

**ABASSY Malgorzata:****Progressive or Conservative? The Thought of Sheykh Fazlallah Nuri within the frames of semiotic analyses**

The personage of Sheykh Fazlallah Nuri and his activity during the Constitutional Revolution belong to the most convoluted and controversial issues. In some periods of his activity Nuri supported the Qajar court whereas in others he was a proponent of a constitutional order. However, one fixed and profound pattern can be discovered beneath Nuri's attitudes towards the events of the *mashrute* period. It resulted from defence of the Shi'a Islam. Sheykh Fazlallah Nuri changed his views and the tools he used to inculcate them depending on how he perceived the greatest threat for Islam at the particular moment.

Semiotic analyses of Nuri's writings will allow us to describe the pattern and its configuration: the central, stable elements and the elements of secondary importance. The division between „own” and „foreign”, which is specific for semiotic analyses, helps us to precise what elements, defined by Nuri as „own” and „foreign”, clashed and what was the result of the encounter.

Research in the Sheykh's writings within the frames of semiotic analyses will also lead to re-defining the concepts of „progressive” and „conservative”.

**ABBASI Javad:****Historical Data in Non-Historical Sources****(Importance of Rashid Al-Din's Scientific and Theological Writings in Historical Studies)**

Having a precise reconstruction of the past is based on expanding references to all detailed and scattered data. Although the main part of historical materials for history of Iran has been provided in narrative sources like histories and original documents as well as letters and endowments, there are much more historical materials in other kind of ancient texts. These could be useful especially for cultural, social and economic studies. In Islamic history of Iran, scientific and theological treatises and books are part of these supplementary sources. Mostly between the lines or in the introductory and marginal part of these texts, we can find unique and valuable information, which complete our historical knowledge and understanding despite their shortage. Rashid al-Din Fazlallah Hamadani's writings in these fields like *Asale va Ajvabeye Rashidi*, *Latayef al-Haqayeq*, *Athar va Ehya* and *Ketabe Soltani*, contain some important historical data. Present article is going to elaborate the significance of such data for studies of Ilkhanid period.

**ABE Katsuhiko:****Safavid silk as gift for Shôgun; Iranian textiles in Japan during the Edo Period (1603-1867)**

Safavid silk textiles were brought to Japan since the end of the sixteenth century first by the Portuguese. From the beginning of the seventeenth century, they were offered by the Dutch East India Company as present to Shôgun and other high ranking dignitaries of the Tokugawa shogunate (1603-1867). In the records of Dutch V.O.C. such textiles are mentioned as Persian silk cloth, along with other objects from Iran like rugs, horses, rose water or saffron. Their high quality and exotic beauty caught the aesthetic fancy of *chanoyu* (tea Ceremony) milieu that began to use them to embellish valued utensils such as *chaire* (tea container). Some textiles were cut out and sold as highly valuable objets d'art throughout the Edo period and are preserved today in various collections. Thus, Iranian textiles in Japanese collections constitute not only a corpus of historical sources, but should also to be taken into account as material used for understanding and redefining the silk weaving production of Safavid Iran.

Safavid silk textiles are considered as one of the highest achievement of silk weavings in the Islamic world in terms of their techniques, but also their sophisticated designs and colour schemes. Although several attempts have been made concerning the attributions of Safavid textiles, their dating and weaving techniques are yet to be analysed in detail in order to define the different category of productions such as those made for the court in Isfahan. The royal atelier, mentioned by many contemporary European

travellers, certainly produced highly sophisticated fabrics although surviving examples remained unidentified.

Through the analysis of Iranian silk textiles in Japanese collections, paralleled with examples in European collections, this paper will argue that many of them should be dated from the first half of the seventeenth century. Showing great skill in terms of technique and design, they form a distinctive group made specifically for the Safavid court.

**ABE Naofumi:**

### **A Case of “Property Retention” Tactics in Nineteenth Century Iran Based on the Analysis of Fath ‘Alī Khān Donbolī’s Inventories**

This study sets out to investigate the “property retention” tactics of a certain Iranian local notable Fath ‘Alī Khān Donbolī, and his family during the nineteenth century through the analysis of his two inventories with other source materials, in order to verify attempts made during that time to pass property on from generation to generation.

Since there was no powerful central government in Iran before the consolidation of Pahlavī Dynasty in the twentieth century, local elites have been regarded as important keys to understanding Iranian history, which is why a large body of research regarding them exists today, mainly focusing on biographical aspects. Although some historians have emphasized the socio-economic importance of local elites, they have only examined such aspects as their *waqf* property and purchases of real estate in order to evaluate the impact of the emergence of the Qājār Dynasty on local elites. What is needed now is research aiming at the socio-economic features of local elites for their own sake; for example, studies of estate portfolios and system of inheritance and so forth. For this reason, the speaker focuses on all-out attempts at comprehensive “property retention” by Fath ‘Alī Khān Donbolī (d. 1875) as well as the legal nature of his ownership rights

First, the speaker compares two inventories related to Fath ‘Alī Khān, one which included *sharī‘a* documents, the other being a general inventory, in order to focus on the pieces of real estate registered in them to find differences between them, then collates these differences with other source materials. As a result it is shown that Fath ‘Alī attempted to retain and manage not only his legally owned real estate but also that of his mother, Mehrjahān, in a consolidated fashion. This constitutes an example of “property retention” not in accord with legal ownership custom, but which continued after Fath ‘Alī’s death. His successor, Hoseynqolī became the *de facto* retainer of all the property, which included his grandmother’s assets and the late Fath ‘Alī’s estate which had been “divided” *de jure* among many heirs.

**ABIDA Khaled:**

### **Voyages mystiques de la lettre « ʾ » dans la quête picturale de Charles Hossein Zenderoudi**

En 1970, la célèbre revue française *connaissance des Arts* a considérée Charles Hossein Zenderoudi (peintre lettriste naît en 1937 à Téhéran) comme l’un des dix artistes vivants les plus importants aux côtés de Frank Stella et de Andy Warhol. Outre sa réputation universelle, il est parmi les figures imminentes de la scène plastique iranienne et arabe, à savoir qu’il est le fondateur du mouvement artistique *Saqqa-Khaneh* en Iran et que son usage mystique de la lettre arabe, depuis un âge précoce, a influencé nombre important de plasticiens ayant recouru au lettrisme comme mode d’expression artistique et comme requête identitaire.

Sans vouloir m’étaler d’avantage sur la biographie de ce grand peintre, faut-il préciser, encore, que la plasticité de la lettre arabe, et particulièrement celle du « ʾ », est longtemps traversée, chez lui, par des flux énergétiques et philosophiques qui se ressource des pensées des grands soufis tout en puisant dans une mystique chiite. Bien qu’elle semble être « hermétique », l’œuvre de Zenderoudi reste ouverte à l’interprétation. Elle commence à nous dévoiler ses secrets dès qu’on fouille dans le mysticisme chiite et toute la symbolique qu’il accorde à la lettre.

En savant que la lettre « ا » est un trait désignant « Allah », le bon Dieu, et que toutes les autres lettres sont issues des inflexions de la courbure variable de ce trait-divin, je vous invite, à ce moment, à un voyage dans deux œuvres de l'artiste, éloignées dans le temps de leurs exécutions, véhiculant des variations autour de cette lettre en particulier. Ces deux œuvres sont:

- MIUZ - SFKE 1972, Acrylique sur toile 195 X 195 cm, Collection du Centre national d'art contemporain CNAC Paris France

- MA MAIN A SA MAIN AMARREE 2007, Acrylique sur toile 116 X 160 cm, Collection privée de l'artiste.

La lecture proposée cherche à entrecroiser des éléments d'analyse issus de la pensée mystique islamique et des éléments plastiques issus de ces deux œuvres de Charles Hossein Zenderoudi. Dans l'attente d'une réponse à ma proposition, veuillez agréer mes respects les plus profonds.

**ABULADZE Tamar, GIUNASHVILI Helen:**

### **Safavid Iran and Georgia: Questions of Interrelations in the Light of Persian Historical Documents**

Among rich collections preserved at the Georgian National Antiquities, Persian historical documents from the XVI-XVIII centuries present the most important records for the study of Iranian-Georgian (Caucasian) cultural-historical relations. The documents are kept at the National Center of Manuscripts (the fund PD, 511 units), the National Archive of the Ministry of Justice (the funds N 1452 and N 1450 (1237 units)) and the Museum of Art of Georgia (4 units). They are absolutely unique because of their content, completeness, historical and artistic significance.

The collections include Persian firmans (deeds), hoqms, books of grants and purchases, letters of appeal (petitions) of shahs of Iran and Georgian governors, who adopted Islam with the resolutions of shahs or kings of Georgia. The deeds of trade transactions, notes, trade and taxation receipts, wedding contracts, etc. are represented in abundance. They refer to both Georgia and other parts of Caucasus. The documents are addressed to the Georgian feudals, catholicoses, Armenian meliks and others.

The Safavid documents preserved at the Georgian depositories issued by Shah Tahmasp, Shah Safi I, Shah Abbas I, Shah Suleiman, Shah Sultan Hussein, Shah Abbas II and some others, are mostly important primary sources, clearly illustrating political, social, and economic aspects of Iranian-Georgian interrelations. Their language, lexis, semantics, style and phraseology reveal the literary language development's tendencies of that common cultural area. From this perspective, these documents have not been studied up to the present.

Research of the linguistic aspects of the Persian historical documents is of special interest from the viewpoint of the phenomenon of the lexical interference, expressed first of all in the social-administrative terminology. This is a bilateral phenomenon, conditioned by the geographical proximity, close political and cultural relations.

The Persian documents require complex, interdisciplinary research, which will enable us to discuss the problems of cultural-linguistic interference in wider aspect, to comprehensively and deeply highlight one important segment of the Iranian-Georgian relations.

**AFZALIAN Elham:**

### **Personen Im Mādigān-i Hazār Dādestān – Verbindungen und Datierung**

Das Sasanidische Rechtsbuch Mādigān-i hazār Dādestān (MHD) ist eine der wichtigsten Sammlungen mittelpersischer Quellen, welche uns wertvolle Einsichten in das Sasanidische Rechtsverständnis und die damalige Gesellschaft gewährt. Dabei besticht der Text durch mannigfaltige Nennungen und Referenzierungen von bekannten und unbekanntem Akteuren, die ihm quasi als Zeitzeugen zusätzliche Authentizität verleihen.

Die Zusammensetzung dieser Zeitzeugen umspannt alle Gesellschaftsschichten und reicht von Menschen aus dem einfachen Volk über fachkundige Juristen bis hin zu angesehenen Würdenträger und Herrschern, welche sich teilweise auch identifizieren und in den historischen Kontext einordnen lassen. Bei

genauerem Hinsehen tritt zudem ein teilweise erstaunlich dichtes Netz von Verbindungen und Gemeinsamkeiten zwischen diesen Akteuren zutage, welche eine zuverlässigere Verifizierung bestehender Theorien und auch Rückschlüsse über die weniger bekannte Persönlichkeiten des MHD zulässt.

Ausgehend von einer kurzen Zusammenfassung des aktuellen Stands der Forschung zur zeitlichen Einordnung des MHD und der in ihm genannten Personen und Ereignissen wird mit Hilfe einer Visualisierung und Analyse besagtem Beziehungsnetzwerks versucht, weitere Erkenntnisse über den geschichtlichen Kontext des Rechtsbuchs und der in ihm erwähnten Persönlichkeiten abzuleiten.

**AGOSTINI Domenico:**

**Pouvons-nous parler d'une apocalyptique de nature populaire et d'une autre de nature courtoise et religieuse en Iran? Un essai d'après les sources pehlevies**

La littérature pehlevie garde des œuvres, des chapitres ou parties de textes de nature apocalyptique, tels que, par exemple, le Zand ī Wahman Yasn, le Jāmāsp-Nāmag et le chapitre 33 du Bundahišn Iranien.

Pendant plus d'un siècle, l'apocalyptique iranienne et ses textes ont été étudiés à la fois par rapport à l'eschatologie et par rapport aux influences qu'elle avait exercé/reçu sur/par notamment l'apocalyptique judéo-chrétienne.

Toutefois, si on considère l'apocalyptique iranienne en tant que phénomène indépendant de l'eschatologie, il est facile de remarquer qu'il y a une série de motifs narratifs originaux qui ne se retrouve que dans un texte ou dans l'autre, et de plus que le même style de narration et la langue semblent avoir été conçus pour différents milieux sociaux et culturels. De plus, si Ohrmazd est le narrateur des événements apocalyptiques dans le Zand ī Wahman Yasn, Jāmāsp, le voyant par excellence, bien connu encore parmi les Parsis de l'Inde, est celui de l'homonyme livre.

Tout en partant de cela, y-t-il raison de croire qu'il y avait en Iran, peu après la conquête arabe, une tradition narrative apocalyptique conçue par le milieu courtois et religieux ainsi qu'une conçue pour le milieu populaire?

Cette intervention va essayer de donner une réponse, la plus cohérente possible, après l'analyse des motifs mythiques et historiques qu'on retrouve dans les textes pehlevies.

**AHMADI Nozhat:**

**A Summary Examination of Safavid *Jongs* in the National Library of Iran (*Kitabkhana-yi Milli-yi Iran*)**

*Jongs* are a group of valuable historical sources of the Safavid period, which have unfortunately received little attention from the research scholars. These *jongs* and manuscript collections (*majmu`a*) are from different people, and have been prepared for different reasons and motives, and as such would undoubtedly be valuable source material to fill the gaps of our studies from this historical period. However, until now, only a few of these *jongs* have been reread, edited, and published. In this place, this question is put forward: is it necessary to examine *jongs* alone on that one point, or can they be examined from another perspective?

In this paper, I have endeavoured, from different perspectives, to examine *jongs* and establish their historical value in Safavid historical studies. In my efforts, I argue that *jongs* cannot be restricted to a simple examination of their rubrics; I have discovered that beside the rubrics, there is a remaining collection from the Safavid period worth appraisal. Towards establishing the central position of the *jongs* and the *majmu`as* which exist in the National Library of Iran, and working to focus on those preliminary questions of distinguishing and classification, I am showing that these *jongs* have been polished during the rewriting. Thereafter, with a statistical comparison, I have distinguished this information by looking at what had been the circumstances the *jong* writers. I believe that, from this approach, it is possible, to a great extent, to track the type of ideal perception of the group and interests of the masters of *jongs*. In spite of the fact that the great bulk of cases of *jongs* are simply other re-written cases, and admitting that

the same cases have been re-written, they should have great value towards illuminating the intellectual view of that group [of writers] of the time.

On the basis of these studies, which have been established, it is reasonable to conclude that there was no special rule regarding the writing of *jongs*, and the subjects depended only on the interests of the *jong* writers. From this, one could argue that *jongs* are assembled with diverse subjects and are unconnected with another. These topics would include literature, philosophy, religious sciences, history, medicine, astronomy and astrology, medicines, prayers, mathematics, art, and even other sciences. Of course, there are short references to individuals and events, as well as seals, which can be seen in the margins of *jongs*, which would also not be free of value. Certainly, the results from scientific gains in these *jongs* can be seen.

**AHMED Amr Taher:**

#### **Formalizing Nimâ Yushij's quantitative free verse**

Unlike classical quantitative metrics, Persian free verse is challenging to describe. Applied to free verse, the traditional descriptive method runs up against the lack of regularity in metrical measures, for which it fails to account. The formal description of meters could be the answer to this issue. First devised by Georges Bohas in the 1990's, this new method of formalization has simplified considerably the description of quantitative Arabic meters, classical and modern. Attempting a first step toward similar results in Persian, I have applied this descriptive method to Nimâ Yushij's quantitative free verse. The outcome, summarized in a chart containing the extensive metrical formulae to which the poet resorted, is encouraging. Applied to Persian poetry, the formal method does indeed solve the problems left unsettled by traditional metrical descriptions. It also simplifies significantly the analysis of all the poems in free verse by the forefather of modern Persian poetry.

**AHOORAYI Anahita, KARIMI Mohammad Mahdi:**

#### **Analysis of Fire-temple Design according to Gathaic Doctrines**

Perennial Philosophy, through the introduction of an important expression, by the name of "sacred art" helps us to realize that we should investigate the main causes of holy-temple's design, not only in the natural conditions and historical considerations, but as special in the sacred texts and spiritual view of religion that temple belongs to.

In order to this meaning, we should search the prime source of each design and its details of "fire-temple", in the Zoroastrian sacred perfections' principles and Mazdean worldview. Also the origin of inspirations of visual appearances available in fire-temple can be found in ancient Avestic texts, especially in Gathas of Zarathushtra.

In this essay, on the basis of Illuminationist philosophy and Perennial Philosophy doctrines, and by declaring the fire-temple as a high-quality model of sacred art in ancient Iran and Mazdean tradition, we analyze the structure, forms and symbols of fire-temple. Also interpreting of these symbols and referring them to their origin, according to Gatha meaning, and describing the way of recognition of realization of Gathaic doctrines in fire-temple, are the main aims of this paper.

**AKBARZADEH Daryoosh, MIRHAYDARI Rayhaneh:**

#### **New Sasanian Collection: Coins of Sanandaj Museum**

There is a collection of Parth-Sasanian coins in Sanandaj Museum, capital of Kurdistan. The main of them arrived to Museum since 40 years ago to now. There are different coins of Sasanian kings between them and I would like to speak about this collection, Sasanian coins, Arab-Sasanid and Parthian coins.

**ALEXEEV Anton K.:**

### **Regulation of *mazar* pilgrimage in Central Asia**

In Central Asia, the tradition of pilgrimage (*ziyarat*) to sacred places of different origin, usually related to the cults of the pre-Islamic era (like the cult of the land and water, cult of sacred trees, worship of stones of unusual form and color, etc.) or associated with the Muslim Holy man (*vali*, pl. *avliya*) is one of the most strong and important. The term *ziyarat* includes not only visiting abovementioned sacred places but also care of ancestor's graves, which is traced in different regions of Central Asia.

The pilgrimage practice itself and its regulation a point of hot discussions between Muslim theologians ('*alim*, pl. '*ulama*') affiliated to different religious and law groups.

The necessity of support to these practices and its regulation formed a genre of specific religious Persian literature which regulates the procedure of *ziyarat*. *Tarikh-i Mulla-zada*, *Kitab al-Qand fi Tarikh-i Samarqand*, *Tarikh-i Ka'ab al-Akhbar* and some other compositions present instructions to the pilgrims and also give valuable information over places of pilgrimage. Comparison of these sources to the data of our expeditions to Central Asia shows the vitality of these rules and its ideological bases.

**ALIKHANI Behrouz:**

### **Inwieweit unterschied sich die Einführung der „Republik“ von dem „Monarchie-Wechsel“ bei Reza Khan in 1924-1925 im Iran?**

Die Gesetzesvorlage einer „Republik“ wurde 1924 von Premierminister Reza Khan nach dem Vorbild der 1923 durch Mustafa Kemal Pascha neu gegründeten türkischen Republik entworfen.

Das Scheitern dieser Gesetzesvorlage scheint eine wichtige Etappe innerhalb der Entwicklung der iranischen Gesellschaft darzustellen, die deutlich einen grundsätzlichen Unterschied der iranischen gegenüber der türkischen Gesellschaft damals anzeigt.

Wie weit entspricht aber diese Erscheinung der Realität der gesellschaftlichen und politischen Abläufen jener Zeit? Hätten die Entwicklungen im Iran eine ganz andere Richtung eingeschlagen, wenn „die Republik“ etabliert und Reza Khan nicht Schah, sondern wie im Falle von Kemal Pascha Präsident geworden wäre?

In meinem Beitrag wird aus einer prozesssoziologischen Perspektive auf die langfristige Sozio- und Psychogenese der „Machtergreifung Reza Khans“ und die damit einhergehenden sukzessiven „institutionellen Entdemokratisierungsprozesse“ während der „konstitutionellen Monarchie“ 1906-1925 eingegangen.

Die Einführung der „Republik“ wie auch der „Monarchie-Wechsel“ werden als strukturell ähnliche Versuche der Monopolisierung aller entscheidenden Macht- und Statuschancen und damit als zentrale Schritte zur Abschaffung der Kadscharen-Dynastie seitens Reza Khan betrachtet. Insofern unterschieden sich beiden Regierungsformen nicht strukturell, sondern vielmehr in ihrer Form.

Die Hauptthese dieser Arbeit lautet: Selbst wenn Reza Khan nicht Schah, sondern Präsident geworden wäre, hätte er durch die Unterstützung seiner Anhänger die Möglichkeit gehabt, dieselben Monopolisierungsversuche durchzuführen, die er als Schah durchgeführt hat. Denn das gesellschaftliche Bedürfnis vieler Menschen nach „Ruhe“ und „Sicherheit“ gab ihm einen relativ großen Handlungs- und Entscheidungsspielraum.

Die Untersuchung des Zusammenhangs zwischen dem Machtzuwachs der *Position* Reza Khans als Repräsentanz einer „starken Zentralregierung“, nach der viele Iraner sich damals außerordentlich stark gesehnt haben und dem Machtzuwachs der *Person* Reza Khan als „Retter des Vaterlandes“ (*naji-e vatan*) und zugleich Spitze dieser „starken Zentralregierung“, findet in dieser Arbeit viel Aufmerksamkeit.

**ANDRÉS-TOLEDO Miguel Ángel:  
Avestan Sunrise: an Indoeuropean cocktail**

The sunrise appears in several Avestan texts in different contexts. In this paper, I will focus on the Avestan formula of Videvdat 13 that mentions the exact moment between dawn and sunrise. As we will see, it inherited an Indoeuropean pattern which deepens its roots not only in Avestan, but also in Vedic and Greek.

**ANGALI Koorosh:  
Words of English Origin in the Angāli Dialect**

In 1734, Nader Shāh, the Afshārid king, made the city of Būshehr, a fishing village on the Persian Gulf, his naval base. During the latter half of the eighteenth century, the British and the Dutch moved their regional commercial offices from Bandar-e Abbās to Būshehr. During the nineteenth century, this city became the diplomatic and commercial headquarters for the British government on the Persian Gulf. One of the results of the British occupancy in this area was the adaptation of some English words by the local dialects of Būshehr, Borāzjān, Angāli, and other dialects in the region. That is to say, there exist words in these dialects which have been borrowed directly from English (and some other non-Persian languages), and not (as it normally takes place) through Standard Persian; e.g., *tūāl* < Engl. 'towel', St.Pers. *howle* (< Arab.); *ālū* 'potato' (< Indian), St.Pers. *sīb(-e) zamīnī*, etc. In this paper, I shall offer a brief history and list of such words in the Angāli dialect, in particular, on which I wrote my Ph.D. dissertation (UC Berkeley, 2004).

**ANJO Liliane:  
The multifaceted impact of Shi'ite Islam on Contemporary Iranian theatre**

Following the 1979 Revolution in Iran, the Islamic regime called a halt to the flowering of theatrical activities that had appeared by the late 1960's. However, rather than merely annihilating performing arts that were frowned on by the conservative clergy, Iranian authorities cleverly took advantage of theatrical expression to convey their ideology. Throughout the period of war with neighbouring Iraq, theatrical productions were thus generally limited to traditional religious performances or propaganda plays. *Ta'ziyeh*, with its symbolic themes such as mobilization against the oppressor and redemptive sacrifice, was promoted in an attempt to legitimize the regime. Theatre appeared to subsist solely in compliance with the terms defined by religious and political official dogma.

In the course of the 1990's, the scenic repertoire started to diversify. Neither religious drama, nor propaganda shows have withdrawn from the stages, but with the emergence of a new generation of artists, innovative performances have flourished. Whether adaptations of the world repertoire or original Iranian plays inspired from the techniques of Western drama, these rising theatrical expressions have constantly borrowed from the practices of traditional and indigenous theatrical forms, in particular from *ta'ziyeh*, the Shi'ite ritual drama par excellence. Modern productions have thus developed into a complex blend of ancient performance traditions, revisited religious elements and profane modes of expression.

This paper will focus on Iranian performing arts and shed light on the multifaceted impact of Shi'ite Islam – not only as a political authority, but more specifically in its dramatic expression embodied in *ta'ziyeh* – on contemporary Iranian theatre.

**ARAKELOVA Victoria:  
On Some Essential Markers of the Near Eastern "Heretic" Milieu**

Comparative study of heterodox Islam and its derivatives (like the Yezidism) naturally reveal multiple parallels easily explained by the common Muslim origin or regional popular traditions. Some of those striking similarities, however, occur in the religious systems separated from each other by time and

geography and thus can hardly be determined by religious developments of certain historical period in a concrete area. The esoteric character of most such traditions excludes the factor of their mutual influence as well.

Revealed on different levels – being either among the main characteristics of non-dogmatic traditions or among their marginal elements – these phenomena can still be generally defined as specific markers of the Near Eastern “heretic” milieu, and not only that of the heterodox Islam.

My paper focuses on several religious phenomena marking quite different heterodox traditions of the region, particularly on the tanasux (reincarnation), the worship of black dog and the figure of Malak-Tawus. The research is both a statement of the complex problem – that of markers of “heresies” in the Near Eastern region, and an attempt of the comparative analysis of these markers, their niches within and probable ways of penetration into various religious systems.

**ASADPOUR Hiwa, SADEGHI Shahrzad:  
Yaldā night in Azerbaijane Qarbi**

In the East, lifestyles are more often in tune with nature. Therefore, much inspiration accompanies the natural rhythms of day and night, month to month and from season to season. This integration of nature into the human life cycle is remarkable in Iran.

Old Iranians believed that happiness is God’s endowment and anguish is demiurge phenomenon. In fact, Norouz ritual, Mehragān ceremony, Čahāršanbe suri, Yaldā night and other festivals show that Iranians after releasing from the tyranny and cruelty and retrieving their freedom, began their ceremonies. Afterwards, they treasured the triumph of good over evil and the ray on injustice. Old Iranians were so interested in happiness and jocosity that after working, they spent some part of their time on ball and shindig.

In this paper, we want to shed light on Yaldā night in Northwest of Iran. This region is a multilingual and multicultural environment in which many people with different cultural and religious background live in a peaceful coexistence. The data for this research has been gathered via field research and since this is an anthropological study, the researchers tried to be involved in their cultural and speech community. Therefore, it took more than four years to study and live among the people of this region.

The findings show great differences in ceremonies at Yaldā night, which are significant according to historical backgrounds that Iran has, due to an abundant of cultural and ethnics’ diffusion. We hope that this can be another stepping-stone to document and record Iranian culture and lifestyle to be inherited by the next generations.

**ASKARI CHAVERDI Alireza, CALLIERI Pierfrancesco:  
In Search of the Elusive Town of Persepolis. A Preliminary Report on the Activities of the Irano-Italian Joint Archaeological Mission (ICAR, IsIAO, PPRF, UniBo) in Fars**

The authors wish to present the results of the first two excavation seasons of the Irano-Italian Joint Archaeological Mission working in the area of Persepolis (Fars) within the project “From Palace to Town”, which includes both conservation activities on the monuments of the Achaemenid Terrace and archaeological investigations in the Marvdasht plain surrounding the Terrace.

The main aim of the archaeological activities is that of collecting new information about two of the main open questions concerning Persepolis, i.e. the existence and location of an inhabited settlement at a short distance from the ceremonial Terrace, and its duration after the fall of the Achaemenians.

The proposed paper introduces the discussion of the sources and present a brief report on the excavation activities, which have benefited of previous surface and geophysical surveys.

In 2008 and 2009 the Irano-Italian team has carried out a series of eleven stratigraphic trial trenches based on a 5x5 m module, which have produced two main significant evidence on the subject: the location of a craft area at c. 1.2 km to the W of the Terrace which is apparently dated to the post-Achaemenid age, and

the interpretation as a “paradeisos” of a regular grid area appearing in the geomagnetic survey at c. 0.9 km to the NW of the Terrace.

The stratigraphic sequences of each sounding have produced also a considerable amount of pottery and other artefacts, laying for the first time in the Persepolis area the basis for a cultural sequence, complemented by a series of analytical data

#### **AUBE Sandra:**

#### **Highlights on a Significant Artistic Center: Tile production in Tabriz during Turkmen Times (c. 1450-1500)**

Tabriz is one of the main artistic centers of the Iranian world during the 15th century. Capital city of the Turkmen Qarâ Qoyunlu (782-873 h./1380-1468) and Âq Qoyunlu (782-873 h./1380-1468) dynasties, the town is often mentioned as a significant hub of cultural exchanges. But what do we really know about its artistic productions?

From the example of tiles and architectural ceramics, this contribution expects to highlight this unknown artistic center. It will present some of the results of my PhD thesis on Turkmen Tiles (University Paris-Sorbonne, 2010): the few material evidences, combined with textual sources and recent discoveries in Islamic Art collections, allow presenting a new vision of decorative tiles from Tabriz. Besides the many mosaic panels, which demonstrate the high quality of the production, the study of decorative features and techniques reveals the innovative nature of Tabrizi tiles (see for example the rare blue-and-white tiles). This contribution intends to present these significant masterpieces.

It also expects to demonstrate the influence of this artistic center on the other parts of the Turkmen territory by the travelling of workshops and the use of scrolls. Finally, this public paper would consider artistic connections between Tabriz and Ottoman, Timurid, as well as Mamluk Empires, by reviewing some attributions to Tabrizi potters or designers.

#### **AZADI Sakine, BAYGZADE Khalil:**

#### **معرفی منظومه‌ی حماسی «بهمن و فرامرز» الماس‌خان کندوله‌ای کرمانشاهی**

میرزا الماس‌خان کندوله‌ای (ت 1118 - م 1200-1190)، شاعر حماسه‌سرای کرد، پس از گذراندن دوران نظامی‌گری در سپاه نادرشاه و تبعید به منطقه‌ی کندوله، به نظم داستان‌های حماسی و غنایی با گویش کردی گورانی پرداخت. یکی از این داستان‌ها، «بهمن و فرامرز» است که حماسه‌ای منظوم با زبانی ساده در قالب مثنوی است. ناظم داستان، ظاهراً این اثر را به تقلید از بهمین‌نامه‌ی «ایرانشاه بن ابی‌الخیر» پدید آورده است.

این مقاله با هدف معرفی منظومه‌ی حماسی «بهمن و فرامرز» سروده‌ی الماس‌خان کندوله‌ای کرمانشاهی، به عنوان یکی از جلوه‌های فرهنگ بومی و یکی از پشتوانه‌های فرهنگ ملی، ویژگی‌های داستانی این منظومه را در مقوله‌ی ساختاری و محتوایی بررسی کرده است. در بخش ساختار «شکل و قالب، زبان، موسیقی، تخیل، منطق، زاویه‌ی دید، لحن، شخصیت پردازی و گفتگو» و در بخش محتوا «دیبچه‌ی منظومه، سخن‌گفتن با پروردگار، عشق، توفیق خداوندی در کارها، اشاره به روز رستاخیز، حکیمانه‌ها، سوگند، توصیف، نامه‌نگاری، زمان، تقدیر، آلات موسیقی جنگ، زمین بوسی، فریب و نیرنگ، انتقام و کین‌خواهی، عامیانه‌ها» بررسی شده است. نتیجه‌ی پژوهش نشان می‌دهد که ویژگی‌های یک داستان حماسی بر پایه‌ی ساختار و محتوا بر این داستان حاکم است و در ردیف داستان‌های حماسی بومی و محلی قرار می‌گیرد.

#### **BABAIE Sussan:**

#### **Echoes of Isfahan in Aleppo; Transculturation and Mercantile Houses in the 17th-century**

Domestic architecture does not readily lend itself to cross-cultural synthetic studies. Unless we were to compare typologies – courtyard shapes or room arrangements from different regions, for example – architectural histories of vernacular remain mostly localized and often packaged as specifically city-based, as in Isfahani and Damascene houses, or periodized as in Safavid and Ottoman houses. Such methods of historical collation and categorization leave little room for the cultural role of transregional connectivity. This talk focuses on a few 17th-century houses from Aleppo and Isfahan to make the following architectural/art historical observation: namely, there is evidence in these extant houses

(including in descriptions and graphic records) that registers new 'fashions' in their architectural and decorative features. These house clusters were connected to one another through merchant communities and their associates who conducted long-distance trade at an historical juncture when conditions were especially ripe for transregional awareness. Focusing on Beit Wakil and Beit Ghazale in Aleppo and the Armenian houses of New Julfa in Isfahan, we explore the artistic points of contact and the processes of acculturating new ideas. Tracing patterns of patronage reveal how through artistic and architectural translations and other synergetic means the original cultural models of groups that encounter one another may alter while the groups remain distinct. At its best, such transculturation, I show, produces original expressions of cosmopolitanism.

**BAGHERZADEH Firouz:**

**The Secret of a XII – XIII Century Iranian Ceramic Bowl in the Reserves of the Los Angeles County Museum of Art**

On the occasion of a visit to California in 1986, my generous colleagues at the Los Angeles County Museum of Art (LACMA) opened up their Reserves for me. I was thus able to review with perfect peace of mind the very important collections of Iranian art, not usually open to the public.

While focusing on the specimens of XIIth - XIIIth century ceramics, I was held spellbound at sight of a most unusual scene that covered the entire interior surface of a Hafrang bowl. At a glance, I realized that the subject of the iconography in question was nothing other than the Presentation of the Head of Hussein to Yazid in Damascus.

Back in Paris and juxtaposing the texts about the aftermath of the Tragedy of Karbala, against the photographic documentation of the LACMA bowl, my conviction about the aptness of the hypothesis was reinforced. Yet the vicissitudes of life in exile did not allow me to take the time to produce a publication about it and years went by.

In July 1997, I had to take part in the 35th International Congress of Asian and North African Studies (ICANAS) in Budapest. On that occasion, a number of specialists came together in a limited meeting to discuss at random about their current activities. I could, in turn, report briefly and verbally, about the LACMA bowl. Those present met my story with amazement and insisted that it should be published without further delay. Yet the whole file is still pending thirty one years after I first recognized The Head of Hussein in LACMA. To the best of my knowledge, on the other hand, the bowl in the reserves of the Museum conserves jealously and up to the present day the story that it has to narrate. Needless to say that I feel embarrassed about the whole issue, yet sometimes one lives in such conditions that one is forced to ignore the matters of one's own heart.

The story of the LACMA bowl was supposed to come forth as the concluding chapter of a vast work that I have *en chantier* since decades. Realizing that I have not much time left in front of me, however, I decided not to take further risks and to present it, in an independent form, to the 7th Conference of European Studies, together with my sincere apologies to all the representatives of my profession for the unforgivable delay involved.

**BAHRAM NEZHAD Mohsen:**

**L. Castaldi: Based on historical documents in Iran (1902-1913)**

Without doubt, the documents have many functional values in historical studies. Documents not only confirm and complete narratives that came from historical texts, but also the means of documents can be alive and recognize the nature of an event that historians have neglected and kept silence about. Therefore, reading narrative documents will help to develop historical knowledge. In this paper, we try to review and analyze the identity of an Italian doctor who has resided in the period of Qājār. He also has been Iran's consul in Milano for a while. His name was Louis Castaldi, and there are 52 folios of documents about him in Center for Documentation and Research Services (CDRS) and National Library

and Archives Organization of Iran (NLAI). The fundamental question in paper is: what kind information do the documents present us about Castaldi?

**BAJALAN Djene:**

**The rise of the “Aryan” myth in Kurdish historiography**

The paper will focus on the emergence of the Aryan myth of descent amongst Kurdish intellectuals in the late 19th and early 20th century. As an eminent scholar of nationalism, A.D. Smith has pointed out that myths of common descent are key ingredient in any group's claims to constitute a nation. Indeed, John Hutchinson, another well-known theorist of nationalism, has argued that myths of common descent are often the pivotal factor in the construction of national identity. Thus, it is often taken as an article of faith by Kurdish nationalists that Kurds are the direct descended from ancient Indo-European peoples of the Near East, most commonly the Medes. At the same, the claim by Kurdish nationalists that they have a separate common origin from Turks and Arabs, has been vigorously opposed by both Turkish and Arab nationalist intellectuals. Western scholars have taken Kurdish claims at face value. Indeed, it can be argued that the works of European Orientalists had a significant impact on the way that Kurdish nationalists came to see their origin. Recent works on Kurdish nationalism, which have adopted 'modernist' approaches to the question, have called into question the theory that the Kurds can be really said to be direct descendants of the ancient peoples of the Near East. The paper does not intend to examine the 'objective truth' of these competing claims over what the origins of the Kurds actually are. Such debates are sterile and can ultimately come to no definitive conclusion. Instead, I intend to investigate how and under what conditions the myth of Aryan descent became dominant over the other 'potential' myths of origin for Kurdish nationalists. By looking at the newspapers and books published by the Kurdish movement over this period and examining their discourse, it will be possible to observe how the 'Aryan' myth evolved and gradually became pre-eminent in the canon of Kurdish nationalism.

**BANAE Akram, BARZEGAR Gholamreza:**

**New Sasanian Coins of Dubai Collection**

In 27 February 2006 local police of Dubai arrested some smugglers who work on dealing antique objects from the Iranian south ports to Arabian countries including Dubai (EAU).

The police achieved 556 different golden, silver, bronze objects like swords, axe, arrow, bracelet from different periods of Iran, Sasanian, Parthian, Saljohid, and Safavid periods. There is also a small collection of *Sasanian- Parthian coins* between them. In 13 March 2006 these objects were taken to Iran and were delivered to National Museum of Iran. I am going to present this collection which part of them is damaged by the smugglers and corrosion. These coins belong to Shahpur II, Kavad I, Xosro I, Hormazd IV and Xosro II.

**BARADARAN Zohreh:**

**Rain requesting ceremonies in Iran**

Rain in Iran is important for two reasons: the first is climate and the second is religion. Iran is a relatively dry country most of it is located in the dry and warm climatic zone. Its annual rain rate is low and it is not enough for all agricultural and daily uses.

The belief about rain is a religious sacred belief for religious people that the quality of raining did not exist or has not been accepted as it is today. Raining has been something, which belongs to the powers of rain making gods and Ahura Mazda's command (the first and most important deity in the Zoroastrian religion). The kindness of the god was the greatest cause of rain. Human being had a role in raining by his or her prayers to gods.

In the years when there is not enough rain, people perform a special ritual and prayers called rain prayers "do'a-ye bârân". There are performed variously in different areas of Iran by women, men, children, or

groups of people. Many of the ceremonies of requesting rain or rain decrease are still being held in outlying regions. These ceremonies are known by several names and conducted by many methods, which will be described in this article.

### **BARBATI Chiara:**

#### **The northern-central group of the Iranian Central dialects: an areal and diachronic perspective**

This paper is aimed at displaying some phonological and morphological features of the northern-central group of the Iranian Central dialects applying an areal and diachronic perspective. According to scientific literature, the Central dialects constitute the southernmost group of the so-called Northwest Iranian languages and the area around Kāšān belongs to the northern-central group of the Central dialects including Kāšāni, Ārāni-Bīdgoli, Delījāni, Našālji, Abūzaydābādi, Bādrūdi, Qohrūdi, Kāmū'i, Jowšaqāni, Meyma'i, Abyāna'i, Farīzandi, Yārāndi, Sohi, Bādi, Naṭanzi, Kaša'i, Tāri, and Ṭarqi. Contemporary Iranian dialectology seems to have put its main emphases on three approaches, namely, linguistic documentation of ethnic or religious minorities living in Iran, defining linguistic macro-areas, and fieldwork on individual dialects. Linguistic micro-areas, on the other hand, have been rather neglected. Research on micro-areas is a desideratum, and zones like that of Kāšān constitute promising starting points as I will try to demonstrate. In short, this paper focuses on the relationships between these dialects and their linguistic heritage comprising some more or less interrelated dialects spoken in the Dašt-e Kavir.

### **BARZEGAR Gholamreza, BANAEI Akram:**

#### **New Sasanian Coins of Dubai Collection**

In 27 February 2006 local police of Dubai arrested some smugglers who work on dealing antique objects from the Iranian south ports to Arabian countries including Dubai (EAU).

The police achieved 556 different golden, silver, bronze objects like swords, axe, arrow, bracelet from different periods of Iran, Sasanian, Parthian, Saljoghid, and Safavid periods. There is also a small collection of *Sasanian- Parthian coins* between them. In 13 March 2006 these objects were taken to Iran and were delivered to National Museum of Iran. I am going to present this collection which part of them is damaged by the smugglers and corrosion. These coins belong to Shahpur II, Kavad I, Xosro I, Hormazd IV and Xosro II.

### **BASERI Zohreh:**

#### **Islamic coins**

After the advent of Islam and its spread throughout the region, the influence of Islam affected the coinage. After the collapse of the imperial kingdom of the Sassanids (after Yazdegerd III), it is in the Islamic Iran, the Arab rulers minted coins like those of the Sassanid period. These were the first Islamic coins to be minted. The Muslim rulers did not use their portraits on these coins, but used the portraits of the Sassanid rulers. These coins are named Arab-Sassanid. The first four caliphs used the names of the Sassanid rulers on the Arab-Sassanid coins. These coins generally bear the portrait of the Sassanid ruler Khosrow II and the names of early Islamic rulers with inscriptions in Pahlavi or Kufic script on the obverse and the name of the mint and date in Yazdegerdi or hejira years on the reverse. Generally the names of God, the prophet Mohammad and the holy invocations were added to the borders. The metal of most of these coins is silver (Derham) and sometimes copper (Fels). The first time Islamic Derhams were minted by order of Omar ebn-e Khattab in the eighth year of his reign, i.e. 641. On the obverse, there were the portraits of a Sassanid monarch in Pahlavi script appeared on the reverse. This practice was continued until the reign of the Umayyads. The minting of Arab-Sassanid coins during the first four caliphates and the early rule of Abd-ol-Malek ebn-e Marwan in 700 A.D. After this date, Islamic coins without portraits were minted.

Although Islamic coins with scripts and without portraits were in circulation from the second half of the first century AH (700AD), coins in the style of Sassanid coins with portraits were minted in Tabarestan

until the second century AH (about 800 AD). These coins, which are smaller than the Arab-Sassanid coins, are named Tabarestan coins.

In general, over six centuries, the designs on coins from Arab-Sassanid, Umayyad, 'Abassid, the kings of Iran and the Turkish Sultans until the Mongol invasion was normally in old kufic scripts and without dots. Only on the copper coins of the Atabegs and Khwarezm-Shahs does the design show changes due to calligraphy. After the Mongol invasion, the kufic scripts were gradually replaced by Naskh and Nasta'liq, used during the Safavid dynasty. The changes of script on coins is much slower than changes used in normal writing. The portraits of animals on copper coins is used. The lion and sun motif showed changes with the passage of time. Toghra signatures from the Mongol and Turkmen sultans also became prevalent and the most readable forms of these signatures are those of Nasser-ed-Din Shah.

### **BASHARIN Pavel:**

#### **Nominal Endings in Middle Persian Ideograms**

The problem of nominal endings for ideograms in Parthian and Pahlavi was mentioned in some works (H.H. Shaeder, W.B. Henning, H.S. Nyberg, E. Ebeling, F. Altheim and R. Stiehl, V.A. Livshits, S. Shaked). One of the debatable questions of ideographic writing of names is connected with three groups of the ideographic nominal endings: /ʔ/ (/A/), /H/ (/E/) and 0.

Opinions about this interchange can be divided into two groups. The first group of scholars considered the ideographic ending /H/ as reflexion of Aramaic pronominal clitic 3m Sg. -h (Henning, Nyberg).

The second group believed that the different nominal endings should be connected with the endings for three Aramaic nominal statuses (status absolutus, status constructus and status emphaticus). Shaeder has assumed that these rules apply in ideograms on the basis of rules of Aramaic grammar where final -ā could be reflected as /ʔ/ (aleph) and /h/ (he). It is possible to confirm Shaeder's hypothesis by Parthian examples from Nisa. Thus, the late ideographic forms testified in Pahlavi texts with codification of some Aramaic words. Already in Parthian period interchange of endings -ʔ or -h for /-ā/ becomes universal for Aramaic sources. This phenomenon can be connected with disappearing of ending laryngeal -h. Fluctuations are connected with codification of some forms in scribe traditions when the Imperial Aramaic became extinct language.

This presentation also includes analysis for ideograms with /Y/ (Aramaic status constructus /-ē/), /YN/ (Aramaic dualis /-ayin/) /Yʔ/ (Aramaic feminine noun /-yā/) nominal endings.

### **BASTANFARD Azam, AKBARZADEH Daryoosh, ALLAHVERDI Rahele:**

#### **Recognizing of Sasanian coins in the period of 528-612 AD. A study based on machine vision**

Recognizing ancient coins is a very difficult and time consuming task and requires great knowledge in this field. Utilizing computer science for automating this process can speed it up and increase the accuracy of the results. This paper describes the first attempt to automatic Sasanian coins recognition using machine vision techniques. This system gets observe and reverse images of a Sasanian coin as input and automatically reads the legends and determines the ruler, the mint and regnal year. Images of coins minted in 528-612 AD, were selected for developing the system. These coins belong to four kings: Khosrow I, Khosrow II, Hormozd IV and Hormozd V.

