20th century, the Early Nomadic Altai Pazyryk burial mounds of the 6 — 3rd centuries BC contained a number of artifacts, which demonstrate Pazyryk tribes' contacts with the quite remote areas of the Ancient World. A textile treasure of the kind is the so-called 'Iranian horse trapping', with a breast belt, found in 1949 by expedition of S.Iv. Rudenko in kurgan number 5 (inv. No. 1687-100/1, 2).

Rectangular in shape felt foundation of the trapping is decorated with two stitched on ornamented panels, one at each end. Central part of both panels is composed of put together fragments of extremely fine purple-ground tapestry, which three edges are framed with sewn together pieces of another, blue-and-ivory tapestry. Purple textile has geometric decore and extremely fine structure, while the framing blue-and ivory composite represents images of 2 women, in front of an incense burner. Similar in colour and structure to the latter is the breast belt, with lions' procession.

Careful study of the three examined textiles suggests a number of Iranian in style iconographic analogues, although their structure speaks for the East Mediterranean, most probably Syrian origin of the purple tapestry, and Egyptian of the framing and belt kilims, which assumption is absolutely acceptable taking into consideration the territorial structure of the Achaemenid Empire. Different is the question of the coming of the items under discussion on the area of most eastern outlying districts of the Iranian world of the time.

Genichi Tsuge

Right and Left; High and Low --- A peculiar aspect in description of musical instruments and lute tablatures in the 14th-15th century Persian and Arabic manuscripts of music

I have noticed a peculiar case of drawing the musical instrument through examination of the 14th-15th century Persian and Arabic manuscripts of music. A typical examle is a well-known illustration of the *'ūd* from the Bodleian Library (Oxford University) manuscript, Ṣafī al-Dīn's *Kitāb al-adwār* (Marsh 521, fol.157v) . It was often quoted by Henry G. Farmer (1957: Plate XIII; 1966:97) and Owen Wright (1980: v.16, p.382). At the first glance, it looks a typical illustration of the *'ūd*. However, if we read carefully the explanatory notes on the strings in Arabic letter, we find that the five strings are mounted reversely. Note that the *mašṭ* (bridge) is placed on the right-hand side; and the *anf* (nut) is placed on the left-hand side.

In other words, this picture does not reflect a standard model of the instrument called *'ūd.* As a matter of fact, if we lay any standard model of the lute (or guitar, Chinese *pipa,* or Japanese *biwa*) on the table, with its neck to the left-hand side and the body to the right-hand side, we can see the treble string on the top (or the far side of the surface); and the bass string on the bottom (or the near side). This picture of the *'ūd* may be a wrong illustration; otherwise it might have illustrated an instrument for a left-handed performer. To my knowledge, however, nobody has pointed out this peculiarity so far. In my paper, I will argue about this unique aspect in terms of Islamic science and drawing.

Aharon Vardanian

Grammatical Gender in New Azari Dialect of Šāhrud

The article is devoted to some problems of grammatical gender in the New Azari (South Tati) dialect of Šāhrud (Xalxāl region). There are only a few researches on this topic: W. B. Henning and E. Yarshater have some studies concerning gender problems in South Tati dialects, particularly in Tākestān and Qazvin.

Šāhrud is a group of villages (baxš) in Xalxāl region (šahrestān), Ardabil province (ostān), lying between Zanjān to the south, Sefid Kuh mountain-chain to the west, Xalxāl town to the north, and Gilān province to the north-east and east. There are ten South Tati-speaking (or New Azari-speaking) villages in Šāhrud.

As opposed to some other New Azari dialects (Kalāsurī, Harzandī, Tākestānī, etc.), Šāhrud dialect preserved some archaisms in vocabulary, as well as in the grammar. One of these archaisms is grammatical gender reflected in nouns, adjectives, pronouns and partly in verbal system.

In this dialects the grammatical gender has two forms— with unstressed *-a* and with stressed *-ā*. Unstressed -a (< OI *-aka) is used for differentiating the noun gender. Stressed –ā is mostly used for verbal system. Probably, it is in the result of -a < -aka assimilation.

Daria Vasileva

Rasht Figurative Hangings: Between Embroidery and Portraiture

The present study focuses on the analysis of large-size Qajar figurative embroidered hangings executed in technique generally associated with Rasht. They follow the iconographical canons and conventions prompted by Qajar portraiture painting, while their basic ornamental patterns, color scheme and embroidery techniques are characteristic for ordinary non-figurative *rashti duzi* embroideries.

These portrait hangings tend to fall into two main groups: portraits of shahs and those of richly dressed young ladies and princes, the latter presumably intended to form matching pairs of panels. The bulk of royal portraits shows Fath 'Ali Shah Qajar full-length clad in his ceremonial robe adorned with jewels. The static composition invariably repeating on all Fath 'Ali Shah's hangings, the shah's solemn pose, the treatment of his image and costume suggest that the embroiderers were restricted to copy standardized cartoons, though experienced a little freedom in rendering a number of minor details. Other embroidered panels with shahs' images are represented by two Nasir al-Din Shah's portraits. Adjacent to this group of royal portraits is an unusual picture of Russian tsar Alexander II in the collection of the Hermitage Museum.

Known dated examples of such figurative panels refer to 1840-1870ies. Some of the hangings bear the names of artists (embroiderers). A series of shahs' embroidered portraits depicting Fath 'Ali Shah and Nasir al-Din Shah can be attributed to the work of Agha Bozorg, who was active in 1840-1850ies.

Olga Vasilyeva

Manuscripts gifted to Nicolas I by Fath 'Ali Shah in 1829

In 1829, after the murder in Tehran of the Russian preliminary ambassador Alexander Griboyedov, Fath 'Ali Shah sent to St-Petersburg an apologizing mission headed by his grandson Khosraw-mirza. Among the diplomatic gifts presented to Nicolas I were the so called "Shah" diamond and eighteen manuscripts.

This small collection, which the tsar transferred to the Imperial Public library (National Library of Russia), was largely composed of classical Persian literary works and historical treaties, mostly representing the Iranian arts of the book.

The oldest manuscript is "Madjima al-tavarih" by Hafiz-i Abru made in 1420s-1430s in the famous *kitab-khana* of Baysunghur and decorated with his book-plate. To the 15th century belongs also Divan by Uzbek poet 'Ali-Shir Nava'i (the only non-Persian manuscript in the group), which was copied in 1465–66 by celebrated Persian calligrapher Sultan 'Ali Mashhadi. This earliest surviving manuscript of the poet was decorated in 1570s–1580s in Qazvin.

Thirteen manuscripts belong to the 16th century beginning from Kulliyyat of Jami copied in 1527 for Bahram-mirza, brother of Tahmasp, supposedly in his workshop. "Tuhfat al-ahrar" by Jami was decorated with for refined miniatures and colored ornamented margins in 1580s in Qazvin.

Of two 17th century manuscripts the remarkable "Shah-nama" is to be named, which was copied in 1642–1651 for Shah Abbas II and illustrated with 192 miniatures by Afzal al-Husaini, Pir Muhammad al-hafiz, Riza-yi *musavvir* and, probably, Muhammad-Qasim.

The latest manuscript is Divan-i Hakan (the collection of verses by Fath 'Ali) dated 1816 and richly decorated in Qajar's tradition.

All in all eight manuscripts are illustrated with miniatures; many are richly designed in the styles of Heart, Tabriz, Shiraz, Qazvin, Isfahan. As for the bindings, the most of them were restored and renewed in accordance with the artistic taste of the first third of the 19th century. Book-covers for the 16th century "Bustan" by Sa'di were produced in the late 18th century for Fath 'Aly, at that time the governor of Shiraz.

Not less than 15 manuscripts belonged to the private collection of Fath 'Ali Shah who was known as a bibliophile and book-lover. To sum up, his diplomatic gifts have high artistic and historical value and reflect not only the tradition of giving manuscripts, but also the private interests and taste of the Iranian Shah.

Konstantin Vasiltsov

Story-telling and Folk religion: the Case of Badakhshan.

The paper is focused on the study of the origin, existence and functioning of the folk hagiographic narratives that contain accounts on the Muslim saints and holy men connected with local sacred sites. Folk hagiographic texts though influenced by medieval written tradition are devoted not only to a biography of certain saint rather they describe the miracles he did or give account on the history and forms of the veneration of particular sacred sites associated with the saitnt.

According to Islamic conception of sainthood (walaya) to the category of saints or holy men (wali) belong memberes of holy family (ahl al-bayt), prophets, either mentioned or not in Quran, heros of Islamic sacred history, mystics (sufi), as well as righteous persons known only in local tradition.

The holy men are venerated in folk religion as miracle workers, bearers of divine grace (baraka), authorities in moral and spiritual knowledge ('ilm).

Oral hagiographical tradition besides giving the description of saint's life and his miracales (karamat) also outlines cults and rites reflecting the veneration of saint. When telling about the life of a holy man folk narratives as opposed to writing tradition emphasize two or tree facts or episodes connected usually to the deeds or miracles of saint. At the heart of these stories lies the event occurred in the past: the visit of holy man to certain place , his stop for the night meal , the fight against infidels etc . Hagiographical stories explain the origin of holy object, the need of veneration of sacred sites and indicate in one way or another the structure of rituals performed during pilgrimage. The hagiographic narratives perform a dual function . On the one hand, they are didactic or act as a model of behavior for a Muslim believer in different situations . On the other they are an important mechanism for adaptation of non- Islamic religious folk practices (worship of water , rocks, trees) to normative religious traditions of Islam.

Oksana Vasylyuk

Some Unpublished Iranian Studies by Agathangel Krymsky in the Institute of Manuscript at V. Vernadsky National Library of Ukraine

Academician Agathangel Krymsky (1871-1942) is well-known not only as one of the founders of the Ukrainian Academy of Sciences, but also as a person who laid the foundation of Ukrainian academic Oriental studies in general and Iranian Studies in particular. His Islamic studies also deal with Iran. A. Krymsky's scientific heritage, kept in the Institute of Manuscript at V. Vernadsky National Library of Ukraine, is colossal. More than thousands pages of texts in Iranian Studies have not been published yet. Even though Agathangel Krymsky's works reflect the time, when they were written, they are still of great importance. Despite the fact that the papers were written long ago, they are still relevant due to erudition and profound knowledge of Acad. Krymsky, who was famous for using a wide range of sources. So, they are of great interest to our contemporaries.

Oxana A.Vodneva

Trade relations of the Russian Empire and Afghanistan at the turn of the 20th century
(based on the documents of Bukhara customs office)

The historical documents of the early 20th century from the archives of Moscow and St.Petersburg show that Russia was eager to develop trade relations with the countries of the Middle East, including Afghanistan.