### **BASTANI PARIZI Mohammad Ebrahim:**

#### **صدمین سال اسارت افسران اروپائی در بیابان های جنوب شرقی ایران**

تشکیل حزب دموکرات- ده سال پس از مشروطیت- همراهی افسران آلمانی و اروپائی مرکزی در سازمان دهی این حزب، افسران سوئدی و تشکیلات ژاندارمری ایران، شکست فعالیت حزب دموکرات- اسیران اروپائی در بیابان های جنوب شرق در جنگ جهانی اول ( 1914 تا 1918 میلادی- 1333 تا 1337 هجری قمری ) نام اسیران به روایت یک زندانی کرمانی در همان حوادث- قشون هندی و برخورد با دموکرات ها- دم توپ گذاشتن یک دموکرات- تشکیل قشون پلیس جنوب ( S.P.R )

(، تبعید از کرمان به شیراز و حبس در ارگ کریمخانی . حوادث فارس و غارت خانه قوام‌الملک و بانک انگلیس و روس، کمک زنان کرمانی به اسیران اروپائی مرکزی، فرار سفیر عثمانی و بعضی افسران آلمانی، سرگرمی اسیران در زمان طولانی حبس، حکومت فرمانفرما و آزادی اسیران پس از يك سال، تبعید بعضی به هندوستان، تلفات بیماری آنفلوآنزا و سایر عوارض جنگ در کرمان و فارس ، و بسیاری مطالب دیگر....

### **BAYGADE Khalil, AZADI Sakine:**

#### **معرفی منظومه‌ی حماسی «بهمن و فرامرز» الماس‌خان کندوله‌ای کرمانشاهی**

میرزا الماس‌خان کندوله‌ای(ت1118- م1190-1200)، شاعر حماسه‌سرای کرد، پس از گذراندن دوران نظامی‌گری در سپاه نادرشاه و تبعید به منطقه‌ی کندوله، به نظم داستان‌های حماسی و غنایی با گویش کردی گورانی پرداخت. یکی از این داستان‌ها، «بهمن و فرامرز» است که حماسه‌ای منظوم با زبانی ساده در قالب مثنوی است. ناظم داستان، ظاهراً این اثر را به تقلید از بهمین‌نامه‌ی «ایران‌شاه بن ابی‌الخیر» پدید آورده است.

این مقاله با هدف معرفی منظومه‌ی حماسی «بهمن و فرامرز» سروده‌ی الماس‌خان کندوله‌ای کرمانشاهی، به عنوان یکی از جلوه‌های فرهنگ بومی و یکی از پشتوانه‌های فرهنگ ملی، ویژگی‌های داستانی این منظومه را در مقوله‌ی ساختاری و محتوایی بررسی کرده است. در بخش ساختار «شکل و قالب، زبان، موسیقی، تخیل، منطق، زاویه‌ی دید، لحن، شخصیت پرداز و گفتگو» و در بخش محتوا «دیباچه‌ی منظومه، سخن‌گفتن با پروردگار، عشق، توفیق خداوندی در کارها، اشاره به روز رستاخیز، حکیمانها، سوگند، توصیف، نام‌نگاری، زمان، تقدیر، آلات موسیقی جنگ، زمین بوسی، فریب و نیرنگ، انتقام و کین‌خواهی، عامیانه‌ها» بررسی شده است. نتیجه‌ی پژوهش نشان می‌دهد که ویژگی‌های یک داستان حماسی بر پایه‌ی ساختار و محتوا بر این داستان حاکم است و در ردیف داستان‌های حماسی بومی و محلی قرار می‌گیرد.

### **BENVENUTO Maria Carmela, POMPEO Flavia:**

#### **The Old Persian genitive. A study of a syncretic case**

Old Persian does not have separate forms for genitive and dative, but formerly distinct grammatical categories merged into the genitive case. The aim of our paper is to analyse this change. To this effect, in the first part we investigate the syntactic functions and the semantic roles of the Old Persian genitive case. A careful analysis of textual data reveals that, when the genitive is an adnominal modifier, its functions and roles are those typical of this case in a cross-linguistic perspective. However, when the genitive is a clause constituent, its functional range includes a broad spectrum of other functions and roles, such as Recipient, Addressee or Benefactive. According to the results of our analysis this range of functions and roles can be accounted for if we consider the Old Persian genitive case as a polysemic category, having the expression of the Possessor as the core function. On the other hand, attested functions untypical of the genitive can best be interpreted as radial and metaphorical extensions from the nuclear meaning of the Possessor. Following on this analysis, the second part of the paper is devoted to diachronic considerations. The study of the Old Persian material makes it possible to demonstrate that the decay of the dative is not due to phonological changes or to the progressive silencing of post-tonal syllables. On the other hand, in a comparative perspective, we can observe that in Avestan as well, the productivity of the genitive as a verb argument gradually increases at the expense of the dative, causing non-productive dative constructions to fall into disuse in Young Avestan. These and other pieces of evidence suggest that the semantic or functional overlapping of whole argument structures is the cause of the Old Persian genitive-dative syncretism. It is well-known that languages have a tendency to eliminate synonymous grammatical forms over time: morphological case distinctions disappear - as we attempt here to show for Old Persian - with a subsequent merging of the argument structure constructions.

**BERNARDI Chiara Livia:**  
**Women Press, Islam, Nationalism and Populism in Iran, 1905-1921**

This paper analyses the role played by women writers in the women's press, the feminist press and the generalist press between 1905 and 1921. It seeks to trace the evolution of women's participation during the Constitutional Revolution and its relation with the development of modern press.

The main objective is to understand how women's press, feminist press and women writers discussed concepts like nationalism, religion and populism.

This research will trace the development of the major issues discussed by women during this period and will examine the role of women in the press from the beginning of the Constitutional Revolution until Reza Shāh Pahlavi's coup of 1921. Historical accounts of Iranian women and feminist movements in the country have for the most part been disparate in their attempt to understand the impact of women and women's movements on the press.

Additionally, attempts at understanding the contributions made by women towards the articulation and expression of issues during the Constitutional Revolution have been tenuous at measuring the impact of women's participation in the press. As a result, this paper has twofold purpose.

First, it seeks to define the role of women in the press and their contribution to the articulation of the issues that led to the Constitutional Revolution. Secondly, it seeks to identify the main issues discussed in women's press, the feminist press and the generalist press and how these issues were expressed.

**BERNARDINI Michele:**  
**The Persian Manuscripts of the Kahle Collection in Turin**

The Oriental Institute of the University of Turin contains a large unpublished collection of Islamic manuscripts. 32 Persian samples are collected in a project for the Series Catalogorum, jointly published by the Istituto per l'Oriente (Rome) and the CNRS "Mondes Iranien et Indien" (Paris). Together with the Ottoman manuscripts the Persian samples furnish a representative documentation of Paul Kahle's activity and concern various research fields. The communication will approach especially the methodology of cataloguing and the possible use of these manuscripts for new critical editions of the texts.

**BETTERMANN Carsten:**  
**Topicalization in Middle Persian and Parthian inscriptions**

The word order seen at the very beginning of various MP and Parthian inscriptions (type MP *pahikar ēn X*, Parth. *padkar im X*) has seldom received explicit attention by editors or grammarians. Translations of these nominal sentences differ between the type »this image is (that) of X« and the type »this is the image of X«. The first alternative entails a somewhat surprising position of the presumed demonstrative adjective, the second calls for explanation of the distance between the governing and the governed noun. In this paper it is proposed to discard the notion that in inscriptional MP the demonstrative adjective can stand after its noun. Rather this order indicates the presence of a syntactical boundary between the two words. If the second alternative is thus to be preferred, the word order can plausibly be explained as the result of a fronting of the governing noun in order to start the inscription by naming its topic, which would in unmarked word order come right at the end of the sentence. This feature – the use of marked word order – is in fact found in all inscriptions referring to a specific object.

**BLUMHOFF Wojciech:**  
**Islamic finance as a cultural and language phenomenon**

Commercial activities including finance and banking are inseparable from the cultural behaviours. After the revolution of 1979 Iranian banks introduced the Shari'ah-compliant rules of operation. This resulted

in a revival of expressions which were already existing in the Persian language in the meanings modified by the influence of so called "traditional" or "European" banking.

What appears to be important, the Islamic finance terminology as a reaction to the Western way of thinking is not ethically indifferent.

This paper is an attempt to describe certain language phenomena related to the Islamic finance governed by the Shari'ah, which bans speculation and stipulates that income must be derived as profits from shared business risk rather than interest or guaranteed return.

**BOCHARNIKOVA Anna:**  
**Avestian texts' translation issues**

In this article, the main types of difficulties appearing during the translation of the Avestian texts having been analyzed and the sources of such difficulties having been defined. Typical mistakes having place in the Avestian translation practice are also analyzed.

**BOCHEŃSKA Joanna:**  
**Ethic and aesthetic aspects of Kurdish fairy tales**

The paper explores selected ethic and aesthetic aspects of Kurdish fairy tales which were told by Kurdish storytellers in Kurmanji dialect. It is based on the collection of fairy tales gathered by Jalils' family in Soviet Armenia and Syria and published in Kurdish (1978) and in Russian (1989) in the Soviet Union.

Undoubtedly, the Kurdish fairy tales include motifs that are common to other Middle Eastern folklore traditions. The most interesting seems to be however the way of its adaptation as well as the construction of its ethic and aesthetic dimension, which disclose Kurdish system of values and many sources of inspiration.

According to Bruno Bettelheim's theory, fairy tales help children to resolve problems that are concealed deep in their subconscious. Similar healing meaning of fairy tales and of the process of telling stories was many times stressed by the Kurdish writer Mehmed Uzun whose contemporary works were very much inspired by Kurdish folklore. So maybe it won't be an exaggeration to characterize Kurdish fairy tales as a kind of "collective psychotherapy" for Kurdish people who - due to some historical circumstances - had suffered a lot. In this context it is important to disclose values that were especially useful to overcome difficulties such as fear, despair or just misfortunes. Close reading of Kurdish fairy tales will also be helpful to understand what was the Kurdish meaning of beauty, happiness, justice and good.

**BOGDANI Julian, BIZZARRO A., TILIA Alessandro, TILIA S.:**  
**The (web) Geographical Information System of the Kurdistan project**

The multidisciplinary Italian project in Iraqi Kurdistan has produced a large amount of heterogeneous data during the on field work. For this reason it was necessary to create an articulated geographical information system, dedicated to the Erbil citadel and the immediate surroundings, able to display and analyse this complex situation.

Since the beginning of the activity, the system was planned and created with a multi-scale attitude, able to receive and manage data coming from researches carried out at different geographical scales: from the urban scale to the information regarding the very detailed survey and research in the Rashid Agha diwan khanah.

In addition, the developed GIS platform not only works as an archive of the gathered and processed documentation, but also as a tool for further analyses and visualization. For this reason, it was decided to create a centralized repository of all the geographical and tabular data, accessible, through the web, only by authorized people. It is a rather complex webGIS platform, which ensures a continuous flow of geographic information from the central archive to the individual scholar and vice versa. The system is accessible to all the members and is shared with the Iraqi colleagues and authorities.

**BURTON Audrey:**  
**Persian lamb, a misnomer**

This paper will deal with the history of, and trade in, qarakul fur, erroneously known to the layman as Persian lamb. Allegations made by animal rights societies with regard to the extent of the trade and the allegedly cruel methods adopted in obtaining the fur are examined and discussed. Explanations are offered concerning the origin of the names Persian lamb and Astrakhan fur. Figures are given, where possible, for the size of the trade, and mention is made of the present use of this fur.

**CALLIERI Pierfrancesco, ASKARI CHAVERDI Alireza:**  
**In Search of the Elusive Town of Persepolis. A Preliminary Report on the Activities of the Irano-Italian Joint Archaeological Mission (ICAR, IsIAO, PPRF, UniBo) in Fars**

The authors wish to present the results of the first two excavation seasons of the Irano-Italian Joint Archaeological Mission working in the area of Persepolis (Fars) within the project “From Palace to Town”, which includes both conservation activities on the monuments of the Achaemenid Terrace and archaeological investigations in the Marvdasht plain surrounding the Terrace.

The main aim of the archaeological activities is that of collecting new information about two of the main open questions concerning Persepolis, i.e. the existence and location of an inhabited settlement at a short distance from the ceremonial Terrace, and its duration after the fall of the Achaemenians.

The proposed paper introduces the discussion of the sources and present a brief report on the excavation activities, which have benefited of previous surface and geophysical surveys.

In 2008 and 2009 the Irano-Italian team has carried out a series of eleven stratigraphic trial trenches based on a 5x5 m module, which have produced two main significant evidence on the subject: the location of a craft area at c. 1.2 km to the W of the Terrace which is apparently dated to the post-Achaemenid age, and the interpretation as a “paradeisos” of a regular grid area appearing in the geomagnetic survey at c. 0.9 km to the NW of the Terrace.

The stratigraphic sequences of each sounding have produced also a considerable amount of pottery and other artefacts, laying for the first time in the Persepolis area the basis for a cultural sequence, complemented by a series of analytical data

**CANCIAN Alessandro:**  
**Sulṭān‘alīshāh’s Bayān al-sa‘āda and the Principles of Qur’anic mystical exegesis. A case of Shi‘i Sufi Scholarship?**

Hermeneutics plays a crucial role in defining what a religion is and how it should be professed and practiced. In fact, one might go as far as to affirm that no religion can subsist without some degree of exegesis being exerted upon its basic data. Hence, the importance of formal and informal exegetical activity in Islam, codified primarily, but not exclusively, in the tafsir as a literary genre. To thoroughly understand the recent evolution of the tafsir literature in Shī‘ism in general, and in Iran in particular, it is useful to look at the 19th century. Although often overlooked as a time of decline, it is in this period that Twelver Shī‘ism developed some basic concepts that came to shape its doctrine and social structure in the 20th century, equipping it for the encounter with the modern Western cultural influences.

In this presentation I will introduce the main exegetical work of Sulṭān ‘alī-Shāh Gunabādī (d. 1909), eponym master of the Gunabādī branch of the ni‘matullahi Sufī order, the tafsīr bayān al-sa‘āda fī maqāmāt al-‘ibāda, highlighting its hermeneutical principles, its structure and style, attempting to place it in the broader context of the Shī‘i exegetical tradition.

This work combines some features of the pre-Buwayhid, ḥadīth-based commentaries and some typical tracts of the classical mystical tafsīrs, adding a fair amount of original speculation. These traits, along with its being used and quoted by a number of later Twelver exegetes, make the Bayān a sort of

hermeneutic bridge between the late antique Imami exegetical methodology and the modern stage of Shi'i exegesis.

Despite the remarkable influence – whether overt or dissimulated – exerted by this tafsīr on later Shi'i Qur'anic exegesis, the Bayān is still referred to with some suspect within mainstream exoteric Twelver Shi'ism, to the extent of not being regarded as Shi'i altogether. Far from having intrinsic scholarly reasons, this bias is grounded in delicate and mechanisms of inclusion/exclusion, which encompasses issues of authority, orthodoxy and legitimacy. In this paper, I will also address some key issues related to this mechanisms in contemporary Shi'ism.

**CANEPA Matthew:**

### **The Art and Architecture of Seleukid Kingship between the Mediterranean, Babylon and Iran**

This paper evaluates evidence of Seleukid engagement with the traditions of the Achaemenids and, secondarily, studies their impact on later Iranian dynasties, both on the Iranian plateau and in Anatolia and South Asia. Previous approaches have argued that the Seleukid empire wrought a complete and utter break with the traditions of Persia or, alternatively, have stressed Seleukid engagement with the traditions of Babylon as a mark of total continuity with the Achaemenids. While the Seleukids did continue the traditions of Babylon, its traditions were not contiguous with nor did they encompass those of the Achaemenids. Neither approach offers a viable explanation of the development of the visual cultures of the Seleukid empire and quickly breaks down when one turns directly to the problems of Seleukid royal self-definition, engagement with Persian sites and traditions, and new architectural and ritual forms that the dynasty introduced. I seek a more nuanced assessment of the evidence that takes into account not just continuities with Achaemenid practice, but also the Seleukid empire's modifications of and ruptures with Achaemenid tradition. The discovery and, just as important, recent careful study of archaeological evidence of Seleukid cities has provided an important body of evidence for regions outside of the more well-known and documented regions of Asia Minor and Mesopotamia. I present the evidence from a methodological viewpoint that steers a middle ground between complete continuity or complete and utter rupture with Babylon or Persia, which both do a disservice to this vibrant, creative period and obscure the Seleukid's contributions to the development of Iranian kingship. I argue that the period of Seleukid control of Iran was a period of renewal and innovation that witnessed the dissolution of Persian traditions of kingship and the rise of a wider, post-Achaemenid Iranian kingship. The last twenty-five years have witnessed an exciting growth in scholarship's understanding of the Seleukid empire and the Middle Iranian period in general. Study of the cuneiform sources of Babylon, and most importantly, careful analyses of the archaeological evidence from the Seleukid eastern provinces have transformed our understanding of many aspects of Seleukid history. Archaeological study of Seleukid sites in Mesopotamia such Seleukeia-on-the Tigris, and Central Asia, such as Ai Khanum and Takht-e Sangin have revolutionized our understanding of the Seleukid east and have provided direct evidence of what had previously been known only through a fragmentary western historical tradition. In addition, a more critical understanding of the Achaemenid empire has enabled a clearer understanding of the continuities and changes that occurred over the centuries that separated these two empires. I argue that the Seleukids selectively reused aspects of the artistic traditions and ruler representation/practices of kingship, not in an attempt to seamlessly fit themselves into Babylonian or Achaemenid tradition, but rather forge a new visual and ritual tradition of kingship that encompassed and superseded all traditions.

**CANTERA Alberto:**

### **Nerangs and Nerangestan**

Kellens (1998) postulated that the extant Avesta manuscripts are not accidental rests of the Great Avesta, but continue an alternative collection of ritual texts. Today we can provide a confirmation of this hypothesis. The great coincidence between the ritual instruction in Pahlavi that appear in the Iranian Sade manuscripts of the 17 th C. with the ritual instruction contained in the Nerangestan show clearly that both

witnesses continue a common tradition. Furthermore, it is obvious that the descriptions included in the Nerangestan are based in complete descriptions of the ritual as they appear in the manuscripts of the 17th C. Such complete descriptions of the ritual go back to the Sassanian times and are the basis for the Sade manuscripts.

**CARTER Martha L.:**

#### **Notes on Three Ancient Bridle Ornaments from Baluchistan**

Three repoussé silver gilt ornaments will be discussed here: two prometopodia and one cross-strap bridle ornament. All have tiny holes around their periphery suggesting that they were sewn on a leather support, a method of attachment also found in harness ornaments from Greek Bactria. The larger plaques depict standing figures, one probably Heracles although in a most unusual pose, and the other a youthful hero wearing a belted robe, cloak, boots, and a pointed conical cap, standing on a dragon while holding a large club that rests on its head. The third item in the group is a small roundel featuring a boar's head. Although the silver bridle plaques show Hellenistic characteristics, they are essentially non-Hellenistic in character. These and other items in this cache were probably from a single burial and may be dated from the era of Saka ethnic emergence in the region during the late second to first century BCE. The figural representations are of interest in that they appear to portray heroes, one quasi-Greek, and the other most probably Saka. In this paper I will suggest the probable identities of these figures within a cultural context, and also the emblematic significance of the boar's head on the cross-strap roundel.

**CERETI Carlo G., TERRIBILI Gianfilippo, ABDULLAH H., RAHEEM K.:**

#### **The Paikuli Monument and its Inscription**

The Paikuli monument was built by the Sasanian sovereign Narseh in a lonely valley in today's Iraqi Kurdistan to celebrate his victory in the dynastic war, which saw him opposing his nephew, Wahram III. E. Herzfeld undertook three voyages to document the tower, in 1911, 1913 and 1923 respectively, and during his short stays at the site he did his best to document the monument, but could not undertake systematic excavations. Between 1979 and 1983 H. Humbach and P.O. Skjærvø published the inscription starting from Herzfeld's materials. The considerable number of missing blocks hinders, however, a completely satisfying understanding of the text in its two versions. Having had the possibility to investigate the monument itself during field campaigns in Iraqi Kurdistan, the authors will attempt to shed some new light on the interpretation of the monument and of the inscription basing their paper on new evidence.

**CHAGNON Michael:**

#### **New Sources on Safavid Studies. Picturing the Unseen: The Illustration and Reception of Hafiz in Seventeenth-Century Iran**

No poet of the medieval Persian tradition has been the subject of as much scholarship as Khwaja Shams al-Din Muhammad Hafiz (1327-1390 CE). An enormous body of secondary literature both in Persian and in European languages is devoted to the analysis of Hafiz's verses and the establishment of a "canonical" version of his Divan. Other areas of inquiry, however, such as the historical reception of Hafiz's poetry and illustrated versions of the Divan, have received scant attention.

Addressing these twin lacunae in Hafiz studies, this paper focuses on the reception of Hafiz in the later Safavid period as understood through the ways that seventeenth-century artists gave visual form to his ghazals. At least four manuscripts of the Divan of Hafiz, each originally containing nearly 500 illustrations (or one picture per ghazal), were produced in Mashhad ca. 1650. The extant manuscripts are remarkable not only for their unusually high rate of illustration, but also for their stylistic and thematic cohesion.

The artists responsible for the manuscripts' illustrations established a particular interpretive framework of Hafiz's ghazals that diverged from standard exegetical readings developed in earlier periods. The first sources on the life and works of Hafiz, dating to the opening decades of the fifteenth century, underscore the poet's piety, religious training, and knowledge of the Qur'an. Beginning in the mid-fifteenth century, Timurid historians and biographers promulgated the perception of Hafiz as uniquely endowed with profound mystical knowledge, corresponding to the epithets first assigned to him by the poet Jami (d. 1492), *lisan al-ghayb* ("tongue of the unseen") and *tarjuman al-asrar* ("translator of secrets"). Such beliefs allowed for the interpretation of Hafiz's verses as vehicles of moral authority. While writers of the early Safavid period espoused similar interpretations of Hafiz's poetry, the artists who illustrated the seventeenth-century manuscripts focused instead on the earthly pleasures described in his *Divan*. These artists intentionally selected specific hemistiches (*masari'*, sing. *misra'*) or distiches (*abyat*, sing. *bayt*) that address bacchic themes as the inspiration for their compositions, largely neglecting more religiously or mystically inflected passages. Their illustrations overwhelmingly adopt two or three figures engaging in wine drinking, music making, and/or erotic activity as their subject matter.

This paper argues that the shift in the reception of Hafiz during the seventeenth century is intimately connected to the increased popularity of *shivah-yi tazah* (the "fresh style" of poetry) in Mashhad, and in particular to the proliferation of sixteenth- and seventeenth-century texts that imitate Hafiz's *Saqinama* ("Book of the Winebearer"). By focusing on the sensual delights normally enjoyed in private gatherings that Hafiz describes, the manuscripts' artists expanded the range of interpretations of the *Divan*, mirroring the ways that poets writing in the *shivah-yi tazah* mode sought to renew canonical themes and forms. When examined through the lens of contemporary developments in the literary sphere, the illustrations of these seventeenth-century *Divan* manuscripts also provide a visual gloss and a precise poetic context for the repertoire of figural imagery presented in single-leaf works of the period, which often give pictorial expression to similar themes.

#### **CHAMANARA Behrooz:**

#### **An Investigation and Understanding to the Kurdish genre Shah-name and its Religious Implications**

The *Šāhnāme* is an epic text in Gurani, the sacred language of the Yarsans (Ahl-e Haqq), which is usually regarded as a form of Kurdish language and literature. The *Šāhnāme* shares much of its contents with the Iranian national epic, Ferdowsi's *Šāhnāme*. Apart from one work on a popular romance (Mukri 1966), Western scholarship so far has not been concerned with the epic, *Šāhnāme* –like works in forms of Kurdish.

The academic study on Kurdish goes back to early 19th century, but largely failed to include non-religious literature in Gurani. None of these works, however, provide an analytical insight into questions concerning the Gurani epic, which forms an essential part of Eastern Kurdish culture, and has its roots in tribal and rural culture, to which many references are found, and which has given the epic tradition its own distinct character.

The Eastern Kurdish/Gurani genre containing mythical, heroic, and other legendary stories is referred to by names such as *Rezm-name*, *Šah-name*, *Rostem-name* and *Jang-name*. Among the most significant of these stories, are the tales of Rostam and Esfandiyar, Rostam and Sohrab. The genre as such will here be referred to as *Šāhnāme*.

This paper will try to make an investigation to the reality of Gurani dialect and Kurdish *Šāhnāme* as a part of Kurdish oral tradition.

**CHOUBAK Hamideh:**

**Refining the historical information of archeological findings in Jasmurian, Jiroft, from existing travelogues**

This paper evaluates the findings in Jasmurian archeological excavations based on available evidences from written documents and information in a historical order from Akkadian to present .

The inscriptions from Akkadian are the earliest evidences. Moreover, the presence of Greeks and their cultural influences in the area is attested from several written documents from historians and ancient travelers such as Aristobulos, who accompanied Alexander and Nearcos who describes his voyage to Persian Gulf. In the Islamic era a wide range of information , especially in Shahr-e-Daghyanus archeological excavations, can be elicited from the structure of the cities, mosques, schools, houses, gardens, bazaars and water shed systems .

In addition to the ancient evidences, valorous information is found in Europeans' travelogues such as Marco Polo's in 14th and General Syks' in 19th century. From geopolitical perspective, Mirza Farman Farmaian the ruler of the land and Etemad-o-Saltane recorded the characteristics of the land .

The new archeological researches in the area are based on Sir Aurel Stein, the British archeologist, studies began in 1930. In 1943, Harrison from British Royal Geographical Assembly provided a complete geological map of the area with the approved cultural-geographical borders for the purpose of archeological researches.

**CIEŚLEWSKA Anna:**

**Women religious leaders in Tajikistan**

The presented paper will consider the issue of informal women religious practitioners *bibi atun/bibi khalifa* (Farsi/Tajik.: Mrs. Teacher) in Tajikistan and Uzbekistan. They play a role of the spiritual women leaders mostly among the (traditionally) sedentary population of Central Asia. *Bibi otins* deal with religious matter teaching religion children and women and performing rituals and prayers for female part of community. They are often daughters or wives of religious leaders trained in Arabic as well as Islamic texts. Some *Bibi otins* apart from religious activity assist women in various social matters. For instance, during my research in Tajikistan in 2010, I had opportunity to interview *bibi otin* who was a social activist speaking to her followers about legal issues of divorce and marriage, contraceptives as well as the other important matters. Also, I made a friendship with *bibi atun* who is a political activist and a member of *The Islamic Renaissance Party of Tajikistan*. *Bibi otins* have the high social status and their informal influences go beyond women environment.

I conducted research in Tajikistan during the summer 2010 within a framework of the project: *Relationship traditional, social institutions with formal self-government and international organizations in Tajikistan*. The project has been led by prof. Stanislaw Zapasnik with assistance of Mariusz Marszewski, Phd and Anna Cieslewska, MSc. Research aimed at investigating the current changes within the structure of self-government in Tajikistan taking into account a role of different formal and informal actors influencing the self-government's institutions building in Tajikistan; the most important issues for this study, it was relationship formal self-government (jamoat) and community (understand in a context of mahalla) as well as influence international donors on power sharing at a local level.

**COLDITZ Iris:**

**Mani's scriptures as a source of Manichaean Central Asian parables?**

Although the Manichaean parables from Central Asia are based on the model of Buddhist tales, recent studies on the parable "On the Religion and the Ocean" in the Sogdian *Āzand-nāme* "Book of Parables" (ed. SUNDERMANN 1985) have clearly shown its parallels with the Middle Persian text on the „Ten Advantages of the Religion“belonging to a hagiographic sermon (ed. ANDREAS/HENNING 1933;

SUNDERMANN 1981) as well as with the Coptic 151st Kephalaion (ed. FUNK 2000). Consequently, the core of this story must have been part of the earliest Manichaean tradition.

This paper raises the question of a possible dependence also of the “Parable of the Two Snakes” in the very same book on early Manichaean texts, or even on scriptures of Mani. It shall be demonstrated that the snake-parable shares a number of dogmatic features and keywords with Mani’s Šābuhragān and related texts. Mani’s book was widely spread in the East and could have directly inspired the Manichaean Central Asian storytellers who combined the dogmatic terminology with local narrative motives and embellished it on a grand scale.

### **COLLIVA Luca, COLUCCI A., GUIDI Giolj F.: Georadar Survey on Erbil Citadel**

Thanks to the agreements between the Italian Cooperation Project and the High Commission for the Erbil Citadel Revitalization (HCECR), a survey campaign using the Ground Penetrating Radar (GPR) started in October 2010, with the specific purpose of gathering data for the stratigraphic analysis of the Erbil Citadel.

The strategy of using non-invasive geo-archaeological explorations came from the need to collect information useful to an appropriate planning of extensive archaeological excavations inside an urban context of great importance, inhabited from pre-protohistoric period until the second half of the 20th century. Unfortunately, the composition of the soil and the high level of humidity have limited the penetrating power of the radar and the results at depths between 4 and 9 m. are only partially reliable. The propagation speed, suitable to define the depth, was calculated by approximation, using the results of four previous cores; the comparison between the calculated speed and the reference tables also allowed to establish that the detected archaeological stratigraphy is largely composed of clay materials. The high number of anomalies found, their presence in almost all the investigated areas and the different depths at which these anomalies appear confirm the existence of a very complex stratigraphy. This data also decisively strengthen the hypothesis that the hill is almost certainly a tell arisen as result of accumulation derived from the long human occupation of the area. The most interesting data, however, come from the areas along the perimeter wall where several large anomalies seem to indicate the presence of fortifications or defensive structures.

### **COSTAZZA Birgit: The term astuuant-/astuuaitī- in Avestan sources**

The Avestan adjective astuuant-/ astuuaitī- has two different (but related) meanings: the first one is etymological, while the other one is metaphorical. The translation of the first one is ‘having bones’ – but there are no records neither in Old Avestan nor in Younger Avestan texts; in them, ‘having bones’ is the only possibility of translation. The metaphorical meaning of this term is ‘having body; bodily; corporeal; material’. This meaning is documented since the most ancient parts of the Avesta. If we consider the substantives to which the adjective refers (and congrues), it is noteworthy that in Old Avestan texts all of these substantives have an abstract meaning, while in Younger Avestan texts we find also terms of reference which show a concrete meaning; thus, astuuant-/ astuuaitī- emphasizes the material sphere again. In the Vidēvdād there is an increasing number of fix formulae of invocation containing the word astuuant-/ astuuaitī-; in such cases, the composer probably did not choose the term in every occurrence according to its lexical meaning but often used ready, formulaic constructions.

### **COTUGNO Maria: In Memory of Morteza Momayez (Tehran, 1935-2005): The Pioneer of Iranian Graphic Design**

Abstract: The importance of Morteza Momayez as artist is due to his role of undisputed "pioneer" of Graphic Art in Iran. Thanks to his efforts, it has been made possible the artistic legitimacy of this art away

from being considered just a tool of business communication. During his career, Momayez is committed in giving to Persian Graphics its own identity through the founding of several institutions, firstly introducing graphic design in the Faculty of Fine Arts at the University of Tehran in the late Sixties. Although the Iranian criticism's opinion was anchored to the tradition of painting and gave to Graphics so few space in cultural debates, he showed a strong interest in innovation, new trends and modern technologies and succeed in academic environments in Iran as well as abroad. Indeed, studying and travelling in Europe he obtained that for the first time Iranian graphic designers had the possibility to be known outside the borders of the country. His artistic production was rich in the field of the classical elements of Persian painting and calligraphy but, at the same time, Western avant-garde influenced him, constituting a very personal style. His intellectual openness to every aspect concerning the visual arts let him to be involved in different fields such as photography, cinema and theatre with great results. His name was used as synonymous of the Iranian Graphic Design Movement because he has fulfilled all the artistic aspects both in terms of production and in his social commitment, leaving a deep impression on the international art scene.

### **DALALYAN Tork:**

#### **Alanian Loan-Words in Armenian**

Many communications concerning the Alanian-Armenian historical interrelations have preserved in the works of Armenian medieval authors (P'awstos, Movsēs Xorenac'i, Yovhan Mamikonean, etc.), as well as in the Roman and Georgian sources. The Armenian loan-words in Ossetic, the heir of Alanian, are generally terms concerning the agriculture, the city life and handicrafts. As to the Alanian borrowings in Armenian, they belong to the following groups:

a) War terms: *gupar* < *gūppar*; *sarasi* < \**sar-osi*; dial. *st'ar* < *stær*; dial. *xēn* < *xīn*;

b) Hunting terms and animal names: *c'anc'* < *cans*; dial. *k'oc* / *-k'uc* < *kwəj* / *kuj-*; *katak* < *qæddag*; *kuz*, *kuz-e-kuz* < \**quz-*, (*qwəzən* / *ğuzun*); *sarak* < *sīrag*;

c) Cattle-breeding terms: *maxal* < *mæxæl*; *xizan* < *xīz-*, *xīzæn*;

d) Religious and ritual terms: \**c'inc-* (*c'əncal*) < *cīn*, *cīnjinad*; *c'op'* < *cop(p)-* (*coppay*);

e) Cultural terms: *ak'c'an* < *ærcəskæn*; *g[ə]rat* / \**gurat* < *kwəræt* / *kuræt*; dial. *xit* / *xitə* < *xīd* / *xed*.

One part of the above-mentioned words (*k'oc*, *xizan*, *star*, *c'op'*) have lost or changed in Armenian their original meanings.

The proposed paper discusses the phonological and historical ways of borrowing the words divided in these five groups.

### **DAN Anca:**

#### **La Forme achéménide du monde au miroir d'Hérodote**

En étudiant les différents catalogues des peuples de l'empire achéménide dans les Histoires d'Hérodote (Histoires 3.89sq. pour les satrapies de Darius et 7.61sq. pour l'armée de Xerxès), le chercheur moderne peut saisir la logique fondamentale iranienne qui transparait dans ces textes uniques en leur genre, au-delà des adaptations ioniennes et, plus généralement, des distorsions de signification créées par les Grecs.

Notre contribution resitue les passages d'Hérodote dans la série des représentations achéménides du monde, dont font partie l'inscription de Darius à Bisotun (DB), l'inscription de Darius à Suse (DSe), une des chartes de fondation de Suse (DSaa) et l'inscription du tombeau de Naqš-i Rostam (DNa). Afin de démontrer la parenté ultime de ces deux traditions, nous tâcherons d'explicitier les erreurs qui ont pu intervenir dans la transmission des ethnonymes entre les sources achéménides et les sources grecques ainsi qu'à l'intérieur de la tradition grecque même. Dans la dernière partie de l'intervention, nous essayerons de synthétiser les éléments essentiels de ce que pouvait être la forma orbis pour les Perses, à la fin du règne de Darius. Nous évoquerons la question de limites maritimes du grand empire asiatique et celle d'un de ses axes cardinaux, situé entre la Mer du Nord (donc « Noire ») et la Mer du Sud (donc « Rouge »).

Outre l'intérêt pour l'histoire des représentations anciennes du monde habité, cette intervention touche à la question des transferts culturels entre Perses et Grecs à l'époque des guerres médiques.

**DARA Maryam:**

**Zoroaster; a Hero with Two Seven-Trials**

Heroes in epics are always supposed to pass some trials and steps to become a real epic hero usually related to their victory over evils; seven-trials for Rostam, Esfandiyār and also twelve-trials of Heracles are as examples.

Zoroaster, prophet of Zoroastrians, had to win the battle between good and evil as the rule of Zoroastrianism, the cult of an eternal battle between two good and evil forces and the final triumph of Ahuramazda's forces over Angra Mainyu's. Therefore Prophet Zoroaster acted as a mythical and epic hero but is never mentioned as one clearly in any Zoroastrian texts or books.

Author in this paper tries to study the mythical life of Zoroaster and divide it into two levels of his childhood and adult life and point out two seven-trials he has to pass during these two levels of his life. These trials are all battles he won against Angra Mainyu and his forces.

Iranian epic heroes' main function is to kill the dragon and Prophet Zoroaster's function is the triumph over evil and his forces which are illustrated as dragon in epics and as Azhidehak in mythical texts.

**DARABI AMIN Mina, DJAVARI Mohammad Hossein:**

**Structure de l'écriture chez les femmes romancières iraniennes**

La prolifération des romans écrits par les femmes iraniennes, dans ces deux dernières décennies, découle certainement des changements sociaux dans le pays. C'est surtout sous forme du roman ou de la nouvelle que les femmes trouvent enfin leur expression, ainsi que leur statut propre dans la littérature contemporaine. Il faut noter qu'au de-là des influences de la société sur cette partie de la littérature, ou bien, l'influence de la littérature sur la société iranienne, il y a d'autres éléments essentiels dans la vision et le style des femmes, qui apportent et assurent un tel succès. La délicatesse des descriptions chez Ghazale Alizade, l'écriture autofictionnelle, à la première personne chez Zoya Pirzad, ainsi que d'autres structures narratives modernes contribuent tous, à la réception exceptionnelle des romans féminins. C'est ce déchiffrement stylistique des romans et celui de leur parcours narratif que suit le présent article, avec pour fil conducteur l'approche structuraliste.

**DARYAEE Touraj:**

**Bahram Chubin: How Significant was the Sasanian Rebel General?**

Wahrām Čōbīn (hence Bahram Chubin) is the famous Sasanian general who rebelled against Hormizd IV and Khusro II in the last sixth century CE. Scholars have contended that his memory was much revered and remembered in Persian epic and romance literature as a brave and gallant personage. Czeglédy in the 1950s even put forth the contention that Bahram was a major figure in the Middle Persian Zoroastrian apocalyptic literature as well, which may be a sign of his impact on his contemporaries and for the latter generations.

In this essay I intend to discuss how much legitimacy and popularity Bahram had during his uprising against Hormizd IV and Khusro II in the late sixth century. I will demonstrate that the reason for which Bahram receives good attention is due his early career and because of Hormizd's oppression of the nobility and dissatisfaction of the Zoroastrian priests with this king. However, Bahram's popularity withered when he challenged Khusro II and when he attempted to rule over the Sasanian Empire. In fact the historical and the numismatic sources demonstrate his beleaguered state during his revolt after Khusro II had assumed the throne. In fact the numismatic evidence can present a detailed description of the territories that both Bahram Chubin and Khusro II controlled and their movements in the years 590-591

CE. By looking at the numismatic evidence along with an analysis of the literary sources, Middle Persian, Persian and others, I would like to show the changing fortune of the Sasanian rebel general in the sixth century CE.

**DAVARI Shadi, NAGHZGUY KOHAN Mehrdad:  
Grammaticalization of motion verbs in New Persian**

Grammaticalization is considered as a process by which lexical items change into grammatical items, or grammatical items become more grammatical. This change follows certain stages and can be represented by the *grammaticality cline* as proposed by Hopper and Traugott (2003:7): content item > grammatical word > clitic > inflectional affix. Auxiliary verbs are grammaticalized form of main verbs which fall within the second and third stages of this cline. In other words, they can be in the form of free function words or clitics. In order to function as input for grammaticalization, main verbs should have certain semantic characteristics. Their argument structures as well as the contexts in which they occur are also of utmost importance. Motion verbs are among the common class of verbs that are susceptible to grammaticalization. The aim of this article is to examine this class of verbs that are grammaticalized in New Persian. These include the verbs of "āmadan" "to come", "šodan" "to go", "raftan" "to go", "gaštan" "turn", "gardidan" "turn", "oftādan" "fall" and "gereftan" "take". The auxiliary verb forms of these are primarily used to represent the grammatical categories of passive voice and different kinds of aspect. They also function as light verbs in complex predicates. This latter usage paradoxically provides a productive way to make new words. Here one can observe an interface of grammaticalization and lexicalization. In this article, all these different grammatical functions are closely touched upon. Our findings show that among motion verbs, only one-place predicates can function as auxiliary verbs in passive constructions. Another important finding of this study is that multiple forms can have the same grammatical function; in other words, layering is not a rare phenomenon in Persian grammar.

**DE JONG Albert:  
Areal features in the religions of Sasanian Mesopotamia**

The religious history of Sasanian Mesopotamia is caught between two conflicting approaches: one that has the notion of "religious traditions" (Judaism, Christianity, Zoroastrianism, Manichaeism, Mandaeism, and "paganism") as its starting point and thinks in terms of religious interaction; and another which operates with notions of "ethnic identity" and contrasts local or indigenous traditions with Iranian, Greek and Roman ones. Both approaches, it will be argued, are a-historical and fail to accommodate a growing body of evidence that certain ideas, rituals and social structures were shared by the followers of all religions. In this paper, I want to take my inspiration from "areal linguistics" and "full-coverage archaeology", in order to see if these approaches can help us realize an interpretation of the religious history of the nursery of the world's religions that is historically more fruitful.

**DELAINI Paolo:  
Amulets and medical care in the Yaghnob Valley: an overview of Yaghnobi traditional medicine between magic and healing folklore**

The Yaghnobi mountain community, approximately 600 people, lives in the North-Western mountains of Tajikistan and they preserve ancient traditions, Iranian language, culture and medical practices. This rural community living far from urban organized society, far from hospital and health services, never undergoing medical check-ups or pre-natal diagnosis and never registering birth and infant death, repeats models similar to ancient societies.

Yaghnobi use amulets to protect themselves from death, from the evil eye, from meeting with devils or evil entities who cause puerperal fever and infant mortality, such as the demon Ol, who, as a terrible witch with blond hair, wanders through the villages during the night.

They use traditional plants for curing. Fragrant resin are conserved in every village home in little glass jars where the amber colour of the extract reminds one of the commerce of spices on the Silk Road. Poisonous plants, such as *Hyosciamus niger*, are called by terrible and resounding names as “Devonabang” which means “the hemp of madness”.

Animal parts are also used in therapy. Animal extracts such as the oil from mountain partridge is used for ailments of the eyes, while marmot skin is used for abscesses. In the Yaghnobi pharmacopeia there are mineral extracts that are surrounded by magical references. The *mumyo* is a bitumen extract described as a mountain resin and used as a mineral supplement for therapy of fractures or in oil solution for headaches.

In the traditional medical practices of a mountain community there are many references that help us to appreciate their history and their cultural heritage.

### **DEVOS Bianca:**

#### **A modern tale from “the Arabian Nights”? Iranian press coverage of the wedding of crown prince Mohammad Reza Pahlavi and the Egyptian princess Fouziye**

When crown prince Mohammad Reza Pahlavi married the Egyptian princess Fouziye in 1939, it was an event of utmost propagandistic importance for the Pahlavi state. The connection with another royal house of the Middle East was prestigious for the young Pahlavi dynasty and contributed to its legitimization. Therefore, the royal entourage travelling to Egypt not only included high-ranking officials like the prime minister Ahmad Matin-Daftari, but also the well-known journalist ‘Abbas Mas‘udi, editor of the then greatest Iranian daily Ettela‘at. Telegraphing his reports on the latest events from Cairo, Mas‘udi provided his paper with a daily cover story from the trip. By doing so, he served the state’s propagandistic concerns, but also pursued his own interests as an experienced business man who was eager to attract as much readers as possible.

Taking the press coverage of the royal trip to Egypt in the Ettela‘at as an example, this paper examines a hitherto neglected aspect of the Iranian press history, the commercialization and professionalization of the Iranian press during the reign of Reza Shah.

### **DJAVARI Mohammad Hossein, DARABI AMIN Mina:**

#### **Structure de l’écriture chez les femmes romancières iraniennes**

La prolifération des romans écrits par les femmes iraniennes, dans ces deux dernières décennies, découle certainement des changements sociaux dans le pays. C’est surtout sous forme du roman ou de la nouvelle que les femmes trouvent enfin leur expression, ainsi que leur statut propre dans la littérature contemporaine. Il faut noter qu’au de-là des influences de la société sur cette partie de la littérature, ou bien, l’influence de la littérature sur la société iranienne, il y a d’autres éléments essentiels dans la vision et le style des femmes, qui apportent et assurent un tel succès. La délicatesse des descriptions chez Ghazale Alizade, l’écriture autofictionnelle, à la première personne chez Zoya Pirzad, ainsi que d’autres structures narratives modernes contribuent tous, à la réception exceptionnelle des romans féminins. C’est ce déchiffrement stylistique des romans et celui de leur parcours narratif que suit le présent article, avec pour fil conducteur l’approche structuraliste.

### **DODYKHUOEVA Leila:**

#### **Lexical database of the Pamiri languages and its outcomes**

The research is based on the database “Key lexis of spiritual and material culture” in Pamiri languages. The actual language material includes designations of the main concepts of ethnic culture: mostly confessional, ethnic and traditional household notions, definitions of intercommunity relations and psycho-linguistic (colour, size, deixis system) views. Our interest is focused on words of local nature that are spread in exact area, such as cultural and ethnographic words, archaisms, as well as cultural and

professional groups' terminology, connected with specific activities; argotic and secret languages' vocabulary.

The paper is dedicated to the problem of the socio-linguistic modelling of Iranian languages representing reciprocal relationship between speakers of East and West Iranian languages in Central Asia and their cultures. In particular, between speakers of the titular language of Tajikistan West-Iranian Tajik and East-Iranian Yagnobi and Pamiri languages that has no written tradition.

To identify this we offer a reconstruction of the historical socio-linguistic dynamics of the mutual East and West Iranian influences on the territory of the modern Tajik. This is based on theoretical outline of the routes through which the loan words "percolate" into public consciousness and actual language. To do this we identify particular historical routes through which these loan words "infiltrate" into the definite Iranian vernacular basing on the actual examples and on the phonetic transformations at each "link". These data will then be interpreted with regard to potential areal patterns, substrate influence and "superstrate" retentions.

**DURKIN-MEISTERERNST Desmond:**  
**Current work on Iranian fragments in the Berlin Turfan Collection**

I would like to present some aspects of my current work on the edition of Middle Persian, Parthian and Sogdian Manichaean texts in the Berlin Turfan Collection. This will concentrate on a presentation of unpublished Manichaean hymns in the collection, most of which are in Parthian. Some examples will be given and I will go into some detail about hymnic features and cantillation.

**EBRAHIMNEJAD Hormoz:**  
**An inquiry into the epistemological gap between the medicine of Galen and the medicine of Avicenna**

From the late Middle-Ages until the seventeenth century, the Islamic East was highly regarded by Europeans for its scientific achievements. From the 14<sup>th</sup> to 18<sup>th</sup> centuries in the libraries in Europe, we find hundreds of books on 'Islamic' sciences, or translations of these sciences into Latin. This has been understood in terms of the importance of Islamic sciences and their originality. However, during the same period, we do not find Islamic scholars endeavouring to know about the West and their sciences. There are evidences that the Islamic scholars viewed themselves as having achieved the pinnacle of science. Several research conferences and edited volumes or monographs have been devoted to the question of the transfer of knowledge between the West and East. Rarely did these studies focus on the alteration of scientific literature that occurred through their transmission to Islam. This paper, focusing on medicine, will examine the differences between Galenic medicine as developed in Alexandria on the one hand, and what has been dubbed as 'Islamic', or 'Galenico-Islamic' medicine on the other. The study of these differences and their origins might help us to understand why in the West we witness the rise of Neo-Hippocratic and then anatomical pathological medicine, whereas in the Islamic countries Galenico-Islamic medicine transformed into dogma and resisted any evolution. The paper will also examine the implications of these differences in the course of medical modernisation in the nineteenth century.

**EMRANI Haleh:**  
**Marriage Customs of the Religious Communities of the Late Sasanian Empire: An Indicator of Cultural Sharing**

The Sasanian kings were Mazdeans, but their empire was home to many different religious communities. It was the birthplace of Manichaeism, the syncretistic world religion of Mani who started his mission under the rule of Shabūhr I (242-270). It was where the Babylonian Talmud, which preserved the laws and traditions of the rabbinic Jews, was collected and redacted. It was where, in the fifth century and under the patronage of Yazdgird I, the Christian Church of the East announced its independence from the

Church of the Roman Empire. Despite this diversity, most existing studies of the Sasanian period tend to either ignore or play down the significance of the different religious groups in the empire's social structure and focus mainly on the Mazdean community. Such an approach leads to a misleadingly monolithic view of the Sasanian Society.

A main area where religious diversity played a critical role was the realm of family law. Thus, a comparative study of the marriage customs of the different religious communities of the Sasanian Empire paints a more holistic picture of its society prior to the Islamic conquest of the seventh century. This paper examines the prescribed family law as articulated in the legal texts of the Mazdean, Jewish and Christian religious communities of the Sasanian Empire to paint a more accurate picture of the Sasanian society prior to the Islamic conquest of the seventh century, and to further the understanding of the level of cultural sharing between these different communities.

**EMRANI Seyed Mohammad Ali:**

**Major gardens of Isfahan before Shah Abbās I's transformation of the city into his capital: their function and relation to the city**

Isfahan and its royal gardens, created by Shah Abbās I and his successors, have been the subject of many studies in different fields. However, we know that several major gardens existed around the city before these ones were established. The aim of this paper is to investigate the traces of these gardens in the available sources and to recognize their roles and functions in relation to the city and its surrounding environment. The study will look at the several major cities of Persia, namely Herat, Samarqand, and Tabriz, and compare the relationships they had with their major gardens to Isfahan's. The study will use the available primary sources and European travelogues as well as modern literature on the subject. This paper will conduct a comparative analysis of the form of the cities and their relationships to major gardens in order to understand the role of these gardens in the formation of the cities, the shaping of their suburban environments, and their future development.

**ERKINOV Aftandil:**

**Timurid authority and the Ottoman sultan: some notes about three manuscripts with Jami's products from the library of Bayezid II (1481–1512)**

Interrelation between Timurids (1370–1506) and the Ottoman dynasty (1299–1923) was strong, especially in board of Timurid governor Husayn Baykara (1469–1510). Art and literature was developed in the epoch of Husayn Baykara in Hirat. The classic representatives of Persian literature 'Abd al-Rahman Jami (1414–1492) and of Turkish literature 'Ali Shir Nava'i (1441–1501) lived and created in Hirat's literary environment. Currently there are more than 1000 manuscripts related to Jami's works copied in 15th – 19th centuries in the manuscript fund of the library Sulaymaniya (Istanbul, Turkey). Relations between Hirat and Ottoman palaces were strong in Jami and Navai period too. The poets who came from Ottoman Empire to Hirat met with Jami and Navai, then they carried away the manuscripts with their creative works to Istanbul. Three manuscripts with the personal seal of Bayezid II (1481–1512) of products of Jami are stored In Suleymaniya.

The list of the manuscripts in the library of Bayezid II:

1. Jami. "Silsilat al-zahab" (1-part). This manuscript was copied in the Ottoman period in 1472, that is when Bayezid II was the prince, instead of Ottoman Sultan.
2. Jami. Kulliyat. It was specified in manuscript that it had been copied for Bayezid II.
3. Jami. "Khamsa". It was copied in 1485, and it was depicted the completing years of the work "Khamsa".

It means that Bajazida II was especially interested in Jami's creative works.

Interrelations between Hirat and Istanbul (Ottoman court) existed during this period when Timurids Hirat strongly developed – in 1470 – 1500.

**ESHRAQI Ehsan:**

### انگیزه های سیاسی و اجتماعی تغییر پایتختهای صفوی

تشکیل دولت صفوی در آغاز قرن شانزدهم میلادی (دهم هجری قمری) در نتیجه تحولاتی است که آغاز آن از سیر طریقت صوفیانه شیخ صفی الدین اسحاق اردبیلی در شهر اردبیل در سال 700 هجری قمری به وقوع پیوسته و با ایجاد دولت صفوی توسط شاه اسماعیل اول پنجمین بازمانده شیخ صفی در سال نهصد و هفت هجری برابر با هزار و پانصد و یک میلادی شهر تبریز به مقر سلطنت تازه تاسیس صفوی تبدیل گردید. در سال نهصد و سی هجری قمری برابر با سال هزار و پانصد و بیست و سه میلادی این شهر به عنوان پایتخت دولت صفوی باقی ماند. پس از مرگ شاه اسماعیل پسرش شاه طهماسب پس از چند سال فرمانروایی در تبریز به دلیل نزدیکی این شهر به جبهه های جنگ با عثمانی که نا امن گردیده بود مرکز دولت را به شهر استراتژیک قزوین انتقال داد (965 هجری) و تا پایان عمر در آن باقی ماند (984 هجری قمری) جانشینان شاه طهماسب شاه اسماعیل دوم و شاه محمد خدابنده تا سال 996 هجری و شاه عباس اول تا سال 1007 هجری در قزوین ماندند و در این سال بود که شاه عباس مرکز را به علت موقعیت ممتاز اصفهان به این شهر منتقل کرد و شهر تا سال 1135 هجری در دوران شاه سلطان حسین که افغانهای غزایی آن را به تصرف در آوردند تا ظهور نادرشاه افشار تا حدودی در مرکزیت باقی ماند.

تغییر پایتختهای صفوی از تبریز به قزوین و از قزوین به اصفهان با حوادث سیاسی و اجتماعی و نظامی مهمی همراه بود که در این مقاله به تفصیل به ذکر آنها پرداخته می شود.

**ESMAEILPOUR MOTLAGH Abolghasem:**

### Manichaean Cosmology according to a Classical Persian Text: Shahrastani's al-Milal wa'l-Nihal

Abul-Fath Muhammad ibn-i `bd al-Karim Shahrastani, born in Shahrastan, near the old city Nisa, on the road of Nishabur to Khwarazm in 479 AH/1101 AD and died there in 548 AH / 1170 AD, is the composer of al-Milal wa'l-Nihal (The Book of Religions and Sects) in Arabic which has a short chapter on Manichaeism. The work was translated into Persian by two writers, Afdal ibn-I Sadr-I Turke-ye Esfahani in 9th AH / 15th AD and by Mustafa Khaliqdad Hashemi in 1020-21 AH / 1622-23 AD. The following themes based on the Manichaean cosmogony narrated by this classical Persian book are discussed and analysed in this paper: 1) The comparison between the essences and acts of light and darkness consist of Essence, Self, Act, Place, Bodies and Characters; 2) the comparison between the Realms of Light and Darkness; 3) Light is the producer of Malaekat (Angels), alihat (Deities) and Awliya' (Authorities), and Darkness is the producer of Shayatin (Devils), Arakina (Archons), and Afarit (Demons, Giants); 4) the contradictions among Manichaeans on the mixing of light and darkness, and the release of light from darkness; mixing of light and darkness by chance not voluntarily; 5) sending an angel (the Primal Man) with five elements to the Realm of Darkness; 6) the command of the King of Light to one of the angels (the Living Spirit) to save the Primal Man; 7) the release of light particles through Milk Way and their rise into the Moon, the Sun and New Paradise; 8) the report of Abu Sa'id Manavi, a Manichaean dignitary, on the period of 12000 years of the mixing of light and darkness.

**FARRIDNEJAD Shervin:**

### Einige Bemerkungen über die Paläographie der avestischen Handschriften

Die Paläographie und Handschriftenkunde der alt- und mitteliranischsprachigen Codices, beziehungsweise spätmittelalterlicher und frühneuzeitlicher Avesta und Pahlavi Manuskripte ist ein Forschungsgebiet die nicht in letzter Zeit kein großes Interesse der Iranisten und Altorientalisten auf sich gezogen hat. Die Situation auf dem Gebiet der Handschriftenkunde und Paläographie stellt sich, dank des umfangreichen Zugangs zu den Handschriften über das Avestan Digital Archiv (ADA) heute ganz anders dar. Es geht vor allen darum, in einer handschriftenkundlichen Untersuchung anhand der vorhandenen avestischen Manuskripte zusammenzustellen, was für das avestische Schriftwesen erarbeitet wurde, sowohl für die Handschriften mit Übersetzungen als auch für die Sāde Handschriften. Von Belang sind die Aufzeichnungen der einzelnen paläographischen und kodikologischen Aspekte und gegebenenfalls

deren speziellen Probleme. Die zeitliche Grenze für die uns zugänglichen Avesta Handschriften liegt zwischen der spätmittelalterlichen Zeit, nämlich dem 14. Jahrhundert und dem Ende der frühen Neuzeit, insbesondere dem 18. Jahrhundert, aus welchem die meisten der Handschriften stammen. Mit der großzügigen fachlichen Unterstützung von Prof. Cantera und ADA wird in diesem Beitrag vor allem eine Gruppierung der vorhandenen Handschriften vorgelegt und unter anderem die Frage nach der Datierung der Handschriften erörtert. Eine Datierung die nur auf den Kolophonen der Handschriften basiert, ist kein sicherer Ausgangspunkt. Durch eine paläographische Untersuchung können deshalb weitere Indizienbeweise für eine sichere Datierung der Handschriften eingesetzt und eventuell auch zur Zugehörigkeit zu der einen oder anderen lokalen Schule gesucht werden, da die Schulzugehörigkeit für die Charakterisierung einer Handschrift genau so von Bedeutung ist, wie das Original.

**FERRER Juanjo:**

### **Le -y final en Parthe non-manichéen et la loi rythmique proto-Parthe**

L'usage du -y final dans les inscriptions moyen-perse a été un sujet très disputé dans la Linguistique Iranienne. Après le travail de Huyse (2003) on peut dire que la distribution du -y final en Moyen-perse reste justifiée : le -y final apparaît toujours après les monosyllabes, tandis que après les dis- et polysyllabes cet -y apparaît après une syllabe à voyelle brève, mais il manque après une syllabe à voyelle longue (apud Huyse 2003 : 63). Cependant l'usage du -y final dans les premiers textes parthes (lorsque dans les textes parthes manichéens il n'existe pas) reste jusqu'aujourd'hui sans explication. Huyse (2003 : 37-38) seulement dit que "Le y final parthe est apparemment soumis à d'autres règles qu'en moyen-perse, sans qu'on puisse établir de véritable justification pour sa présence ou son absence". Dans le présent papier je voudrais d'y présenter un résumé de mon travail sur le -y final en parthe : établir une justification pour sa présence ou absence dans les témoignages parthes non-manichéens et justifier pour quoi le -y final parthe apparaît ou non. La loi rythmique proto-parthe que je présente est proche de la loi rythmique proto-moyen-perse mais aussi de la loi rythmique sogdienne. Enfin, je crois que l'usage du -y final en Parthe a des justifications historiques et que la langue parthe est plus rigoureuse dans l'usage du -y final que le Moyen-perse des inscriptions.

**FILIPPINI Bianca Maria:**

### **The Relationship between Cinema and Literature during the Pahlavi Period**

In analyzing the relationships between Literature and Cinema in Iran from the advent of the Seventh Art in this country, we can distinguish a first phase in which the siphoning of stories and motives from the rich literary tradition into the emerging cinematography was necessary to make Iranians familiarize with an alien medium imported from Europe. Afterwards the collaboration of writers in building up a peculiar Iranian cinematography was absolutely vital. Beside the commercial cinema producing *film-farsi*, during the Pahlavi period the birth of a *cinéma d'auteur* was driven by the synergy between movie-makers and authors in search of new means of expression to spread their messages, in particular when censorship tightened grip on literature. During the Pahlavi period the relationship between cinema and literature reached its best results not only because it bore highly appreciated cinematic adaptations of literary works but because it fed on a shared view of art as engagement. The paper aims to show how the relationship between cinema and literature in Pahlavi Iran has been fruitful for both forms of art.

**FILIPPONE Ela:**

### **Words for 'neck' in the Iranian languages**

The neck, the organ linking the head to the trunk, is generally conceptualized as one of the constituent parts of the human body. It is not considered to be part of the head or the trunk, though its contiguity with the head and the shoulders may favour name transfers. The denominations of this body part found in

different languages generally reflect an acknowledgment of its ability to move, shape, direction of view and exposition to view (words for ‘throat’ are frequently used to refer to the front part of the neck, hence to the neck). The present paper will focus on the Iranian words denoting the neck as a whole and/or one of its major subparts (front vs. back), from a motivational perspective and with a dialectological approach.

**FOLTZ Richard:**

### **Contemporary Neo-Zoroastrianism Movements: Revival, Reaction, Redefinition**

While traditional Zoroastrian communities in Iran, India, and throughout the global diaspora continue to dwindle in number, in recent decades the religion has attracted significant numbers of converts, mostly (though not exclusively) among Iranian Muslims disaffected with the current regime of the Islamic Republic of Iran. This paper explores the reasons behind this movement, claimed by some to count millions of adherents, as well as relations between “new Zoroastrians” and traditional Irani and Parsi Zoroastrian communities.

While neo-Zoroastrianism purports to be a “return to the past,” in fact it contains many innovative, modern features. It largely dispenses with ritual and religious law, seen as being “late”, Sasanian-era “corruptions”, and focuses instead on what is claimed to be Zoroaster’s “original” Gathic message, interpreted as an ethical imperative to practice “good thoughts, good words, good deeds”. Priestly authority is often seen as irrelevant, and the emphasis—a particularly modern one—is on individual, internal piety.

Research for this paper will consist of analyzing neo-Zoroastrian publications and websites, and interviews both with neo-Zoroastrians and members of traditional Zoroastrian communities throughout the global diaspora (especially North America and Europe) as well as, to a limited extent due to political considerations, within Iran itself.

**FRAGNER Bert G.:**

### **Persian cookbooks and the process of modernization**

There is hardly any doubt to be found that nutrition and culinary aspects play an essential role in debates referring to the process of modernization. In this paper, texts of three Persian cookbooks – one from Iran, one from Afghanistan and one from Tajikistan – will be presented as indicators and even as circumstantial proofs for different ways into modernity, in three different countries: *Tabbâxi-ye Nejât*, by Nejâto d-doule (Tehran, early 20<sup>th</sup> century), *Tabx-e ta`âm barâ-ye maktab-e fonun-e harbiye*, written by General as-Sayyid Mahmud Sâmi (Kabul 1337 h.), and *Taomhoi tojikî*, by S. A. Aminov (Stalinobod 1959).

**FRASCARELLI Raffaella:**

### ***Aræadvî Sûrâ Anâhitâ*: considerations on the greek ὕψις**

In the *Ābān Yašt*, the description of the physical states of the water (liquid as in rain, vapor as in the winds and clouds, solid as in sleet) reveals an aspect of the Avestan “scientific thought”, which anticipates the Milesian idea of ὕψις in Thales doctrine. If the main goddess of ancient Iran was anything but pure water, it would be worth wondering about the modalities according to which the Greek scientific thought was not just the result of the direct observation of the natural phenomena, but also the consequence of pondered assessments on the physical idea of the Avestic material universe.

The hypothesis is that *Aræadvî Sûrâ Anâhitâ* of *Yašt* 5 was never depicted: such a veneration toward the ubiquitous element par excellence had to kindle a great attention from the premature greek philosophic world. Rather than researching the iconographical features of *Aræadvî Sûrâ Anâhitâ*, it is useful to reflect on their likely absence and on the potential historico-religious consequences it had as regards to the images of the Achaemenid *Anâhitâ* and consequently it is appropriate to investigate how such a unique religious approach shaped the scientific research and philosophical Greek thought.

**FRIEDL Erika:**  
**Modernity and Fertility Decline**

Between 1990 and 2004 the birthrate in the Islamic Republic dropped from biological maximum to barely replacement levels in most areas and social classes. Demographic accounts describe this spectacular decline as a "miracle" brought about by state policies motivated by dire economic forecasts. But while the shift away from the pro-natal stance of the early Islamic Republic led to successful government control of fertility in Iran, elsewhere such state intervention does not produce lower birthrates. Iranian fertility dynamics thus warrant a different explanatory model. An ethnographically based, holistic approach suggests that in Iran various socio-cultural processes rooted in tradition as well as in modernity combine and enhance each other on the cognitive, cultural, and political level to produce this sudden turn. Foremost, the powerful ideology of progress has motivated Iranians for several generations to strive for what they consider "modern," such as lifestyles in developed western countries that necessitate small nuclear families. By the time the government intervened, intra-family relationships had changed and people saw large families as a heavy burden. Cognitively they were well prepared for a sudden change in fertility behavior. I will explore the practical consequences of the ideology of progress and its concomitant socio-cultural changes as I observed them during longitudinal ethnographic fieldwork in tribal/rural southwest Iran between 1965 and 2006.

**FULIŃSKA Agnieszka:**  
**Iranian Rulers of the Hellenistic Kingdoms – Iconography on Coins**

The division of Alexander's empire resulted in the establishing of a number of independent kingdoms in the East. While the largest of the former provinces of the empire, such as Babylon, Syria and Egypt, fell into the hands of Alexander's Macedonian generals, the smaller domains, which had formed part of the Achaemenid empire or were dependant on it, remained under the rule of local dynasts of Iranian origin. In the course of the Hellenistic age all these kingdoms underwent some degree of hellenization but the coins issued by the kings preserve their images in traditional Persian attires.

In my paper I would like to analyze the iconography of the kings of Cappadocia and Pontus, to show its relation to both the tradition of the Persian satrapal portraiture and costume, and the Greek style predominant on coins. I would like to focus on how different styles of portraiture, together with the "multicultural" image of Alexander himself, served various political and propagandistic goals, and why specific attributes were chosen at specific moments of history, especially at the height of Roman infiltration in Asia Minor and at the time of the Mithridatic Wars.

**GACEK Tomasz:**  
**Some Remarks on Parallel Farsi/Tajik/Dari Texts**

The problem of the mutual relationship and status of the three closely related ethnolects remains unsolved, as there are no commonly accepted criteria to discern closely related languages from dialects of the same language. Certainly, this question will not be solved by this short presentation. However, the author believes, that some interesting and important observations may be made when analysing parallel texts in the three mentioned ethnolects. Significant differences are to be found in the spheres of the verbal system (esp. Tajik shows considerable independence here), syntax and vocabulary (esp. in the new lexical items considerable differences are visible).

The study of parallel texts is a well established method of linguistic research. It is particularly useful in deciphering unknown writing systems and languages. The present paper shows that it may be useful in case of well known languages as well.

A number of various types of parallel texts will be discussed: strict translations of an original written in an altogether different language, adaptations of a text in one of the mentioned ethnolects into another one etc.

**GAECHTER Afsaneh:****Medicine and Anthropology: The Austrian Physician J. E. Polak (1818-1891)**

In the 19th century a regular transfer of knowledge and culture between the Hapsburg Monarchy and Islamic polities had far-reaching effects, especially in the field of medicine. Austrian physicians pioneered the introduction of so-called Western medicine to Iran, Turkey and Egypt. Some of these ambassador physicians were astute observers of land and people and transmitted detailed natural and cultural knowledge about their host countries to Europe.

In Iran, the best known, most versatile and influential of these western physicians was the Austrian Jacob Eduard Polak. Appointed as a teacher of medicine and surgery in Tehran, he established the first modern medical school there, a precursor of the Medical Faculty at the new University of Teheran founded in 1934. Polak worked in Iran for some nine years from 1851 to 1860 and left behind a wealth of writings about medicine and about Iran. He was a founding father of the Anthropological Society of Vienna, in 1870, and a member of its board until his death in 1891, and used his influence to spread knowledge about Iran in Europe. Based on my extensive research on his work in Iran and in Europe, the paper will focus on Polak's varied medical and ethnological accomplishments and his legacy in the development of modern medicine in Iran.

**GAVIRI Susan:****Anahita in der alten iranischen Mythologie**

In der iranischen Mythologie ist Anahita eine Göttin der Gewässer und die Quelle des kosmischen Ozeans. Sie taucht in den Inschriften des Großkönigs Artaxerxes II (404-359 vor Chr.) auf, wo sie zusammen mit Ahura Mazda und Mithra angerufen wird. In dem Anahita geweihten Yasht, nämlich Aban- Yasht, der zu den guten, alten Yasht Texten gehört, erscheint sie als ein schönes und unbeflecktes Mädchen, das von einer goldenen Kutsche getragen wird.

Die Kutsche hat vier Pferde, nämlich der Wind, die Wolke, der Regen und der Schneeregen. Die Göttin stammt von den Sternen des Ahura Mazda und trägt Gold und eine Sternenkronen.

In meinem Vortrag werde ich auf diese alte mythische Gestalt eingehen und ihr Fortleben nicht nur in den

achämeniden, arsakiden und sassaniden Epochen, sondern auch in der Islamischen Zeit darzustellen versuchen.

Anahita, dieses schöne und reizende Mädchen, lebt auch jahrhundertlang in der persischen Poesie weiter. Auch darauf werde ich kurz zu sprechen kommen.

**GENITO Bruno:****Bishapur City: Archaeology, Settlement and Territory. New Research Perspectives**

The paper is aimed at analyzing the ways in which it was designed and built an urban area, such as Bishapur, whose indissoluble spatial aspects were and still are: the landscape, water sources, the sculptural reliefs, the cave, the castle and the city.

From an historical point of view, as it is very well known, the town was built and founded along a node in a maelstrom of a small river, by the Sasanian king Shahbur I (241-272 AD) and, most probably the Roman soldiers taken prisoners after the defeat of Valerian at Edessa in 260 AD contributed to its construction.

New research perspectives are now open thanks to the ICAR (Iranian Centre of Archaeological Research) of the ICHHTO (Iranian Cultural, Heritage, Handicraft and Tourism Organization). These perspectives are aimed at conserving and enhancing the cultural heritage represented by the city and its territory, in the field of resource management and archaeological monuments. Preliminary analyses and studies of the old excavations and topographic data, new surveys inside and outside the city, analyses of the geo-

morphological and geoarchaeological setting together with the creation, through the use of satellite images, of a base mapping for an area not exceeding 20 km<sup>2</sup>, are planned.

A particular interest will be devoted to the archaeological remains, regional walls, architectural elements within a more general geological context in order to conduct new archaeological trial-trenches and explorations inside and outside the town with special regard to the unexcavated areas.

**GHANI Nahid:**

### **An Examination of Two Religious Arguments (Karaites Sefer Mišwot and Škand Gumānik Vičār)**

After Iran was invaded by the Arabs, the Iranians reacted strongly to protect their religion, culture and language, they were considered as “the minority”, so one way to survive was to defend their beliefs through arguments in the form of either debates or polemical texts. Many books were written by the Zoroastrian scholars to the end that they could reinforce their religion and undermine others such as Judaism and Christianity explicitly and Islam implicitly as the latter was the official religion. One of these books, Škand Gumānik Vičār, was authored by “Mardān Farrox son of Ohrmazd” in Pahlavi over a thousand years ago. The other polemical text belongs to Jewish- Persian studies, roughly dated 1319 A.D. This fragment belongs to a book of Precepts, containing a list of Jewish religious commandments in accordance with the Karaite tradition with polemical passages concerning the views of other religious groups. In this paper, I have tried to make a comparison between the above mentioned texts from the inter-religious points of view. Moreover, the style by which these viewpoints are presented is inspected; i.e., highlighting the differences found in the religions by the former author and emphasizing the common aspects of the religions by the latter.

**GHARDASHKHANI Goulia:**

### **From Homeland to Diaspora: The Process of Identity Formation in Goli Taraqqi’s Fiction**

The paper, by focusing on the fictional works of Goli Taraqqi as case study, intends to explore the question of identity, both in homeland and diaspora via a socio-psychological approach. The research aims at a comparative analysis of the process of identification based on culture, nation, class and gender vis-à-vis the country’s confrontation with modernity inside the borders of Iran and the aftermaths of displacement outland. The prospective outcome of the analysis is expected to clarify whether there is a relationship between an individual’s identification strategies in Iran and those practiced in diaspora; how the two mutually interact and influence an individual’s sense of self; and what the internal dynamics of identity crisis in diaspora are. The paper will be engaged with the outline of my PhD project and the analytical discussion of two of Taraqqi’s short stories in detail. On the theoretical level, it will mainly benefit from Stuart Hall’s theory of cultural identity and its relevance to the notions of space and language.

**GHARIB Badri:**

### **Silver in Iranian languages and Persian literature**

Persian has 2 words for silver: *sim* and *noqre*. *Sim* comes from Middle Persian: *asem* used as noun and *asemen* as adjective “made of silver”. It is used in all types of Middle Persian texts: Zoroastrian, Manichean and inscriptions. The oldest occurrence is in the inscription of Shapoor I in Vehshapoor, where the Sasanian king, pleased at seeing his statue, gives gold and silver to the man who had ordered and brought it. The Middle Persian *asem* was borrowed from Greek *asemos*, in older times “uncoined”, but “silver” at the time of borrowing.

*Noqre* is a loanword from Sogdian *nakrte* (*n’krty*), composed of a negative prefix *na* and the past participle of the verb ‘*ar-*’ ‘to make’, meaning ‘not made’. Thus the Sogdian word looks like a loan translation of Greek. Persian has borrowed *noqre* from Sogdian as early as its literary works starts. It might have borrowed directly or by intermediary through Khwarezmian, which has *naqre* (*nqrk*) for

silver. *Noqre* becomes a rival of *sim*, the older heritage of MP. In Persian literary works, poetry and prose, both words were used with three significations: metal, money and in similitude (comparison with silver in color). *Sim* is found in one of Rudaki's qaside and also in some early prose. *Noqre* and *sim* both were used by Ferdowsi in *Shahname* and his contemporary *Tarikh Beyhaqi*, with the three above mentioned meanings. This rivalry continued through one thousand years of Persian literature, but with the passage of time, *noqre* takes more and more the place of *sim*. In Modern Persian *sim* is no longer used for expressing 'silver'; its time has expired. Its adjective *simin* is only used in proper name for women.

The Old Iranian words for silver, Avesta *r'zata*, OP *ardata*, (cf. Sk. *Rajata*, Gk. *arguros*, Lat. *argentum*) seems to be lost in Persian. The Old Iranian *\*ar(d)zata* (Bailey 1979, 25) is attested in Khotanese *aljasta*. Its adjective *aljastina*, can be compared to Av. *r'zataena* and OP *ardataina* "made of silver". OP *ardata* is attested in Dariush inscription DSf 40 and *ardataina* in a silver bowl's inscription of Artaxerxes the first in the Muho museum of Japan. This discovery of Sims Williams definitively rejects the word *siyamam* from the glossary of Old Persian.

It is interesting that in a Zoroastrian dialect of Yazd the word *aldi* originally used for silver, is now used for money. *Aldi* is probably the only remainder of OP's word for silver in West Iranian. It is not very difficult to relate *aldi* to Old Persian *ardata*, with the sound change of *rd>l* and postvocalic *t>d*. The final *-i* of *aldi* can probably be from the suffix *-aina* becoming *en* in MP and *in* in Persian. With consideration of the role that silver had played in the making of coins through history, and the place that coins had in trade and exchange, it is no wonder that the word for silver be used for money, as it is in some Latin languages, such as French "argent".

#### **GHASSEM BAGHLOO Morteza, SOLTANI Siyamak: Safavid after Fall of Isfahan according to Numismatic Resources**

Safavid dynasty is considered one of the important post-Islamic Iran historical eras. Vast expansion of Turkish language, introduction of Shiite as the formal religion, mighty government, integration of Iran, and dehisence of arts domestically and synchronizing with colonization and other outstanding global events according to strategic geopolitical Iran and long-lasting ottoman wars internationally all witness the significance of the era. An important point in characterizing this era is the introduction of religion in politics and introduction of sanctity to formal legitimacy of king's government; some historians root this sanctity and its social acceptance to ancient Iran. The first step was forging the king's genealogy to relate their pedigree to Shiite Imams. On the whole, this system was effective regarding the change of formal religion; the next dynasties such as Afshar, Zand and Qajar dynasties adding to false claimers of rule were not successful to publicize unless showing affinity to Safavid. Safavid royal family was in India long after fall of Isfahan and Ottoman kings have made use of them to leverage Iranian government until Fath-Ali Shah reign. Some members of this family such as Tahmasb the Second, Abbas the Third, Ahmad, Suleiman the Second, Saam, Ismail the Third, Safi, etc. were claiming a Safavid kingdom and sometimes they became stooge. This article is trying to have a new look at the era through several historical resources with special emphasis on numismatic resources.

#### **GHAZANFARI Kolsoum: The presence of the Zoroastrian yazad Sorūš (Srōš), in the Šāhnāmeḥ of Ferdowsi**

The present study examines the significant presence of the Zoroastrian *yazad* Sorūš (Pahl. Srōš) in the *Šāhnāmeḥ* of Ferdowsī. The aim of this paper is to describe the cases in which Sorūš is present in the *Šāhnāmeḥ*, and then we compare and analyse them with the Zoroastrian tradition in order to see whether the *Šāhnāmeḥ* reflects the reality of Zoroastrian belief about this *yazad*. The topics investigated in the present work include the appearance and epithets of Sorūš, his functions as messenger, mediator, protector of mankind, protector of the order of the material world and its inhabitants, the vanquisher of evil on earth and so forth, all according to the *Šāhnāmeḥ*.

Furthermore, the amount of changes made by the poet in the information he presents based on the older Zoroastrian texts about this *yazad*, and the ways in which the *Šāhnāme* has adapted the traditional features of Zoroastrian accounts to the Islamic sensibilities of the time are examined.

**GHODRAT-DIZAJI Mehrdad:**

**The Collapse of the Sasanian Rule in the Northern Quarter: The Archaeological and Numismatic Evidence**

Northern quarter was one of the four parts or sides (*kust* in Middle Persian) of the Sasanian Empire which came into existence by the integration of several provinces in Iran and the Caucasus in the sixth century AD, and was named after Ādurbādagān /Azerbaijan, its most important province. During the late Sasanian period, these provinces were the scene of the Sasanian-Byzantine wars (AD 603-628), which lead to the defeat of the Sasanian forces by the Byzantine army of Emperor Heraclius (AD 610-641) in AD 627. The study of the archaeological and numismatic evidence and the process of events reveal that from this time onward, the Sasanians lost their control over northern quarter and only practiced their weak domination over western and southern parts of the empire. This was the advent of the disintegration of the Sasanian dynasty, which later completed by Arab Muslim raids into western and southern Iran. In fact, the fall of the Sasanian rule in the northern quarter happened before the fall of their rule in Iraq and Fārs. It seems that the collapse of Sasanian rule in northern provinces contributed considerably to their defeat in Iraq and western quarter.

**GHOLAMI Saloumeh:**

**Nominal compound strategies in Middle Iranian languages**

The topic of compounding in Middle Iranian languages has been rarely studied. There are only a few notes especially about the compound personal names in some Middle Iranian languages, e.g., Middle Persian, Bactrian and Sogdian. The present study attempts to investigate the nominal compound strategies in Middle Persian and Parthian, Bactrian and Khotan Saka. I will concentrate on two-element constructions and analyse them according to the grammatical characters of the elements, the syntactical connection of the elements to each other and the meaning relationship of the elements. Finally, a comparison of the mentioned languages will be made, to enable understanding of the differences between the compounding strategies of these languages.

**GIGNOUX Philippe:**

**Anatomy and therapy of eye-diseases in Esmâ'il Gorgânî**

In some works I showed how the Greek medicine has been inherited by the Arabs thanks to the mediation of Syriac translators and authors. In this contribution to the SIE Conference in Krakow, I would like to compare Syriac sources in the field of *ophthalmology* to the data of Esmâ'il Gorgânî, i.e. The Dahîrah-ye Hwârazmshâhî ('Treasure of the Shâh of Xwârizm'), a part of which was recently translated and commented by Thierry de Crussol (1998). Syriac sources are two: an anonymous treatise published by E;A. Wallis Budge in 1913, and an unedited manuscript from the Bibliothèque Nationale de France, ms. Syr; 423 (with the same text in ms; syr; Mingana 594). It results from this comparison that in Syriac sources, more than 50% of plant names and medicinal products for the cure of eye-diseases are named in Syriac language, and a third in Greek, whilst according to the Arab-Persian author, most of words are from Arabic origin. Of course this is not astonishing, but it can show once more that also the terms of pharmacopeia were translated from Greek into Syriac, and then from Syriac into Arabic.

**GINDIN Tamar E.:**

**The Early Judaeo Persian Large Tafsir of Genesis: Original work or translation?**

The Early Judaeo Persian (EJP) Tafsir of Genesis (hence LTG; MS Firkowicz I 4605, T10 in Shaked's classification) is a Karaite manuscript, of which fifty pages remain. It includes an introduction, a translation and a commentary on Genesis 1:1-4:10.

Shaul Shaked has introduced some of the lexical peculiarities of the text in Shaked 2003.

In most Tafsirs, the translation reflects an unnatural language, referred to as Judaeo Calque by Rabin 1981: It uses rare vocabulary in order to avoid the Hebrew component inherent in the Jewish language, and closely imitates Hebrew syntax. The commentary is written in a more natural language. In the LTG, the commentary also exhibits syntactic constructions and some expressions untypical of EJP, which render the text suspicious of being a translation from either Hebrew or Arabic.

**GIUNASHVILI Helen:**

**On the Study of Complex Verbs in Epigraphic and Manichaean Middle Persian**

Middle Persian, the official, religious and literary language of Sassanian Iran has become an object of particular studies during the last decades. An extensive scientific literature has been devoted to questions of its rise and formation but many essential details of its grammatical structure and syntax have not been explored appropriately up to the present. It mostly concerns verbal categories, being considered in grammatical essays generally and briefly, or synchronically, on the basis of limited textual data.

Modern critical studies of these texts (in particular, Sassanian inscriptions of III-V cc AD, Manichaean materials and some others) provide an important basis for re-examining Middle Persian, offering a new interpretation of the evolution of its grammatical realities.

Analytism is one of the most characteristic features of the Middle Persian grammatical structure.

Among the Middle Persian periphrastic verbal models "complex verbs", comprised of two components: nominal (such as a noun, adjective and verbal noun) and a verb (mostly *kardan* "to do, to make" and some others - *burdan* "to carry, to take", *dādan* "to give", *zadan* "to hit"), present a special interest.

Complex verb constructions are already distinguished in IIIrd century Sassanian inscriptions and Early Manichaean (Mani's Shābuhragān), where according to the contexts they could be classified as grammatical (transitive) verbal forms (when a nominal constituent is a direct object), or as phrasal verbs; cf. *āfrīn kardan* as a transitive verbal compound - "to make (render) praise" and as a phrasal verb - "to bless".

The paper aims to present systematic morphological, semantic and syntactic analysis of complex verbs in III-IV cc Middle Persian texts.

**GIUNASHVILI Helen, ABULADZE Tamar:**

**Safavid Iran and Georgia: Questions of Interrelations in the Light of Persian Historical Documents**

1. Among rich collections preserved at the Georgian National Antiquities XVI-XVIII cc Persian historical documents present the most important records for the study of Iranian-Georgian (Caucasian) cultural-historical relations. The documents are kept at the National Center of Manuscripts (the fund PD, 511 units), the National Archive of the Ministry of Justice (the funds N 1452 and N 1450 (1237 units)) and the Museum of Art of Georgia (4 units). They are absolutely unique from their content, completeness, historical and artistic significance.

2. The collections join Persian firmans (deeds), hoqms, books of grants and purchases, letters of appeal (petitions) of shahs of Iran and Georgian governors, who adopted Islam, with the resolutions of shahs or kings of Georgia. The deeds of trade transactions, notes, trade and taxation receipts, wedding contracts, etc. are represented in abundance. They refer to both Georgia and other parts of Caucasus as well. The documents are addressed to the Georgian feudals, catholicoses, Armenian meliks and others.

3. The Safavid documents preserved at the Georgian depositories issued by Shah-Thamaz, Shah Sepi I, Shah-Abbas I, Shah Suleiman, Shah Sultan Husein, Shah Abbas II and some others, are mostly important primary sources, clearly illustrating political, social, economic aspects of Iranian-Georgian interrelations. Their language, lexis, semantics, style and phraseology reveal the literary language development's tendencies of that common cultural area. From this point these documents have not been studied up to the present.

4. Researches of the linguistic aspects of the Persian historical documents is of special interest from the viewpoint of the phenomenon of the lexical interference, expressed first of all in the social-administrative terminology. This is a bilateral phenomenon, conditioned by the geographical proximity, close political and cultural relations.

5. The Persian documents require complex, interdisciplinary research, which will enable us to discuss the problems of cultural-linguistic interference in wider aspect, to comprehensively and deeply highlight one important segment of the Iranian-Georgian relations.

**GIUNTA Roberta, RANUCCI Samuele, ARTUSI Simona:**

**Numismatic Collections in the Museums of Erbil, Sulaimaniya and Dohuk: a preliminary survey**

Among the activities of the IsIAO team a section has been devoted to cataloguing Museum Property, involving the numismatic collections of the three KRG Museums at Erbil, Sulaimaniya and Dohuk.

The work has been focused on a preliminary examination, recording data and preservation of the coins collections of the three museums. Digital cataloguing media has been employed to enrich and enhance the cataloguing process. The activities have been carried out by teams formed by both Italian and Kurdish members.

The consistency of the catalogued coins in each museum reaches a number of: almost 10,000 coins at Sulaimaniya Museum; more than 600 coins at Erbil Museum; approximately 1,100 coins at Dohuk Museum. The most representative historical periods individuated are the Sasanian and the Islamic periods, that together constitute the 2/3 of the total catalogued coins. Ancient coins (Greek-Hellenistic and Roman) and Parthian coins represent also a considerable number. The millennium-old tradition of falsifying coins is reflected, as well, in the Kurdistan museum collections. A systematic effort to identify and isolate fake coins in the Sulaimaniya and Erbil collections was therefore undertaken.

**GOLDIN Farideh:**

**Silencing Women: Gender Complexities in Persian and their impact on Iranian Women's Confessional Literature**

In *Women's Autobiographies in Contemporary Iran*, published in the early 1990's, scholars of Iranian women writers such as Farzaneh Milani (10), Michael Hillman (35) and William Hanaway (62) called attention to the dearth of autobiographies and biographies by and about Iranian women. Most critics blamed the continuous political oppression against freedom of speech and literary expression, and the indirect style of writing in Persian, where speaking of oneself is at best impolite, at worst vulgar (Goldin 32). The first part of this paper explores these very forces which dampened Iranian women's confessional voices. It then surveys the history of autobiographic writing by Iranian women and the impact of language on their words. In the second part, the focus switches to documenting the steps leading to the reversal of women autobiographers' predicament soon after the Revolution of 1979, which resulted in an explosion of memoir writing. Since these books are written in English or French instead of Persian and published not in Iran—where the bibliophobic government has killed many writers and their words—but in exile, I return to the question of language once more. Do Iranian woman memoirists succeed in freeing themselves from the bounds of language and traditional culture in exile?

**GOLDMAN Leon:**  
**The Ordeal in Early Zoroastrianism**

The trial by ordeal was widely employed in ancient Iran as a means for determining guilt. Typically, the accused was subjected to a test which posed some threat of physical danger, e.g. drinking sulphurous water or having molten metal poured upon their breast. Underpinning this practice was a belief in 'divine justice' and the faith that a just god would not allow an innocent person to be harmed.

The best known examples of the ordeal from Iran are preserved in the Middle and New Persian texts, wherein are related the stories of Adurbad i Mahrspandan and Siyavash respectively, both of whom are said to have successfully undergone such a test. Evidence from the Avesta however, where the judicial procedure was referred to as the 'varah-', shows it to have already been well established by the Achaemenid era.

In this paper, I shall focus on the rôle of the 'varah-' in early Zoroastrianism, exploring some of the key rituals and beliefs associated with its performance. To this end, the slim body of relevant Avestan material will be considered in light of the fuller accounts found in later Pahlavi sources. Comparisons will also be drawn with the early Sanskrit legal texts' descriptions of ordeal rites in ancient India.

**GOZALOVA Nigar:**  
**British geopolitical interests in South Caucasus at the end of the 18th century to the first quarter of the 19th century**

It was in the 18th century military-political situation on South Caucasus characterized by strengthening of activity in the region of three regional powers - Russia (only starts to gain positions in the region), as well as Iran and the Ottoman Empires (more and more losing its positions).

The main content of the British diplomacy was to ensure its foreign trade interests at this time. Its activity increased in the region and tried to turn Iran into an instrument of its policy in the Middle East at the end of the 18th century. In reaction to Iran-France contract, they imposed a number of political and commercial contracts on Iran to protect British position in the East. They also tried to acquire new areas in Caucasus, to increase their influence, including economic rights, pushed Foreign Office to incite against Russia, Ottoman and Iran. These factors caused to widen new conflicts in South Caucasus.

Britain not only provoked Iran to war against Russia (1801-1813 and 1826 – 1828), but also fully prepared him paying money, supplied its military with arms and ammunition. Whole British policy in the region until 1828 was based on prevention in the South Caucasus region as well as Qajar's Iran, and other rival European powers, especially France and Russia. Nevertheless, the British policy of containment of Russia in South Caucasus was not successful. In general, geopolitical situation in the Caucasus changed dramatically, by the beginning of the 30-ies of the 19th century.

The paper relies on official and semi-official Caucasian and Russian historiography, contemporary western accounts, as well some secondary sources.

**GREGORATTI Leonardo:**  
**A Tale of two Great Kings: Artabanus and Vologaeses**

In the 1<sup>st</sup> century AD the rise of Artabanus II to the throne of Parthia marks the first substantial attempt to reaffirm the power of the ruling dynasty after decades of crisis. This monarch tried to build up a reformed government system capable of reassign to the Great King some of his traditional prerogatives through the alliance with political entities alternative to the nobility. The agreement with the Jewish communities, based on the common attitude against the Roman expansion, proved to be the most effective. The story of Asineus and Anilaeus, reported by Flavius Josephus, constitutes the evidence for a strong Jewish-Parthian collaboration which based on the necessity for the king to assure control on commercial routes in order to increase significantly the amount of financial sources at his disposal. After a certain degree of success the parallel efforts made with the Greek communities, which played like the Jews a fundamental role in

Mesopotamian commerce, resulted in a failure for the sudden deteriorating of Artabanus' institutional position. At the end of Artabanus' reign the resistance opposed by the Greek towns to the emergence of a pro-royal leading class took advantage by the renewed crisis in which the attacks of external enemies dragged the kingdom. The new dynasty which came to the throne with Vologaeses I and his son Pocosros II followed the path traced by Artabanus, improving his strategy. The alliance with the Jewish communities was renewed, granting them a certain level of autonomy through the institution of the figure of the exilarch. The economical prominence of the Greek communities was reduced once the king took the decision to enter directly in the long trade commerce and founded the city of Vologaesias, conceived to become the new economical pole for those Jewish and Palmyrenian merchants who were ready to collaborate with the Crown. Purpose of this paper is to show how much the consolidation of the Arsacid monarchy achieved by Vologaeses owed to the political solutions spotted by Artabanus some years before.

### **GYSELEN Rika:**

#### ***Realia for Sasanian history: Mint networks***

Khusro I (531-579 AD) was the first king to have coins marked with the date of issue, which was translated to the year of his reign, and the mint name, in the form of several letters that usually corresponded to the first letters of the place name.

From Shapur I (242-271 AD) to Wahram II (276-293 AD), no coins bore a date of issue, but mint names were clearly, although rarely, marked.

The interim period — that is, from Narseh (293-302 AD) to Kawad I (488-496 AD, 499-531 AD) — was characterized by two systems of notation for the mint name, even on the same coin in several rare instances. The name of a mint became increasingly common on coins, as did the year of issue.

Regardless of the system of marking mint names or the frequency of their appearance on coinage, the mint network undoubtedly reflected the royal will, and very often a political reality.

Through several case studies, this paper shows how a network of mints can be interpreted in the context of royal propaganda, the politics underlying mint locations, or factual history

### **HAAG-HIGUCHI Roxane:**

#### **Poetry and Performance: from Moharram Elegies to the Songs of the Constitutional Revolution**

This paper deals with the poetry of the Constitutional Revolution in Iran (1905-11) and its much-cited „precursors“, the Muharram elegies of the early 19<sup>th</sup> century, sung on occasion of Ashura ceremonies. As to the parallels between the revolutionary songs and the elegies or the prototype character of the latter, literary critics mostly refer to poetic form, namely, to strophic forms like tarji'-band or tarkib-band or to the special structure of the mostazad. Moreover, the use of “unpoetic” vocabulary is often stated as a common feature of the two poetic genres. Besides form and vocabulary, however, both elegy and revolutionary song share distinct pragmatic and situative contexts which generate their performative and ritual qualities and are affected by them in turn.