The unpublished documents of great interest for studying the trade relations in this region according to the Russian customs officies on the Russian-Afghan border, presented in a unique report entitled "Afghanistan. Its Industry and Trade. Report by the Head of Bukhara Customs Kovalev on his Business Trip of 1907" (available in the Russian National Library, St.Petersburg).

According to Yevgeny P. Kovalev, the customs statistics did not reflect the complete trade turnover between the two countries for the following reasons: 1) a number of Russian-made goods (fabrics, paraffin oil, sugar, etc.) reached Afghanistan through Iran and India; and 2) the outflowing Russian money in the form of golden coins and bank-notes were not accounted for. However, basing on the data available to the Russian customs officials, we can get a clear picture of the range of goods, as well as the export and import volume for particular years and customs offices located along the Russian-Afghan border. Y.Kovalev suggested to take certain measures in order to further expand Russian-Afghan trade and improve the competitive edge of the Russian goods in the Afghan market. Unfortunately, his proposals were never implemented due to the changes in the international situation on account of the World War I and the Russian revolution of February 1917, which led to the disintegration of the Russian Empire and to the break in the traditional economic relations between our countries.

Denis Volkov

Strengthening the power/knowledge nexus: the case of Vladimir Minorsky (1877-1966)

As the results of undertaken archival research support, Russia's 'Iranists' quite often had a crucial impact on the course of international affairs, securing and extending the sphere of Russian imperial influence not only in the Greater Persianate World but also directly affecting the peripeteia of European politics. Thus the paper explores Vladimir Minorsky's early scholarly and professional career as a budding diplomat of Imperial Russia in Persia, focusing on his strategic position within the grid of power relations of the time. In so doing, the study highlights the main features, discourses and institutional practices which were inherent to the Russian Orientalism of the *fin de siècle*. The paper draws on the Foucauldian conceptualisation of the interplay of power/knowledge relations, discourses, and institutional and personal interests. The study of Minorsky's activities is carried out based on the materials derived from his private diaries and the testimonies of his contemporaries.

Arseniy Vydrin

Contact-induced features within the Ossetic verb:

Iranian origin vs. Caucasian influence

Ossetic is one of the modern East Iranian languages spoken mainly in the Caucasus. According to the generally accepted believe, Ossetic has been heavily influenced by neighbouring languages of the Caucasus, though it has retained its basic lexical stock and morphology of its Iranian origins (Abaev 1964). Though there are some studies of the Caucasian influence to different aspects of the Ossetic grammar, the impact of the Caucasian languages to the Ossetic verb and in particular to the grammatical semantics of the Ossetic verbal markers has never been a subject of a separate research.

Ossetic verb has a number of features, unusual for other modern Iranian languages. Namely, morphological Optative, morphological marker of transitivity, productive aspectual-locative-deictic preverbs, verbal category of impersonality, dedicated marker for third person Imperative, delayed Imperative, dedicated reported speech markers etc.

Some of the named features were preserved in Ossetic due to the Caucasian influence. E.g. Ossetic Optative originates from Old Iranian flexion. There was Optative in Old Iranian and in some Middle Iranian languages, however, most of the modern Iranian lack Optative. Note that Optative is found in all North-Caucasian and some South Caucasian languages, as well as in Turkic languages of the Caucasus (Karachay-Balkar and Kumyk). Morphological Optative remained in Ossetic because of the Caucasian influence.

Some features found in Ossetic verb are rare both for other Iranian and Caucasian languages, e.g. verbal category of impersonality, delayed Imperative.

The paper aims to estimate the influence of the Caucasian languages (geographically close to Ossetic, namely, Northwest Caucasian or Abkhazo-Adyghean, South Caucasian or Kartvelian, and Nakh languages) to the Ossetic verb. This research is carried out with the financial support of the fellowship of the President of Russian Federation (MK-1920.2014.6)

Burzine Waghmar

The Anxiety of Influence: Reappraising Aśokan-Achaemenid Epigraphy

Aśokan and Achaemenid anxieties, articulated in their respective inscriptional legacies upholding law and legitimacy, offer, besides glimpses into the mind-sets of Aśoka, Darius I and Xerxes I, the earliest evidence of royal, recorded history in peninsular India and the Iranian plateau. The *communis opinio*, hitherto commonly unquestioned, of an Achaemenid antecedent for the Mauryan model is now reconsidered. A reappraisal is also attempted of those Aramaic and Greek epigraphic equivalents on the Indo-Iranian frontier with their Prākrit originals studied, save W. B. Henning and Shaul Shaked, principally by non-Iranists. The imparted import of these and Old Persian edicts, when contrasted, enables discerning distinct inferences about locales, *leitmotifs* and listeners. Nascent notions of identity aside, one may, with greater promise, negate the absence of Indic and Iranic historical consciousness.

Sibylle Wentker

Wassaf as a Historian – Relation of form and function in his work.

The history of Persian historiography is enjoying much interest. Although there is a lively discourse on the matter of historiography itself and many questions are asked about form and function of historiography in a whole, much is still to be done concerning detailed studies of historians of their time. In the introduction to the volume of Persian Historiography in the 10th volume of the History of Persian Literature, Charles Melville deplores the fact that there exist only few detailed studies on single historians, and those existing do not match the picture. He adds the wish that more "run-of-the-mill historians" should be examined [p. XXXVI]. Being far from able to answer the question how such "run-of-the-mill historians" could look like, this paper wants to take one step of analysis with one exemplary historian.

The monumental work by Abdallah b. Fazl-Allah Scharaf al-Din Shirazi, normally known as Wassaf (14th c.), is rightly regarded as an important piece of historiography. At the same time it is regarded as a most difficult text, due to its literary form. While there is a scholarly consensus about the difficulty and the historiographical quality, actually no research exists analysing the contents of Wassaf's History with regard to the stylistical presentation.

The paper aims at – far from being comprehensive – interpreting aspects of the form and function of the text, and putting it into relation to other texts of the period as well as giving an idea how Wassaf composed his historiographical work.

Christoph Werner

The British Consuls, Hajj Mirza Aqasi, and the acquisition of landed estates

The British Consulate in Tabriz was established only in 1841 after lengthy negotiations. The consular reports from Tabriz from the 1840's onwards furnish valuable information for the

economic history of early Qajar Iran, while many travel accounts sketch the live of European expatriate society in this – at that time - rather small and provincial town. Contacts with local notables, officials, merchants and clerics were therefore well-established. It is therefore not surprising, that we also encounter interactions between the British Consuls and Hajj Mirza Aqasi, the chief minister under Mohammad Shah Qajar, and a long-time resident of the town. The present paper sets out from one specific contract, made in the year 1847, were both parties were involved. It continues with a discussion of British integration into the urban society and legal structures of Tabriz, before moving on to the larger question of the landed estates (*amlak*), systematically acquired by Hajj Mirza Aqasi all over Iran, but especially in Azerbaijan, and their later conversion into crown lands (*khalesejat*). Through this linkage we intend to contribute to a discussion of both British-Iranian relations at a still early stage in 19th century Iran, as well as to take a fresh look at motives and intentions behind the policies of one the most controversial Qajar statesmen.

James White

Narrating the Natural World in Bidel's *Tur-i Ma'rifat*

In his short *mathnawi* poem *Tur-i Ma'rifat* ('The Sinai of Knowledge'), the poet 'Abd al-Qadir Bidil (1644-1721) engages in a striking description of the Bairat mountains in northern India, depicting different elements of the scenery, from the spring itself to the mountain jasmine flowers. As Bausani noted, the poet's ekphrastic descriptions of a 'concrete reality' are both affective and argumentative, as he develops ideas of the divine as manifested in a series of unrepeatable moments. This paper will contextualise Bidil's use of *wasf* within the opening and closing passages of the work, where the poet develops ideas of an innate link between the internal world of the viewing subject and external reality, and will therefore also engage with the issue of how Bidil interrogates representations of nature found in earlier Persian-language poetry.

Ilya Yakubovich

The "*daiva* inscription" of Xerxes as a specimen of royal propaganda

The so-called "*daiva* inscription" of the Achaemenid king Xerxes contains a reference to the destruction of *daiva* temples in an unspecified rebellious land. Since the discovery of the "daiva inscription" inscription in 1935, the identification of this land remains a topic of continuous debate. Egypt, Babylon, Athens, various locations in Eastern Iran, and even the area of Persepolis have all been suggested as candidates. What seems, however, to be the common denominator of all the previous localizations is the assumption that the text under discussion represents a faithful narrative about real historical events. The opposite point of view implies that the "*daiva* inscription" is devoid of historical content and represents an ideological statement that could, in principle, be applied to any rebellious land.

The starting point of my own interpretation is the propagandistic nature of all the historical inscriptions associated with the Achaemenid kings. Thus the Bisitun inscription has been shown to represent an attempt to legitimize the coup d'état that brought to power Darius

the Great, whereas the "harem inscription" of Xerxes strives to hedge the problems associated with his own dubious rights to royal succession. In the light of these parallels I assume that the right question to ask in connection with the "*daiva* inscription" is what are the events whose real meaning it is trying to obfuscate. I believe that this new approach is conducive to a straightforward historical interpretation of the text under consideration.

Akihiko Yamaguchi

Evolution of Centre-Periphery Relationships as Seen from the Appointments of Local Clerics: The Case of the Ardalan Province in the 17th–19th Centuries

This paper discusses the role of local ulama in the center-periphery relations in early modern Iran, focusing on the case of the Ardalan (Kordestan) province. While it is well known that local ulama formed part of the privileged elite group in provincial society and exercised considerable religious and social influence upon the local residents, little attention has been paid to their role as channels to the central government. To explore the issue, this paper roughly outlines the relations between the Safavid state and its successive dynasties on the one hand, and the Ardalan family, who had ruled the province of Kordestan and its peripheries since before the Safavid state, on the other. Then, this paper shows how local religious scholars in Sanandaj, the capital of the province, came to act as intermediaries between the central governments and the Ardalan governors since the mid-17th century. Lastly, by analyzing a series of appointments relating to the *qadi*s and *sheykh al-Islam*s of Sanandaj, this paper shows that controlling the ulama through their appointments to religious posts and pension grants became a matter of great importance both for the central power and for the local Ardalan rulers. In fact, the right to appoint to these posts fluctuated between the central and local governments, according to their power balance. And the transfer of the authority to appoint from the Ardalan governors to the Qajar state in the early 19th century marked the beginning of the end for this long-lived local dynasty.