The paper centres on the non-verbal and extra-linguistic aspects of the poems and the way these aspects and the referential quality of their respective imageries bring about both analogies and fundamental differences between elegy and revolutionary song. As the revolutionary poetry of the early 20<sup>th</sup> century, in some respect, indicates subsequent literary changes, the paper contributes to the contextualization of the beginnings of poetic modernity in Iran.

**HAJZAVVAR Nazanin, MOUSAVI Nayyereh:**

**Analyzing Interaction between Collective Rituals (Carnival Behaviours, Specially Tasua and Ashura) and Iranian Ancient Urban Structure**

A collection of environmental, ecological, historical factors, culture, beliefs and customs have played role in living complex formation. Many urban theoreticians have referred to the effective role of culture and religion beliefs in forming physical structure of cities. This article is going to find the relation between physical structure of cities in Iran and collective activities and carnival behaviours such as mourning ceremonies, which is based on culture and traditional beliefs of Iranian society. The most important religious customs is mourning ceremonies of the third Shiite Imams (magnificent ceremonies of Tasua and Ashura).

Finding a perfect recognition of this interaction, the investigation about structure of cities in Iran conducted in first chapter of this article, which is containing elements of this structure and their functions. It is followed by analyzing some cities as examples.

In another section, manner of holding religious ceremonies and customs in these cities are mentioned. In most Iranian traditional cities, social communication of residents occurred in the framework of a social integrated structure, which is on the basis of beliefs. These social communications are completely recognizable especially in Tasua and Ashura day. Studying collective rituals in these especial days gives us suitable perception of this integrated social structure. In this part of research religious carnival behavior in some cities such as Qom, Mashhad, Zanzan and Naein is studied.

The study of physical structure in traditional cities and social structure of them resulted in full conformity between them so that function of physical structure also is completely compatible with residents' requirements especially customs and religious ceremonies. For example social interaction in some ceremonial days causes the formation of focal points and important urban joints.

In this case, main structure of cities, manner of forming and growth, and connection between their elements have been noticed by many theoreticians. Furthermore role of culture in forming the structure of cities is the fact that some theoreticians have mentioned about it in last decades, which in some parts of article it would be referred to. That will be the theoretical basis of considered research.

Conclusion of city structure conformity with social structure indicates that old structure of Iranian cities responds to all their residents needs and even embodied the path of ceremonies. But nowadays cities are changing disregard to mental and sentimental needs of residents. In spite of that Iranian culture and beliefs has not transformed yet in traditional cities and coherent social structure is considerable as collective activities in historical fabric. Framing of this urban texture is extremely changing and it is going to be interrupted. Street has broken off the neighbourhoods and removes functional hierarchy of structure. Despite of transformed physical structure, its social structure has maintained as it was before; and collective (carnival) activities is considerable in main axes and joints of city's structure in especial days (Tasua and Ashura).

According to this fact, observing the social interaction in ritual customs will present solutions and strategies to achieve successful revival of ancient fabric.

This method not only would be resulted in re-coherent of fabric physical structure and its management and conservation by residents, but also improve social interactions and collective rituals based on culture and beliefs.

**HATEF NAIEMI Atri, YEGANEHFARZAND Seyedhamed:**

**Reviewing of the places of worship in Iran (from beginning of Urartu civilization to end of Achaemenid Empire)**

The studies that have been done on the Iranian historical architecture provide much useful information about the artistic and technical achievements of Persian civilizations. These studies include different types of architecture and one of these types is religious architecture. Religious architecture contains whole spiritual and physical elements which appear in the places of worship.

We can say that in each period the most wonderful achievement of mankind in art and crafts have appeared in the places of worship because they always dedicated the best things to their gods.

Although this category of architecture is a well-known subject for researchers in different regions but there are some less-considered aspects of this type, e.g. despite obtained evidence; there is still no answer for this question: How does religious architecture of different groups or cultures influence each other?

In this research, the main focus is on the religious architecture of three civilizations: Urartu, Medes and Achaemenian and also recognition of similar and repeated elements of religious architecture in each period is considered. This research also tries to prove this hypothesis: although the religion had been changed over that period (from beginning of Urartu civilization to end of Achaemenid Empire) but the elements which are used in the places of worship remained unchanged.

The proposed process for achieving proper results includes four steps: 1. recognition of Urartu, Medes and Achaemenian religion; 2. recognition of their architecture; 3. recognition of their religious architecture and 4. making a comparison between the religious architecture of these civilizations and determination of the interactions between them.

**HEGLAND Mary Elaine:**

### **Aliabad of Shiraz and Modernity: From Village to Suburban Town**

Over the last half-century, with outside influences and shifts in nearly all areas of life, social relationships in Aliabad, a village near Shiraz, have changed from hierarchical toward egalitarian. Over this period, the residents of this village have increased contacts with the outside world through media, education, communication and travel. Modernization of the infrastructure, such as piped gas and water, electricity, radio and television, schools, health services and regular transportation facilities, brought Aliabad closer to Shiraz in both ease of travel and way of life. The village economy changed from sharecropping under the Qavam family, the village's powerful absentee landlords, to a variety of jobs and businesses. These transformations have allowed villagers to move away from local political control by others and to negotiate for more independence and modern relationships. In life style, attitudes and interaction modes, the villagers are becoming urbanized, individuated and globalized. The paper examines the change in the village from ultimate control by a large absentee landlord and his local hierarchy of power and authority, to an environment where such hierarchies of control had faded, allowing individuals to pursue their self-interests and negotiate with others on a more egalitarian basis. My insights are based on 18 months of anthropological participant observation, including documentation of oral history, in 1978 and 1979, and over half a year of additional fieldwork between 2003 and 2008. The paper demonstrates how anthropological fieldwork conducted over a long period reveals transformations in social organization and radical changes in individuals' potentials for self-assertion. Thus it demonstrates how anthropologists can investigate processes of historical change through ethnographic research in a community microcosm.

**HODOUS Florence:**

### **Clash or compromise? Mongol and Muslim law in the Ilkhanate (1258-1335)**

With the Mongol invasion of Persia and the founding of the Ilkhanate in 1258, the stage was set for a sometimes difficult encounter between Islamic law and Mongol law. Because of the radical difference of the Mongol and Islamic legal systems, the occasional prosecutions of Muslims according to Mongol law, and the criticism of Mongol law by some Muslim *ulama* and historians, the encounter of these two legal systems is often described as a 'clash'.

This paper will look at the factors which, on the contrary, allowed co-existence and, where necessary, compromise, between the Mongol and Islamic legal systems. It will be argued that on the Mongol side, the 'failure' to more forcefully impose Mongol law was not merely due to a lack of manpower, but that there was definitely a willingness to allow Muslims to practice their own law. On the Muslim side, objections to non-Muslim legal practices were tempered by several factors, including the previous acceptance of 'secular' forms of trial such as the *mazalim*; the source of law being in religion rather than

the ruler, which allowed Islamic legal practices to easily continue; and the possibility interpreting events in moral rather than strictly religious terms. Thus, the attitudes of both the conquerors and the conquered contributed to Mongol rule creating relatively small and painless ripples in the Persian legal landscape.

**HOFFMANN Birgitt:**

### **City life in Ilkhanid Capitals: The Cases of Maraghe and Tabriz**

Although the Mongol Ilkhans never became city dwellers and the royal encampment – the ordu - moving seasonally from summer to winter quarters continued to be the real centre of power these rulers distinguished themselves as generous patrons and catalysers of urban development.

Their nominal capitals saw an increase in population and space, were adorned with fine buildings and attracted a cosmopolitan and multilingual company of specialists of all kinds: high officials, military men and bureaucrats from all over the Empire, physicians, scholars and religious dignitaries from a great variety of nations. Maraghe and Tabriz became hubs of cross-cultural exchange between the Ilkhanate, the Muslim world, Europe and the far east. In my paper I will concentrate on Maraghe and Tabriz and try to explore what our diverse and fragmentary sources tell us about the protagonists – individuals and groups - who shaped urban life in these two cities.

**HOSSAINI Ghulam Ahya:**

### **Musakhkhir al-bilād and shia-sunni's conflicts in early Safavid era**

Musakhkhir al-bilād is an important source for the history of the Shaybanid dynasty. The Shaybanids were the Safavids' most challenging eastern rivals. Both dynasties rose up nearly simultaneously in the early sixteenth century. This rivalry was not a simple political struggle for power and acquisition of land, but rather a Shiite-Sunni ideologically conflict.

When discussing the Shiite-Sunni relations in the Safavid period, modern historians of Iran usually rely on Safavid sources and articulate their viewpoints. Musakhkhir al-bilād, written by Muhammad Yār b. Ghataghān, a Sunni scholar at the service of the Shaybanids, offers a fresh but heretofore fully neglected vista to the historical issues involved in that period.

This paper briefly introduces Musakhkhir al-bilād and studies the Shiite-Sunni conflict as presented by its author.

**HOSSEINSEDDIQ Seyedhossein:**

### **Historical geography of the Astarabad region during the Safavid era**

In this study, the main question is: What role did the geographical boundaries and natural conditions have on the historical development of humans in the Astarabad region during the Safavid era? The purpose of this study is to evaluate the natural conditions, and recognize the historical situation in Astarabad during the Safavid era as being one of the important states of the era. Additionally it demonstrates the importance of this region in the context of history and geography.

The environment and natural conditions of Astarabad directly influenced political, social, economic, religious and cultural affairs in the region. The relationship with the environment and natural conditions and its influence on all aspects of human culture make it worth considering as a research hypotheses. Due to the special geographical location of Astarabad with its proximity to the Atrak and Gorgan rivers; various tribes and rulers throughout history have been attracted to the area especially during the Safavid era according to Uzbek and Turkmen.

Due to controversial policies set forth by the local government, Abaee Turkmen and Mohammad Saleh Tobakchi led successive riots in the Astarabad region.

Astarabad is known for having many scholars and Sadat like Mirdamad and Mirfendereski emerge and was known as Dar al Momenin, Dar al Molk and Dar al Fath during the Safavid era.

Some of the monuments, that remain today, were built during the Safavid era including Dar al Shafa and Emadiyeh schools, Aq Qala Bridge and Karvansray Qozloq etc. In this article, the writer examined the role of the environment, natural position, geographical and strategic developments in historical and human Astarabad region during the Safavid era (907-1135. AH). The article is based on original sources and biography books utilizing descriptive – comparative information analysis leading to a serious discussion.

**ILKHANI Hengameh, VAHDATI NASAB Hamed:**

**Reconstructing the Daily Life of Prehistoric Humans in the Southern Shore of the Caspian Sea (Last Glacial Period)**

The Prehistoric archaeology of the southern shore of the Caspian Sea is relatively little known. There is limited number of sites recorded within this region, and few have been excavated. During the last decade some major archaeological surveys and excavations were conducted in this region providing significant data concerning the socioeconomics of the people who used to live there after last glacial period. Komishan cave located few km away from the famous prehistoric sites of Huto, Kamarband, and Ali Tepe is among the newly excavated sites. Data recovered from the above sites imply that the southern shore of the Caspian Sea has witnesses some major human occupations since the last glacial period (~13000 BP). People have used and modified plants since the earliest human presence in the world, and human diets have always incorporated some proportions of plant foods. Archaeobotanical materials have been collected and analysed for reconstructing the dietary regime in Komishan Cave. The results reconfirm the significance of plant foods in the daily life of prehistoric people in the region. Abundance of all sorts of food in form of plants and animals, plus enough access to the fresh water and most importantly suitable environmental conditions all have made this geographical zone a perfect place for its inhabitants. Archaeological data indicate that the southern shore of the Caspian Sea in general and the eastern part in particular had been the dwelling place for prehistoric humans with almost no clear interruptions.

**IMANPOUR Mohammad–Taghi:**

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

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

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

**INGENITO Domenico:**

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

The different attempts undertaken by modern and pre-modern scholars to determine the identity of Hafez's *Shirazi Turk* ("agar an tork-e shirazi be dast arad del-e ma ra") testify to the wide range of hermeneutic attitudes adopted so far in order to interpret Hafezian poetic discourse within the framework of its extra-textual reality. Biographical approaches generally identify the literary character with a Shiraz-

based Turkic maiden, while the historiographical reading has suggested a reference to Tamerlane's "visit" to Shiraz. As for mystical interpretations, the Shirazi Turk is meant to signify God's attributes of splendour and majesty while the black mole symbolises his unity. Even though these three approaches are virtually acceptable in a broader hermeneutical reception of the text, their limitations are a product of their inability to approach the distich as a literary text within the historically determined framework of its rhetorical and intertextual specificities.

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

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

**IVANOV Vladimir, DODYKHUOEVA Leila:**

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

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

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

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

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

**JAAFARI-DEHAGHI Mahmoud:**

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

The Bactrian language is one of the Eastern Middle Iranian Languages. It was spoken by the people of northern part of Afghanistan. The name of Bactria has been mentioned both in Avesta and the inscriptions of Achaemenid. In spite of the invasion of Bactria by Alexander of Macedonia during the fourth century B.C. and his successors, the Bactrian language didn't lose its popularity and it was still in use for several years. Around the middle of the second century B.C. Bactria was overrun by nomads from the north called Tokharians. The Kushan Empire founded early in the Christian era by Kujula Kadphises whose tribe obtained dominance over the Tokharians.

With the fall of the Kushan dynasty Bactria fell into the hand of the Sasanians, under whom the administration of these provinces was entrusted to a governor called Kušānšāh. From the middle of the fourth century Bactria and northwestern India were overrun by Hunnish tribes, of whom the Hephthalites

proved the most durable, maintaining their rule in parts of Afghanistan up to the Arab conquest in the seventh century. Today the land of Bactria is a small province in northern Afghanistan.

Studies and findings on the Bactrian materials give valuable information on historical linguistic of Eastern Iranian languages. There are some Bactrian loan-words among the different New Persian texts such as dictionaries, literary texts, medical texts etc. Some of these words are as follows: kark, baryast, pakand, poušak, fay, cam, kāk, fiyal, lāsīdan, looyīdan, farxša, γamala, bīhan, tarāz, paxlooca, anjux, gardwa, and many more are found in Burhān-e Qāte, Sahāh-ul fors, Tohfāt-ul Ahbāb, Loqāt-e Fors, and Majma-ul Fors. Therefore, the aim of this article is to study the etymology of some Bactrian loan-words among the New Persian texts.

**JABBARI Sedaghat, MASOUMZADEH Farnaz:**

**The image of birds on Samanid slipware from the 9th to the 11th A.D.**

Animal depicting is one of the special Iranian interests since long time ago. The diversity and numerous animal motifs in their decorative art - whether in animal species or in stylized manner - may be emerged from two important factors such as thought of different people and various techniques of implementation. Pottery all the time has made major contribution to this variety; not only by continuation of sacred purposes deriving from early ceramic decoration but also by representation of the simplicity and freedom to decorator, paves the way for creation of various motifs. This art was revived in Islamic era and Samanid played a prominent role in flourishing this diversity. In this era considered as a connection point of ancient art with Islamic art, animal motifs with new expression commensurate with the dominant belief featured on ceramics. Among them, birds and their poses draw attention to themselves more than others. The birds such as dove, peacock, eagle, crested birds, cock, stork and etc were illustrated in simplest to most elaborate form. The poses such as walking or sitting, opening their wings or carrying a leafy twig in their beaks in this repertoire seem to convey special meaning. In this article by introducing of different type of birds in these motifs and by studying of their concept, it can be concluded that sometimes this image has been inspired by nature and sometimes has been originated from the people's beliefs and different cultural, social, religious and symbolic aspects have influenced different manner of stylization.

**JAFARI MAZHAB Mohsen:**

**Influence of European coins on Persian coins: from beginning of the Safavids to end of Qajars**

From the beginning of European exploration era on the east, and entering to Iran (Persia), first from the sea ways (Indian Ocean and Persian gulf on south, and Caspian sea on North) and then land ways (Russia and Ottoman Empire) they entered their coins to Iran. At the first, coins used as a personalized gifts and personal exchange, and after that for business and commercial values. And finally European coinage and monetary system came to Iran, which is the subject of this paper.

**JEREMIÁS Éva:**

**The Persian language in India in the 18th-19th centuries**

This paper intends to give a detailed account of the history of Persian grammar writing written, published or taught in British India in the 18th-19th centuries. The main focus will be on the analysis of Matthew Lumsden's Grammar of the Persian Language (Calcutta 1810). The paper attempts to demonstrate the interactions between traditional studies of Persian and the ideas called „philosophical grammar“.

### **JOISTEN-PRUSCHKE Anke:**

#### **On the religious and political conditions of the Sasanian Empire**

The Sasanian state stretched from Babylonian Mesopotamia to the Central Asian Mesopotamian area between Amu and Syr Darya and from the Caspian Sea to the Arabian Peninsula. Many ethnic groups with their distinct cultures, languages and religions were included in the state structure.

In addition to the religion of the ruling dynasty – Zoroastrianism – there were smaller religious groups in geographically limited areas such as the Mandaeans. In addition there were some religions which spread over the whole territory of the Sasanian Empire. These religions were Judaism, Christianity and Manichaeism.

- What were the relations between those religions and the religion of the ruling house?
- Why did some Sasanian rulers take ruthless action against these religions?
- Where these actions motivated religiously or politically?

Using the example of the relationship between the Sasanian state and Christianity the questions will be pursued.

In contrast to the Achaemenian religious politics they are readily depicted as less tolerant. To what extent this interpretation is correct, has to be questioned.

### **JONBOBOEV Sunatullo:**

#### **Enlightening Impact of Travelogue of Nasir Khusraw in his Mission to Fatimid Cairo for Contemporary Central Asia**

This paper includes some ideas/thoughts on 'Enlightening Mission of Travelogue of Nasir Khusraw, the poet, philosopher and traveler 11<sup>th</sup> century from Khorasan to Fatimid Cairo' (969-1171) to teach his compatriots in Central Asia, the local rulers of Khorasan (Ghaznavids and Seljuks) how better to manage the state and society based on the model and the experience of Caliph al-Mustansir (in "Safar-name" and "Divan"), "the good government which gives people the freedom to prosper and flourish" - as it noted by Alice C. Hunsberger in her "Ruby of Badakhshan". Beside of new reading/interpretation of this book of travels (as a document describing payment, fiscal policies, tax collection system, maintaining army, legal/juridical system, giving generous salaries for state servants to avoid the abuse of law, to support intellectuals, prevent corruption and finally ensure justice etc.), this paper contains also unique experience of discussing of this text as a part of "Tradition and Change" course, the Aga Khan Humanities curriculum during the workshops for Central Asian faculties and instructors within faculty development program of UCA-AKHP. It was surprising fact that the enlightening mission of this text was relevant not just for the lifetime of Nasir Khusraw (11c), but it gain currency even today, in beginning of 21 century: many participants of workshops in Tajikistan and Kyrgyzstan mentioned that 'this text convey some hope how to fight and overcome corruption' - which is unfortunately well-spread nowadays in this region, especially after the time independence and collapse of economy. So, Nasir Khusraw's *model* of 'good society' is actually *nostalgic* by its nature, but was a *big* challenge not only for 'distorted systems and rulers', 'misleading' intellectuals of Central Asia ("ulamoī Balkhu Bukhoro") in the past, but can be leaned lesson from history, as an enlightening document to educate and elevate new generation in their discourses and building new, more realistic civil, 'good society', the society which is free of hypocrisy, corruption, violence and abuse of law.

### **JOSEPHSON Judith:**

#### **Ormazd's Project for Creation according to Denkard Book III**

In this paper I will speak of how the Third Book of the Denkard is structured around a number of definitions of key concepts. Each important concept is defined over and over again each time in relation to a different but nearly or partially synonymous concept illustrating different aspects of a set of ideas so that each time a little more of a complete worldview is presented. I would like to illustrate this by tracking

the concept *handāzišn* ‘project’ as it evolves from the early essays to the final discussion toward the end of the book.

We first become acquainted with Ohrmazd’s project for all of creation followed by the special meaning of his project for mankind. This is conveyed by definitions connecting ‘project’ to proper function, governance, motion, law, free will, and so on. Gradually we learn of man’s position and role in nature and also of the tension which can exist between them because of man’s free will.

Finally I will show how this fits into the larger picture of the text as a school manual for teaching apologetics.

**JÜGEL Thomas:**  
**On Aspect in Middle Persian**

The grammatical category of aspect is well established for Old Iranian (being inherited from Indo-European) and has also been acknowledged for New Persian in several studies (LAZARD 1987a/b, WINDFUHR 1985, ESTAJI/BUBENIK 2007, TALEGHANI 2008: 116). It is quite likely that aspect can also be found in Middle Persian, and there are several constructions which can be explained at best by an aspectual system.

I intend to discuss the status of the imperfective aspect in Inscriptional Middle Persian, the seemingly unmotivated switch of so-called past tense to present tense forms in Manichaean and Zoroastrian Middle Persian, and examples of the coincidental use of the perfective aspect which can especially be found in the *Mādayān ī hazār dādestān*.

Finally, I will offer a scenario accounting for the development of the aspecto-temporal system from Old to New Persian.

**JULLIEN Christelle:**  
**La persécution sous Yazdgird Ier: une légende?**

L’histoire syriaque de Mār ‘Abdā et de ses compagnons, située sous Yazdgird Ier (399-420), est généralement considérée comme l’un des éléments majeurs accréditant une persécution des communautés chrétiennes durant les derniers mois du règne. Une analyse détaillée des éléments historiques relatifs à cette passion, soumise au crible d’une critique interne, d’une mise en contexte et d’une confrontation avec la documentation parallèle, nous conduit à remettre en question la réalité d’une persécution généralisée initiée par ce souverain.

**JULLIEN Florence:**  
**Une pratique religieuse en médiation culturelle entre chrétiens et mazdéens**

Dans les textes syriaques qui se font l’écho des controverses mazdéo-chrétiennes à l’époque sassanide, l’un des procédés d’accusation des autorités officielles à l’endroit des minorités chrétiennes de l’empire consiste à les désigner comme des magiciens ou des sorciers. L’analyse de cette documentation nous conduit ici à relever comment une pratique rituelle considérée comme ambiguë en milieu chrétien, à la frontière entre magie, médecine et liturgie, peut devenir fédératrice entre les deux communautés.

**KAIM Barbara:**  
**New data about Late Parthian and Early Sasanian art**

It is commonly accepted that Late Parthian artistic *koine* extended west into the Syro-Mesopotamian desert and east into the west Iran. Minor art objects discovered during the Polish excavations of the fire temple ruins at Mele Hairam, Turkmenistan, allow to expand this area far more to the east. Their iconography and style reveals some features which are rather absent on, for instance, Elymais and Hatra reliefs and which could be explained by local tradition, however they are marked by some general traits

which are found in most works from the different part of the empire. Some of the motifs represented on bone plaques found at Mele Hairam could be considered as typical for Parthian art, but there are also such as a rather rare representation of an enthroned king in majesty, an evident forerunner of Sasanian dynastic images known from both royal reliefs and luxury vessels. Of particular interest are also some religious scenes dated to early Sasanian period. Compared with similar scenes of Achaemenid period, they seem to suggest unchanging form of some rituals.

#### **KALAMI Proshot:**

#### **Liminal Space of Authority; A Case study of Authorship in 3 fields: Bahram Beyzaie as the playwright, theatre director and auteur filmmaker**

It may not be novel to find a playwright who directs his own plays or a screenwriter who directs his own film scripts, but it is not very often that one finds a playwright and theatre-maker who is at the same time a screenwriter and a filmmaker. Bahram Beyzaie, the Iranian theatre scholar and filmmaker, happens to be just such a person of ‘author’-ity in all the above mentioned fields. However, to turn this into a more complete quandary, there is yet another dimension to his field of expertise. As a theatre scholar, he is one of the most important scholars, if not the only, who has worked on the origins and development of Persian drama and performance. The importance of his research becomes more apparent when one discovers that most dramatic texts and documents that could potentially work as evidence of the performative aspects of Persian culture have been often, and at times systematically, destroyed throughout the history, particularly those that could connect modern Persian performance to its pre-Islamic roots—this has happened mainly after the Arab conquest of Persia in 644 AD when the Arab Muslim Ummayyads had imposed Arabic as the primary language upon their subjugated non-Arabic people throughout their empire, the Persians among them, hence the destruction of Persian texts and documents. However, Beyzaie’s valuable research on the subject has not only lead into volumes of documented research but also many historical plays—or plays that are historically informed—which can illuminate many questions about Persian performance culture.

Such deep knowledge and mastery over different periods of Iranian culture and its history have informed his film scripts and, in causal effect, his films. Not only do these qualities make him an authority in the field, but also a noteworthy filmmaker and theatre-maker of the world. But the interesting question is to follow the trajectories of how he moves from one form to the other and where exactly his authority lies. This essay is a quest to locate his authorship in the liminal spaces between cinema and theatre, between script and screen, between scholarship and creativity, and finally between history and stage.

#### **KARIMI Mohammad Mahdi, AHOORAYI Anahita:**

#### **Analysis of Fire-temple Design according to Gathaic Doctrines**

Perennial Philosophy, through the introduction of an important expression, by the name of “sacred art” helps us to realize that we should investigate the main causes of holy-temple’s design, not only in the natural conditions and historical considerations, but as special in the sacred texts and spiritual view of religion that temple belongs to.

In order to this meaning, we should search the prime source of each design and its details of “fire-temple”, in the Zoroastrian sacred perfections’ principles and Mazdean worldview. Also the origin of inspirations of visual appearances are available in fire-temple can be found in ancient Avestic texts, especially in Gathas of Zarathushtra.

In this essay, on the basis of Illuminationist philosophy and Perennial Philosophy doctrines, and by declaring the fire-temple as a high-quality model of sacred art in ancient Iran and Mazdean tradition, we analyze the structure, forms and symbols of fire-temple. Also interpreting of these symbols and referring them to their origin, according to Gatha meaning, and describing the way of recognition of realization of Gathaic doctrines in fire-temple, are the main aims of this paper.

**KELLENS Jean:**

### **Comment poser la question de la religion des Achéménides aujourd'hui?**

La question de savoir si les Achéménides étaient ou non zoroastriens n'a plus fait l'objet d'un débat systématique depuis longtemps, mais beaucoup continuent à s'y référer, fût-ce en précisant que ce n'est pas la bonne manière d'aborder la religion de l'empire perse. Pour l'auteur de cette communication, la perspective doit être redessinée pour deux raisons:

1. Il n'y a ni zoroastrisme, ni prézoroastrisme, donc rien dont on puisse parler en termes de conversion. La question est de chercher à situer les Achéménides dans l'histoire générale du mazdéisme.
2. L'analyse des tablettes élamites, en révélant un mélange de cultes proche-orientaux, a amené Henkelman à parler de la religion perse en termes d'acculturation et d'éthnogenèse.

Le zoroastrisme est évacué, mais non la question du rapport à une tradition religieuse spécifiquement iranienne.

**KHALILI Mohsen:**

### **The Geopolitical Characteristics of Iran's Qajar era from the Viewpoints of Russian Itinerary Writers**

In 19<sup>th</sup> century, Iran gained a significant standing in international system (that had been based on the balance of powers). On one hand, given Iran's strategic position, as a corridor state, powerful countries could not afford to ignore Iran, which, at the time played an important role in competition among great powers. On the other hand, Iran functioned as a buffer state among two intrusive and powerful governments of Russia and England. Iran was neither colony nor independent and it just played the role of a buffer in the breathtaking competition between two superpowers. Moreover, at that time, Iran and Central Asia were involved in a Great game. Russia regarded Iran as an important country in order to damage England's interests in India and Afghanistan. For England, Iran was of utmost significance to curb Russia's interests in the Persian Gulf and prevent other powers' influence on India. In these circumstances, itinerary writers and memoir-writing diplomats played the role of mediator to understand the "other" side. In this paper, the writer has tried to investigate and survey the specifications of Russian Iranology by studying the content of itineraries and memoirs of Russians who traveled to Iran in the era of Qajar reign. Based on three elements, i.e. *corridor state*, *buffer state* and *Great game*; the writer tries to reassess the factors which contributed to Russians' superiority in Iran-Russia ties.

**KHATIBI JAFARI Farnaz, NIKNAMI Kamal Aldin, ROTTIER Stéphane:**

### **Analyses des sépultures du cimetière de l'Age du Bronze de Shahr-i Sūkhtah (Iran) à partir du mobilier funéraire**

Shahr-i Sūkhtah est un des plus importants symboles de la civilisation du Sistan. Cette ancienne ville est située à proximité de l'Hirmand qui coule dans le sud-est de l'Iran. Elle s'est développée au cours des 4<sup>e</sup> et 3<sup>e</sup> millénaires avant J.-C.

A Shahr-i Sūkhtah se trouve le plus riche cimetière de l'Age du Bronze en Iran, tant par la quantité de tombes et de mobilier que par leur qualité. 456 tombes ont été fouillées entre 2000 et 2007 contenant au moins 544 individus.

Une approche intégrée a été développée pour traiter conjointement un grand nombre de données telles que l'âge et le sexe des individus, l'orientation des corps, la structure des tombes (simple fosse, tombes bipartites à murets de briques, grandes jarres, tombes circulaires...), le nombre d'objet (2201 au total) et leur qualité, de même que quelques informations sanitaires sur la population inhumée.

Cette analyse statistique a pour objectif d'identifier des modèles de sépultures et d'essayer de mettre en évidence les liens qu'elles pourraient avoir entre elles. Par exemple nous avons pu montrer qu'il existait des coutumes funéraires spécifiques aux enfants et aux tout-petits enfants à Shahr-i Sūkhtah. Ces deux catégories présentent en effet des sépultures et des pratiques particulières puisqu'ils n'ont pas accès à tous

les types de tombes et qu'ils sont le plus souvent inhumés sur le côté gauche dans des tombes en "cellules", alors que cette constante ne se retrouve pas pour le reste de la population. Hormis pour les enfants, ce type de tombe paraît étranger au contexte de Shahr-i Sūkhtah où les tombes en fosses simples pouvant accueillir plusieurs défunts sont les plus courantes, avec habituellement des compartiments construits de briques.

L'analyse des objets funéraires montre qu'il existait également une sorte de classification socio-économique des ensembles de tombes partageant des points communs.

**KHISMATULIN Alexey A.:**

**A rare introduction written in *sadj* by 'Abd al-Rahman Jami to the *Anis al-Talibin* (To the question of its authorship)**

There are several problems of the authorship of some key hagiographic texts related to the Naqshbandiya Sufi tradition. One of them concerns both versions ("short" and "long") of the hagiographical *Anis al-talibin wa 'uddat al-salikin* dedicated to Baha' al-Din Naqshband (d. 1389) and compiled either by a certain Salah b. Mubarak al-Bukhari, or by a prominent Muhammad Parsa al-Bukhari (d. 1420), or even by the famous poet 'Abd al-Rahman Jami (d. 1492). There is a MS, held in the St. Petersburg State University Library, which contains about 30 original texts most of which belong to the Naqshbandiya masters and transcribed within 944–946 AH/1538–1539 AD. Among them, there is a so-called "short" version of the *Anis al-talibin*. Its full title sounds there as the *Anis al-talibin dar sharh-i maqamat-i Sultan al-'arifin kh<sup>w</sup>adja-yi Baha' al-Haqq wa-l-din*. A chronogram given in the text colophon shows that the version has been transcribed from a rather early copy dated 875/1470. This version is provided with a rare introduction written in *sadj* by 'Abd al-Rahman Jami where the poet plainly says how the text was compiled and who did it. His statements are also confirmed by the textological analysis of both versions of the text. Results of the analysis along with Jami's introduction are going to be submitted during presentation.

**KOLESNIKOV Aliy:**

**Manuscript on Zoroastrian Contents in the Collection of the Institute of Oriental Manuscripts, RAS**

Among over 3000 Persian manuscripts, comprised in the collection of IOM (St-Petersburg), C 1869 is the unique one, which is devoted to Zoroastrian problems. The author of the paper presents short reference of the manuscript and makes description of its structure, including 7 big and near 10 small compositions of Zoroastrian character. He is absolutely convinced that most of the compositions are needed in academic edition with commentary. His conviction is based on the fact that all late Zoroastrian scriptures, composed in the New Persian during XII–XVII centuries, were not literal translations from Pahlavi, but represented (constituted) free interpretations of the old sources, adapted to changed conditions of life.

**KONDO Nobuaki:**

**Another manuscript of *Dastūr al-Mulūk***

One of the most important sources on the Safavid Empire is *Dastūr al-Mulūk*, the administration manual of the empire. Until today, many distinguished scholars and researchers edited the text and translated it into other languages on the basis of the edited text. The edition of Daneshpazhūh (1968–69) and the revised one by Īraj Afshār (2001–02) are still useful for the researchers of Safavid studies. The Russian translation was published by Vil'danova (1991) and the English translations were provided by Marcinkowski (2002) and William Floor (2007). The Marcinkowski's version is especially helpful because it includes the facsimile of the Yazd manuscript.

However, what is a pity is that all the editions and translations are based on one particular manuscript: the manuscript preserved in Sar-e Yazdī library in Yazd. Moreover, the manuscript is not complete one, even

though Iraj Afshar added some texts, which were discovered later. The manuscript covers from the introduction to chapter 6 except for two brief fragmented portions found later.

The striking fact is that another manuscript of *Dastūr al-Mulūk* was recorded in a catalog of manuscripts, which was published as early as in 1965, before Daneshpazhūh's edition. Strangely enough, no previous researcher of Safavid studies has referred to the manuscript. The manuscript covers all the chapters and shows the complete form of *Dastūr al-Mulūk*. In addition, one understands that the published texts should be revised with comparison of the new manuscript, especially concerning the financial matters.

### **KÖNIG Götz:**

#### **The Pahlavi-Translation of Yt 3 and other smaller Yašts**

Yt 3 belongs to the group of the so-called smaller Yašts (esp. Yt 2-4, 20-21). These Yašts have characteristics which distinguish them from most other Avestan hymns: magical practice, questionable relationship with the Zoroastrian calendar, incorrect language, non-ring-composition/problematic formal structure, high incidence in Xorde Avesta-Mss., exclusion from the Bayān-Yašt, and, last not least, the existence of Pahlavi-Translations (PT) or PT-based New Persian Translations. Possibly we can, by means of an analysis of these PTs, not only differentiate our present view on the methods and history of the PT, but also attempt to define the position of the smaller Yašts in the Avestan literary history.

### **KORN Agnes:**

#### **In search for a new model: Western Iranian Isoglosses in terms of centre and periphery**

The issue of the relationship and subgrouping of Iranian languages has received attention throughout the past century. There is considerable agreement in recent research that areal phenomena appear to have interacted with the genetic affiliation.

However, many works on the interrelation of Western Iranian languages still apply the Southwest vs. Northwest dichotomy, implying a family-tree model. The revised version "scale of Northernness" (Paul 1998) likewise opposes agreement with Parthian to agreement with Persian. Like the traditional dichotomy, this view takes it for granted that these two languages are necessarily opposites of each other. The NW vs. SW approach is rooted in the isoglosses found by Tedesco (1921). However, Tedesco's aim was to distinguish the Western Ir. "dialects" found in the Manichean texts discovered in Turfan etc. The paper will argue that the use of Tedesco's isoglosses for Western Iranian dialectology is problematic. This approach overestimates points in which Middle Persian and Parthian happen to be different. Conversely, it disregards any feature in which Middle Persian and Parthian happen to agree, but which is not shared by predecessors of other Western Ir. languages. I will try to show that the resulting picture (whether in terms of dichotomy or scale) is heavily biased, and will try to contribute to developing alternatives.

### **KRASNOWOLSKA Anna:**

#### **Literary traces of Polish 2nd World War refugees' passage through Iran**

In the years 1942-45 some 120 thousand Polish citizens passed through Iran, on their way out of the Soviet Union. They were the people who, after the annexation of former Polish eastern provinces by the Soviet Union in 1939, were deported to Central Asia or imprisoned in Siberian camps of forced labour. After Hitler had invaded Russia in 1941, out of those deportees and prisoners a Polish army was formed in Soviet territory and allowed to leave it through Iran, in order to join the southern fronts of the war. About 40 000 civilians accompanied the army, half of them being children and teenagers, most of them orphaned.

A relatively large amount of Polish testimonies on their stay in Iran exists, mainly documents and memories. There are also some strictly literary pieces, most importantly two full-size novels, by Jerzy Krzysztoń and Andrzej Czcibor-Piotrowski, which will be related in the present paper. Both of them are autobiographical adolescence novels, concentrating on the teenage hero's personal experiences in a

strange country, but they also include an amount of descriptive material and testimonies, both direct and non-direct, on Polish-Iranian contacts and mutual perception.

The traces of this large scale cultural encounter are much less frequent in Persian literature. In the sequel of the present paper the modest results of my search for the traces of Polish presence in modern Persian prose literature (most recent findings: passages by Reza Qasemi and Shahrokh Meskub) will be presented, and confronted with the Polish side of the image.

The stereotypes and concepts of each other by the two nations in contact and, apparently, a failed opportunity of their deeper mutual cognition and cultural exchange will be discussed in the conclusions.

### **KRITIKOU Maria:**

#### **The Epistles of Manushchir: Epistle I, an Overview**

The aim of this paper is to have a close look at the controversial Pahlavi text of the Epistles of Manushchir (9<sup>th</sup> cent. AD). In particular the first Epistle will be dealt with, that is to say, the letter, which the high-ranked Zoroastrian priest Manushchir wrote as a response to the “Good people of Sirkan”, as they are being referred to. This is following a disagreement between the latter ones and their local chief priest, Zadsparm, concerning the issue of the Barashnom purification ceremony.

The language of the text, as well as its syntax, have caused it to be considered as one of the rather complex texts of the Pahlavi corpus. There is not an extensive literature on it: one may consult West’s translation, as part of the *Sacred Books of the East* series (Volume 18), as well Kanga’s few attempts on several chapters. Furthermore, there is an edition of the text by Dhabhar (*The Epistles of Manushchihar*, Bombay 1912), and he has also provided a translation in Gujarati, but no complete critical edition of the text exists in English to the present day.

This paper will go briefly over a proposed translation, while focusing on some interesting linguistic aspects.

### **KUZMINA Elena:**

#### **New data on the Development of Indo-Iranians in the Bronze Age**

Kh. Pedersen (1910) singled out nostratic languages. V.M. Illich-Svityech (1977-1984) fixed 6 groups of languages including Indo-European (IE). M. Svodesh (1960) supposed that the time of the disintegration of the basis language is invariable: for 1000 years fall out 14% of the words. But S.A. Starostin (1989) disproved this figure. R. Gray and O. Atkinson (2003) dated the time of disintegration of IE unity 7000 years B.C., but I. Dyen, J. Krushkal and others (1992) put it to 3000 years B.C. That lead them to the opposite conclusions about IE motherland. S.A. Starostin and S.A. Burlak (2005) supposed that the disintegration of IE protolanguage took place in the III mill. B.C. but they don’t know where: in Anatolia or in European steppes.

The resolving of these problems depends on the comparison between linguistic and archaeological data. Common proto IE word “metal” (cuprum), old indoaryan ajra – noncultivated field, “pasture” and protoIE agros – “pasture” (Burlak, Starostin 2005, p. 241), the names of the cattle, sheep and goat, pig (which fell out the IA and means “wild boar”), the horse and it’s cult, as well as the name for the oar, wheel and transport and astronomical terms: “Milky Way”, “Coachman” (Nikonov 1980) – all these terms let to localize the motherland of the IE on the banks of a big rivers and determines the role of wheeled transport in the quickly settle of IE.

The time of invention of agriculture and metal dates back to the IX-VIII mill. B.C. in the Near-East. But the widespread of the metallurgy of copper in the North of the Caucasus and Eurasian steppers dates to the end of the IV – the first half of the IIIrd mill. B.C., when the copper weapon appeared and the process of militarisation of society began (Avilova 2011).

The wheeled transport is known in the Near East in the end of the IVth mill. B.C. and during the III mill. B.C. it is widely distributed in Europe and Eurasian steppes.

So the most probably epoch of dissemination of the IE unity is the III mill. B.C. and a little earlier.

O. Shrader (1901) analysed the names of IE fauna and flora as well as the hydronyms and proved that the motherland of the IE localized between the Rhine, the Danube and the Dnieper. As to IIs, they lived in the Eurasian steppes. The investigations of J. Mallory (1995) confirmed this hypothesis.

The words connected with stock-breeding economy and the early evidences of horse breeding and the cult of the horse who played a very important role in the II mythology, gave the basis for the placement of II motherland in the Volga – the Urals steppes and to connect them with Srubna (Timber – grave) and Andronova Cultures (Kuzmina 1994).

The fortified settlements of metallurgists and the cemeteries where the earliest chariots with two horses and many bronze and stone weapons were discovered in the archaeological complex of Sintashte type preceding Andronovo culture in the South Urals. There is a hypothesis that these complexes belonged to the II (Gening 1977; Smirnov, Kuzmina 1977; Kuzmina 2007; Koryekova, Epimakhov 2007).

But V.I. Sarianidi (1998; 1990; 2001; 2010) proposed another hypothesis. He supposed that the brilliant civilisation of Gonur, in Turkmenistan, with palaces, temples, irrigation connected with the Near East was created by the IndoIranians in the III mill. B.C. But A. Lubotsky (2010) proved that the language of Gonur inhabitants was close to dravidian. N.A. Dubova (2010) singled out the group of skulls in Gonur, which are the nearest to dravidians.

So the hypothesis of V.I. Sarianidi is disproved. But he is absolutely correct (Sarianidi 2010) when he supposed, that the andronovans, which came to the ruins of Gonur, assimilated and incorporated it into protozoroastrism.

The traces of Andronovo migration to the South are traced in Central Asia and in Pakistan and North India (Kuzmina 2008).

Very important argument in the discussion are the borrowing from II language in the languages of FinnoUgrians who lived on the both sides of the Urals (Fodor 1976; Harmatta 1981; Parpola 1988; Napol'skikh 1997;2010).

So, more probable localisation of II in the end of the III – beginning of the II mill. B.C. is in the Eurasian steppes to the both sides of the Urals.

The last decision will be made when we shall have a lot of paleogenetic analysis from the steppes, India and Iran.

### **LALEH Haeedeh:**

#### **Le paysage urbain de Nishapur**

Nishapur, l'une des villes les plus importantes de l'Orient et des plus grandes villes islamiques, est située dans une large plaine du Khorassan, entre les montagnes de Binalud au Nord et de Kashmar au Sud. Les caractéristiques naturelles et environnementales de la région de Nishapur eurent un rôle essentiel dans l'établissement durable de l'homme dans cette plaine depuis très longtemps. Les sources anciennes témoignent de nombreux sites et de monuments qui n'existent plus, et de rares vestiges isolés et éparpillés, représentent infiniment peu la ville et son tissu urbain et les éléments du paysage qui lui assuraient la vie dans cette plaine. Sans une approche paysagère, qui conduirait à mieux connaître l'interaction vitale de l'homme et de l'environnement, on ne peut pas comprendre la vie d'une telle ville et les raisons du rôle important qu'elle eut dans l'histoire. Nishapur, au cours de son existence, fut l'objet de transformations, mais aussi de déplacements successifs de son centre, dans la plaine et cela en raison de plusieurs facteurs d'ordre humain et naturel. Le but de l'étude présentée ici est d'essayer de reconstituer le paysage urbain de la ville de Nishapur depuis sa fondation en s'appuyant sur les résultats des recherches archéologiques de terrain et des recherches systématiques des sources écrites anciennes que l'auteur et son équipe ont mené en 2009-2010.

**LANDAU Justine:**

**The possibility of prose junction and the syntax of coordination as a criterion for distinguishing prose and verse**

Ancient scholars of poetics did not shun the delicate question of the nature of poetry. Their works provide lengthy, though varied accounts of the essence, qualities and usages of verse (*nazm*). Its counterpart, however, is barely ever addressed: How did the specialists of style conceive of prose (*nasr*)? And how did they define it? The temptation is strong to infer with Monsieur Jourdain that “everything that is not verse is prose”. On a closer reading, however, 13<sup>th</sup> century writings on poetry may have hinted at a few positive properties of prose. One of them lies in the syntax of coordination (*’atf*). Shams-e Qeys-e Râzî and Nasîr al-Dîn Tûsî agree that, unlike verse, prose displays a natural propensity for “joining” (*vasl*) and “folding” (*edrâj*) discourse together. Yet in their view, “junction” exceeds by far the mere grammatical attributes of *’atf*. It appears instead as a broad esthetic device comprehensive of phonetic and stylistic requirements. The present paper aims to shed some light on the medieval conception of art prose among Iranian literati by mapping out the formal and notional implications of this feature.

**LEMANCZYK Szczepan:**

**The construction of Transiranian Railway – history, context and results**

The paper provides an overview of the history of the construction of Transiranian Railway, as well as the economical and political context of the project, and the effects of this enterprise. It reviews the history of the idea of connecting the Caspian Sea with the Persian Gulf, which first came forth during 1870s. Since then, many efforts were made to build the line, but because of the political conflict between England and Russia the construction works could not start. Based on the analysis of the Iranian sources of the time, the author describes that it was Reza Shah, the founder of Pahlavi dynasty, who decided to complete the project and the Transiranian Railway soon became one of the most important elements of shah's modernising policy, as well as the main subject of the official propaganda. Shah was personally involved in many aspects of the enterprise, and himself chose the route from Bandare Shah to Bandare Shahpur. When the line was completed in 1938, it was 1392 km long and represented one of the greatest technical achievements in Asia, since the terrain, especially Zagros and Elbrus mountains, provided an enormous challenge for the engineers. The paper presents some examples of such challenges. Finally, the article reviews the political, social and economical consequences of the construction of Transiranian Railway (both locally and on a global scale) and attempts to answer whether the Transiranian Railway represented something more than just a propaganda-success.

**LOB Eric:**

***Jahad-e Sazandegi: From Inception to Merger (1979 - 2001)***

Despite receiving scant attention from historians and regional experts, *Jahad-e Sazandegi* remains one of the most important non-military institutions in post-revolutionary Iranian history. Established in the first months following the fall of the Shah, *Jahad* embarked on an aggressive rural development campaign by constructing roads, schools, and public baths, and by providing basic services, including electricity, water, and medicine. Aside from improving village living standards, *Jahad* helped the regime consolidate power around the country, played a crucial role in the war against Iraq, and assisted with exporting the Revolution to other parts of the Muslim and developing world. In this sense, the organization conflated regime objectives of rural development, indoctrination, mobilization, and geo-politics into its mission. During its infancy and after the war, *Jahad* became increasingly professionalized and bureaucratized by becoming an official ministry and eventually merging with its long-time competitor, the Ministry of Agriculture. On an individual level, *Jahad* represents a microcosm of Iranian political and social transformation as its members went from being idealistic, young activists to hardened holy warriors to professionalized bureaucrats - the very entity that they initially despised – lending credence to the adage

that “revolutions eat their own children.” Additionally, *Jahad* blurred the lines between state-society relations and served as a conduit through which a new generation of urban and rural elites infiltrated the state apparatus and displaced or clashed with *ancien régime* bureaucrats and technocrats. Methodologically, this study is based on fieldwork inside of Iran and relies primarily on interviews with local rural development experts, former *Jahad* members, and villagers in different regions of the country.

**LOEFFLER Agnes. G.:**

**Traditional Diet and Modern Medicine in Diagnosis and Treatment in Iran**

In Iran, customary habits of food and diet are integrated in the system of wellness and illness, furnishing explanations for states of health and guidance for prevention and treatment of health problems. Although identified as “traditional,” their factuality is not questioned. Furthermore, they constitute a commonsensical idiom in medical discourses between patients and their physicians who are trained in the Western scientific tradition of allopathic medicine. While doing research on the practice of allopathic medicine in Iran (1997-1999) as a medical doctor and anthropologist, I found that physicians there adapt traditional medical precepts and philosophical tenets to their medical school knowledge so that both appear logical and completely integrated. Using two case presentations by a medical doctor in Shiraz about his successful treatments of two patients by changing their diet, I will demonstrate this fusion of indigenous concepts of health and their underlying assumptions about life, and the practice of modern, science-based medicine in Iran. I approach the case presentations first as an allopathic, “western” physician, and then explore how the cases make sense in Iranian medical thought, using a cognitive frame.

**MACUCH Maria:**

**A Legal Controversy from the Sasanian Period in a Late Pahlavi Rivāyat Text**

The range of legal material on Sasanian law reaches from the longer Pahlavi commentaries of the *zand*, presumably written in the late Sasanian period, to late Pahlavi texts of the 9<sup>th</sup> to 13<sup>th</sup> centuries, besides the Sasanian Lawbook of “A Thousand Judgements” and a few original documents in the Pahlavi cursive. Many of the late works contain material taken from far older legal compilations of renowned theologians and juriconsults, who are occasionally named in the texts. Besides direct references to these sages, another means of dating the legal material is the grade of precision employed in the use of technical language which was highly sophisticated in the Sasanian period, but deteriorated to a large degree after the fall of the empire. In this paper I will discuss a chapter from a Rivāyat text of the 8<sup>th</sup> century, in which a remarkable legal controversy from the Sasanian age is transmitted. The text not only uses technical language with knowledge of its precise implications, but also demonstrates the manner in which legal controversies were carried out.

**MAHMOODI-BAKHTIARI Behrooz:**

**Basic Persian vocabulary. According to *Borhān-i Qāti***

*Borhān-i Qāti*, the important Persian dictionary compiled in India in the 17th century by Moḥammad-Ḥosayn b. Qalaf Tabrīzī, is remarkable in several respects, but one of its features which does not seem to have received a proper attention, is its method of providing the pronunciation of its entries. In this reference, almost half of the entries have been given a pronunciation based on analogy, in which the entry word is echoed with a second-well known one, having the same phonotactics and distribution of vowels. This method was successfully practiced later on in another important but unfinished reference: *Āsaf al-Loghāt* (1906-1921).

In this article, I present this method and provide the readers with a list of the words which have been used to recognize the pronunciation of the other words, and the frequency of them will also be analysed. The

final list of this article may present us with those words which were believed to be “basic” by the compiler of *Borhān-i Qāṭi*’.

**MAJEDI Hamid, RASHIDI SHARIF ABAD Siavash:**

**Permanency and sustainability of Persian domiciles of Muslims and Zoroastrians in Iran**

Base of this matter which is one of the most crucial and important subjects in architecture, is sustainability and designing in accordance to the environment. Environmental sustainability mostly emphasizes less consumption of fossil fuels, energy waste on environment, producing harmful substances for human health and using more renewable resources; therefore, first, we discuss sustainability features and proposition of desert (Kavir) and then we move to the deliberate architectural situation and city planning based on the above mentioned items (with climatic approach). According to the functional parameters on domicile transformation of town textures, climatic circumstances in traditional methods has been especially important and considerable, then, thermal control methods examined at designed domiciles in winter and summer.

Studies have shown considering and reviewing the old constructions in which utilizing fossil and non renewable energies were not customary, can be useful in providing much valuable resolutions in effective utilization of pure energies. But unfortunately, these matters are ignored nowadays and towns and buildings are designed in such a way that thermal comfort is supplied only by ventilation devices and consumption of fossil energy. According to the above-mentioned matters, optimal and useful utilization of pure energies can be found by reviewing approaches which was reflected by our antecedents, this is the only solution of preserving the environment at this time.

**MAMEGHANIAN-PRENZLOW Nuschin Maryam:**

**Variety of the topic of love and gender relations in the newest film of Asghar Farhadi "Jodaeiye Nader az Simin" (2011)**

„Jodaeiye Nader Az Simin“ written and directed by Asghar Farhadi, was the winner of the 2011 Berlin Film Festival. This first ever Iranian film to be awarded the Golden Bear is a intelligent drama detailing the fractures and tensions at the heart of Iranian society. The human story of the film has a great social relevance in the particular of Iranian society, but the film transcends its setting and creates as well universal resonance. One of the interesting topics in this film is the subject of love and its transformation in modernity through the category of choice. Because choice embodies freedom it is one of the most powerful cultural vectors which shapes modern selfhood. The concern of this paper is to explore the different relations between the protagonists in this film and their social environments that compel them to make choices in certain directions. In addition the paper wants to highlight the varying types of gender relations in this film.

**MANASSERO Niccolò:**

**New Sealings from Old Nisa**

During recent excavations in Old Nisa (Turkmenistan), conducted by the "Centro Ricerche Archeologiche e Scavi di Torino", some 90 clay bullae were found. They come from the newly excavated South-Western building, and enlarge the inventory of bullae found by the Soviet Expedition (JuTAKE') in the 50's in the Square House. The new bullae bear impressions of strings and jars on the back, and sealings (impressions of seals, not of coins) on the front. Therefore, they allow to lead a research on the administrative practices of the Parthians on one side, and a study of iconographical and artistic themes on the other. Especially the second aspect of the research will be stressed in the paper: approximately 30 sealings can still be read, and bear depictions of various types. Human and divine figures (one Apollo and one Eros can be recognized) and animals (real and fantastic ones) are depicted: some of them represent horses, some others hippocamps, some others a struggle between a predator and a deer. Symbols and abstract signs, so

far interpreted as tamgas, are represented as well, and are a clue for understanding the Arsacid ethnic roots in relation with the nomadic tribes of Central Asia where such signs are spread (Sarmatians, Chorasmians, Kushans). The paper aims to draw the general characters of the new corpus of sealings, giving a preliminary discussion of the iconographies, and of their Iranian, Greek, and local roots.

**MANTEGHI Haila:**

**The Indian Keyd in *Shahnameh* of Ferdowsi, a search for a pre-Islamic source**

Although traditions about Eskandar in Persian literature were retraced on an Arabic source representing Pseudo-Callisthenes, the story of Alexander in *Shahnameh* has some important characteristics which can not come from an Arabic source but a Persian. There are some episodes in *Shahnameh* that do not appear in the Greek or the Syriac versions. One of these episodes is the story of the Indian Keyd which according to Ferdowsi himself had a Pahlavi source (the episode starts with these words:

چنین گفت گوینده پهلوئی). The Indian Keyd also appears in a Pahlavi work known as *Karnamak i Ardashir i Pabakan (The Deeds of Ardashir son of Pabak)* which can lead to the conclusion that what Ferdowsi claims about the source of this episode could be correct. The purpose of this paper is to study the elements which can prove that the account of Indian Keyd in *Shahnameh* was formed in a pre-Islamic Persian source. I try to demonstrate that there are some *andarz* (advice) in this chapter that are based on the pre-Islamic Persian beliefs.

**MARKUS-TAKESHITA Kinga:**

**The Clairvoyant Boy and the King: the Story of the Child Bozorjmehr in the Shahname and Its Literary and Folk Narrative Parallels**

The paper focuses on the episode of the child Bozorjmehr from the chapter of King Kesra Noshin-ravan (Khusrau Anushirvan) of the Shahname. According to the account of Ferdousi the young boy alone can interpret the distressing dream of the king about a wild boar which wants to drink from his cup. Bozorjmehr divulges a scandal in the royal harem which results in the execution of the king's adulterous concubine with her lover and his rise to an exalted position among the sages of the court.

This story is also told by Tha'alibi and Mirkhond. A possible historical background for the story is considered. A contemporary tale from Mazandaran about the child Bozorgmehr (cf. Farhang-e Afsaneha-ye Mardom-e Iran, vol. 17. pp.461-466) and similar stories featuring a clairvoyant boy and the king from the classical literature (the Tutiname of Nakhshabi and the Jawahir al-Asmar of al-Thaghari) on one hand, and the folk-literature of Iran on the other about the son of the skull are discussed along with some other Middle Eastern parallels.

**MASOUMZADEH Farnaz, JABBARI Sedaghat:**

**The image of birds on Samanid slipware from the 9th to the 11th A.D.**

Animal depicting is one of the special Iranian interests since long time ago. The diversity and numerous animal motifs in their decorative art - whether in animal species or in stylized manner - may be emerged from two important factors such as thought of different people and various techniques of implementation. Pottery all the time has made major contribution to this variety; not only by continuation of sacred purposes deriving from early ceramic decoration but also by representation of the simplicity and freedom to decorator, paves the way for creation of various motifs. This art was revived in Islamic era and Samanid played a prominent role in flourishing this diversity. In this era considered as a connection point of ancient art with Islamic art, animal motifs with new expression commensurate with the dominant belief featured on ceramics. Among them, birds and their poses draw attention to themselves more than others. The birds such as dove, peacock, eagle, crested birds, cock, stork and etc were illustrated in simplest to most elaborate form. The poses such as walking or sitting, opening their wings or carrying a leafy twig in their beaks in this repertoire seem to convey special meaning. In this article by introducing of different

type of birds in these motifs and by studying of their concept, it can be concluded that sometimes this image has been inspired by nature and sometimes has been originated from the people's beliefs and different cultural, social, religious and symbolic aspects have influenced different manner of stylization.

**MATTHEE Rudi:**

### **The Safavids and Decline: Different Interpretations**

My paper examines the issue of Safavid decline as it has been treated in Western and Iranian historiography ever since the Safavids began to decline, or were seen to have begun to decline, in the mid to late seventeenth century. Relying on source material in a variety of languages, as well as on modern secondary literature, I will consider this topic from three perspectives. The first is the overall historiographical tradition in which the discourse about Safavid decline has been embedded, going back to Greco-Roman notions about decline following a biological trajectory and being essentially moral in nature. The second involves the question of transmission. It is clear that the notion of Safavid decline was first propagated in a early 19<sup>th</sup>-century British, Georgian-era environment that celebrated the manly virtues of discipline and that associated "Oriental" despotism with an "air of softness and effeminacy" exemplified by royal debauchery and the baleful influence of harem women. The third concerns the question of borrowing. Modern Iranian historiography of the Safavids, rooted in the ancient Greco-Roman tradition, has also adopted the modern Western interpretation of the dynasty's decline, while casting it in a modern nationalist framework.

**MATTI Nathalie:**

### **Paradoxical influence of Islamic education on contemporary actors' performances in Iran**

To create *a new individual integrated into the Islamic society*, Iranian regime putted the issue of learning at the center of the construction of a new society with a strong Islamic identity, indeed a new way of education has taken place in the school at the beginning of the 1980's.

The repercussions, in the aesthetic field, and in particular in the actors' performances, of the school's islamization, create very tight meshes, linking together active and passive learning of Iranian population. Nevertheless, it is possible to understand the complexity of these repercussions trough the observation and analysis of the actor's performance in theatre and cinema, considering it as a laboratory of life which gives us access to the sensible sphere.

The observation of these last thirty years' evolution doesn't allow us to identify a clear linearity between the inculcated knowledge and the effective consequences of this learning. Indeed, the "new individual" created by the Islamic education is only rarely the one expected to be, although he has inevitably been affected by it.

Thereby, some "new individuals" with fragmented values were born, quartered between subordination and elusion. We will try to estimate the influence of the double phenomenon of subordination/elusion in contemporary actor's work: how the imposed body-behavior influences the way actors fathom spaces and volumes, and how the inculcated emotional parameters affect sensibility thresholds of the performer and the public, changing the comprehension of physical and emotional acting patterns throughout the last thirty years and leaving a larger part to imagination in actors' practical method.

Crossing the Iranian actors' interviews and performances' observations with the recurrent patterns of the educational system, allows us to grasp the paradoxical repercussions of these deep political and social changes on the aesthetic stakes inherent to the Iranian cultural area.

**MAZEPOVA Olena:**

### **Verbalisation of the universal human concept of SOUL in Persian**

The problems concerning such terms as concept, concept sphere and conceptualisation are mainly researched within two relatively new fields in linguistics, namely Cognitive Linguistics and Cultural

Linguistics. Cognitive Linguistics regards linguistic phenomena as products of human experience. With its focus on how human beings comprehend, manipulate and metaphorically extend meaning, Cognitive Linguistics has practically opened a bridge between linguistic and cultural studies. It is widely known, that various cultures provide different perceptions of the reality and that languages reflect such variations. Cultural Linguistics focuses on the interrelationship between language, culture and conceptualisation, i.e. the process of understanding, organising and structuring the world by a person which leads to the formation of concepts in his cognitive system.

From the perspective of Cultural Linguistics, this study investigates the Persian conceptualisation of SOUL – one of universal human concepts – mostly through linguistic and semantic analysis of lexical and phraseological units including idioms verbalising this concept in Persian. This contribution is in line with the researches of Anna Wierzbicka who presents a cross-linguistic study comparing some universal human concepts such as *soul*, *mind* and *heart* and their embodiment in different languages. The data of theories of conceptual metaphor, schemas and cultural scripts are also involved in this paper as a part of methodology.

In present Russian and Ukrainian linguistic issues one can find a lot of studies concerning the conceptualisation of some aspects of inner life of a person. In my paper I also tried to compare the results of my investigation with Russian and Ukrainian ones to demonstrate the similarities and differences in presentation of the phenomenon of SOUL in the national consciousness of Persian, Russian and Ukrainian speech communities.

**MEHIN JAFARABADI Alyeh:**

#### **The Study of Persian Literature Archaic Expressions among the New Generation of Students**

With the advent of digital media, change of schooling system and curriculum, and the limitation of the students' obligatory courses of Persian literature during school, which is in part due to the changes in educational policies, all the sources the new generation in Iran is exposed to are limited as compared with those of their previous generation. The masterpieces such as *Boustan*, *Golestan*, and *Kalila and Dimna* which were among the textbooks before, during the 40 years, are rarely even heard of among the teenagers. Their familiarity is limited to what they have to study at school, and their comprehension of the archaic texts of literature is diminishing every day. This will in turn cause deeper gaps between the new generation and these texts, and thus all the cultural heritage that may be conveyed through its language. This study seeks to investigate the extent to which the new generations of the Iranian students are familiar with the Persian archaic words and expressions.

A questionnaire is prepared using the vocabulary and expressions in three mentioned books which have previously been part of the schooling in Iran. The participants then were asked to provide equivalents or definitions for the words and expressions.

As part of the educational implications, it is suggested to include a course of archaic texts in high school. This would help the students not only get familiar with the concepts the old nation was thinking of, but also receive the parts of the cultural heritage that could be conveyed through the words and expressions that were among the terminology of those books.

**MEHRKIAN Jafar, MESSINA Vito:**

#### **Archaeological researches at Hung-e Azhdar (Izeh, Khuzestan).**

The Iranian-Italian Joint Archaeological Expedition in Khuzestan conducted 3 campaigns in the valley of Hung-e Azhdar, about 30 km north to the modern city of Izeh.

This project aimed to acquire new data and information on the Parthian rock relief sculpted onto an isolated boulder and the surrounding area.

Laser scanning, survey and excavation revealed that the sculpted boulder is the emerging part of an open air cult-place consisting of a low terrace and platforms made in undressed stones. The most recent phase

of these structures can be dated to the Parthian period, but the first settlement must be older, for the deeper layers revealed materials that can be dated up to the 2<sup>nd</sup> millennium BC.

Amongst the potsherds and terracotta figurines, a lot of stone, bronze and iron arrowheads have been found, which constitute the most peculiar class of findings unearthed.

It seems that the cult-place was in some ways connected with the mountainous cliff of the valley.

**MELVILLE Charles:**

**Hafiz-i Abru, 'Ali Yazdi, and the *Shahnama***

This paper will explore the currency of Firdausi's *Shahnama* in the early Timurid period, chiefly by examining the way the major historians of the period, Hafiz-i Abru (d. 1430) and 'Ali Yazdi (d. 1454) engaged with the *Shahnama*, both in their own historical writing and in the courtly environment in which they worked – the court of Shahrukh b. Timur in Herat and the court of Ibrahim Sultan in Shiraz. The first aspect can be sought in the language and metaphor of their histories, to see to what extent they make allusions to the *Shahnama* or take direct quotations from the poem; the second aspect can be addressed by examining their relationship to the production of *Shahnama* manuscripts in their respective courts and the princely commissions of the Timurid princes and brothers, Baysunghur Mirza and Ibrahim Sultan.

**MELVILLE Firuza:**

**Intervisuality of intertextuality: femme fatale in Classical Persian literature**

A long term tradition of illustrating manuscripts of Persian literary works presents a real treasury of ideas, which illustrate the phenomenon, that could be identified as the wandering iconography of wandering stories, whereby the literary images and their visual representation are borrowed, exchanged, influenced and emulated in different cultural traditions over the centuries, creating a unified image with many variations.

Such multilayered emulation could produce a curious confusion, like in case of the flying king, when in the *Shahnama* manuscripts one can see Kay Kavus depicted as Nimrud in the flying machine constructed for Alexander the Great. Or Bahram Gur's favourite Byzantine slave lute player Azada in Firdousi's interpretation could be depicted as Nizami's Chinese harpist Fitna.

Establishing the links between the wandering stories may help tracing the sources of the motives which could influence each other due to historically known cultural contacts, which could lead to such a literary exchange of ideas. The Iranian story of Sudaba and Siyavush, its Greek equivalent of Phaedra and Hippolytus who fatally fell in love with their stepsons can be linked with the Semitic femme fatale Zulaykha/Rahel who could have evolved from Biblical Joseph's mother to Yusuf's lover and became a symbol of mystical love in Islamic poetic tradition. Such development could be a reflection of a real legal case in ancient collective memory, and more generally: of a much earlier pre-Firdousi, Zoroastrian system of the family organization.

**MESSINA Vito, MEHRKIAN Jafar:**

**Archaeological researches at Hung-e Azhdar (Izeh, Khuzestan).**

The Iranian-Italian Joint Archaeological Expedition in Khuzestan conducted 3 campaigns in the valley of Hung-e Azhdar, about 30 km north to the modern city of Izeh.

This project aimed to acquire new data and information on the Parthian rock relief sculpted onto an isolated boulder and the surrounding area.

Laser scanning, survey and excavation revealed that the sculpted boulder is the emerging part of an open air cult-place consisting of a low terrace and platforms made in undressed stones. The most recent phase of these structures can be dated to the Parthian period, but the first settlement must be older, for the deeper layers revealed materials that can be dated up to the 2<sup>nd</sup> millennium BC.

Amongst the potsherds and terracotta figurines, a lot of stone, bronze and iron arrowheads have been found, which constitute the most peculiar class of findings unearthed.

It seems that the cult-place was in some ways connected with the mountainous cliff of the valley.

### **MIR AHMADI Maryam:**

#### **The Weltanschauung of Krusinski and the importance of his work**

One of the important sources of the Safavid era (907-930 H/ 1501-1722 AD) is the Christian missionary's memories and observations during this period. Some religious of missionaries dominate the eastern languages, had succeeded in that particular way at the royal Safavids' court, were successful and lived many years in this residence.

The collapse of the imperial glory of Safavids' Isfahan was one of the most important changes in the past centuries. Many researchers, correctly, have compared the Afghans attack with the Arabs and Mongols to Iran.

In the historical writings in the field about the causes and consequences of this failure and miserable for the people of Iran are not serious reports and has not been significant. In this sense the contents of events owes foreigners. A handful of reports at the time of the siege and assault of Afghans to Isfahan were in few Iranian manuscripts.

One of the missionaries' historical incident in the end of Safavids' dynasty, is the reports of Tadeusz Juda St. J. Krusinski (1675-1756) that for eighteen years (1707-1725) lived in Iran. Krusinski, during the Afghans attacked the Iranian capital and the fall of Isfahan was incarcerated. He was able to draw directly the situation in the country. He reported the exact location of its mission to the head of the cult.

The Weltanschauung of Krusinski is not only about the political situation in Iran, but about the Iranian arts too.

### **MITCHELL Colin P.:**

#### **Khwandamir and the Epistolographic Arts**

There is probably no better example of a "Persianate" litterateur than Ghiyath al-Din Muhammad Khwandamir. Well-known among medievalists for his superlative, universal history, the *Habib al-siyar*, as well as various other works (the *Humayun-nama*, *Makaram al-akhlaq*, *Dastur al-wuzara*), Khwandamir's career spanned a dynamic period of political and dynastic shifts in Iran, Central Asia, and India. Originally serving the Timurids based in Herat, Khwandamir later found himself briefly in the employ of the Uzbeks, later the Safavids, and towards the end of his career he found patronage in the Mughal court under Babur and his son, Humayun. One particular work of his, however, remains to be examined in any detail: his contribution to the epistolary arts, the *Nama-i nami*. In 1968, Gottfried Hermann produced his doctoral dissertation on the *Nama-i nami*, but this essentially constituted a partial edition and German translation. What Hermann failed to include in his study was Khwandamir's *dibacha*, or introduction, to this important epistolographic collection; it is here that Khwandamir discusses the epistemological and ontological aspects of the *'ilm-i insha*, and writing in general. The Timurid and early Safavid periods are well known for the flourishing of Persian literature in prose and poetry, and Khwandamir is no small part of this 15<sup>th</sup>-16<sup>th</sup> century fluorescence. The question poses itself: how did Khwandamir understand the *insha* genre and its relationship with other genres of Persian literature? This paper is focused primarily on how Khwandamir rationalizes the *insha* tradition in his *dibacha*, but is generally committed to profiling this important genre of prose writing in the medieval Persianate world. Indeed, this particular paper is part of a larger project dedicated to exploring prefaces and introductions in epistolographic manuals in the Timurid and Safavid periods. In doing so, this study will expand our current understanding of the nexus between religion, courtly culture (*adab*), Persian literature, and professional bureaucracies in the Perso-Islamic world.

**MORANO Enrico:**

**Some recently found ostraca from Nisa. A preliminary report**

During the 2009/2010 excavations at Old Nisa, Turkmenistan, carried out by the Italian expedition directed by Dr. Carlo Lippolis, Turin University, several inscribed Parthian ostraca were found. The paper will give a survey of the sherds, a reading and interpretation of the texts.

**MORIDI Mohammad Reza, TAGHIZADEGAN Masoomeh:**

**Passage from Islamic art to the Middle East art: case study of Iranian contemporary painting**

This article analysis discourse of Middle East art. While studying the art of the Middle East, we face various questions: are the artistic works of the Middle Eastern artists a kind of representation of their social and cultural conditions or just cliché responses to the curiosity of the West into Middle Eastern affairs? Are these artists deconstructing the oriental clichés about Islamic territories or reconstructing the same in a new, customer-oriented appearance? Is the Middle Eastern art reconstructing the media clichés of the geography of the Islamic fundamentalism (in terms of al-Qaida and September 11)? Or have there appeared new social demands in postcolonial Islamic societies seeking common human values regardless of cultural boundaries?

Finally, it is shown that the art of the Middle East is a new narration of the tradition versus modernity conflict in a political geopolitics within the cultural scope of the Islamic art. It is also shown that the art of the Middle East is not a representative of Islamic art; it is rather the representative of modern art in the most important Islamic countries. In order to show the Middle Eastern art as a discourse product, Foucault's analysis of discourse has been applied; therefore, the four factors of discourse (formation of object, formation of enunciative modalities, formation of concepts system, and formation of strategy) have been analyzed, as regards the Middle Eastern art, in order to specify the characteristics of its discourse. In this study we emphasis on Iranian contemporary painting as example of Middle East art.

**MORIKAWA Tomoko:**

**Shah Isma'il and the unknown manuscript**

The Bayerische Staatsbibliothek in Muenchen has a manuscript with the number Cod. pers. 431. This manuscript was among the private collections of Professor Ertaylan in Istanbul and purchased for the library in the year of 1959. It is registered in the unpublished handwritten catalogue of Persian manuscripts, very simply as follows: "Kalligraphie von Schah Isma'il I, geschrieben in 920=1514". Although we can say it is the one of the most valuable, curious and suspicious manuscripts in the Islamic world, it has almost been forgotten even in the library and nobody has paid attention to it for nearly 50 years. Because, until now nobody has pointed out the fact that Shah Isma'il (r. 1501-1524) was a good calligrapher, and what is more, in the year of 920/1514-15 the great battle of Chaldiran took place between the Safavids and the Ottomans. Then we encounter a question: Is it really the manuscript written by Shah Isma'il, the founder of the Safavid dynasty? In this paper we will give a concrete answer for that question, whether its copyist was really Shah Isma'il himself, or not.

**MOTMAEN Negareh:**

**New Sasanian Collection Coins of Tabriz Museum**

There is a collection of Sasanian coins in Tabriz Museum, capital of East Azarbaijan. The main of them discovered three years ago and the rest are dedication. There are many Arab-Sasanid coins in this collection. I would like to speak about this collection, Sasanian coins, Arab-Sasanid coins.

**MOUSAVI Nayyereh, HAJZAVVAR Nazanin:**

**Analyzing Interaction Between Collective Rituals (Carnival Behaviours, Specially Tasua and Ashura) and Iranian Ancient Urban Structure**

A collection of environmental, ecological, historical factors, culture, beliefs and customs have played role in living complex formation. Many urban theoreticians have referred to the effective role of culture and religion beliefs in forming physical structure of cities. This article is going to find the relation between physical structure of cities in Iran and collective activities and carnival behaviours such as mourning ceremonies, which is based on culture and traditional beliefs of Iranian society. The most important religious customs is mourning ceremonies of the third Shiite Imams (magnificent ceremonies of Tasua and Ashura).

Finding a perfect recognition of this interaction, the investigation about structure of cities in Iran conducted in first chapter of this article, which is containing elements of this structure and their functions. It is followed by analyzing some cities as examples.

In another section, manner of holding religious ceremonies and customs in these cities are mentioned. In most Iranian traditional cities, social communication of residents occurred in the framework of a social integrated structure, which is on the basis of beliefs. These social communications are completely recognizable especially in Tasua and Ashura day. Studying collective rituals in these especial days gives us suitable perception of this integrated social structure. In this part of research religious carnival behavior in some cities such as Qom, Mashhad, Zanzan and Naein is studied.

The study of physical structure in traditional cities and social structure of them resulted in full conformity between them so that function of physical structure also is completely compatible with residents' requirements especially customs and religious ceremonies. For example social interaction in some ceremonial days causes the formation of focal points and important urban joints.

In this case, main structure of cities, manner of forming and growth, and connection between their elements have been noticed by many theoreticians. Furthermore role of culture in forming the structure of cities is the fact that some theoreticians have mentioned about it in last decades, which in some parts of article it would be referred to. That will be the theoretical basis of considered research.

Conclusion of city structure conformity with social structure indicates that old structure of Iranian cities responds to all their residents needs and even embodied the path of ceremonies. But nowadays cities are changing disregard to mental and sentimental needs of residents. In spite of that Iranian culture and beliefs has not transformed yet in traditional cities and coherent social structure is considerable as collective activities in historical fabric. Framing of this urban texture is extremely changing and it is going to be interrupted. Street has broken off the neighbourhoods and removes functional hierarchy of structure. Despite of transformed physical structure, its social structure has maintained as it was before; and collective (carnival) activities is considerable in main axes and joints of city's structure in especial days (Tasua and Ashura).

According to this fact, observing the social interaction in ritual customs will present solutions and strategies to achieve successful revival of ancient fabric.

This method not only would be resulted in re-coherent of fabric physical structure and its management and conservation by residents, but also improve social interactions and collective rituals based on culture and beliefs.

**MUSAVI Seyyede Fatemeh:**

**Fictional Structure of the Middle Persian "Ayādigār ī Zarērān"**

Ancient myths, retold by generation after generation, gradually lose some of their typical features i.e. god-like characters, super-naturalness and sanctity. Thus remains stories featuring ancient motifs, elements and archetypes. In this research, the fictional Structure of Ayādigār ī Zarērān -a story remained from an ancient myth- is being examined. This structure includes elements like theme, verisimilitude, plot, conflict, characterization, viewpoint, setting and tone of voice. Additionally universal archetypes are

present in the text which are explained in the article. Accordingly the narrative features of the text are presented, and the foundation of narration in ancient Iran is testified and its qualities are illustrated.

**NAGHZGUY KOHAN Mehrdad:**

**Degrammaticalization in Persian Language. A case study of the development of derivational be- and ne- from their inflectional verbal counterparts**

Degrammaticalization is regarded as a process in which grams lose their grammatical properties. This process is attested in many languages of the world. Its related findings have evidently weakened the claim of unidirectionality in grammaticalization. Degrammation, deinflectionalization and debonding are among the major types of degrammaticalization established for this process of change (Norde2009:3). In this article, based on the evidence from prose texts of New Persian, it is illustrated that the verbal prefixes of be- and ne- in their development in the process of grammaticalization passed through the stages of function words and clitics, and finally have been used as inflectional verbal prefixes. In an evidently recent development, these two prefixes in some of their occurrences have changed into derivational prefixes. In this process of deinflectionalization, be- and ne- , unlike their inflectional counterparts, are no longer stress-bearing prefixes and they can change the class of the bases they are attached to. The whole picture of change in be- and ne- suggests that the two processes of grammaticalization and degrammaticalization cannot be considered as mirror image of each other, since be- and ne- in their degrammaticalization do not move back to the same path of change through which they became more grammaticalized.

**NATCHKEBIA Irène:**

**Quelques réflexions autour un dessin de Michel François Préaux – peintre de la mission du général Gardane en Perse (1807-1809)**

Le précieux album de dessins par Michel François Préaux qu'il fit au cours du voyage dans la suite du général Gardane, Ministre extraordinaire de la France en Perse (1807-1809), fut mit en 1911 dans le V<sup>ème</sup> volume de la série „Perse, Mémoires et documents“ aux Archives du Ministère des Affaires étrangères. Aujourd'hui dit volume est disparu. On suppose qu'il est perdu pendant la deuxième guerre mondiale. Quelques lithographies, gravures et illustration sur la Perse par M.-F. Préaux sont présentés dans les œuvres d'Am. Jaubert (1821), L. Dubeux (1841), H. Dehérain (1930), et G. Guillaume (1939).

Dans notre communication nous portons attention sur un dessin de M.-F. Préaux – „Réception de la mission Gardane par le prince Abbas Mirza à Tavriz“. H. Dehérain décrit ce tableau comme une première audience de cette mission devant le prince. En appuyant aux informations des membres de la dite mission, Ange de Gardane et J.-M. Tancoigne, nous supposons que ce tableau présente la deuxième audience du général Gardane devant le prince. Dans ce dessin tous les français portent les bottes, malgré qu'un fixe règlement de l'étiquette des Qajars interdisait de se présenter en audience devant Fath-Ali chah et son héritier Abbas Mirza habillé en bottes. Evidemment, qu'Abbas mirza étant en guerre avec la Russie et voulant une reorganisation de son armée à l'instar européen, fut loyal par rapport de l'étiquette pour des officiers française les instructeurs de son armée.

En rapport de ce détail de l'étiquette, nous tirons une parallèle avec les réceptions des ambassades de l'Angleterre et la Russie pendant les années 1809-1817 par Fath-Ali chah et ses fils.

**NAZARZADEH Parissa:****The function of sekkin dolla in Mandaean's life**

In Mandaean's daily life, sekkin dolla as a talismanic tool represents different functions: in death, birth, marriage and religious ceremonies. It's a round shape seal-ring, made of iron, and bears shapes of serpent (snake), lion, scorpion, and bee. Mandaean believe that these shapes are the power of darkness and each one represents a part of their dualistic beliefs. For example the serpent representing Ur, the great earth dragon. (All the shapes will be explained in full text).

They also are the symbol of four elements: lion is the symbol of fire, bee is for air, scorpion is for soil, and serpent (snake) is for water.

In different situations, it's worn by those who are isolated as unclean people, such as newborn baby, bride and groom (in marriage), and corpse (in death).

Sekkin dolla is used to seal the infant's navel, to carry with bridegroom during marriage ceremony and at least the tomb is sealed with it at funeral rites.

**NAZEMI Pourya:****The *Historic Center* of ancient cities of Persia (Iran), as a precious *document* of cultural heritage and the role of the historical quarters in *absorption* of tourism and in the *promotion* of Persia culture and civilization**

Since the historic center of all the historical cities in all over the world is known as the most important and identifying part of the city, we can mainly realize the principal cultural characteristics of a city by verifying its central zones condition; in other words, the historic quarters located in central areas could be considered precious documents of historical identity of the city. As we know, in the 20th century, it has been felt the necessity of the rehabilitation of historic centers in a number of European cities, and especially after the Second World War, this process has been accelerated. Persia (Iran) as an ancient territory consists of a number of ancient cities. The majority of aforesaid cities have historic city cores as well. The historical urban textures are like valuable jewels in the central part of city, which despite of having many potentialities have lost their past validity and value due to absence of proper Regeneration and Restoration urban programs in the recent decades. This article attempts to analyze the significant role of historical urban fabrics in the representation of city evolution process in the course of history and to show its hidden culture and civilization that should be revealed and exploited; accordingly this paper furthermore verifies the necessities of Urban Rehabilitation in such quarters.

It should be noted, as an ancient urban context is more valuable rather than some single historical monuments which are merely spread in the city separately -and these textures are surely more fascinating for the tourists - Regeneration and Renewal of these contexts and bringing new spirit and life to aforesaid areas will increase the tourism attractions; consequently the tourists and visitors would have more possibility to communicate with the autochthonous inhabitants and could discover the depth of Persian art and culture that can lead them to obtain an integrated insight to ancient territory of Iran. It is so obvious that if we have inattention to these quarters, in reality we will neglect the cultural-artistic identity of our cities and our civilization. Regarding this matter, it should be said that the tourists certainly don't travel to an ancient country to visit the suburban areas of its famous cities!

**NE'MATI Nooreddin:****US and Iranian Azerbaijan crisis after World War II (1945-6)**

Iran was occupied in World War II by the Allies for the reason of an accessible way of dispatching weaponry to the Soviet (1940-45). The geo-strategic condition of Iran was the other reason of their occupation. The Allied leaders (Churchill, Roosevelt and Stalin) agreed in the Tehran conference to take their military forces out of Iran 6 months after Germans' surrendering. The Soviet administrators refused the Tehran conference agreement in post-war conferences. They tried to establish the autonomous

republics in Azerbaijan and Kurdistan provinces of Iran to attach those to the Soviet territory in a suitable time. Simultaneously, Americans could gain the western countries leadership for their military and financial superiorities as a monopoly of nuclear weaponries. They used Blockage Strategy (George Kennan's theory) in the process of diplomatic support of Iranian policies in UN; so asked the Soviet to evict forces in Iran by challenging traditional Soviet-British policy. The Iranian new PM Qavam-ol-Saltana policy based on friendship with both US and USSR, minimized British influences in Iran. Qavam obtained Soviet's trust successfully and had its own benefits (North Oil concession) in Iran by getting a suitable intelligent policy and by the US administration help on the one hand and using best opportunities in Soviet leaders (Stalin & Molotov) negotiations on the other hand. Qavam gained Soviet's agreement on dismissing the country, in his negotiation to USSR ambassador Sadchikov. He promised them Iran's North Oil concession after consisting the 15<sup>th</sup> period of the Iranian National Parliament, the decision which assured Iran's national benefits completely.

As a result, the Azerbaijan autonomous reign was faded out. To establish New World Order, US strategists, finding Iran's geostrategic geo-energetic importance and its direct relation to US national security, made Soviet Middle East policies abortive. The Iranian politicians refused the North Oil concession, and made their country safe of South-North dividing.

The author tries to find that how USA could gain Iran's confidence in Azerbaijan crisis after World War II.

**NICCOLO Rosanna, COLOMBO F., MORGANTI G., SANTORO V.:**  
**The Rashid Agha *diwan khanah* Restoration Project**

The Rashid Agha *diwan khanah* is the one most valuable houses of the Erbil Citadel with a complex architectural structure and has a considerable condition of degradation. The Restoration Project proposes, according to the Italian sensibility for Restoration, as a first aim the preservation of the heritage and the recognition of its value. This aim is possible by limiting and correcting situations that facilitates the structural and architectural degradation and the deterioration of the surfaces, which in this case, for the importance and seriousness of the condition, should be approached very carefully. The restoration and implementation will be based on the respect for the original architecture and materials of the building and on the use of not invasive techniques and the compatibility of added material from all mechanical, physical, chemical and thermal point of view.

**NIECHCIAŁ Paulina:**  
**The Key Content of Contemporary Zoroastrian Identity in Islamic Republic of Iran. A Socio-anthropological Approach**

In my lecture I would like to focus on the issue of collective identity construction among the contemporary Zoroastrians in Iran. The key category of my analysis is collective identity that is not naturally generated, but socially constructed. Boundaries between 'us' and 'them', and social collectivities require the construction of equality among the insiders, based on values, symbols and recalls. The context of the analyzed case is a religious minority status of Zoroastrians in confessional state of the Islamic Republic of Iran. The new social structures that appeared after the revolution of 1979 has strengthened the processes of consolidation and collective identity construction of Zoroastrians. In my lecture I will discuss whether the core of their identity is mainly based on religion, on ethnic unity of the endogamous group or on pre-Islamic heritage and Iranian national tradition.

**NOELLE-KARIMI Christine:**  
**More than a Fruit: Melons as a Motif in Timurid Historiographies and Manuals**

Timurid sources devote ample accounts to the splendor of Timurid rule in general and of its capital Herat in particular. This paper explores one important theme in the representations of Herat and its

surroundings, namely its agricultural wealth. On the basis of works like Isfizari's *Rauzat al-jannat fi ausaf madinat Herat* (early 1490s) and Qasim b. Yusuf Abu Nasr Harawi's *Irshad al-zira'a* (1516), it investigates the value attached to the fruit grown in this region, especially melons. The linkage between temporal power and agricultural production may be fruitfully analyzed in several respects. In practical terms, we learn about court life and royal pastimes, as well as the role of melons as costly items of exchange. Secondly, there is the figurative use of melons as symbols for the prosperity and affluence of Timurid rule. A final aspect to be discussed is the flesh and juice of melons as a metaphor for the transmission of gnosis and literary inspiration.

**OGNIBENE Paolo:**

### **Alan Place Names in (West) Europe**

In the second half of the IV century part of the Alans, following the Huns, moved from Caucasus to West Europe. The presence of the Alans in West Europe is attested by several chronicles, but we can find also many alan place names in Italy, Switzerland, France and Spain. Except for the works of Bachrach (Appendix 1 to *A History of the Alans in the West*) and Thordarson (*Gallia Alanica*) one can not find recent studies on this relevant subject.

**OLBRYCHT Marek Jan:**

### **Dynastic Connections in the Parthian Empire and the Origins of the Sasanian clan**

The present paper deals with the dynastic connections in the Parthian empire and the origins of the Sasanian clan within the framework of the Arsacid period. The question of the continuity of rulership and governmental structures between the Arsacid and Sasanian periods merits detailed study, but has not yet received it; yet it is evident even to the most superficial observer that this continuity was in many spheres a close one. The Sasanians succeeded to much of the Arsacid heritage. Obviously, there was a violent change concerning the family of Ardashir I that exterminated the Arsacids in Iran. Yet even here, it is not impossible to discern some elements of continuity: Ardashir minted a lot of coins in the Parthian tradition. These types clearly refer to Mithradates II Great of Parthia who had ruled three hundred years before Ardashir. What was the reason for Ardashir to highlight (or to forge) a link to the glorious Parthian ruler? The Arsacid dynasty was broken many times into (sometimes rival) cadet branches. It seems that Ardashir I accentuated connections to one of main Parthian dynastic lines while rejecting some later Parthian cadet branches. A closer examination gives some surprising conclusions on the dynastic connections in the Arsacid and Sasanian periods.

**OMARKHALI Khanna:**

### **The Concept of God and Seven Divine Beings in Yezidism**

Yezidism was transmitted orally and its theology up to now can be called 'implicit'. In view of its historical development, Yezidism - the Kurdish pre-Islamic religion - has remained at a stage, where religious texts have not yet been canonized and the main Yezidi religious knowledge is based on oral tradition, transmitted from one generation to the next. For the modern Yezidi community implications of Yezidi religious teaching are now becoming increasingly important.

Up to the present some works about Yezidism written by non-Yezidi academics, use of such terms as 'Yezidi pantheon', which distorts the Yezidis' monotheistic understanding of God. As no systematic study of Yezidi sacred texts exist that aim to examine the theological or doctrinal implications of the Yezidi sacred texts. An investigation of the implications of this traditional 'theology', that is the implicit understanding of the roles of God, the Lord of this World (i.e. the leader of the Seven – Tawusi Melek), and other Sacred Beings in Yezidism is of a great significance. Now a more analytical approach is needed, with a view to examining the implications of this 'theology' for the believers' understanding of the role of God, the Lord of the World, and other Sacred Beings.

**PANAINO Antonio:  
The Avestan Priestly Collegium**

It is well known that only scattered references concerning the earlier composition of the priestly staff attending the Avestan ritual are still attested. In particular, it is *Vr. 3, 1-2*, which gives a basic description of this complex collegium, made by seven subordinate priests, installed by the *zaotar*-. The simplification of the original ritual, with the final reduction to only two working priests (the *zōt* and the *rāspīg*), the latter playing the role of the previous seven different ones, represented a strong change in the tradition. The historical and religious implications of that radical modification need a careful explanation, which can shed also new light on the Sasanian liturgical traditions with additional implications also for the ritual enacted by Kirdēr and shortly described in the framework of his inscriptions.

**PASHAEI Jila, JABBARI Sedaghat:  
Study on Seals and Pictorial Seals of Qajar Era**

Seal is made of cornelian or a piece of stone or metal which a name or a sign has been engraved reversely upon it and when it is smeared with ink and stamped on the paper, a positive image would be formed.

From Qajar dynasty many different seals from the view of form, structure, image, and inscription and so on have been left.

Studies have shown that various types of inscriptions have been used in seals such as *sols*, *Nastaliq*, *Kufi*, *Nashkh*, *Toqrā* and *Semi-toqrā* and also the sub-groups like English, Semite, dual form and decorative forms along with them studying great number seals (around 2000) have shown there are great similarities between the seals from the view of the usage of words and phrases as well as the place of setting for the words and their physical form and structure.

According to this study the seals could be categorized from the stand point of their forms into geometrical, organic, irregular, man-made, casual and compounding ones. Among the geometrical seals, the oval form is more popular and the square form placed at the second rank.

Seals covering and transferring various information. Some of the seals have merely inscribed the name of their owner. Employing the religious phrases such as the *Servant of God*, *There is no god but God*, *the sovereignty belongs to God*, *The Hopeful Servant*, *Reliance is only upon God*, before the owner's name shows the attachment of the owner to Islamic thoughts and beliefs. There are some seals without the owner's name, only inscribed by the phrases like *O the Protector of Mohammad Household* or *O the Martyr Hossein* shows the devotion of its owner to Islam. Unlike this claim, I believe that the phrases explain the name of its owner implicitly. A deep study divulges that the owner has chosen these phrases to avoid from confusion originates from the similarity between the names.

By considering the seals of Qajar era from the images view; one could categorized them into five clusters: the seals with engraved plant, animals, birds, men and miscellaneous images. Studying the historical background of images belong to the ancient times, used in Qajar era shows that some of them traces back to 4000 years ago and it shows the owner enjoyed the same idea and devotion of his/her ancestors.