Yuriko Yamanaka

Alexander and the Wonders of the World in Ṭūsī's *ʿAjāʾib al-makhlūqāt*

In this presentation, we will examine the figure of Alexander as a vehicle of imagination in mediaeval marvel literature, or *ʿajāʾib*. This historical figure, conqueror and explorer par excellence, possesses a narrative power that takes us the to the edges of the earth, beyond the known world. The narrators of *ʿajāʾib* utilize his historicity to legitimize the authenticity of strange phenomena or peoples that are at times unbelievable. Gog and Magog, Amazons or the Water of Life thus become possible realities, whose existence cannot be completely denied; if Alexander had seen such marvels, should they not exist somewhere in this world? In other words, he is a temporal, as well as spatial projection of human curiosity.

Alexander's role as the eyewitness of wonders is particularly manifest in the 12th century Persian encyclopaedia *ʿAjāyib al-makhlūqāt va gharāib al-mawjūdāt* (Marvels of Things Created and the Curiosity of Things Existing) by Muḥammad Ṭūsī. The author inserts quite a large number of Alexander episodes into his encyclopaedia, drawing

materials from Arabic and Persian historiography as well as popular romance. We shall try to identify Ṭūsī's sources and delineate the important role of the Alexander tradition in the development of human geography in the Islamic world.

Olga Yastrebova

The Zoroastrian tale of the Iranian prince and caliph 'Umar: dating, attribution and plot sources

"*Dāstān-i šāhzāda-yi pisar-i Yazdijird bā 'Umar-i Khaṭṭāb*" is a poetical text about 500 distiches long composed by the 13th century Zoroastrian poet Zartušt son of Bahrām. Its manuscript copies originate from India whereto it was brought from Isfahan by Bahman, son of Isfandyār in 1626. The exception is one manuscript of 1065 AH/1654-1655 AD from Bukhara where the text is incorporated into what seems to be an author's extended version of the "Ardāy Vīrāf-nāma" epic.

The plot of the story has been compiled from distinctive elements borrowed from several sources: the popular legend of the Iranian princess Šahrbānū captured by the Arabs; the anecdote about a vizier who falls out if the king's favour (this anecdote is found, for example, in "Marzbān-nāma"). But the most interesting is the apocalyptic 'retrospective' prophecy that lists the most eminent Islamic rulers of Iran up to the Mongol invasion and the first Ilkhans. There are parallels that link it with one of the texts included into the Dārāb Hurmazyār's "Rivāyat", the astrological prediction that is associated with the name of the legendary sage Jāmāsp. This text describes 'future' kings, religious leaders and events and their horoscopes. Judging by its contents, this 'Jamaspī' text could be dated by the 13th century, probably several decades earlier than the "Story of the prince and caliph 'Umar".

Sergey A. Yatsenko

Some Problems of Iranians' Marks Studies

The ancient and early medieval clan and family *nishan* marks of Iranian peoples were often depicted in the rock art. It is difficult to distinguish them from the more late Early Turkic *tamgas* (in many situations such marks were alone or Turks placed them into the earlier Iranian compositions and Turks used a part of the ancient marks' types in the former Iranian regions). Such problem is important first of all for the Western Mongolia, South Kazakhstan and South Iran. In rare situations it is not simple differ the *nishan* rows from the short texts of ancient, non-deciphered written languages of early nomads. The individual simple marks sometimes founded on the arrows of Scythian time' nomads were, probably, in some regions the *nishans*, in some other - the It is not easy the interpretation of Sarmatian marks' accumulations on the specific ritual whetstones and German gala spears. account signs for arrows' series. For sure documented situations the Iranian peoples were not used (differ from many neighbors) the clan signs for tattoo and body painting; probably, the exceptions were the rare "deer stones" statues of the Iron Ages beginning in the Central Asia. It is difficult to analyze the succession and reasons of marks' depiction in the repeatedly used elite crypts in the capital of Bosporus Kingdom. It will be difficult to expose the logic of forms' evolution for the *nishans* of officials

and magi of the Sasanid Iran. That time the kings used more simple forms for their marks and have sometime two signs simultaneously.

Shahram Yousefi Far

The Model of Supporting Subordinates in the Ilkhanate Era in Iran
(Case Study: Rab Rashidi)

The issue of social programming based on specific social theories to codify sustainable programs preventing spread of poverty, improve its reproduction cycle, and also establish social security for deprived and disadvantaged groups of the society has been always one of the constant concerns of the thinkers and managers of the society. Therefore, recognition of the historical experiences in this regard helps to propose some suggestions to improve related theories and methods.

The society of Iran in the Ilkhanate era (654-740 AH) had been suffering from many economic and social crisis, and supporting subordinates and improving their life conditions had been done based on a specific theory and thought-out procedures. The form of sustainable institutions based on endowment tradition was one of the institutional forms of supporting subordinates and strengthening informal cultural and social ties in the society. As the best examples in this regard among endowment institutions in the Ilkhanates era, two institutions of "Sham Ghazan" and "Raba Rashidi" were planned and performed. "Khaje Rashid Al-Din Fazl Allah Hamedani" had a good possibility and experience in planning and performing the mentioned institutions and implemented a more evolved model of these institutions in "Raba Rashidi".

In this article, the theory of social security and procedure methods of supporting subordinates in "Raba Rashidi", as a perfect experience of the Ilkhanate in social programming in the field of social supporting of subordinates, is studied and by this, we have analyzed the possibility of talking about challenging social and cultural issues of the Ilkhanates era and the approaches of the government to resolve problems and concerns of the subordinates. The efficacy of the supportive policies in these social and cultural institutions, and also understanding Khaje Rashid Al-Din Fazl Allah's theory in supporting the poor and his performing model in "Raba Rashidi" are studied.

Zara A. Yusupova

Modern State of Kurdish Dialectology

The paper focuses on the questions of Kurdish dialectology, which is the base of the Kurdish language. Kurdish on its current level still keeps its dialectal structure, which is for the most part is explained by administrative and political division of Kurdistan slowing down its consolidation and shaping common literary language.

Currently scholars recognize several dialectal groups of Kurdish. Their structures, the way they are grouped, and terminology used for naming the dialects all are subjects for discussions among Kurdish, European and Russian scholars. The main distinctions between

current classifications are structure of Southern Kurdish dialects spoken in vast areas of Iranian and Iraqi Kurdistan.

The investigations of the dialects during last several decades, conducted first of all by specialists in Kurdish studies from Leningrad/Saint-Petersburg, and containing systematical description of dialectal materials including written texts of Kurdish classic literature, allowed discovery and classification of the main Kurdish dialects. On their basis, literary forms of the Kurdish language (kurmanʒi, gorani, sorani) were developed.

Further study of the Kurdish dialects remains the main task of the Kurdish dialectology. As a result, composition of the Kurdish dialect map setting a unified dialect classification and using common terminology should be made.

Abbas Zarei Mehrvarz

The importance of memories and documents of Ghaffari about the events of the late Qajar period

The Qajarid dynasty and especially its late history have an important position in the contemporary history of Iran; of course, one of the ways of understanding this period is reaching to the main sources that the Qafari history known one of those. So, author tries to review important aspects of this book. This book consists of three parts; the reason for their revision and publication as a single book is that all parts are related to Qafari family, which was one of the famous families of the *Qajarid* period. Some pictures from Qafari diaries and booklets are included in the book.

The remaining section of Diaries and documents of Mohammad Ali Ghafâri is the revision of the last part of *The Qafari's history (Heirat-Nameh)* Its first and second volumes have been published by Prof. Mansoureh Etehadieh (Nezam Mafi) and Sirus Sa'dvandian (Tehran: Nashr-e Tarikh-e Iran, 1993). The revisers of these two volumes did know about the existence of the third volume, but they thought that it was lost. Author when worked in Manuscripts center at Tehran University, found the original version of the third volume of the book and published it along with the other two volumes. Some parts of the book were written by Qatari's secretary (Mirza *Abutorab Tabataba'ee Kashani*), and some part of it was written by the author himself. The original version of the book is held in the Tehran University's Central Library under the number 10189. As far as the author knows, this is the only existing version of this book. The original diaries lack any additional title inside the text and the first and some of the middle and last pages are lost. The reviser titled the content of the book as the original author's writing style. Meanwhile, the reviser has added some information about the people mentioned in the original version by the author based on historical sources and references. Whenever more explanations were required or there was a mistake in the text, the reviser put the correct term in the text instead of mentioning the mistake in the footer.

This volume includes the period between May 1891 to February 1893. Qafari was among the people who worked in the court of Prince Mozaffar-al-Din Mirza as steward (1852-1906), the son of Nasser-al-Din Shah (sultanate 1848-1896) in Tabriz. Then he was the head of Justice Department (Adliyyeh) in Tehran, after the death of Nasser-al-Din Shah in the reign period of *Mozaffar-al-Din Shah*.

He has written down the book at the time when the real events were happening; so, in the middle of one issue he has cut it and has gone to another issue and finally he has returned back to the previous issue. Despite his fortune and his farm lands and gardens in *Kashan*, he

was not satisfied with his job as a head- servant in the royal court of the Qajar prince. He has referred to this dissatisfaction in different places of his diaries in different ways.

In this book he has included letters he sent to and received from others and referred to the important events of Iran in general and *Azerbaijan in particular* and has talked about some of them in details. In no other book one can see these events with such details. As an example, he has talked about the events of Tobacco Movement (regie) and its consequences in *Azerbaijan, Teheran* and other cities of Iran. Undoubtedly, the investigation of Tobacco Movement comprises the main part of the book. Especially, because we don't have any other complete source of information about this Movement in Azerbaijan and the role of the royal court, merchants, clergies and the people of that region.

The issue of *Izek Beig*, *the Je*w and the *Aziz Khan, the Kurd* in 1890- 1 and the disputes between Iran and Britain about them is also noticeable in this book.

He has written down the book at the time when the real events were happening; so, in the middle of one issue he has cut it and has gone to another issue and finally he has returned back to the previous issue. Despite his fortune and his farm lands and gardens in *Kashan*, he was not satisfied with his job as a head- servant in the royal court of the Qajar prince. He has referred to this dissatisfaction in different places of his diaries in different ways.

An important issue which is understood from this book is Qafari's and some of the royal people's dissatisfaction from the court of the prince and as a whole their dissatisfaction from the political and economic condition of *Qajarids*. Sometimes, he has criticized, implicitly or explicitly, the Qajarids approach to government, Shah's ideas, the royal people, the enthronements and dethronements of the people and has considered these matters the reason for the eminent fall of the Qajarids dynasty. He especially, criticized *Mohammad Ali* E'tezad-ol-Saltane (the prince's son and the next king), Amin-al-Soltan and some of the other people who stood against the constitutionalism Movement. In turn, he has praised *Hassan Ali Khan Amir* Nezam Garussi, who was the minister of the prince (Pishkar) for a while and later was put aside. In fact he was going to dedicate his diaries to Amir Nezam, but after his reassignment, started to criticize the political and the economic condition. He believed the sole reason for the bad condition of the Iran is the presence of incompetent people in the court most of whom were under the influence of Zal-al-Soltan- the Shah's brother and the ruler of Isfahan and some other places. Zal-ol-*Soltan* has assigned them as spies in *Tehran* and *Tabriz* royal court, in order to be appointed as Shah after Nasser-al-Din Shah. In this regard, he has mentioned some of the names in his diaries. The interesting fact is that, the author himself was accused of spying for Zal-al-Soltan in Tabriz court and could hardly manage to exonerate himself from the accusation. He, also, was suspended from state jobs for six months, because of correspondence with *Mirza Malkam Khan* (the famous intellectual) who was living in London then and was against the Qajar government. It can be said that Qafari's criticism of the Qajar approach to government was because he was reading articles published in *Qanoon* newspaper which was published in London by Malkam. Also, he finished the second volume of his diaries with a quotation from the Malkam's Thesis called the *principle of humanity (Osool-e Ádamiyyat).* In a part of his diaries he has written down a semi-play – *A conversation between the <u>god</u> of thought and the <u>god</u> of ignorance-* in which he considered the god of thought to be clever, patient, and the supporter of people like Amir Nezam Garussi and the improvement of Iran's social and political Affairs and considered the god of ignorance as evil, ignorant, and the supporter of exploiting and dependant people like Zal-al-Soltan. Of course, he has put aside and cut this semi-play to go on with his diaries and again has returned back to it. At the end of this play he mentioned his disappointment about the current affairs of the country using the god of ignorance's affaires.

Zohreh Zarshenas

Afraz or Avazeh

There are different names for the fortress of Parmudeh,son of the king Saveh,in different versions of The Book of The Kings (Shahnameh),such as Afraz,Avizeh and Avazeh.I suppose that the studying of the Sogdian word "w"zy might be useful to find the correct name of the fortress and the most accurate version of the book.

Reza Zia-Ebrahimi

Better a warm hug than a cold bath: nationalist memory and the failures of Iranian historiography

This paper aims to analyse the relationship between memory and history in representations of Iran's national past. Memory here signifies the popular and elite understanding of the past as it existed in the Pahlavi state and the Islamic Republic. History on the other hand is understood as the aggregate work of professional historians. My conclusion will highlight a remarkable anomaly: in Iran, major twentieth-century historians have not only failed to challenge nationalist constructions of the country's past, but they have in fact largely consolidated, if not initiated, it. This counter-intuitive state of affairs will emerge after an analysis of important texts, particularly schoolbooks and histories, but also political speeches.

The particular reading or narrative that I would like to use to compare history and memory is the one that reduces the history of Iran – which it treats as a primordial and unchanging national entity – into a sequence of invasions by foreign peoples. These invasions are primarily seen as threats to Iranian identity, in particular its language. Iran's primordial existence is always vindicated by its capacity to prevail over any invasion thanks to its superior culture and civilisation, which either subdue the invaders or overtake the rule they have established. I will call this representation of Iran's past the nationalist memory-narrative of invasions and revivals.

Anton Zykov

Zoroastrian Funeral Practises: Transition in Conduct and Language

This paper will endeavour to analyse the role the change in purity and pollution practices, and mainly funerary rituals, among the Zoroastrians of Iran and the effect this transformation had on the language, spoken in the community, i.e. Gavrini (Gavri) or Zoroastrian Dari.

Jamsheed Choksy, Margarita Mertachiyan and Ramyar Karanjia have written extensively on purity and pollution as encapsulated in the normative literature, such as the *Videvdad* or *Persian Rivayats*. My papers attempts to build on this scholarship by further examining to what extent textual prescriptions (including existing sources in Pahlavi, as well as potential sources, written and oral, in New Persian, Gavruni and Gujarati) are related to actual practices in Iran.

In the later, according to available research, the Zoroastrian mode of dead body disposal was discontinued in the middle of the past century (Molchanova, Boyce). Today *dakhmenashini* is not conducted by Iranian Zoroastrians unlike their Indian co-religions knows as Parsis (Zykov). The paper that I am intended to present will endeavour to analyse how the colloquial language of Zoroastrians in Iran has reflected this radical change of key ritual traditions of the community.

The work will look at Dari Zartushti (Gavruni) within its environment and examine how it is reacting and adapting to ritual change changes. Gavruni, belonging to Central group of Western Iranian languages (Hassandoust) represents a sort of *lingua franca* among the Zoroastrians of Iran, especially in the province of Yazd. Its serious study, although scarce, has started by various scholars from the XX century (Keshavarz, Ivanow, Sorushiyan) to contemporary period (Mazdapour, Vahman, Moradian, Gholami). My paper will analyse all mentioned sources in comparative manner with support by predominately ethnographic sources (Boyce) in order to examine the evolution of Gavruni lexicon and the way it was influenced by the change in funeral practices in modern Iran.

More broadly, the paper will seek to undertand the influence of cultural environment of the ritual practices and language. It will concentrate on funerals, as well as on the philological aspects connected to these rituals, their relation to Zoroastrian social organization and their conduct.

DESCRIPTION OF SPECIAL PANELS

1. Avicennas philosophical heritage

Tiana Koutzarova, Mohammad Karimi Zanjani Asl

This panel aims at initiating a discussion on Ibn Sīnā's philosophical heritage. Despite much research done on him, his philosophical ideas can be viewed from other perspectives. By reviewing Avicenna's philosophical heritage we face some major problems: first, an important part of his less-known philosophical opinions, which are veiled under his more popular doctrines and in spite of their importance, they have received far less attention throughout the history of philosophical thought. Second, some of his works have not been published yet in the form of critical editions. Therefore, his unknown works have largely remained undiscussed. Third, except some famous commentators of Ibn Sīnā's *al-Išārāt wa al-Tanbīhāt* such as Fakhr al-Dīn Rāzī and Naṣīr al-Dīn Ṭūsī, there are still other of his exegetes whose works await critical edition and research. Finally, it is the influence of his achievements in logics and philosophy on other Islamic sciences that needs further research. At the present, we cannot make thorough statements on them. The research required is part of the projects that are carried out by the attendants of this panel.

2. Images of Masculinity and Warriorships[*]

Sussan Babaie

Flesh and blood are qualities shed in warfare! This panel considers texts and images that point to the changing concepts of masculinity in relation especially to the corporeality of the warrior and to war as a bodily practice. We are interested in reexamining the stereotyped representations of the Iranian warrior, and the gendered notions of valor in war. It is well known that most such images – literary or visual – are often traced to the stories of the heroes and the antiheroes of the *Shahnama* or else related to its pre-Islamic roots in the ancient histories of Greater Iran. Mystical practices of Islam, Shi`a narratives, and especially its martyrology may have also found in the Iranian archetypes receptive and adaptable trajectories to upgrade and localize the image of the masculine warrior/hero. How do notions of heroics-in-battle find representations through masculine corporeality? What physical attributes and spiritual assumptions assume cultural fixity in the Iranian imagination and how do they change in time and place? Papers in this panel range in methodologies and subjects of investigation from medieval Sufi-inclined ideals of manliness and brigandry, to the stylized revivals of the image of the world-conqueror in Nader Shah, and from the boy to man-soldier of the Qajar 'politics incarnate' to the destabilized valorization of the very definition of masculinity in filmic narratives of war. Collectively, these papers go beyond the archetypal 'Rostam territory' to explore the multivalency of the concept of manliness and masculinity, and the representations of warriorship and its gendered images.

3. Literature, Art and Diplomacy during the early Qajar period

Firuza Melville

The Round table aims to organise a discussion of the reasons and events around two diplomatic missions Russian led by Alexander Griboedov and the Redemption Persian one under a young 16-year old Prince Khosrow, the seventh son of the Crown Prince Abbas Mirza.

Although the main theme is dedicated to the history of Russian and Persian diplomacy of the beginning of the 19th century and the diplomatic gift exchanges as its important part, it will emphasise a strong literary dimension of both missions, where both envoys - Griboedov and Khosrow Mirza were established poets in their own countries. Moreover, among the members of the Persian embassy there was also poet-laureate (malek al-shu'ara) at the court of Fath Ali Shah - Fazil Khan Garrusi (Sheyda) who attempted to stay in Russia when the mission arrived to St Petersburg. It is planned that the international group of participants will share and exchange their considerable multidisciplinary expertise in literature, art, history, and foreign affairs of the period.

I shall start the discussion by presenting a paper 'Double Murder in Tehran' about the new reasons of the massacre in the Russian legation on 11 February 1829 and the role in it of Griboedov's relationship with his British counterpart John MacDonald.

A number of scholars who expressed their interest to join the panel is 10 people. Several of them have already participated in our first Russo-Persian workshop on Literature, Art and Diplomacy co-organised by Prof A. Brintinger and myself at the Mershon Centre for International Security Studies, Ohio State University (7-8 November 2014): http://persian.pem.cam.ac.uk/sites/persian.pem.cam.ac.uk/files/uploads/events/files/russo_persian_program_final2.pdf.

4. Panel on E.G. Browne–V.F. Minorsky–C.E.Bosworth

Charles Melville

The panel will be dedicated to the study of the legacy of the founder of British Oriental Studies and Iranistics in particular. His archives are kept in the library of his alma mater - Pembroke College, Cambridge and the Main Library of the University of Cambridge. The first stage of the process of introducing his archive to the scholarly world: digitisation of Browne's archives has already been accomplished. V.M. Minorsky - a representative of two most prominent schools of Persian Studies - Russian and British owed his move to London and subsequently to Cambridge during the W.W.II. His archive was sent by his widow from Cambridge to St Petersburg and his Library stayed in Cambridge University Library. The participants will discuss the contribution of both giants of Persian Studies to the field and the next stages of the project.

Recently passed away Edmund Bosworth was Minorsky's pupil and the promoter of the methodology of his predecessors in his remarkably thorough approach in his study of the same fields, especially mediaeval history of Iran, and Islamic studies in general.