**PAUL Ludwig:  
The evolution of New Persian and the issue of language standardization**

The evolution of New Persian during the 8<sup>th</sup>-11<sup>th</sup> centuries CE has received a lot of scholarly attention in the last decades. Due to the complexity of the issue, and to various sources and texts that were found recently, or have not yet been published (especially Early Judaeo-Persian ones), many problems however remain as yet unresolved.

The issue has to be studied in the whole context of late-Middle Persian and Early New Persian, and of all the many varieties of both languages in which texts are attested. An attempt at sketching a „historical-

linguistic geography“ of the extant late-Middle Persian, Early New Persian and Early Judaeo-Persian texts may help understand some important aspects.

The paper will try to explain how ENP and EJP evolved, representing both a new beginning (ENP) and a continuation (EJP) with respect to MP; how they influenced each other; and how they grew together to create a more standardized form of New Persian.

**PEDERSEN Claus V.:**

### **History and nationalism in early modern Persian historical novels**

Early modern Persian novels (from the period 1905-1940) with the *genre* label “historical novels” are generally held to be expressions of an emerging Iranian nationalistic feeling and ideology taking departure from especially the pre-Islamic historical periods, i.e. the Achaemenian and Sasanian periods. This paper will attempt to show that the early Persian historical novels do not draw exclusively on the pre-Islamic periods, and that the nationalistic feeling and ideology of the same novels are not always so obvious. For that purpose the paper will present readings of a very early novel, Mohammad Bâqer Khosravi’s *Shams va Toghrâ* (published between 1908 and 1910 in three parts), and a somewhat later novel, Rahim-Zâde Safavi’s *Dâstân-e Shahr-Bânu* (published 1931). Other historical novels from the period will be briefly mentioned in the paper.

**PERPIÑAN Dolores:**

### **News on the exchange of gifts between Shah Abbas I and Philip III of Spain: description of dresses and costumes in the court of Shah Abbas**

Many travellers and diplomats all over Europe visited Persia in times of Shah Abbas I, and it is well known that he was very kind and courteous with all of them and that he honoured them greatly with a lot of gifts, as the same time those diplomats offered the best gifts to the Shah in the name of their kings. Philip III of Spain sent an embassy to Persia headed by D. García de Silva y Figueroa that started in 1614. García de Silva y Figueroa presented his credentials before Shah ‘Abbas in Isfahan the year 1619. From his travel Silva left us his diary *Comentarios de Don García de Silva y Figueroa, de la embajada que de parte del rey de España Don Felipe III hizo al rey Xa Abbas rey de Persia*, with detailed descriptions about all the things he saw, even his first meeting with Shah Abbas in Isfahan. He explains how the Shah was dressed, the colour of his garment, the material it was made with, even how it was the sword he took with him, but we do not find in any of the pages of the dairy the description of that special garment with which the ambassadors and the important people were entertained: the Jalat. We will try to reveal what could have happened between the Spanish ambassador and the Shah so that the Shah did not offer him such a precious garment.

**PEYVAND Firouzeh:**

### **Al-Muqaddasi’s *Best Division in the Knowledge of the Regions* and its contribution to Architectural History in tenth-century Iran**

During early medieval times, especially the period spanning from the tenth to the twelfth century, the Islamic world saw a proliferation of Arabic and Farsi geography writing. Among such geographical treatises, the work of al-Muqaddasi, *The Best Division for the Knowledge of the Regions*, deserves an in-depth study for the organization and originality of his writing, which gives the architectural historian the privilege of reading first-hand accounts of the built environment, and not merely facts about the formal aspects of architecture. Al-Muqaddasi travelled around the Islamic lands in tenth century to compile his book of Geography in Arabic.

Early Islamic geography writing, generally, and al-Muqaddasi’s work, especially, describes the built environment as precisely as the natural environment. This valuable source also deals with the conceptual ways people saw, conceived, represented, and remembered the built environment. By contextualizing al-

Muqaddasi's accounts in contemporary written sources, this paper aims to pursue: to what extent can geographical accounts contribute to the study of individual buildings and towns? How would one picture early medieval Islamic towns through geographical accounts? And how can these accounts contribute towards studying the perception of architecture and the built environment at the time?

**PIRA Fatemeh:**

**The social resistance against Opium-ban during the early 20th century in Iran**

One of the important Iranian government policies was the prohibiting opium cultivation in the early decades of the 20<sup>th</sup> century. To preparing the ground the government did some measures to control opium trade in the summer of 1923 which faced the strength resistant form the various groups whom encountered the opium cultivation and its distribution in Isfahan. This talk will consider the efforts which the Iranian Government made to ban Opium-trade in the country, and the resistant of the social Iranian network that deal with opium cultivation and its distribution during the early 20<sup>th</sup> century.

**PISOWICZ Andrzej:**

**The problem of subjective sentence versus predicative clause in Persian**

The very existence of predicative clauses in such languages as English and French is a matter of argument. Persian too, like English and French, has no nominal inflection and so research of Persian material is worth doing.

It appears that not only word-order and presence of prepositions are important elements. Equally important may be the contrast between concrete (particular and definite, like e.g. a proper name) and general (abstract).

Possibility of inverting the word-order (predicative-subject) in emphatic constructions may also throw some light on the analyzed problem.

**PISTOR-HATAM Anja:**

**Taming the Dragon: From Heathen Mongol Invaders to Just Muslim Rulers**

Despite the fact that contemporary as well as modern Persian-writing historians have more often than not described the Mongol invasion and rule as simply disastrous, quite a few Iranian scholars of the 20<sup>th</sup> century also try to draw a more differentiated picture. They, for example, distinguish between the Mongol invasion led by Čingiz Khān and the establishment of the Ilkhanids in Iran. Ghāzān Khān and Öldjeytü in particular, it is said, laid the foundation for the distribution of sciences and literature, for the respect shown the Islamic clergy, for freedom of religion and the disappearance of religious fanaticism. However, it is stated, this was only possible through the intermediary of Iranian scholars, viziers and other advisers, who put a bridle on the fire-breathing dragon. In this way, they enfeebled Mongol cruelty and made use of the Mongols' absolute power at the same time. Finally, they put the dragon on the path to restoration, cultivation, and progress in Iran.

If the Mongol invasions and the establishment of Ilkhanid rule in Iran have to be counted among the most important and decisive historic events in Iranian history (Manūčehr Mortazavī), how are they integrated into the narratives constituting Iranian national(istic) history? In my paper, I will discuss the attempts of Iranian scholars of the 20<sup>th</sup> century to write the history of the Mongol period in Iran, trying to give this period a meaning in connection with the narrative of a national history.

**POLAŃSKI Tomasz:**

**Persian Warriors in the Greek Historical Painting Panainos' *Battle of Marathon***

The Painted Stoa on the Athenian Agora was adorned with a monumental painting on wood *The Battle of Marathon* shortly before 460 BC. The painting exerted a lasting influence, most of all on the rhetoric.

This makes it all the odder that we cannot be entirely sure of the name of the painter who created the tableau celebrated by so many (Panainos?). The painter caught the Persian warriors in three stages of the battle: first, as they clashed with the Greeks in close fighting; secondly, after defeat as they were making their escape and pushing one another into the swamp and drowning and finally, in Pausanias' description of the Poecile painting, the old master depicted the Persians entangled in the skirmish by the ships, as they tried to board and sail to safety. The literary evidence regarding the imagery of the Persians on the Marathon painting is scanty. The Brescia sarcophagus dated for the Roman Imperial period has been the most substantial contribution so far to the search for iconographic parallels. The sarcophagus is believed to represent the right part of the Panainos' painting showing the battle by the ships. The Persians in the Painted Stoa must have looked more or less like their images on the so-called Persian vases, which were produced by Athenian potters from c. 490 BC until roughly the date of the Peace of Callias (449 BC). All the details find their analogies in the Persian art. The Persian vases as well as the Poecile Marathon represented a stream of orientalism in the Greek art of the 5<sup>th</sup> century BC, inspired by the Persian wars and subsequent Greek economic expansion in the East.

**POMPEO Flavia, BENVENUTO Maria Carmela:  
The Old Persian genitive. A study of a syncretic case**

Old Persian does not have separate forms for genitive and dative, but formerly distinct grammatical categories merged into the genitive case. The aim of our paper is to analyse this change. To this effect, in the first part we investigate the syntactic functions and the semantic roles of the Old Persian genitive case. A careful analysis of textual data reveals that, when the genitive is an adnominal modifier, its functions and roles are those typical of this case in a cross-linguistic perspective. However, when the genitive is a clause constituent, its functional range includes a broad spectrum of other functions and roles, such as Recipient, Addressee or Benefactive. According to the results of our analysis this range of functions and roles can be accounted for if we consider the Old Persian genitive case as a polysemic category, having the expression of the Possessor as the core function. On the other hand, attested functions untypical of the genitive can best be interpreted as radial and metaphorical extensions from the nuclear meaning of the Possessor. Following on this analysis, the second part of the paper is devoted to diachronic considerations. The study of the Old Persian material makes it possible to demonstrate that the decay of the dative is not due to phonological changes or to the progressive silencing of post-tonal syllables. On the other hand, in a comparative perspective, we can observe that in Avestan as well, the productivity of the genitive as a verb argument gradually increases at the expense of the dative, causing non-productive dative constructions to fall into disuse in Young Avestan. These and other pieces of evidence suggest that the semantic or functional overlapping of whole argument structures is the cause of the Old Persian genitive-dative syncretism. It is well-known that languages have a tendency to eliminate synonymous grammatical forms over time: morphological case distinctions disappear - as we attempt here to show for Old Persian - with a subsequent merging of the argument structure constructions.

**POPP Stephan:  
Relations between Gīlān and South India in Timurid Times**

Gīlān seems to be peripheral in the times of the Timurid sultans Abū Sa'īd and Ḥusayn Bāyqarā. That it still played an active part in the international political network can be seen from the diplomatic letters of one of his most prominent sons, Maḥmūd Gāvān (1410-1481). Gāvān hailed from a family that habitually provided the vizier to the Gīlānshāh but went to the Bahmani Sultanate in South India, where he rose to prime minister in 1458 and finally to the de facto ruler of the state from 1466 until his assassination in 1481.

His actions and views are mirrored in a collection of his letters named *Riyāz ul-inshā*, which contains, among others, letters to the Ottoman Sultan, to Ḥusayn Bāyqarā, to local Indian sultans, and to his relatives in Gīlān, including the Gīlānshāh and various princes. This lecture will investigate in the

relations between Gīlān and their powerful “man in South India” Maḥmūd Gāvān, as depicted in his letters.

**POUR HAJJAR Ali Hossein:**

**A study of Iran's Architecture as Depicted in Paintings (Case Study: Timurid and Ilkhanid Period)**

A comprehensive study on Iran's architecture in the past can be achieved by referring to different and independent sources such as paintings, handcrafts, tile workings and other branches of art. On top of artistic fields, painting could be the best source in order to obtain more information about missing parts in the history of Iran's art. As a result, restorers, archaeologists, art historians and architects can benefit from analyzing paintings considerably. Moreover, many researchers believe that painting is highly elaborate in Ilkhanid and Timurid period. Therefore, it can provide scholars with some accurate information about crucial and basic elements in architecture such as material, façade, color, landscape and even in some cases volumes as well. This article is to discuss how paintings in the mentioned time can be used and fill the probable gaps in the history of art in Iran.

**PROVASI Elio:**

**Sogdian Translation Techniques. 1: The Verses of Vimalakīrti (sogd. *Vimalakīrtinirdeśa-sūtra*, 59-102)**

Since the discovery of the Sanskrit text of the *Vimalakīrtinirdeśa-sūtra* and its subsequent publication in 2004 in Kyoto, new research has become possible on the relationships between the original and its Chinese and other translations. In 1937 F. Weller produced a still useful comparison of the fragmentary Sogdian version of this sūtra with its Chinese original.

The purpose of this paper is to present a new comparative analysis of the Sogdian version of the gāthā in chapter VII (VIII), in the wider context of an ongoing study on Sogdian translation techniques.

**RACHINSKY Yulia:**

**Russian translations of Hafiz**

Persian literature has served as a source literature for the Russian literary system for a relatively short period of one hundred and fifty years. In this paper I will examine the translations of ghazals of Shams al-Din Hafiz-i Shirazi made by Afansy Fet (1859) through the German version of Georg Friedrich Daumer. The previous researchers claim, that the poems of Daumer and Fet are, in fact, free imitations written in the spirit of Hafiz. Nevertheless, an accurate comparison between the Persian original and the German and Russian poems shows that we are dealing with free translations of Hafiz. In addition, despite the fact that the Russian poet was unfamiliar with the original ghazals, it can be said that his translations are closer to original Hafiz than those made by his German colleague. Still, the Russian poet had to face with nonequivalent lexical items in Persian, as well as with a different lyrical manner which, for instance, accepts homoerotic relations. In the paper I also try to demonstrate the means by which the translator chose to deal with these characteristics of Persian lyrical tradition.

**RAEI Shahrokh:**

**Die sieben Etappen des mystischen Weges bei den iranischen Ḥāksār.**

Bei den Ḥāksār Derwischen, den heutigen Vertretern des Qalandartums in Iran, gibt es eine Art der Hierarchie in sieben verschiedenen Stufen. Durch diese Art der Hierarchie werden die Derwische in die Stufen eingereiht, die sie auf dem mystischen Pfad, der nach ihrer Lehre in sieben Wegstrecken (*haft marḥale*, *haft maqām*) zurückzulegen ist, erreicht haben. Es kann nur von einem Scheich bzw. von dem Oberhaupt der Gemeinde beurteilt werden, welchen Grad von diesen sieben Etappen ein Derwisch erreicht hat. Ihm allein ist es deshalb vorbehalten, einen Derwisch auch äußerlich, durch ein nach Etappen

aufgebautes Aufnahme ritual, in den entsprechenden Grad der mystischen Hierarchie einzureihen. Der Aufstieg von einer Stufe zu der höheren kann nur mit seiner Zustimmung geschehen und er setzt dazu u. a. ein Aufnahme ritual voraus.

In diesem Beitrag wird versucht, neben einer deskriptiven Darstellung der verschiedenen Stufen und entsprechenden Ritualen eine mögliche Erklärung aus historischer sowie komparatistischer Sicht zu geben.

**RAFFAELLI Enrico G.:**

#### **Reflections on the Pahlavi versions of the *Xorda Avesta* texts**

The texts forming the *Xorda Avesta*, the collection of Avestan texts that can be recited by the laymen, are accompanied by Pahlavi translations. Like the other versions of the Avestan texts, these translations were compiled to make possible the understanding of the original. Some of the translations have signs of a late redaction: probably due to the popularity and frequent use of the *Xorda Avesta* texts themselves, their Pahlavi versions were updated and modified until the modern times. Other translations of *Xorda Avesta* texts, although archaic in language, were rearranged in the modern times by some copyists, aiming at producing an easily accessible and doctrinally informative text. The translation of a *Xorda Avesta* text, the *Sih-rozag*, will be taken as an example. We have received two Pahlavi versions of this text, one of which is quite clearly a summary of the older one, put together in the 16th century at the latest.

**RAHIMI Babak:**

#### **Between Casual and Wild Publics: A Bakhtinian study of post-revolutionary Tehrani Public Sphere**

An attempt is made to offer a Bakhtinian conception of public sphere with a focus on post-revolutionary Tehran as a case study. Various spaces, like the parks, coffeehouses or public squares, are identified here as ensemble sites of contestation in terms of lived interactive locations wherein changes, (de) constructions, subversions and shifting of both individual and collective identities take places. As heteroglossic spaces of communication, such public spaces not only create communicative spheres, but also produce performative sites of misrule through which the official ideology of the state is defied and alternative publics of dissent are formed. The paper elaborates on two distinct types of carnivalesque spaces: (1) "casual publics" or those sites of interaction where official culture exert authority over the population (such as public squares or ceremonial spaces) and (2) "wild publics" or those shared spaces that refract ordinary social relations by openly defying official norms of interaction and behavior. The reversal strategies is described here in close connection with various state-led strategies that aim to institutionalize a cohesive and orchestrated collective identity, absent of spontaneity of public interaction and docile to state authority. The study finally considers the post-election period and offers an analysis in how "casual" and "wild" publics have contributed to the evolution of the Green Movement in the context of state and society relations.

**RAKOWIECKA-ASGARI Karolina:**

#### **Persian-language Internet as a Source of Information about the West**

Since the Islamic Revolution in Iran direct access to information about the West was restricted in all the areas, politics as well as everyday life, culture and science included. Beyond personal relations of witnesses traveling to the West or emigrants, most popular sources of knowledge about the Western life were state TV and since 1990-ties also satellite programs by Iranian emigrants in US mostly dedicated to the entertainment in a mixed Western-Iranian style. Not the state nor the satellite channels aimed in a complex and reliable presentation of the Western which was incompatible to their political (pro- or anti-regime) priorities.

During last years increasing number of Iranians have gained access to the Internet, the first mass medium providing complex information about different aspects of Western life and culture in Persian language.

Creating means of unlimited public debate, internet enables Iranian emigrants to share their experience directly with their counterparts in Iran not only by news sites but also by short films, blogs and social networks. Unlike the television being a medium of passive perception, internet requires active participation in the process both by choosing information and interpersonal relations.

Examining variety of encounters with the Western issues in the internet resources, the paper argues that enabling deeper and more direct recognition of Western behaviors, internet creates a sense of active membership in international community.

**RAMEZANI Khorshiddoust Amin:**

### **L'interaction entre l'activité des archéologues étrangers et les relations diplomatiques de l'Iran sous la règle de premier Pahlavi**

L'activité des archéologues a pris un véritable essor, durant le règne de Reza Pahlavi en Iran (1925-1940). Cette floraison était, tout d'abord, le résultat de la présence des institutions culturelles et archéologiques étrangères. Le rôle des trois archéologues y était plus décisif : le français André Godard (1881-1965), l'allemand Ernst Emil Hertzfeld (1879-1947) et l'américain d'origine allemande, Eric F. Schmidt (1897-1964). Godard a été chargé de la gestion des services archéologiques d'Iran. Hertzfeld et Schmidt travaillaient en tant que chercheur et archéologue sur plusieurs sites archéologiques du pays. L'activité de ces hommes avait, certainement, son influence sur les relations gouvernementales de l'Iran, en tant que pays hôtes, avec les autres gouvernements concernés. D'autre part, le vacillement dans les relations diplomatiques avec la France, l'Allemagne et l'Amérique, conduisait également à des effets sur l'activité des archéologues. De très faibles difficultés dans les travaux de Godard sont comparables avec de nombreux problèmes de Hertzfeld à l'époque où, paradoxalement, les relations pacifiques dominaient entre l'Iran et l'Allemagne. Cette étude vise à explorer l'interaction des relations qui existaient entre la quantité et la qualité des relations étrangères et l'activité des archéologues, ainsi que l'interaction des problèmes des archéologues en Iran, et les relations intergouvernementales.

**RAMYAR Reza:**

### **Learning from Tradition: Understanding the Environment through Perceiver's Interaction with Space - the Case of Persian Garden**

Experiencing the environment inherited from the era inspires a content of being there and perceiving the presence which indicates the consideration to the human and his feelings in laying it out\_ The feelings which are the ultimate effects of space in making memorability, contentment, and pleasure in the observers.

This happens not only by experiencing the physical setting but also through the way it communicates with the observer who perceives the space through his own multiple perceptual layers (levels) in an inevitable interaction with the environment. Discerning their influence on human's spirit leads us to discover the qualities of such spaces.

In this paper, Persian garden is analyzed through the epistemological approach, set in its historical context, to probe human understanding of space. Ultimately, it provides a model of the multi-layer perception of environment which helps us to make effective use of these qualities in creating today spaces.

**RANJBAR Reza:**

### **La Perception des Penseurs Iraniens de l'Idée de la Philosophie à la Période Qâdjâr**

La philosophie a deux histoires indépendantes en Iran. D'abord une histoire qui a commencé sous l'effet des traductions et du transfert de la philosophie grecque au début de la période islamique. La deuxième est une histoire récente, celle de la rencontre des Iraniens avec l'Occident moderne avec ses conséquences ; elle a commencé au milieu du 19<sup>ème</sup> siècle quand certains penseurs iraniens se

sont familiarisés directement ou indirectement avec certaines idées philosophiques modernes et ont traduit des écrits philosophiques.

En Iran, l'idée de la philosophie a subi une histoire, la même que la philosophie.

A la période Qâdjâr, outre la définition traditionnelle de la philosophie habituelle chez les philosophes iraniens classiques qui n'a aucune nouvelle idée, certains penseurs ont commencé à présenter leurs conceptions sur l'idée de la philosophie, en réfléchissant sur certaines problématiques. Leur définition de la philosophie conformément à leur perception se situe dans la cadre de la perception traditionnelle ou moderne, se divisent en deux groupes : La première est les perceptions traditionnelles dans la ambiance de la envie de la modernité, et la deuxième est les perceptions modernes qu'elles sont les idées pour réformation d'Iran.

Cet article propose de mettre en évidences la typologie de ces perceptions de penseurs iraniens de l'idée ou du concept de la philosophie, en comparant les points de vue et en analysant les racines ; ainsi il réfléchira la situation de la philosophie à la période Qâdjâr.

**RANUCCI Samuele, ARTUSI S., GIUNTA Roberta:**

**Numismatic Collections in the Museums of Erbil, Sulaimaniya and Dohuk: a preliminary survey**

Among the activities of the IsIAO team a section has been devoted to cataloguing Museum Property, involving the numismatic collections of the three KRG Museums at Erbil, Sulaimaniya and Dohuk.

The work has been focused on a preliminary examination, recording data and preservation of the coins collections of the three museums. Digital cataloguing media has been employed to enrich and enhance the cataloguing process. The activities has been carried out by teams formed by both Italian and Kurdish members.

The consistency of the catalogued coins in each museums reaches a number of: almost 10,000 coins at Slemani Museum; more than 600 coins at Erbil Museum; approximately 1,100 coins at Dohuk Museum. The most representative historical periods individuated are the Sasanian and the Islamic periods, that together constitute the 2/3 of the total catalogued coins. Ancient coins (Greek-Hellenistic and Roman) and Parthian coins represent also a considerable number. The millennium-old tradition of falsifying coins is reflected, as well, in the Kurdistan museum collections. A systematic effort to identify and isolate fake coins in the Sulaimaniyyia and Erbil collections was therefore undertaken.

**RASHIDI SHARIF ABAD Siavash, MAJEDI Hamid:**

**Permanency and sustainability of Persian domiciles of Muslims and Zoroastrians in Iran**

Base of this matter which is one of the most crucial and important subjects in architecture, is sustainability and designing in accordance to the environment. environmental sustainability mostly emphasizes less consumption of fossil fuels, energy waste on environment, producing harmful substances for human health and using more renewable resources; therefore, first, we discuss sustainability features and proposition of desert (Kavir) and then we move to the deliberate architectural situation and city planning based on the above mentioned items(with climatic approach).

Studies have shown considering and reviewing the old constructions in which utilizing fossil and non renewable energies were not customary, can be useful in providing much valuable resolutions in effective utilization of pure energies. But unfortunately, these matters are ignored nowadays and towns and buildings are designed in such a way that Thermal Comfort is supplied only by ventilation devices and consumption of fossil energy. According to the above-mentioned matters, optimal and useful utilization of pure energies can be found by reviewing approaches which was reflected by our antecedents, this is the only solution of preserving the environment at this time.

**RASHKINI Farhang M. Muhamad:**

***Khewe Berdine* - the work of the Kurdish poet Sware-y Ilkhani-zade as the mirror of his life and political activity**

Sware-y Ilkhani-zade (1937- 1975) was one of the most celebrated poets among the Kurds. The most famous works of Sware were published in *the collection of Khew-e Berdine* ("Stone Sleep"), to name only some of them as: *Şar* ("The City"), *Kiç-i Beyan* ("The Daughter of Morning"), *Askender Şaxi Heye* ("Askender Has the Horn") and *Kawyar* ("Tamed Lover"). His poems played a great role in the development of the Kurdish literary language and contemporary poetry.

Sware-y Ilkhani-zade's poetry touched upon various themes which fall into five main categories, namely political poetry, social poetry, elegies, love poems, and satire poems. His poetry dealt with political themes and referred to political movements. The language of Ilkhani-zade's poems was made of many symbols not only to avoid censorship but first of all to compose a special system of meanings and metaphors.

Because of his engagement in the political matters concerning Kurdish issue, he was frequently imprisoned. Living in Tehran he missed his homeland and felt himself lost in the large and crowded city. Political themes as well as isolation and loneliness were reflected in his poems from the collection *Khew-e berdine*. Longing for country life gained in Ilkhani-zade's poems a profoundly intimate and moral dimension.

**RASOULI Sakineh:**

**Religions among Sogdian people as revealed in Sogdian texts and other diverse contexts**

Sogdian religious texts have been found not from the original land of ancient Sogdiana but mostly from Chinese Turkistan. These texts reveal a great deal of information about religions that have been practiced among Sogdian people.

The main purpose of this article is; to explore whether the encountered image in Islamic and Chinese resources and also the archaeological evidences is matching with what Sogdian texts suggest about religions among Sogdian people.

This paper initially classifies Sogdian texts and their contents. The Buddhist texts as the largest collection come first and the paper attempts to drive ways to reach some conclusion about the schools of Buddhism which probably had been practiced among Sogdian people. Secondly the paper categorises Manichaean Sogdian texts and identifies a set of particular information that are not seen in other Iranian texts but they could be obtained from Manichaean Sogdian texts. Sogdian Christian texts fall in to the last group and Christianity sought to be understood in Sogdiana through Christian Sogdian texts. In the conclusive argument of this article is allocated Zoroastrianism and Judaism in Sogdiana and it compares the results with evidences from Islamic and Chinese resources and archaeological expeditions concerning religions among Sogdian people.

Eventually it has been attempted to illustrate the consistency between the Sogdian religion's representation based on Sogdian texts and the one which is extracted from the other above mentioned resources.

**RECK Christiane:**

**Work in progress: The Catalogue of the Buddhist Sogdian fragments of the Berlin Turfan collection**

The work on the catalogue of the Buddhist Sogdian fragments of the Berlin Turfan collection is going on. There are many unpublished fragments. In the most cases it is not possible to identify these texts with referring passages of the Chinese Tripitaka. Many texts present problems of interpretation or various interesting details. For example one fragment is part of a pustaka-leaf. Its script looks like the script of

many Manichaean fragments. The text itself must be checked whether it helps to solve the question, if the text is a Manichaean or a Buddhist one. I will show some examples of such remarkable fragments.

**REZAKHANI Khodadad:**

**ReOrienting the Sasanians: the East in the Sasanian World, 350-567 CE**

The history of the Sasanian Empire of Iran has commonly been presented in the context of its relations with its western neighbours, particularly the rival empire of Rome (and the succeeding Byzantine Empire). In the midst of this, the eastern neighbours of the Sasanian Empire - from the Kushans through to the "Chionistes," Kidarites, and Hephthalites - are almost entirely forgotten. However, even a preliminary study of Sasanian history can demonstrate that the value of these eastern neighbours was quite great for the empire that ruled *Ērānšahr*.

Relying on newly discovered and utilised numismatic, archaeological, and textual sources, this paper will aim to present a new picture of the Sasanian presence in the east. However, instead of considering the Sasanian influence on their eastern neighbours - a relatively better studies field indeed - this paper will try to demonstrate the ways in which the nomadic and sedentary cultures of Transoxiana and Bactria might have influenced the Sasanian world. Subjects discussed will include, among others, the possible connections of the Sasanian royal titlature to Bactria, as well as the appropriation of certain mythic or legendary characters known from the late Sasanian and early Islamic period to the same area as well. It is hoped that a new way of understanding the changes in the mid- to late-Sasanian period can be understood via these eastern influences.

**REZANIA Kianoosh:**

**On the Old Iranian Order of Social Space and its development**

The conception of space in cultural-religious perceptions is comprised of different spaces: cosmic space, ritual space, social space, etc. While social structures could be reflected in the representations of cosmic and ritual spaces, they could also be investigated through direct textual evidence. The Avestan texts provide textual information about the spatial structure of the Old Iranian society. The most prominent one is the hierarchy of home – village – estate – country as well as its parallel, family – community – friendship – country. This paper will analyze this structure and its development from the Indo-Iranian period through the Old Avestan to the Young Avestan period. For this purpose, the Old Indic social structure will be compared with the Old Iranian one. Moreover, the assignment of the units of the spatial ordering system to the ones of the time in the Young Avestan texts and especially its implications will be explored. Additionally, the adding of a new level of spatial division to the four older levels in the Young Avestan period will be discussed.

**REZAZADEH Taher:**

**Beauty of Roughness: A Study on Safavid Mash`als**

In the first half of sixteenth century in Iran emerged a completely new design of lighting devices; a long hollow cylindrical shap with an oil reservoir on top. Being called by various names such as pillar candlesticks, torch/lamp holders, and Mash`als, this new design is among the most outstanding innovations of Safavid metalwork. Their designs has accomplished in slightly four distinct steps; the first step is establishing of lamp holder`s form in the shape of rough and long cylinder; the second step is the refinement of cylindrical form and applying polygonal bodies with engraved zigzag ornamentation; the third one is the lavish use of herbal ornamentation and the addition of new dome-shaped form above the reservoir; and finally the fourth step is making remarkably flaring the lower part of the device.

Many questions has been raised concerning functionality and originality of Safavid Mash`ls. In this article Safavid Mash`als are introduced as multifunctional lighting devices in which two or more functions of

previously known objects are amalgamated in a novel form. As these devices first appeared in Mughal India under Humayun reign, it is mostly acceptable that their forms have their origins in Timurid lamp holders. Considering this, one can trace the influences of Golden Horde metalworking on the formation of these new designs.

**RICHARD Francis:**

**Le recueil Khanikoff conservé à la BULAC (Paris)**

Le manuscrit persan 95 du fonds de l'école des langues orientales à la B.U.L.A.C. (Paris) est un recueil inédit de 170 pièces, pour l'essentiel en persan concernant l'activité de Nikolaj Vladimirovich Khanikoff (1822- 1878), comme consul général de Russie à Tabriz. Khanikoff était arrivé à Tabriz à la fin de l'ambassade de Dolgoruki, ambassadeur russe en Iran de 1845 à 1854. Le rôle essentiel joué par Khanikoff dans l'histoire de l'orientalisme russe et du développement de la politique impériale russe en direction de l'Asie centrale, confère à ces correspondances une importance particulière.

Khanikoff mourut à Paris et le recueil a été acquis peu après par la bibliothèque en juillet 1880 auprès du libraire Baer et Cie. Les pièces sont montées dans un ordre arbitraire mais beaucoup sont des lettres, datant de 1854 à 1857, écrites par un informateur de Khanikoff à la Cour, nommé 'Alī Akbar. Certaines lettres sont antérieures à son arrivée en Iran. D'autres viennent de correspondants du consul à Tiflis ou au Caucase, concernent les Arméniens et les Nestoriens. Certaines sont en rapport avec la guerre de Crimée, d'autres évoquent des transactions commerciales ou sont en lien avec les recherches érudites de Khanikoff. Cet ensemble de lettres éclaire une période mal connue de l'activité du célèbre consul et contribue à fournir un éclairage sur l'activité diplomatique russe en Iran à la veille de l'arrivée des Russes en Asie centrale.

**ROSSI Adriano V.:**

**On Balochi etymology and the structure of modern etymological dictionaries**

Many problems of Ir. etymology are reviewed by J. Cheung in the *Introduction* to his *Etymological Dictionary of the Iranian Verb* (2007). Among other, we are still awaiting a modern equivalent of Pokorny's *IEW* or Turner's *CDIAL* for Iranian (notwithstanding *Etim. slovar' iran. jazykov* by Rastorgueva-Èdel'man, 2000-2007, in progress).

Another big problem is that many dictionaries of modern (non-literary) Ir. languages, even highly esteemed, contain lots of wrong opinions inherited from prescientific lexicography, mostly based on wordlists: but wordlists based on individual idiolects usually reflect (unnatural) situations in which two persons speak to each other with the only purpose that one may write down sections of the lexicon of any language known by the other.

One can not expect that comparative linguists get access to firsthand materials for all the languages they work with; but, since, in Malkiel's terms (*Etym. Dict.*, 1976: 52), no modern lexicographer would ever take into consideration words transmitted through glosses alone, to be consistent in etymology is necessary to reconsider all words documented by such glossaries. E.g., all 38 Bal. words in *IEW* derive from *Etymologie des Baluči* (1890) by W. Geiger, who based on glosses repertoires; from *IEW*, they passed in a number of further etymological dictionaries together with lots of subsequent misprints.

The paper focuses on these and many other problems of Bal. and Ir. etymology, moving from the decades-long experience of the Italian *Balochi Etymological Project*.

**ROTA Giorgio:**

**The Magnificent Seven: a Recurring Presence in Persian History from Darius I to Esma'il I**

The present paper will explore the possible existence of analogies among the groups of men who supported the Achaemenid Darius I, the Parthian Arsaces and the Safavid Shah Esma'il I at the very beginning of their bids for power. It will also explore the possibility that the group of men around young

Esma'il may have represented some form of military *comitatus* in the Eurasian tradition. The paper is to be seen in the larger frame of my earlier research aiming at finding traces of pre-Islamic beliefs and customs during the Safavid period.

**ROUHANI Marzieh:**

**La vie et l'art comme l'original et la copie. Pour une étude du film de Abbas Kiarostami, *Copie conforme***

*Copie conforme*, film italo-franco-iranien du cinéaste Abbas Kiarostami, porté à l'écran en 2010 pose la question de la mimésis à plusieurs dimensions.

En première lieu, il s'agit bien des œuvres d'art. C'est le sujet de la conférence de l'homme où il est question du rapport entre l'œuvre d'art et sa copie. Ensuite, ce sont les êtres humains qui sont le sujet de copies. L'échange entre le couple ( le conférencier et la dame galeriste) est un « original » ou bien la répétition d'une première fois ou des fois suivantes ? C'est à partir du moment où la femme pleure qu'on apprend qu'il ne s'agit pas d'une première rencontre de l'homme et de la femme, comme on l'avait imaginé durant une demi-heure, mais qu'ils sont mariés depuis des années ! À travers les dialogues, cette question existentielle se pose incessamment : ne nous sommes pas les (mauvaises) copies de nous-mêmes?

Notre communication se propose une étude de *Copie conforme* en trois temps. En premier lieu, nous remarquons que le film de Kiarostami propose deux catégories de la mimésis : les œuvres d'art et les êtres humains. Ensuite, le cinéaste iranien et sa *Copie conforme* où la question du rapport entre l'original et la copie se pose à plusieurs reprises, semblent mimer le parcours de Rossellini et son cinéma. Enfin, nous enregistrons que l'image est comme une représentation, une *Copie conforme* prise sur la réalité de la vie qu'elle prend comme le modèle mais n'en fige pas la formule.

**RUBANOVICH Julia:**

**Entitling the Medieval Book: Titles in medieval Persian literature as a mirror for authorial intentions**

The paper inquires into the practice of book-titling in medieval Persian literature in its formative stage, late 3<sup>rd</sup>/9<sup>th</sup> – the first half of the 7<sup>th</sup>/13<sup>th</sup> centuries. Regardless of the actual point in the compositional process, the author's entitling of his work serves as the final stroke in the fixing of his text in terms of a literary artifact ready for consumption, evaluation, and circulation in the writely culture. As such, the entitling encapsulates the intentions of the author with respect to the target-audience, as well as his perception of his own work and his adherence to specific literary genres and traditions. While examining the authorial statements located mainly in prefaces and postfaces to literary works, the paper elucidates a range of title-giving strategies and their purport for the development of the authorial voice in medieval Persian literature.

**RÜHRDANZ Karin:**

**Princes, wine, and animated nature: Tabriz painting in the late 15<sup>th</sup> century**

The starting point of the paper is a miniature which appeared at auction in 2007 and was subsequently acquired by the ROM (2007.48.1). Measurements, style and details of its execution made it evident that this painting originated from the same manuscript as two enigmatic miniatures published nearly 100 years ago by Ph. W. Schulz in his *Die persisch-islamische Miniaturmalerei*. According to Schulz those had belonged to an equally elusive text called *Gul-u Mul (Rose and Wine)*. Recent research on debate poetry/prose (*munazara*) fuelled by the facsimile publication of the *Safīna-yi Tabriz* (a compendium of 209 Persian and Arabic texts compiled in 1321-23), and the availability of a particular version of a *Gul-u Mul* text in a late 15<sup>th</sup>-century manuscript preserved in a private library at Tehran provided the opportunity to verify Schulz' note.

After tracing the origin of the miniature, the paper will focus on Aqqyunlu court painting and the interpretation of the three connected miniatures in the context of book art and court culture under the Aqqyunlu. While the contribution of Tabriz artists to early Safavid painting is well established, knowledge of Tabriz book illustration is nearly exclusively based upon the famous *Khamsa* manuscript H. 762 that, without doubt, represents the peak of Aqqyunlu court painting. To the still small amount of material documenting this production the three miniatures add an interesting facet.

**SAADI-NEJAD Manya:  
Visual Representations of Anahita in the Avesta**

Anahita is the only Iranian deity whose visual aspect is vividly described in the Avesta. Why is this so? Her identity in later times clearly represents an amalgamation with local Mesopotamian and possibly Elamite goddesses. Thus, the iconography of Anahita onward likely reflects the memory of much older goddesses attested by “Venus” statuettes found all over the Near East. Yet, one of the most interesting aspects of Anahita is the way she is described in the Aban Yasht, which differs from that in any other source. Her description there is uniquely detailed, enabling one to visualize the goddess almost as much as through visual art. Where does her unusual blend of characteristics come from? Is she Indo-Iranian, Mesopotamian, or a mixture of many deities? Most of all, why was this powerful female deity so popular in the patriarchal culture of ancient Iran? My paper will explore and attempt to answer these and other questions pertaining to the most important ancient Iranian goddess.

**SADEGHI Shahrzad, ASADPOUR Hiva:  
Yaldā night in Azerbaijane Qarbi**

In the east, life styles are more often in tune with nature. Therefore, much inspiration accompanies the natural rhythms of day and night, month to month and from season to season. This integration of nature into the human life cycle is remarkable in Iran.

Old Iranians believe that happiness is God's endowment and anguish is demiurge phenomenon. In fact, Norouz ritual, Mehregān ceremony, Čahāršanbe suri, Yaldā night and other costumes show that Iranian after releasing from tyranny and cruelty and retrieving freedom they opened ceremony, thereafter; they treasured the conquest of goodness on evil and the ray on injustice.

In this paper we want to shed light on Yaldā night in Northwest of Iran. This region is a multilingual and multicultural environment in which many people with different cultural and religious background live in a peaceful coexistence. The data for this research is gathered via field research and since this is an anthropological study the researchers tried to be involved in their cultural and speech community therefore it took long for more than four years of study and living with people in this region.

The findings show very nice differences in costumes at this night which are significance according to historical backgrounds that Iran has due to an abundant of cultural and ethnics diffusion. We hope that this can be another stepping stone to document and record Iranian culture and life style to be inherited for next generations.

**SADOVSKI Velizar:  
Speech and Performance in Avesta and Veda**

Within Indo-European tradition of oral poetry and relevant ritual practices, a large corpus – the one of ancient Indo-Iranian languages – has still not received the merited attention among students of comparative poetics and religious history: This concerns especially the spells, charms and incantations of the (Atharva-)Veda and corresponding poetical formulae in the Avestan liturgical texts (Yasna) or ritual prescriptions (Vīdēvdād) as forms of (poeticized) “performative speech acts”. Since the beginning of last century, researchers of oral poetry and popular rites in older Indo-European cultures have been discussing the connection between sacred words and sacred rites – between ‘bene-diction and bene-faction’ or ‘male-

diction and male-faction', respectively. The present paper concerns various Old Iranian and Old Indian forms of mantras and rituals of cursing and blessing, as well as other performative mantras like amatory charms, execratory spells, ritual formulae for protection, healing and procreation.

**SAEIDI Hoorieh:**

**Nationality Newspaper. A report of the Herat incident (letter of conquest)**

Report writing during the Qajar era was a process which due to the encouragement and request of Nasereddin Shah became a common process within the ruling machinery. These reports that often were presented as newspapers can be seen as the primitive form of official journalism which became more popular during Nasereddin Shah's reign. One of these types of report which was named Nationality Newspaper is a booklet that is a report of the subject of Herat, in 30 pages, lithography, and written by Mohammad Ebrahim Badayenegar. This file here is a report of the Herat Incident and explanation of the reason behind Iran sending armies to the region, the rebellion of Afghan khans and the role and behaviour of the British government in all of this.

**SAKET Salman:**

**A Study on *Kimia-ye Sa'adat* by Ghazzali. Through a Political View**

This study seeks to politically analyze *Kimia-ye-Sa'adat*, known for being a book on ethics, which is an abstract and translation of *Ihya'a-ye Ulum al-Din*. The author first studies the structure of the book, especially in the second quarter of the *Kimia, Al-Muamalat*, and indicates that in spite of the dominance of Islamic views and thoughts all through the work, the 9<sup>th</sup> and the 10<sup>th</sup> divisions, are influenced by Iranian thoughts and views. These divisions, namely "commanding right and forbidding wrong", and "how to govern country and people", are politically significant. Then the author analyzes these two divisions, considering the abstractions and the creations of Ghazzali, as compared to other authors of Persian books on Mirror of Princes (*Akhlaq Al-Muluk*), and studies this genre as a significant and influential one in the Iranian-Islamic culture. Moreover, the author analyzes Ghazzali's style in merging the Iranian thoughts and views with those of Islam, indicating that utilizing this style is the main reason for the continuation of Iranian political thoughts in Islamic culture.

**SALBIEV Tamerlan:**

**Ossetian Myth of Creation**

The reconstruction of the myth of creation (i. e. transformation of the initial chaos (dark, cold and having no shape) into cosmic order (having light, warm and properly structured)) is of utmost importance not only for the mythological system but for the whole culture. This myth plays a key role for understanding of the basic cultural notions describing the genesis of universe, human beings and society. Therefore this task proves to have different aspects: linguistic (etymology of God-Creator – Xucaw), ethnographic (important rituals like marriage, burial riots, etc.), religious (traditional praying feast, hymns, ritual dancing, etc.), historical (influence of Christianity) and social (three social classes of an ideal society) ones.

In recent years the scholars of Ossetian tradition have made numerous attempts of solving this problem none of which can be considered as a convincing one. It turned out that the Ossetian oral tradition preserved no clear cut narrative describing the Creation. Thus the cosmogonical myth has to be reconstructed on the basis of the ritual and other elements of culture like traditional dress, architecture, language data, etc. In this case the mythology is treated not only as a collection of narratives (consisting of plots, motives and heroes), but also as a specific type of conceptualizing. It seems that Ossetian tradition has preserved this myth in the structure of the seven days of the Christian week, each one having its holy patron and correlating with the original pattern they already had.

**SALEHI Nasrollah:****Along with Abu Bakr b. Abdollah: From Istanbul to Transcaucasia and Tabriz (1578-1585)**

Abu Bakr b. Abdollah, the secretary (=Katib) of Osman Pasha (the commander in chief of Ottoman), has been actively present in the Ottoman army attacking the Iranian neighboring borders with Transcaucasia and Azerbaijan. He had even been arrested as a captive towards the end of the war by Qizilbash troops. After two years imprisonment and captivity, he escaped to Istanbul. Having written the Osman Pasha history, he left behind a first hand account of Iran-Ottoman military confrontation along the years 1578-1585. (It should be mentioned that this historical work has been translated from original Ottoman Turkish into Persian by the writer of the abstract). The great significance of the book, besides showing the seven year Iran-Ottoman war, reveals some more information, as we can find in it other equally invaluable clues about ethnology, geography, historical geography of Iranian urban centers in Transcaucasia and Azerbaijan and finally the war crimes committed by the Ottoman army in Tabriz.

Here, we basically discuss nonmilitary issues so that illustrates a unique image of Iran by an Ottoman secretary.

**SAMADI RENDY Leila:****Displacement and Gender in Iranian Diaspora Literature of Women**

After the Islamic revolution of 1979 due to political and social problems many intellectuals left Iran for western countries in search of a land of freedom and peace. However, their art in self-exile shows their problems in communicating with the new world they live in. This becomes more significant when it comes to women, as they are double colonized in diaspora, because they are marginalized as the second sex and at the same time as immigrants. A change in the space they live in affects their idea of gender roles and sex. Modern Western cities, due to the density and anonymity that makes civic freedom uniquely possible, are quite different from Iranian towns and cities where people have still preserved their religious and traditional values and censor themselves in their social and personal lives. Consequently, religious and traditional values of an Iranian woman contradict those of a Western woman. And the result of living with all these contradictions is a dual and hybrid gender identity, which has been reflected in the literary works of Iranian women in exile. In this research Fictions and poems published in *Let Me Tell You Where I've Been: New Writing by Women of the Iranian Diaspora*, edited by Persis M. Karim, will be read in light of post-colonial theories of space and gender to clarify the dimensions and effects of transgression of sex and gender for Iranian women in Diaspora.

**SANIKIDZE George:****Georgia as a Bridge between Iran and Europe in the 19<sup>th</sup> c.**

The nineteenth century marks the beginning of an entirely new era in the history of Georgian–Iranian relations. The relations between the two countries were not severed but acquired several new aspects. First and foremost, the relations were of economic nature, as Georgia and its capital had gradually become a transit route for Iranian goods entering Russia and Europe, and vice versa. The second aspect involved the filtering of European and Russian ideas as well as cultural and technical advancements to Iran through Georgia. Yet another significant aspect was the social and cultural activity of the Iranian community of Tbilisi.