5. Studies in medieval Iranian manuscript traditions other than Islamic

Chiara Barbati

The panel brings together distinguished scholars as well as young researchers concerned with material, philological and socio-cultural aspects of Buddhist, Christian, Manichaean and Zoroastrian manuscript traditions. It is meant to encourage debate and discussion from a theoretical as well as from a methodological point of view and it is aimed at strengthening issues related to the Manuscript Studies (or Manuscriptology) within the Iranian Studies. Nowadays, Manuscript Studies is becoming a growing field of research including several disciplines such as codicology, palaeography, philology, material analysis, history of the book, art history. The purpose is to connect the material culture of manuscript, their content and their context. Within this field, the comparative approach plays a fundamental role: recent studies have amply demonstrated that many Oriental manuscript traditions show a common heritage whose understanding helps to explain cultures and practices that allowed them to flourish. Therefore, panelists will discuss their research exploring multiple levels of investigations:

1.What does it means the study of manuscript tradition applied to the manuscript traditions we are dealing with? How to approach it? What about the state of the art? What about perspectives?;

2. Text and material aspects: creation- organization of a specific knowledge- circulation- transmission- disappearance- destruction;

3. Socio-cultural-historical context.

In a broader way, the panel is addressed to anyone interested in reading, writing and book production within Iranian Buddhist, Christian, Manichaean and Zoroastrian religious traditions.

6. Tourism within, from and towards Iran.

Genealogies of mobility across Asia, Russia, the Persian Gulf and the Mediterranean.

Paola Rivetti

In the broad field of social sciences, tourism is increasingly attracting the scholars' interest but it is almost uniquely examined under the lenses of economic development or as an engine for economic growth. Studies with a macro perspective are usually preferred to studies with a micro-approach. The national heritage and its exploitation often constitute the very core of the extant, mainstream research on tourism, which takes for granted a national-measure for mobility, often neglecting the local dimension of it, and focuses on 'the center' to the neglect of the 'periphery' or less touristic areas.

Despite not marginalising the relevance of the tourist industry as an economic engine for growth and development, this panel aims to expand the perspective for research on tourism by enlarging the focus to the history, anthropology and ethnography of mobility towards Iran, within Iran and from Iran, with the goal of drawing a genealogy of mobility that might be of help to understand today's touristic patterns. The goal is the one of questioning the very notion of tourism, by going back to the very origin of mobility, and examining the workings of it, instead of merely measuring its economic benefits.

The Iranian/Persian heritage across the broader neighborhood of Iran, be it Central Asia, Russia, the Persian Gulf, India or even the Mediterranean and South Asia, is today well-known and recognised, but it often remains relegated to the fields of history or cultural studies, without engaging the contemporary world or without crossing disciplinary boundaries. A well-grounded and solid bulk of research exists on trade relations between Iran and its neighbors or about the crucial role played by religious mobility and pilgrimage in conveying Persian culture across the area and elaborating on those, and this panel aims to connect it to the issue of modern day's tourism, breaking down disciplinary barriers and historical boundaries. The panel aims to examine mobility patterns within Iran (internal tourism), towards Iran (international tourism to Iran) and from Iran (towards other countries) by focusing a broad chronological arch (16th and 17th centuries onwards) and across a broad geographical area.

The panel asks a number of questions, and they can broadly be regrouped into four clusters of analysis.

The first cluster aims to investigate how 'national heritage' and tourist destinations for Iranians are constructed. It asks questions such as: Is it possible to connect ancient trade or pilgrimage routes to the development of contemporary tourists' mobility? What is the genealogy of Iran and its neighboring countries' national heritages, which are hardly the result of 'pure' national characters? How are cultural and historical patrimony constructed, by which means touristic-devoted areas become such?

The second cluster of analysis examines the workings of the tourist industry in Iran. What is the historical trajectory of the development of Iran's national tourist industry? How has the government of the territory been affected by the development of Iran's tourist industry, when it comes to territories inhabited by minorities or to 'peripheries' for example?

The third cluster of analysis looks at tourist patterns. What about the role of conflicts in impacting on the mobility of tourists, be they religious pilgrims or any other types of tourists? Have migration patterns (both from and to Iran) influenced modern-day tourists' mobility? Do specific tourist patterns exist for minorities?

The fourth and last cluster of analysis investigates the relation between tourism and social change. What are the consequences (actual or perceived) of international tourism to Iran? What about Iranians' mobility towards foreign countries? What is 'fashionable' in touristic industry? Is there any mass-tourism model for Iran, and what is its social origin? What about the origin of alternative or sustainable tourism in Iran?

Grouping according to timeframe, field, geographical region and special panels

1. OLD IRANIAN

1.1. Archaeology and arts

ALIREZA ASKARI CHAVERDI, PIERFRANCESCO CALLIERI. New evidence for the architecture of the Early Achaemenid period in the Persepolis area: the excavations of the Iranian-Italian Joint Archaeological Mission at Tol-e Ajori

BRUNO GENITO. Building no 3 of Dahāne-ye Gholāmān, Eastern Iran (Sistan): an Achaemenid religious puzzle?

TOBIN HARTNELL. Legitimizing the Neo-Elamite state in the highlands of Persia

ASKOLD IVANTCHIK. Arrowheads of the Persian Army in 546 BC: Destruction of the Lydian Fortress Kucuk Hoyuk in Gordion

ALEXEI KOVALEV. On the origin and attribution of stelae from Shahri-Yeri in Northern Iran

VAKHTANG LICHELI. Achaemenid Persians in the Central Transcaucasus- New evidences.

GIULIO MARESCA At the Periphery of the Achaemenid Empire: Cultural Interactions at Dahāne-ye Gholāmān (Iran, Sistan) in the Light of the Ceramic Evidence

VIKTOR MOKROBORODOV Archaeological evidence concerning funeral practices on the Eastern borders of Achaemenide Iran

ABOLALA SOUDAVAR. The Otanes Plaque: A Study in Controversy

ELENA TSAREVA Syrian and Egyptian Tapestries of the Achaemenid period from the 5th Pazyryk kurgan

1.2. History

NARGIS KHOJAEVA. Again to the qustition of localization of Avestan *Airyanəm-Vaējō*

SEAN MANNING. The past and future of studying Achaemenid martial culture

BURZINE WAGHMAR. The Anxiety of Influence: Reappraising Aśokan-Achaemenid Epigraphy

ILYA YAKUBOVICH. The "daiva inscription" of Xerxes as a specimen of royal propaganda

1.3. Linguistics and Literature (cf. special panel 5)

1.3.1. Reconstructed Indo-Iranian

PAVEL BASHARIN. Iranian Loanwords for Weapon in Uralic Languages

THOMAS JÜGEL. The formal character of the ergative construction in Iranian – emergence and conversion

VELIZAR SADOVSKI. Uncommon places: Phraseological and poetological loci communes in Old Iranian and Old Indian

PHILIPPE SWENNEN. Vocabulaire liturgique et strates lexicales en indo-iranien ancient

1.3.2. Avestan

ALBERTO CANTERA. The usage of the Frauuarāne in the Zoroastrian rituals

JEAN KELLENS. Grammaire et esthétique dans les Yashts de l'Avesta

VICTORIA KRYUKOVA. Some Avestan Textual and Mythological Parallels to Vd2

SEYED HOSSEIN MOUSAVIAN, MEHDI NICKKHAH. Concept of "Spənta" in Avestan's texts and its translations in Middle Persian and Modern Persian languages

CHIARA RIMINUCCI-HEINE. Zur Kompositionsstruktur von Yašt 14

FLORIAN SOMMER. The Syntax and Semantics of Avestan Compounds

FAHIMEH TASALLI BAKHSH. Speech Representation in Yašts; a Narratological Approach

1.3.3. Old Persian

MARYAM DARA. The Comparison between the Subjects and Written Patterns of Urartian and Old Persian Royal Inscriptions

1.4. Religion

SIMÓN LUIS GUTIÉRREZ-CASTRO. The Return to the Beautiful

ENRICO G. RAFFAELLI. The Avestan *Āfrīnagān*

CÉLINE REDARD. Rapports entre la liturgie longue et le recueil de liturgies brèves

JASON SILVERMAN. Early Achaemenid Ideology and Yehud Temple-Building: Some Early Considerations

2. MIDDLE IRANIAN

2.1. Arts and archaeology.

Iran in the present borders

VITO MESSINA, JAFAR MEHR KIAN. The Sanctuary and Cemetery of Shami. Research of the Iranian-Italian Joint Expedition in Khuzestan

MICHAEL SHENKAR. The Sasanian Visual Culture and the 'Sasanian Iconoclasm'

Afghanistan and Central Asia

MATTEO COMPARETI. The "Eight divinities" in Khotanese paintings: Local deities or Sogdian importation?

JUDITH A. LERNER. The Visual Culture of Kushano-Sasanian Bactria

ANDREY V. OMELCHENKO. Early Sasanians in the Bukhara Oasis? New data from Paikend site

GABRIELE PUSCHNIGG. Functional variations in Parthian to Sasanian ceramic repertoires: Work in progress

2.1.1. Mesopotamia, Caucasus, Mediterranean

BETTY HENSELLEK. Silk, Sovereignty and so-called Sēnmurws: Reimagining Late Antique Frontiers through Dress

2.1.2. Eurasian Steppes

SERGEY A. YATSENKO. Some Problems of Iranians' Marks Studies

2.2. History and jurisprudence

2.2.1. Iran in the present borders

IRIS COLDITZ. Women without guardianship

VALERII P. NIKONOROV. The Parthian Infantry

KHODADAD REZAKHANI. Gozihr, Mancihr, and Ardashir: Was there a "Dynasty of Persis"?

2.2.2.   Mesopotamia, Caucasus, Mediterranean

LEONARDO GREGORATTI. Loyal to the Roman Emperor, loyal to the Parthian Great King: two alternative ways of building an Empire

SARA MASHAYEKH. Khosrow in Jerusalem: Sasanians, Romans, and the Removal of the True Cross

EHSAN SHAVAREBI. A New Look at Ardashir I's Western Campaigns: On a Toponym in Perso-Roman Borderlands in Late Antiquity

2.3. Linguistics and Literature (cf. special panel 5)

2.3.1.   Western Iranian

ARTHUR AMBARTSUMIAN The Problem of Wahrām Warzāwand/Amāwand in the Pahlavi Texts and Two Main Apocalyptic Versions of His Future Arrival

ZOHREH BASERI. Coins of Arab-Sassanid and early Islamic periods in Fars mints

OLGA CHUNAKOVA. Middle Iranian Manichaean manuscripts. Interpretation and identification

MATEUSZ KŁAGISZ. Middle Persian Yōšt ī Fryān as a Propp's folktale

SEYYEDEH FATEMEH MUSAVI. The Zand and Sanskrit Interpretations of Gatha 31

VIDA NADDAF. The study of the word Ēran and Anēran in the Sassanid Inscriptions

2.3.2.   Eastern Iranian

AGUSTÍ ALEMANY. Alans and Sogdians in the Crimea: on Nomads, Traders and Namengeschichten

ADAM BENKATO. Wāw it's another paper on Sogdian Phonology: Remarks on reading the letter <w>

CHING CHAO-JUNG. The Four Directions in Tumshuqese

SHIMA JAAFARI DEHAGHI. Study of Some Sogdian Administrative and Legal Terminology

PAVEL B. LURJE, NIKOLAI G. PCHELIN Sogdian fragments in the Turfan collection of the State Hermitage. A provisional report

OGIHARA HIROTOSHI. The injunctive in Tumshuqese

FILIP PALUNČIĆ. Ossetic historical phonology and Sarmato-Alanic anthroponomastics

NICHOLAS SIMS-WILLIAMS. A new Bactrian document

ZOHREH ZARSHENAS. Afraz or Avazeh?

2.4. Religion and philosophy

POORIYA ALIMORADI. The New Persian Version of the Zand ī Wahman Yasn

SAMRA AZARNOUCHE. Editing the Dēnkard 4: a New Approach to a Zoroastrian Apologetic composition

EMILY J. COTTRELL, MICAH T. ROSS Persian Astrology: From Zoroaster to Dorotheus according to the Arabic medieval sources (8th-11th)

AZADEH EHSANI-CHOMBELI. Analogous mythological creatures in the Avesta (Yasna 9) and Middle Persian texts and the Babylonian Talmud, Baba Bathra (73a-75a).

SHERVIN FARRIDNEJAD. Iconography of Rituals in Ancient Iran: A Zoroastrian Attitude

KOLSOUM GHAZANFARI. A Study of Zurvanite Elements of the Shāhnāmeh

XUE LI. What kind of role did the Sogdians play when the Uighurs adopted Manichaeism?

3. CLASSICAL MIDDLE AGES

3.1. Arts and archaeology (cf. special panel 2).

3.1.1.   Iran in the present borders

A.T. ADAMOVA. "Shahnama" in Il-Khanid times.

SOLMAZ HAJIALILOU. An Archaeological Survey in the Cultural Landscape of Nishabur: Mining and Metallurgy of Nishabur during the Islamic Era (up to Mongol Period).

ALI SHOJAEE ESFAHANI. The siting of Jay and Yahudiya cities in the Rostagh Jay of Isfahan and the change in the seat of power until the raise of Seljukids

MARGARET GRAVES. Vessels out of time and place: Medieval Iranian ceramics in the Indiana University Art Museum

NEGAR HABIBI. ʿAli Qoli Jebādār and the St. Petersburg Muraqqa: Documenting the Royal life?

ISABELLE IMBERT. Something old and something borrowed. Persian flower paintings during the 17th century

MARYAM KOLBADINEJAD. Jamal Naqash: Specific Style in Luster Decoration (14th Century)

FATEMEH MAHVAN. The Relationship between the Patronage and Miniatures in the Ibrahim Sultan Shahnameh

ELENA MALOZYOMOVA. The Edged Weapons in the Court Ceremonial in Iran. 13th - beginning of the 18th centuries.

SHIVA MIHAN. The Bāysonghori Anthology in the Tehran Malek Museum.

DELPHINE MIROUDOT. Medieval Kâshi Project : a survey of medieval Iranian luster tiles for a new project of contextualization

RAYA SHANI. From Veneration to Deep Devotion: A Preliminary Study on the Portrayal of ʿAlī b. Abū Ṭālib in Persian Art.

AHMAD SALEHIKAKHKI, BAHAREH TAGHAVINEJAD. The typology and Classification of Wall Decorations of Ali- Qapu palace in Isfahan (based on designs and motifs)

3.1.2.   Afghanistan and Central Asia

LARISA DODKHUDOEVA. Collection of Persian miniature painting in the Academy of Sciences, the Republic of Tajikistan

FARZANEH FARROKHFAR, ELHAM SHAMS. Muhammad Siyahqalam from the perspective of social studies

SARA KUEHN. Heavenly Beings and the First Prophet in Iranian Visual Traditions. (15th to 17th Centuries)

KARIN RÜHRDANZ. A patched-up business: Heritage acquisition at the Bukharan court atelier and its consequences.

TATIANA STARODUB. Seljuq *haft-rang* ceramics and Abbasid miniatures. Style parallels

GENICHI TSUGE. Right and Left; High and Low --- A peculiar aspect in description of musical instruments and lute tablatures in the 14th-15th century Persian and Arabic manuscripts of music

3.1.3.   Mesopotamia, Caucasus, Mediterranean

SUZAN ABED. Gunbad-i Ghaffariya at Maragha: a reexamination of the Relations between Mamluk and Ilkhanid architecture

HAMED KAZEMZADEH, ANAHITA SHAHROKHI. Persian Historical Epigraphic in the south of Russia: Review of six Epigraphic based on field studies

3.1.4.   Indian Subcontinent

ZAHRA FARIDANY-AHKAVAN. The Kingmaker: The life of Asef Khan Yamin ud Dauleh as portrayed in the St. Petersburg album

3.2. History, geography, numismatics

3.2.1.   Iran in the present borders

MEYSAM ABDOLI, MARZIYE MORTAZAVI. The Emancipation Decree of the Slave in Safavid Iran

MOHSEN BAHRAMNEJAD. Reflections on the historiography of the view Abu al-Mafakher Tafreshi

PHILIP BOCKHOLT. Writing and Rewriting History. Khvāndamīr's (d. 1535-6) General History Ḥabīb al-siyar and its Reception in the Premodern Period

ABBAS BOROUMAND. Religious tolerance in Nishabur through 5th A.H century. Case study: life, thought and works of Abu Sad Vaize Khargoshi Nishaburi

PEYVAND FIROUZEH. Bektāsh Khan and Patronage of the Shrine of Shāh Neʿmatollāh-e Valī at Mahan in the Safavid Period

YUKAKO GOTO. Tabriz under the Safavids – its political position, constructions and development

FLORENCE HODOUS. The Mongol vengeance system and its influence in the Ilkhanate

STEFAN KAMOLA. Towards a reconstruction of the dispersed *Majma' al-tawārikh*

HASSAN KARIMIAN, AMIRHOSSEIN SALEHI. Recreation of the Concept of Iran Based on Minted Coins

ALEXEY KHISMATULIN. The procedure of appointment to the Seljuq state positions and Nizam al-Mulk's contract of employment

VIACHESLAV KULESHOV. The geography and chronology of the Later 'Abbasid silver minting (892—945)

BEATRICE FORBES MANZ. Landed Iranian Elites in the Middle Period

ALI MASHHADI RAFI. The Application of Safavid Manuscripts of Persian Epistolography in Historical Diplomatics of Safavid Era

RUDI MATTHEE. Cruel Beginnings: Shah Safi I (r. 1629-1642), and his Rise to Power

CHARLES MELVILLE. Patronage, politics and piety: Shah 'Abbas in 1607

TOMOKO MORIKAWA. The Safavid Embassy and the Siamese Royal Court

ABDOLLAH MOTAVALLI. Retrieving joyful traditional celebrations and ceremonies in the Safavids Era

MARYAM MUSHARRAF. Why isn't Nightingale singing cheerfully? The Socio-Political Dialog in the Poetry of Muhammad Fizuli(d.970/1590)

FRANCIS RICHARD. The copy Supplément persan 1443 of the versified History of Ilkhans by Shams al-Din Kashani and his paintings

SALMAN SAKET. A Study on Ghazali's Sources for *Kimya-ye Saadat*

ROMAN SIEBERTZ. Sovereigns of the Sea? The Iranian-Omani Conflict in the Late Safavid Period

MOHAMMAD TAGHAVI. The Social and Political History of the Safavids in *Tazkereh-ye Mozakker al-Ashab*

SIBYLLE WENTKER. Wassaf as a Historian – Relation of form and function in his work.

AKIHIKO YAMAGUCHI. Evolution of Centre-Periphery Relationships as Seen from the Appointments of Local Clerics: The Case of the Ardalan Province in the 17th–19th Centuries

SHAHRAM YOUSEFI FAR. The Model of Supporting Subordinates in the Ilkhanate Era in Iran (Case Study: Rab Rashidi)

3.2.2. Afghanistan and Central Asia

VIOLA ALLEGRANZI. Royal Architecture Portrayed in the *Tarīḫ-i Masʿūdī* and Archaeological Evidence from Ghazni

GHULAM AHYA HOSSAINI. Shāh Ismāʿīl's religious policy in Herat

MICHAEL O'NEAL. Numismatic Evidence in the Study of Ghūrid History

3.2.3. Mesopotamia, Caucasus, Mediterranean

SACHA ALSANCAKLI. Two manuscripts of Sharafkhān Bidlīsī's *Sharafnāma* linked with the library of Shaykh Ṣafī's shrine in Ardabīl

3.2.4. Indian Subcontinent

STEPHAN POPP. Gifts and promotions in Shah Jahan's administration

3.2.5. Eurasian steppes

BORIS STOJKOVSKI. On the possible Iranian origin of medieval Hungarian Muslim population

3.3. Languages and literature

GABRIELLE VAN DEN BERG. The reception of the *Shahnama*: the different contexts of the *Barzunama* in prose

MARIO CASARI. Of Kings, Pawns and Dice: A Fifteenth-Century Persian Disputation between *Nard* and *Shatranj*

NATALIA CHALISOVA. Three 'scent formulas' of Persian poetry and their semantic composition: *buy-i yār, būy-i Yūsuf* and *būy-i Uvays*

OLGA M. DAVIDSON. The Poetics and Rhetoric of Interweaving in Neẓāmi's *Khosrow* and *Shirin*

MAHMOUD JAAFARI-DEHAGHI. The influence of Manichaean idea of the imprisoned soul on the poems of Rumi

MAXIMILIAN KINZLER. On adpositions in Early New Persian

ALIY KOLESNIKOV. The Zoroastrian Mār-nāme and the Chapters for Taking Omens from Reptiles in Islamic Scriptures (The Comparative Study)

ANNA MARTIN. Cultural Adaptation in Translation: A Comparative Analysis of the Mughal Period Adaptations *Qiṣṣa-yi Rāǧa Bikarmāǧīt* and *Daryā-yi Asmār*

M. MOHSENI, GHANIPOUR MALEKSHAH, M. SARAHATI JUYBARI. Prominent stylistic aspects in Nāser-e Khosrow's music of poetry

ARHAM MORADI. The Second Redaction of Sa'dī's *Gulistān*

MIKHAIL PELEVIN. Daily Arithmetic of Pashtun Tribal Rulers: Numbers in *The Khataks' Chronicle*

ANTON PRITULA. Persian Christian Texts from the Mongol Time

MARINA REISNER. Dreams in Classic Persian qasida (11-12 centuries): types and functions

KINGA MARKUS TAKESHITA. The portrait of the King Shapur Dhu al-Aktaf in the *Shahname* of Firdausi.