Attention is focused on the diverse spheres of activities of the Muslim population of Georgia. The Muslim population of the capital city of Georgia, multi-ethnic and multi-confessional Tbilisi in the nineteenth century was substantial and the city held a special position in the relations between Georgia and Iran. The Iranians represented the most numerous Muslim community of Tbilisi. Tbilisi also played an important role as a socio-political centre for free-thinking Iranians.

The study was conducted using documents from the central archives of Tbilisi and Batumi as well as some unedited notes, memoirs, statistical books, and articles from the nineteenth-century press.

**SAREMI Soheila:****Satan in the House of Serivili**

This article is about one of the most beautiful symbolic poems of Nima Youshij that refers to the tragic life of his people in the difficult political- social conditions.

Serivily is a poet that is living in a green village in northern Iran with his wife and dog. He is so lucky with the nice birds of the village, skylarks, that are nestled in his beautiful house.

But in a stormy night Satan knocked at the door and asked him let him come home. Serivily did not like to accommodate him; but he found his home way and brought there darkness and disaster with himself. All the people believed that Serivily is crazy; but he was fighting with Satan and his devotees.

The house of Serivily was destroyed finally and he and his family leaved it, but years later they returned home, but his lovely birds never came back there and he was sad for ever.

This poem is comparable with Goethe's *Faustus*.

**SÁRKÖZY Miklós:****Reworking history of Tabaristān: a passage of ʿUtbī's *al-Tārīkh al-Yamīnī* and its transformation in the *Tārīkh-i Tabaristān* of Ibn Isfandyār and Marʿašī**

Tabaristān had its rich medieval historiographical tradition between the 13th and the 19th century AD. Our lecture aims at throwing light on a hitherto unresolved phenomenon of the local historiography of Tabaristān. It is a well-known fact that Ibn Isfandyār and Marʿašī are the most two noteworthy authors of the early historiography of Tabaristān.

In our philological and historical analysis we try to show the relationship of Ibn Isfandyār and Marʿašī on the basis of a passage of ʿUtbī's *al-Tārīkh al-Yamīnī* (394.) found in the *Tārīkh-i Tabaristān* of Ibn Isfandyār (II. 6; 25-26.) and in the *Tārīkh-i Tabaristān Rūyān wa Māzandarān* of Marʿašī (82; 95. Tasbihi's edition).

In this way we intend to demonstrate how consciously and rationally Marʿašī reworked and even reshaped this passage of ʿUtbī and Ibn Isfandyār on the factional struggles of the Bāwandids by adding some new data to the dynastical history of Tabaristān.

These slight innovations can help us reinterpret some patterns of the dynastical history of the Bāwandid dynasty. Besides, our lecture aims at shedding light on the less known sources of the *Tārīkh-i Tabaristān* of Ibn Isfandyār and on the problems of historiography of Tabaristān before Ibn Isfandyār.

**SAYADI Nader:****Imagination of the historic complex of Sheikh Safi ed-Din Ardabili in 14<sup>th</sup> century, Based on Safvat as-Safa**

This article will give an image of the historic complex and shrine of Sheikh Safi ed-Din Ardabili which bears many changes through history, just few years after his death in 14<sup>th</sup> century, based on the stories of a book which was written in that time.

Sheikh Safi ed-Din was a famous sufi and ancestor of Shah Ismail I, the founder of the Safavid dynasty of Iran who had a complex in Ardabil for living and teaching. This complex became a very important shrine in Iran after his death until now and has been changed several times, especially during Safavid era.

In memory of Sheikh Safi ed-Din and also as a guide book for his adherents after him, a book was written in time of Sheikh Sadr ed-Din, his son and successor, called Safvat as-Safa which includes many stories about Sheikh Safi ed-Din daily life. Some of these stories have happened in this complex, giving separated images of the whole place in time of Sheikh Safi ed-Din and few years after his death in 14<sup>th</sup> century.

This article will have some parts of Safvat as-Safa in Persian and also will follow the study of A.H.Morton on this complex, leads to give an image of the historic complex of Sheikh Safi ed-Din Ardabili in the beginning for a better understanding of this world heritage site of Iran.

**SCHINDEL Nikolaus:**

### **Kushano-Sasanian Coinage and Kushan History**

The aim of the paper is on the one hand to present some results of an large-scale analysis of hoards of Kushano-Sasanian copper coins, which add to our understanding of the patterns of minting and especially to the relative and absolute chronology of the Kushano-Sasanian copper series. On the other hand, its links with Kushan coinage, and the potential importance of these observations for the absolute dating of Kushan chronology – especially as regards the notorious Year One of King Kanishka I – are discussed. In addition to the numismatic data, a reassessment of the question of the era of the Bactrian documents will be given. It has been dated to AD 223, and interpreted as a Sasanian imperial era, starting with the victory of Ardashir I over the last Parthian king Artabanus IV, by François de Blois, but in the present author's opinion, there is a number of reasons to look for an altogether different solution which is at least possibly of considerable importance for the chronology of Bactria.

**SCHWARTZ Martin:**

### **The History of an Irano-Aramaic Judeo-Muslim Argot from Achaemenid to Medieval to Modern Times**

I shall proceed from a demonstration that Loterai, the forms of present-day local Judeo-Iranian speech whose vocabulary is meant to exclude non-Jews, goes back to very early Aramaic and Iranian lexical elements (which will be shown to date from the Achaemenid period), and that the chief Semitic element, now mainly Hebrew, was primarily Aramaic, reflecting the erstwhile everyday speech of Iranian Jews.

It is likely that the influence of this exclusionary Jewish speech began in the Caspian area, since the earliest mention of secretive speech called "lwtr" in a Muslim text is associated with Astarabad (Gorgan). The data from slightly later Persian sources for "lwtr/lwtr" can indeed be shown to have Aramaic words, and the speech of early 20th century Gypsy nomads in Astarabad is uniquely rich in its vocabulary of words from Jewish Aramaic and words formally comparable to present-day Judeo-Iranian exclusionary speech. The explanation the term Loterai (et sim.) by Jews as Lo-Torai = 'not characterized by Torah' is correct, but must be understood as = 'Non-Hebrew', i.e. pertaining to Aramaic', in accord with the earlier predominance of Aramaic vocabulary in the jargon.

I shall briefly compare the remarkably parallel history of Rotwelsch/Gaunersprache in the German-speaking lands from the 14th cent. onward, where (inter alia) again we see gentile beggars, charlatans, and thieves speaking an argot with a highly Judaized vocabulary (as well as words of Roamany origin).

**SHABAHANG Mehrdad:**

### **A comparison between Old Iranian and Shiite cults of heroism**

The comparison of the Old Iranian and Shiite Cults of Heroism is part of a greater research that I have done in the framework of my PhD thesis (entitled the Pre-Islamic elements in Shiite Islam) in EPHE, Sorbonne under supervision of Professor M.A Amir-Moezzi. The article that I wish to present to the 7<sup>th</sup> European Conference of Iranian Studies is an abstract of a chapter of my thesis with the same theme.

One of the main cultural elements of the ancient Iran is the cult of heroism that is present in most of the religious and non-religious sources and texts of Ancient Iran. From Avestic heroes like Garshāsp and Fereydūn to heroes of the Shāhnāme such as Gīv, Sām or Rostam, hero plays an important role in the Iranian Culture. The cult of heroism had different usages in ancient Iran; one of its major usages was promotion of patriotism as well as motivating warriors in wars. In Iranian culture the hero's figure is a

model of a perfect man that not only is a super warrior and protector of the society but also a true man who precisely defend the justice and governance of both moral and social rules.

The Cult of heroism is one of the outstanding Old Iranian elements that arrived in Shiite by changing some forms. In spite of changing its figures during Islamic period, the Ancient Iran Cult of heroism keeps the concept in this period. One may prove this argument by comparing two outstanding heroic figures of Ancient Iran and Shiite. In this respect I wish to compare Rostam and Ali ibn Abu-Talib who are two mythological heroic figures of ancient Iran and Islam Shiite that are founded on the real historical personages.

### **SHAHBAZ Pegah:**

#### **Laughter at Adultery in Persian Literature & Culture**

The literature of each nation is a mirror that reflects the cultural codes and moral dos and don'ts of that nation. A large series of classical Persian anecdotes and stories (in prose) focuses on the theme of women's guiles and tricks. Numerous scenes of adultery are attributed to women, their infidelity and untrustworthiness, such as in *A Thousand and One Nights*, *Tuti-Nâma*, *Sindbâd-Nâma*, *Hasht Behesht*, etc. and still many are scattered in other treatises.

Tales of this kind express the misogynist view over women in a patriarchal society and are worth to be studied in diverse aspects. These anecdotes used to have an entertaining role and were recounted in gatherings and soirees for amusement. Their common pattern includes a woman betraying his husband by having a hidden sensual relationship with her paramour.

The crucial point which merits attention is that although the act of cuckoldry is a taboo, an unforgivable sin in Persian-Muslim culture and is punished by death, retelling it brings laughter to the audience. Such mocking look over the matter has resided in Iranian culture up to the modern times.

By revising these tales and anecdotes, we might discover what causes laughter at the matter of adultery. What does this laughter hide behind itself? Why should a patriarchal society, throw up so many examples of men in its literature who appear not to embody patriarchal power? I'll try to answer to these questions in my paper for the 7th European Conference of Iranian Studies.

### **SHAKERI Ahmad:**

#### **La tradition et la modernité à travers les nouvelles persanes / Tradition and modernity through Persian novels**

Dans la littérature romanesque persane d'après la Révolution constitutionnelle (Mashrouteh), que certains désignent comme la période de la prise de conscience des Iraniens des techniques de la narration de l'histoire ou la période du roman moderne d'Iran, il y avait des avant-gardes qui avaient une vision nouvelle de la littérature. Des écrivains comme Mohammad Ali Djamâlzâdeh avec "Il était une fois", Sâdegh Hedâyât avec "La Chouette Aveugle" et Bozorg Alavi avec "Ses Yeux" ont essayé de tracer un nouveau chemin pour les générations suivantes. Mais aucun d'eux, mis à part Sâdegh Hedâyât, n'ont pu acquérir une réputation universelle.

Le maître et le créateur de la nouvelle modern persan est Mohammad Ali Djamâlzâdeh (1893-1997). Également auteur de romans, il publie en 1921 un recueil de nouvelles intitulé "Il était une fois". La première représentation de la tradition et de la modernité se manifeste dans la préface de "Il était une fois", qui est reconnue par les historiens de la littérature iranienne comme un manifeste capital de la prose persane moderne.

Dans cette étude, nous proposons une approche onomastique de la littérature persane moderne à travers des nouvelles de Djamâlzâdeh pour arriver à notre but. A travers l'étude du nom et de la première apparition des différents personnages de nouvelles de Djamâlzâdeh, nous avons pu arriver à certains résultats au sujet de la tradition et de la modernité. Est-ce qu'on peut dire que c'est une guerre entre la tradition et la modernité qui représente dans la littérature? Bien évidemment, pour arriver au résultat, il faut référer aux trois dimensions de la personne, du temps et de l'espace.

### **SHAMSUDDINI Payam:**

#### **The Transformations of Iran as Homeland in the works of Saib-e-Tabrizi**

Mirza Muhammad Ali Saib-e-Tabrizi is one of the most well known poets in Indian style of Persian History of literature. He left Iran in different periods of his life. He went to Kabul in 1034/1625, and joined the court of Zafar Khan -the Mongol ruler of Kabul- who was very kind to him. Then in 1039/1630 went to Burhanpur. In Burhanpur, he saw the real face of Indian civilization under rule of Mongol dynasty without protection of Zafar Khan. Finally, in 1042/1633 Saib came back to Iran and for a long time lived in Isfahan as a poet with so much honor and glory. He was the most famous poet in the Safavid period that was contemporary with tree kings of this dynasty: Shah Abbas I, Shah Safi and Shah Abbas II. In this article, the various meanings of unique word of Iran as homeland is considered. After studying near 1200 Ghazals (Odes) from Saib's Diwan, it will be clear that Iran has five different meanings in his mind:

- a) Iran as an ungrateful land;
- b) Iran as a land which he must run away from that;
- c) Iran as an origin of homesickness;
- d) Iran as a secular homeland; and
- e) Iran as a celestial homeland.

### **SHANI Raya:**

#### **Again on Ibn Husâm's *Khâvarânnâma* and its earliest extant illustrated copy in the Gulistan Palace Library in Tehran (Ms. 5750)**

The earliest known fully illustrated copy of Ibn Husâm's *Khâvarânnâma*, partly preserved in an arbitrarily bound volume in the Gulistan Palace Library in Tehran (Ms. 5750), contains 650 pages with 115 illustrations; another 40 of its original illustrated pages are dispersed in various collections in Europe and the U.S.A. The present paper will focus on stylistic and iconographical issues presented by some of the paintings, perhaps supporting an affiliation with a school of painters working in West Iran during the second half of the fifteenth century under the Aq-Qoûyûnlû Turkman dynasty.

### **SHARIK-AMIN Shomeis:**

#### **Die erfolglose Verführerin**

In der Weltliteratur wird der Frau unterschiedliche Rollen zugeschrieben. Die Rolle der Verführerin ist die älteste von ihnen, die sie während ihrer paradiesischen Lebens ausgeübt hat. Potiphars Frau ist so eine Verführerin, die aller Art von List anwendet um den frommen Joseph zu verführen, aber ohne Erfolg, besser gesagt fast ohne Erfolg. Von Zeit zu Zeit befasst sich die Weltliteratur mit dieser Figur. Thomas Manns *Joseph und seine Brüder* und *Buch Suleika* von Goethe sind bemerkenswerte Beispiele dafür. Wie behandelt wird aber Potiphars Frau in der persischen Literatur? Mit dieser Frage befasste ich mich in meinem Vortrag.

### **SHEFFIELD Daniel:**

#### **Esoteric Exegesis of Avestan Passages in the Pahlavi Wizirgerd ī Dēnīg**

The Wizirgerd ī Dēnīg is a little-studied Pahlavi compendium which contains texts of varying lengths on a number of different subjects. As part of a larger project to publish the first edition and translation of the Wizirgerd, I will be discussing in this paper a unique passage from the text (chapter 24) about esoteric interpretations in the traditional exegesis (zand) of certain Avestan passages. The chapter, which is attributed to the Sasanian exegetes Gōgūšasp and Mēdyōmāh, concerns certain mysterious expressions (saxwan ī rāz) in the Avesta which in fact refer to things that are not obvious at the literal level. Giving

examples from the Yasna, Videvdad, and Yashts, the commentators point out passages where names of deities and legendary figures are encoded, though not explicitly expressed, by their Avestan epithets. After reviewing other Pahlavi texts on the meanings of “mystery” (rāz) in Zoroastrianism, I will proceed to trace the hermeneutical moves made by the Pahlavi exegetes in an attempt to explain the logic of this rare glimpse into the process of Zoroastrian scriptural exegesis. By applying the hermeneutical principle of omniscience, first proposed by scholars of rabbinical studies, I hope to demonstrate one aspect of the complexity of Pahlavi hermeneutics, which might deepen our understanding of the ways in which Zoroastrian scholars have traditionally understood the Avesta.

**SHENKAR Michael:**

### **Aniconism in the Religious Art of Pre-Islamic Iran and Central Asia**

It is often stated that anthropomorphic figuration of deities is not characteristic of Iranian culture. Despite these claims, during certain periods, principal Iranian deities were represented in precise anthropomorphic form.

However, the religious art of Iranian peoples, especially in western Iran, does demonstrate significant aniconic trends, especially when compared with the evidence of contemporary cultures.

The aim of this paper is to present some preliminary notes on the virtually unstudied subject of pre-Islamic Iranian aniconism. I adopt Mettinger’s definition of aniconism and his differentiation between what he calls “material aniconism” and “empty-space aniconism”. Examples of both types could be undoubtedly found in the Iranian world. Thus the fire cult and the Scythian worship of their warrior-god in the form of a sword could be classified as “elemental aniconism” and “material aniconism” respectively, while the empty chariot drawn by four white horses, which according to the Classical authors was consecrated to Zeus is an “empty-space aniconism”.

The western Iranian avoidance of human-shaped divinities was probably determined not only by “aniconic nomadic heritage”, but also by the incorporation of cultic practices and ideas originating in the 1<sup>st</sup> millennium BCE Mesopotamia; the substitution of human-shaped portrayals of deities by non-anthropomorphic symbols.

The basic perception of Iranian deities was anthropomorphic. Iranian divinities were viewed as possessing a human form in mēnōg, but not always were thus represented in gētīg.

**SHEYKH AL-HOKAMAEE Emad Al-Din:**

### **تاج مهر و کاربردهای ویژه آن**

در کنار نوع خط، تزیینات و اندازه مهرهای موجود بر اسناد و نسخه‌های خطی، که در دوره‌ها و حوزه‌های گوناگون تمدن اسلامی، ویژگی‌های خاص خود را دارند، شکل مهرها نیز دارای تنوع بسیاریند، هر یک از این اشکال در یک مقطع زمانی پدید می‌آیند و گاه در میان طبقه‌ای خاص رایج شده و در دوره‌ای دیگر از رونق می‌افتند. مجموعه ویژگی‌های یادشده، ملاک‌های نسبتاً قاطعی برای تاریخ‌گذاری و شناخت اصالت مهرها، اسناد و نسخه‌ها به دست می‌دهد. در این مقاله کوتاه به بررسی یکی از این اشکال می‌پردازیم. برآنیم تا با ارایه شواهد موجود، علاوه بر خاستگاه و حوزه کاربرد برای علت انتخاب این شکل و تحول آن در دوره‌های مختلف دلایلی بیابیم.

بر بخش فوقانی برخی از مهرها به‌ویژه در دو شکل مربع و دایره، گاه زائده‌ای دیده می‌شود. در متون صفوی از این مهر با عنوان مهر محرابی یاد کرده‌اند. پژوهندگان معاصر از این زائده با نام‌های: پیشانی مهر، کلاهک مهر، تاج مهر، سر مهر، مهر گلابی شکل، زائده طاقی شکل و شیروانی شکل، ... یاد کرده‌اند.

هدف از نگارش این مقاله بررسی پیشینه و مفاهیم و کاربردهای خاص این شکل خاص در مهرهای دوره اسلامی ایران است.

**SHOJAI ESFAHANI Ali:****Archaeological survey of Kamar-e Marj Castle in Kerman province**

Iranian mountain castles were historically invaluable because of their role in protecting borders, routes and natural resources. These castles more than military functions have a potential in managing its surrounding areas.

This survey, concentrates on the Kamar-e Marj mountain castle located in Kerman province, South-Eastern Iran, and North-East of Shahr-e Babak, near Rafsanjan. My main aim is finding why the five-hectare castle, which is one of the biggest castles in Iran, was located in such a remote area. The castle was located in the Fars (*Ayalat-e Fars*) and Kerman (*Ayalat-e Kerman*) border area where a main route connected the Fars and Kerman provinces and most of the Islamic geographical texts have mentioned it in detail.

Periods of settlement and activity have already been identified by systematic surveys of surface data like slag and lithic and specially pottery shards. By considering the gathered circumstantial evidence, it is possible to argue that Isma'ilis were using the castle, especially before the establishment of the Isma'ili state in Alamut and Qohestan. The remoteness is therefore explained by the sect's need for concealment.

**SHOKRI Abbas:****Displacement of literature**

The paper takes a holistic view of the word "exile" to encompass a range of displaced existence. It illustrates through the various forms of exiles. The paper then goes on to show that diasporic Iranian writing is in some sense also a part of exile literature.

Displacement, whether forced or self-imposed, is in many ways a calamity. Yet, a peculiar but a potent point to note is that writers in their displaced existence generally tend to excel in their work, as if the changed atmosphere acts as a stimulant for them. These writings in dislocated circumstances are often termed as exile literature. The word "exile" has negative connotations but if the self-exile of a Byron is considered, then the response to that very word becomes ambivalent. If a holistic view of the word "exile" is taken, the definition would include migrant writers and non-resident writers and even gallivanting writers who roam about for better pastures to graze and fill their work. World literature has an abundance of writers whose writings have prospered while they were in exile.

Although it would be preposterous to assume the vice-versa that exiled writers would not have prospered had they not been in exile, the fact in the former statement cannot be denied. Cultural theorists and literary critics are all alike in this view.

The study of world literature might be the study of the way in which cultures recognize themselves through their projections of 'otherness.' Where, once, the transmission of national traditions was the major theme of a world literature, perhaps we can now suggest that transnational histories of migrants, the colonized or political refugees - these border and frontier conditions - may be the terrains of world literature.

The diasporic production of cultural meanings occurs in many areas, such as contemporary music, film, theatre and dance, but writing is one of the most interesting and strategic ways in which diaspora might disrupt the binary of local and global and problematize national, racial and ethnic formulations of identity.

**SHOKRI-FOUMESHI Mohammad:****Discovery of the first Manichaean manuscript in Iran**

In December 2009 I got informed of the discovery of a Sassanid grave near Shiraz behind the well-known relief "Naqsh-e Rostam". Buried objects were discovered in the grave, which are certainly the belongings of a woman. Among these objects, an amulet was found containing a small manuscript. In two respects this discovery was surprising. On the one hand, it was a manuscript, and not an inscription, from an early Sassanid grave. On the other hand, the whole text of the fragment was in the Manichaean script. It was

unbelievable since all those thousands of discovered Manichaean manuscripts in the 20<sup>th</sup> century, were found outside the boundaries of Iran. At this time, after a long silent during the 20<sup>th</sup> century, a Manichaean fragment is added to the Manichaean manuscript collection which is extremely important for several reasons. I have read, translated and interpreted the manuscript, which is named by me as the “Shiraz-fragment”. Prof. W. Sundermann was a great help during the process of reading and interpretation of the manuscript. Based on my investigations, this fragment is one of the oldest Manichaean manuscripts. This new-found Manichaean manuscript was addressed by me at the Berlin-Brandenburg Academy of Sciences and Humanities, Department Turfan studies, on May 26<sup>th</sup> 2010. In this conference I’m going to present my recent readings and interpretations of the manuscript.

**SIEBERTZ Roman:**  
**Prices, Wages and Living Standard in Safavid Iran**

Due to the fact that the bigger part of sources has been lost, historiography on Iran during the Safavid period (1501-1722) has mostly been based on the still existing chronicles and travelogues. Because those texts have primarily focussed on the court and the leading strata of the state, research and writing on Safavid Iran has in the past concentrated on the political elite. On the other hand, we still do not know much about the daily life and living standard of average Iranians during this time.

Valuable new insights, however, are offered by a number of invoices preserved at the Dutch National Archive at The Hague, belonging to the private papers of Wollebrand Geleynssen de Jongh, representative of the Dutch East India Company in Iran from 1640-1643. In these accounts we find a wealth of information on the wages paid to craftsmen, the cost of repair works within and outside the Company’s building in Isfahan, travel expenses and prices for food and household goods. Together with the data from the descriptions of travellers like Chardin and Thevenot, the figures from these accounts enable us not only to gain insights into the material culture of the lower classes of society and some of the joys and perils of daily life. In addition, Geleynssen de Jongh’s accounts also render valuable information on the organization of trade and handicraft in 17<sup>th</sup> century Iran, and the economic situation in the country’s various regions.

Finally, by comparing the data from the invoices to that from Dutch sources on the Netherlands and other parts of Asia, it is possible to gain a clearer picture of the Safavid state’s economical power or weakness with respect to other contemporary empires, and to view late medieval Iran in a global perspective.

**SOHRABI Narciss M.:**  
**Investigating the Role of Cultural Centers as a Space for Development of Urban Life (Case Study: Tehran)**

The reflection of social and cultural life of people can be seen in public environments; while cultural centers gain a deeper meaning in line with people’s presence, they are also effective in regard to enhancing the civil aspects of communities and thus the nature of their establishment is in direct relation with the form of social relations in communities. After the Islamic Revolution in Iran and after the end of Iran-Iraq war, due to major transformations in cultural features and social structures, new phenomena such as cultural centers were constructed so to act as parts of public environments. The first cultural center affiliated with Tehran’s municipality was opened in summer 1991 in one of the most impoverished areas in south of Tehran. The activities and role of this cultural center in the 1990s was probably one of the most significant factors for creating social and cultural development in the capital city and at the same time caused the first cracks in the cultural-social wall between the northern parts and the southern parts of the city. Therefore, new public environments led to cultural changes in the nature of urban life in the communities around them. The new cultural environments embraced the objective and materialistic aspects of art from creativity to the supply of cultural goods.

This article is the result of a study on the role of cultural centers in urban spaces in Tehran in order to provide answers to the following questions:

-How have the locations for the creation and development of cultural centers in Tehran metropolitan been selected?

-What is the quality and quantity level of the influence of cultural centers on cultural changes in the inhabitants of adjacent neighborhoods?

-Do cultural centers act as a public realm for the exchange and development of culture?

The methodology of the study is library research and field research in six cultural centers in Tehran.

**SOLTANI Siamak, GHASSEM BAGHLOO Morteza:  
Safavid after Fall of Isfahan according to Numismatic Resources**

Safavid dynasty is considered one of the important post-Islamic Iran historical eras. Vast expansion of Turkish language, introduction of Shiite as the formal religion, mighty government, integration of Iran, and dehiscence of arts domestically and synchronizing with colonization and other outstanding global events according to strategic geopolitical Iran and long-lasting ottoman wars internationally all witness the significance of the era. An important point in characterizing this era is the introduction of religion in politics and introduction of sanctity to formal legitimacy of king's government; some historians root this sanctity and its social acceptance to ancient Iran. The first step was forging the king's genealogy to relate their pedigree to Shiite Imams. On the whole, this system was effective regarding the change of formal religion; the next dynasties such as Afshar, Zand and Qajar dynasties adding to false claimers of rule were not successful to publicize unless showing affinity to Safavid. Safavid royal family was in India long after fall of Isfahan and Ottoman kings have made use of them to leverage Iranian government until Fath-Ali Shah reign. Some members of this family such as Tahmasb the Second, Abbas the Third, Ahmad, Suleiman the Second, Saam, Ismail the Third, Safi, etc. were claiming a Safavid kingdom and sometimes they became stooge. This article is trying to have a new look at the era through several historical resources with special emphasis on numismatic resources.

**SOUDAVAR Abolala:  
Astyages, Cyrus, Darius and Zoroaster: Solving a Historical Dilemma**

F. Vallat's recent articles has cast Darius as a descendant of the Achaemenid main line of kings, and Cyrus as one belonging to a secondary branch. Darius's contempt for his cousin therefore stemmed from the perception that Cyrus usurped his forefather's title and position. It parallels my own theory in which I had explained that Darius' kingly ideology reflected his antagonism toward the Median ideology (which saw Mithra and Apam Napat as purveyors of xvarenah in the two realms of night and day). But where Vallat sees Cyrus as the one who banished Zoroaster from his land, I shall propose instead that the real culprit was Astyages. In support, I shall present three type of arguments: First, by analyzing the Pasargadae and Persepolis reliefs, I shall demonstrate Cyrus's reverence for Mithra and Apam Napat, and bring added vista into Darius' animosity towards the —Median magi. Second, I shall present this theory as a logical construct that explains two extra-ordinary and otherwise unexplainable aspects of Iranian history: 1) the fact that Cyrus was wiped out of Iranian history, 2) the fact that the Iranian king Bivarasp/Zahak was portrayed with two serpents on his shoulders. Third, based on an explanation offered by P. Lecoq for —pārsava, I shall explain that rather than deriving a meaning attached to the far side (—those from the frontier lands!), one should understand it as one pertaining to the near side, i.e. —those who stood next to (the fire altar). This shall allow me to present a sensible interpretation for Darius' repeated claim that he was —pārsā son of pārsā, arya arya ciça, a claim that affected Persian kingly ideology for generations to come, and shaped the Sasanian city of Ardashir-khwarrah. Finally, I shall demonstrate that the garbled tabulation of the ancient kings of Iran was the result of Zoroastrian priests' tampering of historical facts by eliminating those perceived as the "enemies of the Religion" and squeezing in those labeled as "friends."

**SUBTELNY Maria Eva:**

**Bal'ami's Account of Gayomard in his Persian 'Translation' of Tabari's History**

The Persian translation of Tabari's *Tarikh al-rusul wa al-muluk* by Abu 'Ali Bal'ami, which was commissioned by the Samanid ruler Mansur I b. Nuh in 963 in Bukhara, is not strictly speaking a translation but an adaptation of Tabari's general history, that contains many accounts, traditions, and interpretations not found in the Arabic original. The reasons for the inclusion or exclusion, elaboration or abridgement of Tabari's various accounts by Bal'ami present a challenging historiographical puzzle.

While purporting to translate this prestigious Islamic work into Persian as a way of demonstrating the Samanids' credentials as an Islamic dynasty, it appears that Bal'ami in fact used Tabari's history selectively as a way of incorporating many elements from pre-Islamic Iranian traditions into the new synthesis of Iran and Islam that was being forged under the patronage of the Samanid court. This was particularly true of his treatment of Tabari's account of Gayomard (New Persian, Gayumarth; Arabic, Jayumarth), regarded in the Zoroastrian religious tradition as the first man.

What is most striking about his account is its length and the large number of Zoroastrian and Iranian oral traditions it contains that must still have been current in Persianate Central Asia in the tenth century. Building on the studies of Christensen, Hartman, Shaked, Daryaei, Meisami, Peacock, and Daniel among others, this paper will analyze Bal'ami's account historiographically by comparing it not just with that of Tabari but also with those in Zoroastrian religious texts, Firdausi's *Shah-nama*, Ibn al-Balkhi's *Fars-nama*, and the late medieval general history *Habib al-siyar*, in an effort to discern the reasons for Bal'ami's particular depiction of Gayomard in the context of his interpretive treatment of Tabari's history.

**SULTAN-AL-QURRAIE Hadi:**

**Heightened Ethnic Awareness among Ethnicities in Iran: Azerbaijanis' Tepid Response to the So-called "Green Movement"**

Islamic Revolution of 1979 and downfall of the Pahlavi rule entertained hopes for social freedom and democracy almost for all Iranians in general and for the ethnic peoples in particular. After the end of Iran-Iraq war and passage of a decade under Islamic rule, ethnic peoples of Iran found themselves being treated by the same policies experienced under Pahlavi regime. The collapse of the Soviet Union and the demographic changes in the region such as creation of independent Turkic states of Kazakhstan, Kirgizstan, Uzbekistan, and Turkmenistan in the Central Asia and Azerbaijan in Caucasus could not alter the mind sets of the Islamic rulers to relax the social conditions for the ethnic peoples of Iran.

Different Iranian ethnic people continued to express their resentment to the Islamic government's treatment of their language and culture in different ways. Azerbaijanis comprising a great majority of the ethnic peoples have opted non-violent responses to the suppression of their language and culture and the denial of their identity. They have kept a low profile with respect to the so-called "Green Movement". They have published a good number of articles and statements pertaining to their non-involvement in the Green Movement, and they have expressed disillusionment and mistrust toward their Persian speaking fellow countrymen. The publication of a caricature in the government owned newspaper; *Iran* dated 4-18-2006, which carried derogatory remarks against Azerbaijani Turks engulfed Azerbaijani cities in street protests of the youth.

The huge outpour of wrath and anger by the Azerbaijani youth in the summer of 2006 during which a number of youths were killed and many numbers were arrested received very little coverage in country's media or the outside opposition media controlled by the "Aryan myth worshiper" compatriots.

Analyzing the most recent literature, this paper will study Azerbaijanis' lack of involvement in the Green Movement, and it will explain how Azerbaijanis' concept of democracy for Iran differs from that of the so-called Green Movement supporters.

**SUZUKI Yuko:**

**Between Tradition and Modernity: Doshmanzyari Khans' Adaptations to Social Change**

The khans of the Doshmanzyari, a tribe in southwest Iran, ruled as oligarchs over the tribe's territory and its over 10,000 inhabitants, strengthened by their function as the shahs' local military recruiters and tax collectors. In five hill fortresses they displayed their status and devised military strategies against other khans until (the) land reform (1966) changed the traditional patterns of land ownership and politics. Further deprived of influence and properties after the Islamic Revolution (1979), and politically trailing behind the new rural elites established by government programs after the war against Iraq (1980-88), the khans' families were reduced to the status of common people. The paper analyzes the traces left by the impact(s) of these developments on the khans' families' lifestyle and on their marital, professional and economic choices in the current social trends in Iran. As a contribution to the study of social change, ethnographic data from my recent work on the Doshmanzyari document the former elites' adaptations to social decline from their top position in a traditional tribal system to the realities of Iranian modernity built on oil revenues, education and a consumer economy.

**SZÁNTÓ Iván:**

**Persian Metalwork in South-Eastern Europe: Historical Overview and Appraisal**

Not counting numismatics which is beyond the scope of this paper, Persian metal objects in the Middle and Lower Danube region and the Balkans can be attested in three distinctive periods. First, they were imported during Achaemenid times, coinciding with the development of the first complex state organisational systems north of Greece during the 5th-3rd centuries BC. The second phase came much later following the establishment of mediaeval states between Hungary and Bulgaria and their occasional trade contacts with Iranian lands, the Samanid, Saljuq, Khwarazmian, Ilkhanid, Turkoman, and Safavid states among them. Finally, the later nineteenth-century saw a resurgence of Persian metalwork in the region both with respect to imports and influence on local wares. During this period collecting was motivated by various factors – from the arts-and-crafts movement to ethnography –, while influence on local production finds explanation in the attempts at creating modern national artistic languages along Orientalist lines. These attempts were substantiated by the references to pre-existing artistic contacts, dating back to the early days of statehood in the region.

**TAGHAVI Mohammad:**

**The counter-part relationship between the poetry and politic in Iran: an analysis**

The Persian poetry has had a close coherence with the politic and rulers from its early day of establishment. This trait originated from the various cultural and social autonomy in early Islamic period among Iranian. It is because despite of acceptance of Islam by Iranian, they still interested to Iranian national traditions. Furthermore, the suppression of Iranian by Arabs caused they pay more attention to the Persian language and tradition. The Iranian rulers court became the first place for a new cultural and political movement by Iranian to revival and fulfills the Iranian culture and history. The development of Persian language and poetry in first stage was a kind of resistant against Arabs. However, the development of Persian language in governmental system caused people to become more familiar with the Iranian pre-Islamic culture and tradition. Since the Arab didn't like Iranian follow their ancient tradition and language, thus they politicize the Persian language and its development.

By taking into account the above points, in this paper it has been tried to demonstrate that the spread of Persian poetry has been an action for establishment of Iranian identity and a kind of resistant against Arabs culture and literature, as we can see it happened during the Safarids and Samanids dynasty. Later during the Qaznavids and Saljuq they used the Persian poetry to establish and straighten their power. What happened in first stage can be called as "poetic policy" and the second one as "political poetry". In other words, the first discourse is cultural and the poetry is used as tool to revival national identity and the

second one is political and poetry is used as tool for political purpose. Political power for solidity of their position were looking for famous poets ,and poets were looking for stability of their position at courts as well as straighten the Persian language and revival of national identity came close to ruler's court.

**TAGHIZADEGAN Masoomeh, MORIDI Mohammad Reza:**

**Passage from Islamic art to the Middle East art: case study of Iranian contemporary painting**

This article analysis discourse of Middle East art. While studying the art of the Middle East, we face various questions: are the artistic works of the Middle Eastern artists a kind of representation of their social and cultural conditions or just cliché responses to the curiosity of the West into Middle Eastern affairs? Are these artists deconstructing the oriental clichés about Islamic territories or reconstructing the same in a new, customer-oriented appearance? Is the Middle Eastern art reconstructing the media clichés of the geography of the Islamic fundamentalism (in terms of al-Qaida and September 11)? Or have there appeared new social demands in postcolonial Islamic societies seeking common human values regardless of cultural boundaries?

Finally, it is shown that the art of the Middle East is a new narration of the tradition versus modernity conflict in a political geopolitics within the cultural scope of the Islamic art. It is also shown that the art of the Middle East is not a representative of Islamic art; it is rather the representative of modern art in the most important Islamic countries. In order to show the Middle Eastern art as a discourse product, Foucault's analysis of discourse has been applied; therefore, the four factors of discourse (formation of object, formation of enunciative modalities, formation of concepts system, and formation of strategy) have been analyzed, as regards the Middle Eastern art, in order to specify the characteristics of its discourse. In this study we emphasis on Iranian contemporary painting as example of Middle East art.

**TAJI Samane, JAMSHIDI Hassan:**

**Ayatollah Milani in defense of Shia**

Ayatollah Sayyed Mohammad Hadi Milani was one of the scientific and religious figures of the contemporary history of Shia Islam. He was of few figures that were considered by SAVAK to influence the community interest and national security. According to the SAVAK documents that have been published Ayatollah Milani is presented. 1 - to defend Shia religion against the Baha'i religion 2 - to defend religion against the secular 3 - defending religion by creating convergence between Shiite scholars: a - trying to create cohesion and unity among scholars, b - trying to divergent and convergent maverick scholars.

**TALATTOF Kamran:**

**Persian Dance and FilmFarsi: Seduction, Sin, and Salvation**

Traditional as well as western dancing features in many pre-revolutionary Iranian movies. Dance is indeed an inseparable component of a genre known as FilmFarsi in which the plots often include the life story of a cabaret dancer who after a period of lip-synching and dancing in the night clubs is saved by the protagonist who is seeking a housewife. Some of these performances seem to be too bold or radical for a society that was about to go through a religious revolution in 1979. They include erotic, semi-nude, and at times wild western styles of dancing. Critics usually read these performances as the sign of modernization of the society under the Pahlavis (1925-1979), integration of women into artistic production, or the sign of decadence of a westernizing country. While voyeurism may explain the success of these films in the box office, this paper argues that on a deeper level, the film makers used these scenes as a cinematic element to reach in fact moral conclusions. By having a man "save" these women, the films tried to restore or maintain the culture of male domination on a moral and even religious basis. To support this argument, the paper studies the plots, stories, musical elements, and dance performances of several Persian movies, all produced within a decade prior to the 1979 revolution. They include The Town's

Dancer (Raghasehe Shahr, 1970), Who has been Naughty? (Ki Daste Gol be Aab Dadeh?, 1969), Qaysar (Qaysar 1969), Mechanical Defect (Naqs Fanni, 1976), Rental Husband (Shohare Kerayei, 1974), One Heart and Two Lovers (Yek Del va Do Delbar, 1973), An Isfahani in New York (Yek Isfahani dar New York, 1972), etc. The paper places its studies and arguments within the context of scholarly works produced by such critics as Said Nafisi, Ziba Mirhoseini, Rose Isa, Sheila Whitaker, Hamid Dabashi and others and in the theoretical context of the works of such thinkers as Lacan, Foucault, and Baudrillard.

**TARAFDARI Ali Mohammad:**

**A Research on "The Service or Treachery" in History: Surveying of the Effects of Nationalism on Iran's Historiography from Qajar Era until the end of Reza Shah Pahlavi's Reign**

History and historiography are undoubtedly two of the most important manifestations of the presence and appearance of cultural nationalism. From the time when nationalism, as a modern ideology was introduced in Iran in the 19<sup>th</sup> century, the bulk of Iranian cultural questions, including historiography and the kind of approach to the past, were influenced by this ideology. Therefore, a new type of historiography and rewriting of the past appeared among the intellectuals of the Qajar and Pahlavi periods, on the bases of which Iranian historiographers began to pass judgment on the past and the acts of the Iranian kings in previous centuries, especially the ancient kings of Iran; in addition to that, they tried to revive and to glorify Iran's greatness and magnificence in the past by the revival of national pride in the hearts of the Iranian nation.

As a consequence of the emergence of this view-point, history and historiography were gradually turned into means to examine the question of patriotism or treachery of Iranian or non-Iranian kings and rulers, by which, Iranian historiographers during the 19<sup>th</sup> and 20<sup>th</sup> centuries passed judgment on the activities and attitudes of historical Iranian rulers.

This tendency was greatly intensified among Iranian intellectuals after Reza Shah ascended to the throne. The historiographers of this period were, in particular, greatly affected by nationalistic attitudes in the study of the activities of the Qajar kings more than other periods in Iranian history.

The aim of the present paper is to investigate and scrutinize the extent of the effects of the ideology of nationalism on historiography and historiographers' attitude of this period on the bases of the main historical and literary sources of the same era, and the role of nationalistic historiographies on the development of nationalist views in Iranian history writing among Iranian intellectuals and the contemporary political and cultural men of this period.

**TERLETSKY Nikolay:**

**Tree worship among Iranian speaking peoples of Central Asia**

Shrine pilgrimage always was and still is one of the most distinctive features of the religious behavior of the population of Central Asia. The practice of ziyarat that is the visiting of holy shrines (mazars) also plays an important role in the life of Iranian speaking population of the region (first of all the inhabitants of Tajikistan, and also the majority of population of Samarqand and Bukhara regions). There are various types of mazars in Central Asia: mausoleums and tombs of pious people, sufis, local authorities, kadamjays (that is the traces or signs of Muslim saints or prophets), objects belonged to these respected people, or even objects of nature (springs, stones, mountains etc.) somehow concerned with the activities and deeds of saints. Looking around numerous mazars one can find a peculiar property namely the presence of trees on these shrines. Though a tree is not obligatory element of the holy place it is quite desirable. Usually the local legends bind the presence of the trees with the acts of saints – the trees can be planted by them, appear as a result of their magic acting, like the transformation of dervish's staff into a tree etc. But such legends apparently are the later attempts to attach a new comprehension to an ancient tradition of tree worship for incorporating the practice into Islamic religion. The presented data was collected during the expeditions fulfilled by the author in 2008-2011 in Tajikistan and Uzbekistan.

**TERRIBILI Gianfilippo, CERETI Carlo G., ABDULLAH H., RAHEEM K.:**  
**The Paikuli Monument and its Inscription**

The Paikuli monument was built by the Sasanian sovereign Narseh in a lonely valley in today's Iraqi Kurdistan to celebrate his victory in the dynastic war which saw him opposing his nephew, Wahram III. E. Herzfeld undertook three voyages to document the tower, in 1911, 1913 and 1923 respectively, and during his short stays at the site he did his best to document the monument, but could not undertake systematic excavations. Between 1979 and 1983 H. Humbach and P.O. Skjærvø published the inscription starting from Herzfeld's materials. The considerable number of missing blocks hinders, however, a completely satisfying understanding of the text in its two versions. Having had the possibility to investigate the monument itself during field campaigns in Iraqi Kurdistan, the authors will attempt to shed some new light on the interpretation of the monument and of the inscription basing their paper on new evidence.

**THROPE Samuel:**

**Citation and the Critique of Judaism in the Škand Gumānīg Wizār and Dēnkard II**

Mardanfarrox i Ohrmazddadan, the otherwise unknown author of the ninth century Zoroastrian theological and polemical treatise the Shkand Gumanig Wizar (ShGW), makes explicit his dependance on earlier Middle Persian literature. The ShGW's engagement with an early recension of the encyclopedia Denkard is particularly pronounced. Among other references, in the intellectual biography Mardanfarrox includes in chapter 10:47-58 he states that the Denkard "has saved me from many doubts, errors and deceit and from the evil of the sectarians."

My presentation will explore the relationship between these two texts with respect to the polemic against Judaism. While both texts come to the same conclusion that Judaism is an evil religion created by the demons and that Jewish monotheism is an irrational belief, they prove these assertions in strikingly different ways. The Denkard weaves the creation of Judaism into Zoroastrian myth--the demon Dahag is named as the author of Judaism--while the ShGW cites and rationally critiques passages from Jewish literature. Borrowing from the critical language of Giorgio Agamben, I will argue that the ShGW's critique can be fruitfully read as a response to the Denkard's polemic. As opposed to the Denkard's incorporation of Judaism into Zoroastrian myth, the ShGW extracts Judaism from Zoroastrianism, constructing a new "Jewish" text. My paper will show how, through the contemplation of this new Jewish critical object, the ShGW aims to redraw the boundaries of a more rational Zoroastrianism.

**TIBURCIO Alberto:**

**Conversion narratives in the Late Safavid Period: the case of 'Ali Akbar Armani**

The phenomenon of Christian converts to Islam during the late Safavid period has attracted scholarly attention over the years. Systematic studies have been made by Babayan, Babaie et al. on how Armenian and Georgian converts were recruited for the ghulam corps and of the role they played on the economic, military, and even political system of Safavid Iran. However, for all the interest this topic has raised, most studies on the matter tend to rely on macroscopic descriptions of conversions portrayed in the major historical chronicles like *'Alam-ara-yi 'Abbasi*, *'Abbasnamah*, and *Khuld-i barin*. Few available sources can give us a more intimate and detailed look at specific cases of converts, allowing us to either question the general assumptions on the topic or to explore further dimensions of this phenomenon.

The case of the recently published *I'tirafnamah* of 'Ali Akbar Armani (Tehran, 2010) partly fills this gap. My paper explores different ways in which this source can be approached. Although the most obvious value of this document lies on its being a testimony of the mobility of an Armenian merchant from Isfahan and Julfa to Istanbul and Venice, and of the discrimination suffered by the convert at the hands of other Armenians; the nature of the text requires me to raise other theoretical questions. Most of the body of the text consists on the author's daily dreams with the Prophet and with the Imams, and therefore the

question of what it means to use dreams as a rationale for action and the role that dreams play as a part of an intimate confession of faith become crucial. For this reason, I combine in my paper textual and historical/contextual analysis. I address the issue of how to rely on a work of this nature for historical purposes, without being a naïve reader, but I do not subscribe to the idea that such texts should be only taken as literature, and thus I complement my analysis with material on the topic of Armenian converts from other more widely used sources from the Safavid period.