SHOKOUFEH TAGHI. Language without Borders

JAMES WHITE. Narrating the Natural World in Bidel's *Tur-i Ma'rifat*

YURIKO YAMANAKA. Alexander and the Wonders of the World in Ṭūsī's ʿAjāʾib al-makhlūqāt

OLGA YASTREBOVA. The Zoroastrian tale of the Iranian prince and caliph 'Umar: dating, attribution and plot sources

3.4. Religion and philosophy (cf. also special panel 1)

BADROSADAT ALIZADEH MOGHADAM. Study of the social place of Zoroastrians in Safavid era in Esfahan

JANIS ESOTS. Henry Corbin and the Shīʿī Legend about the Green Island

OMID HAMEDANI. Ayn al-Quzat Hamadani: The Inconsistency of a Hermeneutic Project

SALIMEH MAGHSOUDLOU. Ṣūfī Master or Ismāili Imām?: Some Reflections on 'Ayn al-Qożāt Hamadānī's Accusation of Adherence to Ismailism

MARYAM SABBAGHI. The Court Poet and the Princess: Deconstructing Parī-Khān Khānum's Power of Literary Patronage in the Safavid Court

FATEH SAEIDI. Dinawar Center: Early Zagrosian Sufism

4. PRE-MODERN AND MODERN PERIOD

4.1. Anthropology

PEDRAM KHOSRONEJAD. Stolen Souls: visual depiction of Black slaves in Qajar Iran

IVONNA NOWICKA. "Esfahan – Ferdous-e Ğahan". Isfahan Remebered by Polish WW2 Child Refugees.

SHAHROKH RAEI. Some of the Emic Issues and Problems of the Khāksār Order in the Last Decades

DARIUSH RAHMANIAN, ZAHRA HATAMI. Evolution of Kid's Clothing in Qajar Era in Iran (Pictorial Study)

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SAYED MASOUD SAYED BONAKDAR. A gift of Nasir al-Din Shah to Alexander III ('Emerald sword' from the collection of the Hermitage Museum)

MOHAMMAD GHARIPOUR, HOOMAN KOLIJI. Orosi Window: Plane, Projection, Place

ROMAN KHANUKAEV. Оп a group of Iranian faience pottery of late XVIII - early XIX centuries.

YANNIK LINTZ. The King on his Throne : reexamination of the "Achaemenid revival" under Qajar rulers

IVÁN SZÁNTÓ. Courtly Arts in Crisis at the End of the Qajar Period

DARIA VASILEVA. Rasht Figurative Hangings: Between Embroidery and Portraiture

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MAJID BAHREVAR. Iranology at the Rise of Literary Theory: Jan Rypka's Comparative Poetics in Literary History

SVETOZAR BOŠKOV. The history of Persia in Serbian historiography in 19th century

STEPHANIE CRONIN. Edward Said, Russian Orientalism and Soviet Iranology: Some Questions

YUKA KADOI. Arthur Upham Pope and The Third Congress of Iranian Art and Archaeology in 1935.

SEYED JAVAD MIRI. Arkady Nestrovich Gannibal Rediscovering The Russian Dimensions in Iranian Social Sciences

ALI MOZAFFARI. Negotiating identity: heritage movement(s) and the state in Iran

ROBERT STEELE. Iranology and the 2500th Anniversary Celebrations of 1971

OKSANA VASYLYUK. Some Unpublished Iranian Studies by Agathangel Krymsky in the Institute of Manuscript at V. Vernadsky National Library of Ukraine.

REZA ZIA-EBRAHIMI. Better a warm hug than a cold bath: nationalist memory and the failures of Iranian historiography

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JAVAD ABBASI. Saint-Petersburg from the Perspective of Iranian Itineraries in 19th century

ROWENA ABDUL RAZAK. "But what would they think of us?". British Propaganda and the manipulation of the Anglo-Soviet Occupation of Iran, 1941-1946.

ABE NAOFUMI. The Surviving Shrine: The Shrine of Sheykh Safi al-Din after the Fall of the Safavids.

IGOR BAZILENKO. The Persian Gulf Plan By John Malcolm(1769-1833) in the modern history of Iran.

NIGAR GOZALOVA. General Yermolov's Embassy in Iran (1817)

ALI GRANMAYEH. Diplomacy and Despair :Narratives of Qajar Emissaries.

MAJID HAJIBABAEE. The role of Akhtar newspaper in the transmission of modern social concepts to Iran.

ANNA HELLER. A Nation's Struggle between Revolt and Resignation: Gholam-Hoseyn Saʿedi and the Constitutional Revolution

ELHAM MALEKZADEH. The women and welfare-sanitary charity institutions since constitutional revolution up to the end of Rezashah reign.

MEHRDAD MOZAYYAN. 19th-Century Educational Exchanges: The case of Iranian Students.

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SEYEDEHMONIR SHAHMIRI, REIHANEH NAZEM. The impact of "Shekoofeh" newspaper on the establishment and development of schools for girls (1912-1918)

FATEMA SOUDAVAR FARMANFARMAIAN. Of banknotes and *bijak*s

CHRISTOPH WERNER. The British Consuls, Hajj Mirza Aqasi, and the acquisition of landed estates

ABBAS ZAREI MEHRVARZ. The importance of memories and documents of Ghaffari about the events of the late Qajar period

4.4.2. Afghanistan and Central Asia

AFTANDIL ERKINOV. The poetics in service of politics in court of Umar-khan (1810–1822) (on the example of the qasida`s from «Majmuʿa-yi shāʿirān»)

OXANA A.VODNEVA. Trade relations of the Russian Empire and Afghanistan at the turn of the 20th century (based on the documents of Bukhara customs office)

4.4.3. Mesopotamia, Caucasus, Mediterranean

RASOUL ARABKHANI. The Role of Iranian Elite in Ottoman Pan-Islamism in the 19th Century

NASROLLAH SALEHI. Fath-name-e Yerevan (The book of the Conquest of Yerevan): As a unique and key source for Ottoman-Iranian Relations on the Eve of Safavid Fall.

4.5. Language and literature

JULIE DUVIGNEAU. The Bubble, the Whirlpool and the Spiders-web: the metamorphosis of Sâdeq Hedâyat's fictional space.

JAVED KHOLOV. Persian/ Tajik influence on Urdu Language

GHODSIEH REZVANIAN. Nimaian Dialogism as a Reactive Macro-theory

4.6. Religion and philosophy

ALESSANDRO CANCIAN. Shiʿi Tafsir Reconsidered. Imami Sufi Exegesis in Iran, 18th and 19th Centuries.

MASATAKA TAKESHITA. A Shi'ite Theologian's Criticism of Darwinism

5. CONTEMPORARY STUDIES

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ANTON ALEXEEV. Shia places of pilgrimage in Sunni environment (Iraqi Kurdistan border regions as a case study).

VICTORIA ARAKELOVA. Taming Lions and Riding Rocks: Power over Nature in the Yezidi and Heterodox Shiʻa Traditions.

JULIAN BOGDANI, LUCA COLLIVA. Activities of the Italian Archaeological Mission in Iraqi Kurdistan (MAIKI)

NIKITA FILIN, LANA RAVANDI-FADAI. Preliminary Results of a Questionnaire-based Survey on the Status and Relevance of the Concept of the Marja' at-Taqlid Among Iranian Citizens in Russia

MARY HEGLAND. Women's Religious Practices: Expanding Opportunities in an Iranian Village

CAMILLA INSOM. Evolving Sacred Topography: Sufi Saint Cult in Kurdistan Village Shrines.

KONSTANTIN VASILTSOV. Story-telling and Folk religion: the Case of Badakhshan.

ANTON ZYKOV. Zoroastrian Funeral Practises: Transition in Conduct and Language

5.2. Arts, literature, media (cf. special panel 2)

NAYYER AHMADPOUR. Pictorial metaphor in the picture books of contemporary Iranian author-illustrators.

MARIANNA BAKONINA. Iranophobia and Shiaphobia in the modern mass media of Iran

GOULIA GHARDASHKHANI. The Imaginary Homeland: Iran as a Mosaic of Stereotypes

PAULINA NIECHCIAŁ, ELŻBIETA OLZACKA. Elements of Iranian Culture in the Post-Soviet Tajik Identity: Analysis of the Tajik Independent Press in the Early 1990s

ELENA PASKALEVA. Timurid Architecture of the Twenty-First Century

CLAUS VALLING PEDERSEN. Zoya Pirzad's novel Cherâghhâ-râ man khâmush mikonam: Is it a novel or a string of short stories?

MARCIN RZEPKA. Drawing a revolutionary line. Mana Neyestani and the graphic novels in Iran

NARCISS M. SOHRABI. Urban Representation/Imagination of Tehran evolution in the context of the cinema from 1940 to 2013

5.3. History and politics

KHALIL AHMAD ARAB. Marriage in Afghanistan: its Contribution to Domestic Violence and other Social Ills

ANOOSHEH MODARRESI. Childhood and Politics: The Case of the Voting Age in Modern Iranian history

ANJA PISTOR-HATAM. Concepts of incomprehension and defensiveness in the Islamic Republic of Iran: The creation of "religious minorities".

5.4 Linguistics

5.4.1. Modern Persian and south-west Iranian

MIKHAIL GRACHEV. Poetry in Bandari dialect.

YOULI. A. IOANNESYAN. The Enclitic Use of Personal and Demonstrative Pronouns in Some Persian and Other South-West-Iranian dialects.

LUDWIG PAUL. „Be nice to each other!" – Moral precepts at Tehran Metro walls as examples of written colloquial Persian.

5.4.2. Kurdish, Baloochi and other north-west Iranian

HUSSEIN HABASCH, SEBASTIAN HEINE. Neue Studien zur kurdischen Etymologie (Kurmanji)

ZARA A. YUSUPOVA. Modern State of Kurdish Dialectology

SONA DAVTYAN. Motivational feature as the main means of plant nomination

VLADIMIR IVANOV, LEILY DODYKHUDOEVA. Peculiarities of case in Mazandarani and Gilaki

AHARON VARDANIAN. Grammatical Gender in New Azari Dialect of Šāhrud

5.4.3. East Iranian

MATTEO DE CHIARA. Pashto Verbs

ARSENIY VYDRIN. Contact-induced features within the Ossetic verb: Iranian origin vs. Caucasian influence.

6. SPECIAL SESSIONS

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6.1. Avicennas philosophical heritage

JENS BAKKER. The Discussion on the Subject of the Science of ʾUṣūlu l-fiqhi.

MALIHE KARBASSIAN. The Planets' Prayer according to the Ibn Sīna's Works.

MOHAMMAD KARIMI-ZANJANI-ASL. Philosophical Challenge on the Avicenna's philosophy between Sāwī and Šahrastānī

TIANA KOUTZAROVA. Understanding Avicenna's Flying Man

6.2. Images of Masculinity and Warriorships

SUSSAN BABAIE. Equestrian portrait: the reinvention of the body image of the king.

NATASHA MORRIS. Bodies of Men: Warfare, Corporeality and the Masculine Image in the Qajar Era

NACIM PAK-SHIRAZ. Warrior Masculinities in Iranian Cinema.

LLOYD RIDGEON. Masculinity/Warriorship in the *javānmardī* tradition

6.3. Literature, Art and Diplomacy during the early Qajar period

GEORGE BOURNOUTIAN. New information on Khosrow Mirza's Mission to St. Petersburg

LIDIA LEONTJEVA. Griboedov's manuscript in the Persian manuscript collection of the Tartu University Library.

FIRUZA MELVILLE. Double Murder in Tehran, or a story of betrayal.

FATEMEH OROUJI. The Details of Negotiations for the Treaty of Turkmenchai in Iranian Primary Sources

LANA RAVANDI-FADAI. Contemporary Russian and Persian Perceptions of the events of 1829 in Tehran.

NADEZHDA A. TARKHOVA. Griboyedov's "Project of Russian Transcaucasian Company" in the row of contemporary economical Projects (to the issue of cauces of Teheran catastrophe at the end of January, 1829).

OLGA VASILYEVA. Manuscripts gifted to Nicolas I by Fath 'Ali Shah in 1829

6.4. Panel on E.G. Browne- V.F. Minorsky

AREZOU AZAD. Clifford Edmund Bosworth (1928-2015): A Retrospective of the Man and his Work.

GENNADY KURIN. The genealogies of 'heterodox' Islam: a new methodology for the study of the Ahl-i Ḥaqq ('Alī Ilahīs).

GOODARZ RASHTIANI. Vladimir Minorsky's Narration of the Iranian history's evolution.

MIKLÓS SÁRKÖZY. Mutual respects – mutual interests: Edward Granville Browne and Arminius Vámbéry

DENIS VOLKOV. Strengthening the power/knowledge nexus: the case of Vladimir Minorsky (1877-1966).

6.5. Studies in medieval Iranian manuscript traditions other than Islamic

CHIARA BARBATI. *Mise en page* and *mise en texte* in the Christian Sogdian manuscript tradition.

RUIXUAN CHEN. The Biography of a Wooden Slip. Preliminary Study on the Khotanese *Nandimitrāvadāna* and Its Materiality.

JUANJO FERRER-LOSILLA. The creation of the Avestan alphabet: missing and new letters in the Avestan manuscripts' transmission.

ALMUT HINTZE. Orality and Literacy in the Zoroastrian tradition: Processes of Codification.

ENRICO MORANO. Some codicological remarks on the corpus of the Berlin Manichaean Sogdian texts in Manichaean script: among books, glossaries, letters, booklets, bilingual and trilingual texts, normal, bold and cursive script

JAIME MARTÍNEZ PORRO. Some remarks on the orthography of the Avestan manuscripts: Iranian vs. Indian mansucrits.

CHRISTIANE RECK. Aspects of the manuscriptology of the Middle Iranian fragments in Sogdian script of the Berlin Turfan collection.

KIANOOSH REZANIA. Pahlavi Literature and Digital Humanities: Some experimentations

6.6. Tourism within, from and towards Iran

ALIREZA AMIRI, MAHMOUD KETABI. The Role of Intangible Cultural Heritage in Attracting Inbound Tourists (Case Study of Isfahan).

AMIN MOGHADAM. From shore to shore: the multiple manifestations of Iranian travel to Dubai

PAULO G. PINTO. Sacred Travels: Iranian Pilgrims in Iraq and Syria.

BABAK RAHIMI. A Study of Iranian Resort Tourism in the Eastern Mediterranean.

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Ms. Rowena ABDUL RAZAK	University of Oxford,	"But what would they think of us?" British Propaganda and the manipulation of the Anglo-Soviet Occupation of Iran, 1941-1946	rowena. abdulrazak (at)sant.ox.ac.uk
Dr. Naofumi ABE	University of Tokyo	The Surviving Shrine: The Shrine of Sheykh Safi al-Din after the Fall of the Safavids	utsusemi1977 (at)hotmail.com
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Dr. Artur AMBARTSUMIAN	Independent researcher	The Problem of Wahrām Warzāwand/Amāwand in the Pahlavi Texts and Two Main Apocalyptic Versions of His Future Arrival	ambarts(at)gmx. net
Mr. Hamidreza AMIRI	Independent scholar	The Role of Intangible Cultural Heritage in Attracting Inbound Tourists (Case Study of Isfahan) (with M. KETABI)	amiri.hamidreza 68(at)gmail.com
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Dr. Alireza ASKARI CHAVERDI	Shiraz University	New evidence for the architecture of the Early Achaemenid period in the Persepolis area: the excavations of the Iranian-Italian Joint Archaeological Mission at Tol-e Ajori (with P. CALLIERI)	askari_chaverdi (at)yahoo.com
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Dr. Igor BAZILENKO	Institute of Oriental Manuscripts of the Russian Academy of Sciences	The Persian Gulf Plan By John Malcolm (1769-1833) in the modern history of Iran	i.bazilenko(at) spbu.ru
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Mr. Philip BOCKHOLT	Free University Berlin	Writing and Rewriting History. Khvāndamīr's (d. 1535-6) General History Ḥabīb al-siyar and its Reception in the Premodern Period	philip.bockholt (at)gmail.com
Dr. Julian BOGDANI	MAIKI	Activities of the Italian Archaeological Mission in Iraqi Kurdistan (MAIKI) (with Luca COLLIVA)	jbogdani(at) gmail.com
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Title and name	Affiliation	Title of the paper	E-mail
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Dr. Alessandro CANCIAN	The Institute of Ismaili Studies	Shiʿi Tafsir Reconsidered. Imami Sufi Exegesis in Iran, 18th and 19th Centuries.	ACancian(at)iis. ac.uk
Prof. Alberto CANTERA	University of Salamanca	The usage of the Frauuarāne in the Zoroastrian rituals	acantera(at)usal. es
Dr. Mario CASARI	Sapienza University of Rome	Of Kings, Pawns and Dice: A Fifteenth-Century Persian Disputation between Nard and Shatranj	mario.casari(at) uniroma1.it
Prof. Natalia CHALISOVA	Russian State University for the Humanities	Three 'scent formulas' of Persian poetry and their semantic composition: buy-i yār, būy-i Yūsuf and būy-i Uvays	chalisova(at) hotmail.com
Mr. CHEN Ruixuan	Leiden University	The Biography of a Wooden Slip. A Preliminary Study on the Khotanese Nandimitrāvadāna and Its Materiality	r.chen(at)hum. leidenuniv.nl
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Prof. Farzane FARROKHFAR	Neyshabur University	Muhammad Siyahqalam from the perspective of social studies (with ELHAM SHAMS)	farzanefarrokhf ar(at)gmail.com
Mr. Juanjo FERRER-LOSSILA	University of Salamanca	La création de l'alphabet avestique : sur quelques lettres perdues dans la transmission manuscrite avestique	jjferrer(at)usal. es

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Dr. Nikita FILIN	Russian State University for the Humanities	Preliminary Results of a Questionnaire-based Survey on the Status and Relevance of the Concept of the Marja' at-Taqlid Among Iranian Citizens in Russia (with Lana RAVANDI-FADAI)	filinnikita(at) yahoo.com
Ms. Peyvand FIROUZEH	University of Cambridge	Bektāsh Khan and Patronage of the Shrine of Shāh Neʿmatollāh-e Valī at Mahan in the Safavid Period	p.firouzeh(at) gmail.com
Prof. Bruno GENITO	Università degli Studi di Napoli "L'Orientale"	Building no 3 of Dahāne-ye Gholāmān, Eastern Iran (Sistan): an Achaemenid religious puzzle?	bruno.genito(at) gmail.com
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Dr. Ahmad GHANIPOUR MALEKSHAH	University of Mazendaran	Prominent stylistic aspects in Nāser-e Khosrow's music of poetry (совместно с M. MOHSENI, M. SARAHATI JUYBARI)	a.ghanipour(at) umz.ac.ir
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Prof. Hooman KOLIJI	University of Maryland	Orosi Window: Plane, Projection, Place (вместе с Mohammad Gharipour)	koliji(at)umd. edu
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Mr. Viacheslav KULESHOV	The State Hermitage Museum	The geography and chronology of the Later 'Abbasid silver minting (892—945)	kuleshov(at) hermitage.ru
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Prof. Yannik LINTZ	Louvre Museum	The King on his Throne : reexamination of the "Achaemenid revival" under Qajar rulers.	Yannick.Lintz (at)louvre.fr
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Dr. Giulio MARESCA	Università degli Studi di Napoli "L'Orientale"	At the Periphery of the Achaemenid Empire: Cultural Interactions at Dahāne-ye Gholāmān (Iran, Sistan) in the Light of the Ceramic Evidence	Giuliomaresca (at)hotmail.com

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Dr. Morteza MOHSENI	University of Mazandaran	Prominent stylistic aspects in Nāser-e Khosrow's music of poetry (with A. Ghanipour Malekshah and M. Sarahati Juybari)	mohseni(at)umz.ac.ir

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Dr. Micah ROSS	National Tsing Hua University	Persian Astrology: From Zoroaster to Dorotheus according to the Arabic medieval sources (8th-11th) (with Emily J. Cottrell)	micah.t.ross(at) gmail.com
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Dr. Ali SHOJAEE ESFAHANI	Art University of Isfahan	The siting of Jay and Yahudiya cities in the Rostagh Jay of Isfahan and the change in the seat of power until the raise of Seljukids	Shojaee83(at) gmail.com
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