**TILIA Alessandro, BIZZARRO A., TILIA S.:**

### **The (web) Geographical Information System of the Kurdistan project**

The multidisciplinary Italian project in Iraqi Kurdistan has produced a large amount of heterogeneous data during the on field work. For this reason it was necessary to create an articulated geographical information system, dedicated to the Erbil citadel and the immediate surroundings, able to display and analyse this complex situation.

Since the beginning of the activity, the system was planned and created with a multi-scale attitude, able to receive and manage data coming from researches carried out at different geographical scales: from the urban scale to the information regarding the very detailed survey and research in the Rashid Agha *diwan khanah*.

In addition, the developed GIS platform not only works as an archive of the gathered and processed documentation, but also as a tool for further analyses and visualization. For this reason it was decided to create a centralized repository of all the geographical and tabular data, accessible, through the web, only by authorized people. It is a rather complex webGIS platform which ensures a continuous flow of geographic information from the central archive to the individual scholar and vice versa. The system is accessible to all the members and is shared with the Iraqi colleagues and authorities.

**TIMUŞ Mihaela:**

### **The Dualists: Manichaens or Magi?**

It is generally admitted that the term « dualism » entered the European vocabulary at the time when Thomas Hyde published his *Historia Religionis Veterum Persarum* (1700). Long before, Plutarch had speculated about the dualism of the Magi in his *De Iside et Osiride*.

In the footsteps of previous scholars like Marijan Molé, it is worth recalling that the first usage of the concept (as Arabic *tathniya*), from a monotheistic perspective, goes back to the works of the Muslim heresiographers. They were the first to qualify as « dualistic » (*tanawiyya*) the various minority religions : Bardesaites, Manicheans (*manāniyya*, or, as Mazdeans themselves called them : m.p. *zandîg*, i.e. heretics), Sabaeans, and last but not least Mazdeans or Magi (*majûs*). It is also true that Mazdeans occur less seldom than the Manicheans as target of the counter-dualistic polemics.

This paper proposes a new survey of such heresiological literature, with a particular focus on the preserved work of the mutazilite author ‘Abd al-Jabbâr (932-1025). By surveying the counter-dualistic arguments this author used particularly against Manichaeans and Mazdeans, we intend to bring out the following points :

How Zoroastrian exegetical work composed under Muslim rule reshaped the old mythological lore of the Gâthâs (where two primordial principles are twins) in a obviously polemical context.

Which are the elements which made Zoroastrians distinguish their doctrine in comparison with the Manichaean one, apparently quite similar at least regarding the dual primordial principle.

A plain fact : before becoming an object of debate for the Western European scholarly exegesis, Zoroastrians had already gone through the test of the monotheistic / dualistic debates. In other words, such categories are not a late conceptual invention of the Western scholars, but the fundamental elements of a historical process which has to be taken into account by any historian of religions when evaluating today the Zoroastrian sources.

**TORNESELLO Natalia L.:**

**The *Masaleko'l-mohsenin* by Talebof in the context of literary innovation in 20th century Iran**

Persian prose literature of the beginning of 20th century, particularly the so-called 'Literature of revolt', represents an interesting field of research as regard to the transition from the classic period to the literary modernity. Among the relevant works of this period stands the *Masaleko'l-mohsenin* by 'Abdo'l-Rahim Talebof. Even if considered as one of the outstanding literary achievements of the beginning of 1900, the *Masaleko'l-mohsenin* has received no remarkable attention by scholars of Persian literature. The paper will be focused on the analysis of the relevant contents as well as on the formal aspects of this work in order to highlight his role in the literary innovation of 20th century Iran.

**TRAINA Giusto:**

**Framing ancient Armenian history: the Iranian connections**

One of the main methodological problems in Armenian history is the framing of political principalities – and, after 188 BC, of the kingdom of Greater Armenia- in the geopolitical balance created by the Achaemenid Empire, prosecuted by the Macedonians and Seleucids, and refined by the Parthians. Despite the attempts of modern scholars to track the roots of Armenian identity in a rather remote past, it is actually difficult to disentangle the proto-Armenian elements from the other Anatolian and Caucasian cultures, and it is almost impossible to consider the Armenian-ruled principalities and kingdoms as totally autonomous political entities. The establishment of the Arsacid dynasty eventually tightened the relationship between Armenia and Iran, as we can see from local written traditions, but the coming of the Sassanians changed radically the balance of power. In a certain sense, Armenian identity seems to be the result of a process started with the Sassanian elaboration of an idea of Iran.

**TREMBLAY Xavier:**

**La classification phylogénique des langues iraniennes orientales**

The classification of the Iranian Oriental languages has been a matter of dispute, the inclusion of some languages (Avestan, Ormuri-Parachi) being contested on the first hand, and no higher phylum than the Pamir family (Shughni family with Yazgulami), plus isolated languages (Pashto, Yidgha-Munji, Waxi, Ossetic, etc.) being recognised. A supplementary negative momentum has been the lack of due consideration of the morphology, and especially of morphologic innovations, for the purpose of classification. The present paper should like to argue that at least three more families should be recognised, the Sakan one (encompassing Khotanese, Tumshuqese, Waxi, as well as some languages known only through names and glosses such as Kashgarian, Kushan ? the language of the Royal family of the Kushan Empire, the official language of which was Bactrian? and Çakan, the language of the ruling family of the Çakas invaders of India in the IIInd c. BC-Ist c. AD), the Transoxian one (Soghdian with as modern offshoot Yaghnobi, Bukharian, Ferghanian; and farther related Khwarezmian) and the Central-Eastern one (with Yidgha-Munji and the Southeastern subfamily uniting Pashto-Waneci and Ormuri-Parachi). In order to prove the existence of the latter family, a detailed reconstruction of the Pashto declension paradigms is attempted. Eastern Iranian as a whole constitutes however no coherent family, and no knot is attached to it in the family tree, for no common innovation can be detected.

**ULUÇ Lale:**

**Thoughts on an Illustrated Copy of the *Divan* of Muhammad Khan Dashti from the 1270s (1853-1863)**

Scholars unanimously agree that the first impact of Qajar painting is that of large images, which have generated most of the scholarly writing on Qajar figurative art. This was a natural result of the shift of emphasis from illustrated manuscripts that were the primary channel for the figurative arts of the Safavid

era, to life-size paintings that was initiated by the Qajars. As a result, considerably more research is needed to clearly understand the state of the arts of the book under Qajar rule.

Sufficient numbers of extant examples convincingly show that the Safavid pictorial tradition was maintained in the Afsharid and Zand periods to be transmitted to the visual arts of the Qajar period. On the other hand, Qajar art also abounds with the use of innovative art modes or a new use for older ones, idiosyncratic to the period.

This paper discusses a previously unpublished manuscript of the *Divan* of Muhammad Khan Dashti dated to the 1270s (1853-63), which has thirty textual illustrations that can be divided into two distinct groups: the former showing a number of amorous couples, and the latter comprising of images of the Karbala incident inspired by the *taziya* ceremonies. It is to be hoped that the combination of the usual and the idiosyncratic found in the illustrative cycle of this manuscript will shed further light on the production and consumption of both manuscripts and figurative art during the Qajar rule.

**UMNYASHKIN Alexander:**

### **Lexemes of Semitic Origin in Iranian Languages of the South Caucasus**

One of the most interesting and insufficiently studied relict languages of the Iranian group, spread on the territory of the South Caucasus, is the language of the mountain Jews (LMJ). According to statistics, there are about 4,000 native speakers of this language living nowadays in Quba district in the north of the Republic of Azerbaijan. This group of people was the target group for our research during 1997-2007.

While the language of the Azerbaijani Tats has been rather sufficiently studied and has close etymological ties with Persian, the LMJ and its origin remain an unresolved problem. Upper pharyngeal consonants in the LMJ phonetics are characteristic of the Hamito-Semitic languages and absent in the Iranian group, which fact lets us assume the LMJ's role in the genesis of the Aramaic language. This assumption has led a number of philologists to believe that "zuhun imromi", as the mountain Jews call their secret language, has definite Aramaic roots. The etymological examination of the LMJ's lexis and grammar conducted among the target group, confirm the hypothesis of a relation between the mountain Jews and the inhabitants of Judea who were banished at the end of the 4<sup>th</sup> century B.C. and moved to Mesopotamian area. After their descendants' revolt had been crushed in the 5<sup>th</sup> century A.D., they moved to the north of modern Azerbaijan.

A lexicological analysis, notably the examination of somatic lexemes, demonstrates that in spite of the fact that the majority of the LMJ words are primordial Iranian words, the conversational speech of the mountain Jews contains a considerable amount of Semitic lexemes (particularly observed in elderly informants). The results of our investigation prove an urgent need for conducting the multilateral interdisciplinary research of the LMJ before this language disappears forever.

**VAHDATI NASAB Hamed, ILKHANI Hengameh:**

### **Reconstructing the Daily Life of Prehistoric Humans in the Southern Shore of the Caspian Sea (Last Glacial Period)**

The Prehistoric archaeology of the southern shore of the Caspian Sea is relatively little known. There is limited number of sites recorded within this region, and few have been excavated. During the last decade some major archaeological surveys and excavations were conducted in this region providing significant data concerning the socioeconomics of the people who used to live there after last glacial period. Komishan cave located few km away from the famous prehistoric sites of Huto, Kamarband, and Ali Tepe is among the newly excavated sites. Data recovered from the above sites imply that the southern shore of the Caspian Sea has witnesses some major human occupations since the last glacial period (~13000 BP). People have used and modified plants since the earliest human presence in the world, and human diets have always incorporated some proportions of plant foods. Archaeobotanical materials have been collected and analyzed for reconstructing the dietary regime in Komishan Cave. The results reconfirm the significance of plant foods in the daily life of prehistoric people in the region. Abundance

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

**VAN DEN BERG Gabrielle:**  
**Stanzaic poetry in Persian literature**

Stanzaic poems have never been more than a small part of the poetry collected in the *divans* of classical Persian poets, and not every poet has examples of stanzaic poetry. Nonetheless, this genre has never been out of vogue ever since its first appearance in classical poetry. Over the centuries, the genre has developed into a form deemed specifically suitable for elegies and eulogies on religious figureheads. Some specimens of stanzaic poetry, notably the *mosammats* by Manuchehri of Damghan and the *tarkib-band* on the twelve imams by Mohtasham of Kashan have found a great measure of renown. In this paper the evolution of the strophic genre in Persian poetry and its treatment in books on prosody will be discussed.

**VAN RUYMBEKE Christine:**  
**“They do it with Mirrors!” A study of the relevance and interpretation of Mirrors in Persian Kalila wa-Dimna stories**

The Hare leads the tyrannical Lion to a deep well, the water of which reflects images like a mirror. The Lion thinks he spots an impostor living in the well, jumps and drowns... The Hare leads the King of the Elephants to the lake in which the Moon is reflected. Ripples on the surface blur the image of the Moon and this scares the Elephant...

This paper proposes to analyse the use of the mirror-image in these two fables as they appear in several Persian versions of the Kalila wa-Dimna cycle and in their Western translations. How have successive authors and rewriters understood the fables and what variations have they brought to what must have been the initial sparse text? The mirror is of primary importance in epistemological, philosophical and mystical studies. A host of possible interpretations open up the significance of the two fables.

**VASILTSOV Konstantin:**  
**The Isma‘ili intellectual of Pamir: Sayyid Suhrab-i Vali Badakhshani and his treatise *Sahifa al-nazirin*.**

Little is known about the spread of Isma‘ili *da‘wa* in Badakhshan. As the Pamirian oral and narrative tradition puts it the origin of the local Isma‘ili community is closely related with the name of the famous Fatimid *da‘i*, the philosopher and the poet Nasir-i Khusraw who came to Badakhshan and started the Isma‘ili *da‘wa* in the eleventh century. During *dawr al-satr* (the concealment period) followed by the Mongol invasion of Iran in the thirteenth century and the fall of the Alamut strongholds some Iranian Isma‘ili *da‘is* (Shah Khamush, Shah Malang, Shah Kashan and others) took refuge in Badakhshan. The indigenous Isma‘ili tradition developed in Badakhshan was very close to that of Persian and included several elements of the Twelver Shi‘i and Sufi ideas as well. The present paper is based on the treatise of Sayyid Suhrab-i Vali Badakhshani (d. after 856/1452) *Sahifa al-nazirin* (or sometimes *Si va shih sahifa*). The manuscript of the treatise is preserved in the Institute of Oriental Manuscripts (former St Petersburg Branch of the Institute of Oriental Studies) MS (C 1704 (Nov. 1532). The work was compiled in 856/1452 as is referred to in the text. The purpose of the author was obviously to give a concise and clear account of Isma‘ili belief. The treatise consists of 36 chapters (*sahifa*) and deals with traditional *hikmat* questions: *‘aql-i kull*, *nafs-i kull*, *hayula*, *tabi‘at*, *aflak* and for some length angelology and demonology, Prophecy, Imam, eschatology etc. As it follows from the text Suhrab-i Vali was acquainted and made

use in one way or another of some early Isma‘ili works belonging to the literary production of the school of Alamut and to some extent Persian and Central Asian sufi treatises. The work gives evidence that Pamirian Isma‘ilis though strongly influenced by Nizaris of Iran worked out the original forms of doctrinal thought and practice.

**VINOGRADOVA Sophia Peter:**

**Avestan Gathas: A New Approach to Bartholomae’s Law**

A survey of Bartholomae’s Law phenomena in Gathas shows that the voiced clusters corresponding to PII aspirate + stop or *s* are unlikely to be attributed to one and the same phonetic development of Indo-Iranian period. The comparison with the Rigvedic and ancient Greek materials seems to provide support for this conclusion. A number of those Gathic voiced clusters were surely resulted from analogical processes due to some paradigmatic reason of the proper Iranian date, when and where the aspiration itself had been already lost (that is parallel to the similar processes of analogical voicing being characteristic for consonant clusters in the East Iranian languages like Pamiri languages, Afghani, Munjani etc).

Hence the case of Bartholomae’s Law phenomenon in Gathas can be regarded as one more argument for East Iranian origin of Gatha-Avestan language.

**VOEGELI Madeleine:**

**Quiet lives and looming horrors – subversive narrative strategies in the short stories of Zoya Pirzad**

Zoya Pirzad is one of the eminent figures in contemporary Persian prose fiction. Her collection „The acrid taste of persimmons“ (1997) and the novel „I will turn off the lights“ (2001) have won her several prizes. Her literary publications so far comprise two novels and three collections of stories.

This paper concentrates on her first collection „Like all the afternoons“ (1991). Mirabedini characterizes it as one about the tedious sorrowful lives of women, who suffer the same sore fate generation after generation. Notwithstanding this summary: the stories’ characters (women and men) do not all profess unhappiness, on the contrary, some of them seem to live quite happily in the spaces allotted to them.

Many of the 17 stories of the collection seem at first glance dull, to lack plot, and come across as still lives rather than stories. The way in which the stories are told, however, makes strong comments on the insipid contents: The story „The stain“ can be read on the basis of Plato’s Parable of the Cave and thus contentment is discovered as fear of life; in „The neighbours“ the oscillation between the protagonist and her neighbour results in the dissolution of both identities; the duplication of the hero of „The cherished life of Mr. F“ leaves him and the readers stunned.

The aim of this presentation is to analyse such narrative strategies and to show that interpretations ignoring the narrative forms must fail and will miss the probably most intriguing points of this collection.

**VOKHIDOVA Sanavbarbanu:**

**Cultural space of the Sefavid period in European orientalistik**

The Safavid period (1501-1736) was very difficult and against the speech in the history of Iran, India and Central Asia Safavid were adherents an enemies. In 1510 Shah Ismail under has inflicted defeat of Muhammad Shebbanid and having won all Khurasan. That fact is remarkable that despite Kurd an origin, Safavid resorted to the help Turkic but is active to interfere further turkisation of Iran that after invasion of Turkic nomads from the Central Asia it would be not known. On the given floor created such on these Shavkat, Soib, the important historic fact is restoration diplomatic relations between Persia and Germany, India.

**WATABE Ryoko:**

**Some New Lights on Fiscal System of the Early Ilkhanids through analysis of an unknown account manual *Murshid fi al-Hisab***

The Mongol rule in the 13th and 14th centuries caused various cultural and social changes in Iran. One of the most significant changes that influenced on Iranian society directly was the establishment of new tax system including poll tax (*qupchur*) and commercial tax (*tamgha*). However, because of the lack of historical sources, it has not yet been cleared how the tax system was managed during the early Ilkhanid period before the fiscal reforms by Ghazan (the 7th Ilkhan). This paper, analyzing a newly found accounting manual *al-Murshid fi al-Hisab* (MS. Islamic Parliament Library no. 2154), will propose some new visions for the study of the early Ilkhanid fiscal administration before Ghazan's reforms.

*Al-Murshid fi al-Hisab* is an accounting manual written and dedicated to Sadr al-Din Ahmad Khalidi, the minister of the 5th Ilkhan Gaykhatu in 1291. This work is very significant material that contains noticeable informations about the Mongol fiscal system in Iran during the early Ilkhanid period.

This paper will discuss on following topics:

1) *Al-Murshid* includes a sample of census book (*ihsa'*) for laying poll tax. Analyzing this sample we can reveal the process how the poll tax and commercial tax were laid and collected in Iran under the Ilkhanids.

2) Another important sample account for the discussion about the Ilkhanid fiscal problems before Ghazan's reforms is the sample of the account of extraordinary taxation for war expenditure (*ma-yahtaj*). The Ilkhanid dynasty didn't have any regular salary system for the Mongol army till Ghazan established the *iqta'* (fief) system. The sample of the *ma-yahtaj* shows how the fiscal bureau used to supply the requirements of the Mongol army.

Through comparative analysis of *al-Murshid* and other accounting manuals compiled after the Ghazan's reforms, *Sa'adat Nama* and *Risala'-i Falakiya*, This paper will through new lights on the development and change of the Mongol fiscal administration in Iran under the Ilkhanids.

**WEBER Dieter:**

**A Rare Letter-Type in Late Pahlavi**

The author discusses a particular type of letter in late Pahlavi that is attested only twice so far: one in the Berlin collection of Pahlavi Papyri and the other from the so called "Pahlavi Archive" preserved mainly in the Bancroft Library in Berkeley, CA. The papyrus has been published for the first time in 1938, was re-edited in 2003, whereas the Berkeley document will be published here for the first time.

**WENDTLAND Antje:**

**Ohrmazd in Bactrian**

The name of Ohrmazd occurs in Bactrian documents as a personal name. It is almost unattested on coins and in inscriptions. Spellings vary considerably (and point to various origins). The different attestations, spellings and etymological considerations will be presented.

It will be discussed, which kind of conclusions can be drawn from the heterogenous variants of the name of the Zoroastrian god which are found in the Bactrian material and what impact this may have on our view and understanding of religion in Bactria.

**WENTKER Sibylle:**

**Historians of their Time: Mongols, Mamluks and the Treatment of the Past**

The 13<sup>th</sup> and 14<sup>th</sup> centuries are known as a productive and fruitful period of historiography in Persia. The histories of Juvayni, Rashiduddin and Vassaf give a lively and comprehensive picture of their past. This applies in the same way to the neighboring Mamluke sultanate, where extensive chronicles are produced.

The paper asks for similarities of the two historical productions in Iran and Egypt despite of their obvious differences. Persian historiography from the Mongol period on is often connected to literature. This paper discusses the question whether a connection with adab literature can be helpful in interpreting the style of Persian historiography. The time before 1300 may serve as an example here, it is characterised by change of rulers as well of other challenges in Egypt and in Iran. How does historiography of Iran and Egypt comment on these times?

**WERNER Christoph:**

**Robes of Honour to Kings and Princes: Relations between the Astan-e Qods-e Razavi and the Court in the late Qajar period**

The bestowal of robes of honour (*khel'at*) to dignitaries and nobles of the court has been considered a prerogative of royal and princely power in many Muslim societies, particularly in Iran and Mughal India. Most frequently, the ritualized exchange of gifts took place on the occasion of the New Year (*nouruz*), when governors and members of the court would present donations of *pishkesh* and in return would receive a robe of honour accompanied by other gifts, thus confirming them in their respective positions. This ritualized exchange of gifts served to assure loyalty, indicate royal favour and symbolize hierarchies. While this practice gradually lost its importance in Iran towards the end of the nineteenth century, it was taken up by another institution: the administration of the Holy Shrine in Mashhad, the Astan-e Qods-e Razavi. A series of beautifully embellished decrees issued by the administration (*touliyat*) of the shrine accompanied their bestowal of robes of honour to the Crown Princes and Shahs Mozaffar al-Din, Mohammad 'Ali and Ahmad. Seen in the tradition of court rituals, the administration of the Astan-e Qods thus assumed royal prerogatives and presented itself as an entity on the same hierarchical level as the Qajar court. This is even more surprising, given the fact that at least since Shah 'Abbas the Great, the ruler considered himself as the warden of the Shrine of Imam Reza and used to appoint the acting *motavalli*. The presentation will look at both formal characteristics and metaphoric expressions employed in the issued farmans, discuss the relationship between the Qajar Court and the Administration of the Astan-e Qods in more detail and thus raise questions related to the changing nature of governmental and religious institutions in the last decades of Qajar rule.

**WIĄCEK Elżbieta:**

**Where is Anna? What happened to Elly? - Ashgar Farhadi rewrites and re-veils Michaelangelo Antonioni**

The description of the plot of Asghar Faradi's *About Elly* might give the impression that Faradi is gunning for the position of 'the Iranian Antonioni'. At the closer view, the film turns out to not really be the case. Despite lifting its storyline straight from the art cinema classic *L'Avventura*, unlike Italian film director, Faradi uses the situation of the missing woman to make sharp observations about his society, particularly its treatment of women and marital relationships. The Iranian director is not interested in the silences and emptiness of human relationships - instead he is more curious about conspiracies and fictions. But is not as straightforward a depiction of 'the state of things' in Iran. It leaves you with as many questions as answers. The aim of this paper is to compare the similarities and differences in the narrative structure and in the comment on social world.

**WRÓBLEWSKA Małgorzata:**

**Breaking taboos and telling about untold - new trend in modern Persian women prose. Showing ugly reality or expression of indulgence to foreign influences on Iranian women writers in the last two decades?**

In recent years women prose in Iran is booming and it contributes to the growing number of new titles in Iranian bookstores. In this paper I will characterize the latest prose (from 1990 till 2010) of few of the

most important Iranian women writers from a new generation. This group includes, among others Takin Hamzeloo, Mahsa Moheb Ali, Shiva Moghanlu and Sepide Shamloo whose books nowadays are the most popular and desirable at Iranian book market. Using the form of a novel and a short story they create and introduce new values to the Iranian contemporary literature. In their writings, while showing life of Iranian wife, mother, sister and finally lover from their own – woman perspective, they don't try to present an ideal world but as they see it with all its problems.

The main purpose of this paper, after analyzing material and looking at the world presented in this literature, is to find the answer to the question about how this new trend in Persian prose developed. And if it is linked to the current social situation and the crisis of values in Iran or maybe it is just a foreign impact on young Iranian writers that leads them to write this kind of literature.

### **YAKUBOVICH Ilya: Iranian Reflexes of Indo-European Statives**

There is no agreement among scholars regarding the function of “*-statives*” in the Indo-European verbal system. The *Lexicon der Indo-Germanischen Verben* (Wiesbaden 2001) assumes that *-ē-* < *\*-eh<sub>1</sub>-* was originally an intransitive aorist marker, whose present counterpart was *\*-h<sub>1</sub>-ye-* “fientive”. On the other hand, Jay Jasanoff (*Sprache* 43/2 (2002): 127-70) maintains that this was a non-ablauting suffix of nominal origin, which contributed to the formation of intransitive present stems in *\*-ē-ye-* and *\*-ē-sk'e-*. Up to now, the Iranian (and Indic) data have largely been ignored in this controversy.

In my presentation I intend to show that the Middle Iranian languages preserve a relict class of anti-causative or anti-passive verbs in *-ās-*, which can be reconstructed as (virtual) *\*-ē-sk'e-* statives. The cases in point are Parth. *wx's-/xw's-* ‘to become weak’ (*\*hwah-ās-*, √ *hwah* ‘to strike, thresh’), Parth. *'dm's-* ‘to swell up’, Khwar. *dm's-* ‘to become fat, strong’ (√ *dam-* ‘to blow’), MPers, Parth. *wygr's-*, Sogd. *wygr's-*, Khwar. *yr's-* ‘to be(come) awake’ (√ *gar* ‘to watch, guard’), and Khwar. *yn's-* ‘to slumber’, lit. ‘to be knocked out’ (√ *jan* ‘to strike’). Presumably, the productive intransitive suffix *-s-* < *-sk'* was attached at some point to the “stative” *-ā-* < *\*-ē-*, perhaps in lieu of the *\*-ya-* < *\*-ye-* suffix, which had undergone semantic bleaching. The isolated, archaic character of the Middle Iranian *-ās-* supports the view that intransitives in *\*-ā-ya-* < *\*-ē-ye-* were likewise archaisms in Old Iranian, which in turn can be regarded as one more argument in favour of Jasanoff's position. I intend to supplement my presentation with additional examples from Old Iranian and Old Indic, which further corroborate the existence of vestigial *\*-ā-ya-* “statives” in Indo-Iranian.

### **YAMAGISHI Tomoko: A tentative analysis on the rhetoric of the Green Movement**

This paper tries to clarify the characteristics of the so-called “Green Movement” by making an analysis on their rhetorical tactics, so to investigate the social inclination of the participants of the movement. “She'ars,” slogans, presented at various demonstrations are the focus of the study; she'ars are thought not only to represent the views of those who took part in the movement, but also thought to construct the movement itself, together with various visual presentations and sound effects. The sounds and effects of she'ars have played crucial roles in mobilizing the participants, and in articulating the demands and prospects of the movement.

First, the rhetoric of the Green Movement is compared with that presented during the revolutionary process in 1978-79, to recognize the following points.

1. Some well-known phrases adapted
2. Karbala paradigm still in work
3. Less ridicule of the regime
4. More unrhymed she'ars
5. New rhythm
6. The influence of the present globalized culture

Then the effect of the rhetoric is examined, tanking into accounts of the differences in social position of audiences. Following the Stuart Hall's work, the audience of the she'ars are divided into three categories: those who had been potentially oppositional, those who had kept the negotiated position towards the regime, and those in support of the regime. It is assumed that the Green movement's rhetoric was clear and clever enough to appeal and give incentive to those who had potentially oppositional views against the regime, but for those who kept the negotiated position in terms of hegemony their rhetorical tactics failed to show that the movement is an alternative, and were not attractive enough to come out of apathetic disconnect.

**YAMAGUCHI Akihiko:**

### **Economic Integration of Iranian Kurdistan into Safavid Iran**

This paper investigates the integration of Iranian Kurdistan into Safavid Iran from an economic standpoint. In an earlier paper we demonstrated that Shah Tahmasp had won the loyalty of the Kurdish tribes in the Safavid part of Kurdistan by recognizing their hereditary rights and enlisting members of their leading families in the Safavid royal guards. However, until the end of the 16th century, the Kurdish tribal elites could not advance their career in the Safavid political system as this was tightly controlled by the Turkmen tribes. It was the reforms of Shah Abbas that broke down the Turkmen dominance, which eventually allowed Kurdish tribes to participate in the Safavid political scene.

Against this political background, the present paper shows how Iranian Kurdistan became integrated into the post-Abbas Safavid economy. Until the beginning of the 17th century there were few cities in the region, probably because it was bypassed by the major trade routes. As a result, Iranian Kurdistan remained economically isolated from the rest of the Safavid state. The transfer of the capital to Isfahan and, more importantly, the commercial policy of Shah Abbas, fostered a significant increase in trade with the Ottoman Empire. This in turn facilitated urbanization in Kurdistan in the first part of the 17th century; major cities such as Kirmanshah, Sanandaj, and Savujbulaq (present-day Mahabad) emerged. Indeed the Ottoman cadastral records compiled after the collapse of the Safavid dynasty indicate the development of an extensive urban network in the region. We conclude that regional economic development and integration into the urban network contributed to the absorption of the Kurdish local elites into the Safavid regime.

**YAMANAKA Yuriko:**

### **The Land of Women in Persian 'aja'ib literature from a comparative perspective**

The mythical motif of the Amazons – a community of valiant warrior women who live without men, somewhere in the peripheries of the civilized world – appeared in ancient Greece, sometime before the seventh century B.C., and became popular in epic narrative and art. Greek historians and geographers tried to identify the Amazons with actually existing peoples. Ancient Chinese texts, such as the Shan hai jing (Classic of Mountains and Seas, 4-3century B.C.) and its commentary by Guo Pu (276–324) also mention the Country of Women surrounded by waters, where the women become pregnant by immersing into a pond.

The idea of an isolated nation of women, existing on the edge of humanity, inspired the imagination of mediaeval Arab and Persian writers as well, and the theme was integrated into universal histories, geographies, epic poetry, and prose romances. Arab and Persian writers came to know the legend through translations of Greek works such as the Alexander Romance, Ptolemy's Geography, medical treatises by Hippocrates and Galen, and also through tales of travelers that seem to have heard Chinese or Northern European tales of the land of women. It became an essential subject in the 'aja'ib, or literature of marvels. In this paper, we will mainly focus on Persian texts such as the Hudud al-'alam, Firdawsi's Shahnamah, Muhammad Tusi's 'Aja'ib al-makhluqat, and Mustawfi's Nuzhat al-qulub that contain various versions of the Land of Women. We will compare these with Greek, Arabic or Chinese parallels, and reflect on possible channels of mutual cultural influence.

**YEGANEHFARZAND Seyedhamed, HATEF NAIEMI Atri:**  
**Reviewing of the places of worship in Iran (from beginning of Urartu civilization to end of Achaemenid Empire)**

The studies that have been done on the Iranian historical architecture provide much useful information about the artistic and technical achievements of Persian civilizations. These studies include different types of architecture and one of these types is religious architecture. Religious architecture contains whole spiritual and physical elements which appear in the places of worship.

We can say that in each period the most wonderful achievement of mankind in art and crafts have appeared in the places of worship because they always dedicated the best things to their gods.

Although this category of architecture is a well-known subject for researchers in different regions but there are some less-considered aspects of this type, e.g. despite obtained evidence; there is still no answer for this question: How does religious architecture of different groups or cultures influence each other?

In this research, the main focus is on the religious architecture of three civilizations: Urartu, Medes and Achaemenian and also recognition of similar and repeated elements of religious architecture in each period is considered. This research also tries to prove this hypothesis: although the religion had been changed over that period (from beginning of Urartu civilization to end of Achaemenid Empire) but the elements which are used in the places of worship remained unchanged.

The proposed process for achieving proper results includes four steps: 1. recognition of Urartu, Medes and Achaemenian religion; 2. recognition of their architecture; 3. recognition of their religious architecture and 4. making a comparison between the religious architecture of these civilizations and determination of the interactions between them.

**YOKKAICHI Yasuhiro:**  
**On the *ortuy* merchants in the Ardabil documents**

The *ortuy* was the partnership between merchants and Turkic-Mongolian nomads. The merchant who undertook partnership was also called *ortuy*. According to Ibn Fadhlān, Muslim merchants who had mutual contract on protection and profit sharing were called "*sadiq*" in Arabic, that is, "*ortuy*" in Turkic and Mongolian. In the Mongol empire period, they were under the aegis of the Mongol emperor, princes and government, so they engaged in inland and oversea trade with the capital and privilege given by their patrons.

In not only some historical materials including the *Tārīkh-i Wassāf* and *Jāmi' al-Tawārīkh* but also some documents of the Ardabil archives, we can find the word of "*ortuy*". In particular, the Ardabil document is the clue as to understanding of the partnership between *ortuy* and mongolian princes in Il-khanid Iran.

**ZAKERI Mohsen:**  
**Early Persian-Arabic paremiological jargon**

Verification of Persian termini technici related to gnomes and maxims and the parallels used for them in Arabic is indispensable for a historical study of Paremiology in both literatures.

Some 20 Middle Persian *Andarznāmas* have survived. They are mines for extracting MP technical terms. Arabic translations of some of these exist too. A standard example is *Andarz ī Ādurbād ī Mahraspandān* 'The Admonitions of Ādurbād' (Jamasp-Asana, *Pahlavi Texts*, p. 58-71). A part of this, probably based on a different Pahlavi redaction, is preserved in Miskawayh's Arabic *Jāwīdān-khīrad* (1952, p. 26-28). Vuzurgmihr ī Bukhtagān, the semi-legendary vizier of Chosroes Anōshagrowān (r. 531-579), has one composition in Pahlavi *Ayādgār ī Vuzurgmihr* ('Memoir of Vuzurgmihr') (Jamasp-Asana, p. 85-101), available also in Miskawayh's collection (1952, p. 29-34). Samples such as these including *Xusro ī Kavādān u rēdag* (ed. and tr. J. M. Unvala as *The Pahlavi Text „King Husrav and his Boy“*, Paris 1921) allow a comparison and evaluation of the changes introduced in the ancient texts in the course of

translation and Islamization. Moreover, they enable us to better identify and trace the historiography of many maxims [e.g.: *dād* in Persian is 'adāla' ('justice'); farhang/frahang = *adab* ('refined culture'); *rāstī* = *ṣidq* ('veracity'); *andarz* = *wa'z* ('admonition'); *dānāk* is 'ālim 'learned'; *khirad u dānish* is *al-ḥikma wa-al-'ilm* 'wisdom and knowledge,' or 'sophia and scientia' in Greek.]

Proper definition and classification of technical jargon such as *andarz*, *pand*, *dastān*, *afsāna*, *khurāfa*, etc., in the field of paremiology shall throw light on a wide range of issues in the literary history of Persian and Arabic wisdom literatures.

#### **ZANDIEH Hasan:**

#### **Dissolution of the judiciary system: Causes, Necessities and Consequences; an investigation of the legal nature of this dissolution by Ali Akbar Davar (the founder of the modern judiciary system in the era of Pahlavi (I) (1926- 1936)**

The modernization of the judiciary system is one of the most important political social and judicial initiatives of the first Pahlavi era which was a result of the domination of the powerful intellectuals familiar with European legal systems. Ali Akbar Khan Davar, a theoretician and founder of the first Pahlavi regime, as a consultant of Reza Shah was at the pick of this movement.

Davar became the minister of Justice in Mostufi's cabinet on Bahman 18<sup>th</sup>, 1305. On Bahman 20<sup>th</sup>, 48 hours after being appointed as the minister, and before the final approval of the parliament, Davar dissolved the courts of Tehran and on Bahman 27<sup>th</sup>; he presented a two-starred urgency bill to the parliament signifying his domination and rights for four months. His bill was rapidly approved by the parliament and he was permitted to reform the rules, laws and the whole judiciary system of the country.

On Esfand 16<sup>th</sup>, the legal system of the provinces and rural areas was also dissolved and because the process of transfer was expected to be long, a temporary system was established to deal with the complaints and affairs. The present study intends to deal with the causes and necessities of the dissolution of the judiciary system and attempts to probe into the results of this dissolution of the judiciary system which was one of the important achievements of the revolution for the Constitution and one of the pillars of the constitutional law. What were the reactions of the pros and cons to this action, especially the members of the parliament and the journalists? To what extent was this dissolution legal and what were the results of it?

#### **ZAREI MEHRVARZ Abbas:**

#### **A historical review on viewpoints and positions of three constitutionalists in Iranian Kurdistan**

The intellectual activities on subjects like "mean of the constitutionalism", its Islamic constraint as "Mashrou'a", relations between Islam and constitutionalism were current in Tehran, the capital of Iran, and other small cities and villages settlers have not investigated in. Even could say idea and concept of constitutionalism was much more different in Kurdistan, in comparison with Tehran and other big cities. Meanwhile, Kurdistan was not much important for the constitutionalists in Tehran and other big cities. Of course it is wrong to repudiate every constitutionalism activities in Kurdistan; because the constitutionalism spread in Kurdistan cities, especially Sanandaj and Saqes, nevertheless defiance of the local feudalists and bureaucrats. Kurdistan citizens established state committees in Sanandaj and Saqes in supporting of the constitutionalism to repel untoward despotic role of the local feudalists, tribe leaders (Aghas) and bureaucrats and conform with the constitutionalism their identity. But got more difficult decision political making and reaching the aim of the constitutionalism in Kurdistan some special and unintelligible relationships between the local feudalists, tribe leaders, bureaucrats, merchants and clergies; causes that there were not in the capital and the big cities. As a sample, normally the Kurdistan constitutionalists were not coordinated together and they were changed their viewpoints based on the political situation of the province and the country.

Three prominent constitutionalists of Kurdistan had different viewpoints. Bahador-al-Saltana Baneh'ie had revolutionary viewpoints; Mohammad Mardoukh, the dominant clergy of Sanandaj, was so

conservative and opportunist; and Ez-ol-Mamalek Ardalan looked for the lost political power of his family in Kurdistan and had nationalistic viewpoints.

### **ZARGARAN Pooya:**

#### **Nationalism, formation of concept of Architectural Conservation in Iran and the role of Ernst Herzfeld**

The main purpose of this article is to define how during the years 20-30 of the 1900 the concept of architectural conservation in Iran is born from nationalistic scopes and how important was the role of Ernst Herzfeld in such formation.

As mentioned in the documents, Reza shah first visited the ruins of Persepolis in 1922 and was impressed by the glory of the past epochs, but the unsatisfactory situation of the palaces and the degrade state of the whole complex disappointed him, stating that “*There should be built walls and fences to protect Persepolis from ulterior destruction; there should be taught essentially*”. This statement, one of the first ever officially mentioned statement regarding the conservation of the architectural patrimony by a supreme member of Iranian government, resulted that governor of the province of Fars to ask Ernst Herzfeld, famous German architect and the only foreign member of the National Monuments Council of Iran who had mainly studied and done researches in Pasargadae, to prepare, in 1924, the first draft of the first national law regarding the protection and conservation of the national patrimony in 1930 known as the Law of Antiquities. Simultaneously, with the reinforcement of the role of elites, especially that of National Monuments Council of Iran founded in 1922 and the abolition of the French monopoly on archeological matters in 1927, the attention versus Architectural patrimonies, especially those of the ancient Persia, situated mostly in the province of Fars, increases, documented in the publication of those years, the last archeological discoveries of the Persepolis done by American Institute for Persian Art and Archaeology founded in 1925 and run by Ernst Herzfeld were introduced to public by seminars, conferences and exhibitions, nationally and internationally, resulting formation of the concept of Architectural conservation in these years.

### **ZARSHENAS Zohreh:**

#### **Two Sogdian words (m'n and p'zn)**

There are two words meaning “mind” in Sogdian texts:

- 1) m'n “mind, heart, spirit” (Gharib 1995: 5186)
- 2) p'zn “mind, heart, thought” (Gharib 1995: 6560)

There are some forms and compounds of these words in Sogdian texts, or they are used in some combinations, such as:

- 1) m'ncyk “mental” (Dhy. 96)  
m'n prw'yrty “conversion” (Dhu. 180)  
m'ny 'γ δ'y= (cintā)mañi (Dhu.295)
- 2) p'zncyk “mental, spiritual” (Dhy. 323)  
p'zn γwt'w= Cittarājan (Dhu.8)  
p'zny ptšmr'k “mental reckoning” (Dhu. 161)

These words have occurred in Buddhist, Manichean and Christian Sogdian.

In some Buddhist Sogdian texts the translators have used these two words to translate different Chinese words and especially Buddhist terms.

As there are other words for “mind, heart, thought” in Sogdian besides the above mentioned words, it seems that they are preferred by translators because they probably were terms and conveyed a special sense different from the other words.

But, are these two terms synonyms?

Do they have the same usages?

In this paper all the Sogdian words for mind, heart and thought are studied and compared in order to find out their exact meaning, usage and frequency and to answer the mentioned questions.

**ZEINI Arash:**

**Some remarks on Middle Persian <nc>**

In the Pahlavi documents we find a sequence of characters that are commonly transliterated as <nc>, presumably an abbreviation, representing Middle Persian *namāz* 'reverence'. Their vocalisation as *namāz*, a word most commonly found in the greeting formulae of letters, is not disputed. The question is rather, whether these characters stand for a phonetic, albeit abbreviated, spelling of *namāz* or whether they constitute an abbreviation that developed out of the heterogram <'SDGH>. In light of recent developments in the field and the rather sizable evidence, I will revisit the arguments brought forward thus far and propose a new interpretation.

**ZENHARI Roxana:**

**Painters' interpretations of Ferdousi's twelve *Rukh* scenes with concentrating on two Inju manuscripts**

The twelve single combats in Shahnameh determine the fate of the long war between Iran and Turan. The index of Shahnameh illustration shows this subject as one of the most popular parts of Shahnameh for its painters. The short account of the text on each combat and deliberate decrease of verses in this part, as Charles Melville in his recently article debates, are the reasons of setting the pictures close together (sometimes two or even three in one page). The similar stages of dwells in each of these combats and the same destiny of fighters evoke one's curiosity about the painters' approach to demonstrate these episodes. In this article, I intend to assess the ways by which the artists represented these scenes. However, the focus of the paper would be on two Inju Shahnameh and their painters' interpretation to illustrate the twelve *Rukh* scenes and its victorious and beaten champions through a symbolic language.

**ZEVACO Ariane:**

**Religious roots of music and its consideration in musical practice**

Repertoires of traditional songs, in Iran, Afghanistan and Tajikistan, are intrinsically linked to Islam, in several ways, regarding their musical original structure, their performance, and their social destination. Thus, different forms of ties to the religious sphere can be spotted, which shape traditional musical aesthetics and practices. It is clearly obvious in singers' training, in which the learning of Koran is central for vocal and memory practice, and also in 'traditional' places of music such as *ta'ziyeh* in Iran, or Sufi gatherings in Kabul.

Political evolutions of Islam in the region have influenced these practices, their importance, visibility and representation as 'traditional'. In Tajikistan, where the end of Soviet period has allowed singers to come back to religious and spiritual practices, in public sphere, a mistrust from cultural officials subsists, towards the religious fact. That's why musicians more easily promote musical forms considered as non-religious but 'sacred', sometimes linked to Western representations of Sufism.

In Iran, the complex link between music and religious and/or spiritual spheres makes the issue very interesting, as musical activity is traditionally said to be linked to a spiritual one. But musicians try to keep the right distance with religious issues, in order to avoid a political take over.

This paper thus proposes tracks in order to describe and understand links between the musical and the religious, which means taking into account both the position of cultural and artistic policies, and the choices made by the artists in order to re-create and follow an 'aesthetic of sacred', whose contents vary depending contexts. Traditional religious patterns in music play an important role in defining music, but musicians might hide it (sometimes behind a Sufi 'smoke') as religious position means a political one – and music is also part of the game.

## **ZHIGALINA Olga:**

### **The provincial Cities of Iranian Khorasan at the beginning of the XXth century**

On the base of the documents of Russian Archives, monographs of Russian and foreign scholars, memorial literature and other sources the author tries to analyze the history and social life of the cities of the Kurdish khanates of the Iranian Province of Khorasan at the beginning of the XXth century.

The Cities of Budjnurd and Kuchan were the capitals of the Burjnurd and Kuchan Khanates that were arose as the results of the settle of the nomads. They did not participate in the organization of the cities, but Kurdish merchants and craftsmen little by little began to move to the cities. The Kurdish notable lived in the cities suburbs.

The cities mentioned above were not only administrative centers of the Kurdish Khanates of the Iranian Provinces of Khorasan but the important trade centers as well.

Their geographic location (they situated not far from the borders of Russia and Afghanistan) made them important from the strategic point of view.

The city of Budjnurd had contacts with the administration of Turkestan that used good relations with Kurdish Khans for the development Russo-Iranian trade and organization of the zone border free trade. The city of Kuchan was known as an important center of the transit trade and irano-russian wholesale trade.

They were multinational centers. There is an analysis of the social activity of their population.

#### **CONCLUSION:**

The provincial cities of the Iranian Khorasan at the beginning of the XXth century introduced a traditional type of the city with the stable conservative elements in manufacture, social life, in socio-cultural and ideological values.

In spite of their trade and political importance they remained provincial trade, handicraft, strategic and religious centers.

## **ZOUBERI Joan:**

### **Magi and Christianity in Sasanian Iran**

During the early Sasanian era, Zoroastrianism was made the official religion of Iran and high Zoroastrian priests, called in the West "Magi," became very strong and powerful. The king of Kings Ardashir I and his son Shapour I as well as his grandson Ohrmisdas I gave them various honors and positions. They had not only religious responsibilities but also secular, they participated in diplomatic activities and had juridical authorities. Most of all, the Magi were the guardians of the old Zoroastrian faith and customs and had great influence in the Sasanian royal court. The Zoroastrian clergy composed a higher class in the Iranian society and was further divided in rank and function (chief of priests, teacher-priests, judges and priests attending the fires).

In the fourth century Christian missionaries and Magi became rivals. Magi were accused for pogroms, tortures and death penalties against the Christians of Iran and they were targeted as great enemies by the Christian early church fathers and church historians. Christians became subject of persecution in Iran for their universal aspirations and because of Constantine's proclamation of being the leader of all Christians in the *oikumene*. In the *Vitae of Iranian Martyrs* written by Christians, Magi represented diabolical forces and were accused of immoral customs and practices in their private lives. The Evangelical reference to the *proskynisis* of the Magi in Bethlehem (Matthew 2:1-12), became for Christians a propaganda tool and during Justinian's era was probably used as a symbol for the submission of the people of Iran to the Roman emperor. The representation of the *proskynisis* of the Magi on the royal robe of the empress Theodora at Saint Vitalios in Ravenna as well as in Santa Maria Maggiore in Rome are serving exactly these propaganda targets.