



# CENTER FOR IRANIAN STUDIES NEWSLETTER

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## ENCYCLOPÆDIA IRANICA Fascicles 5 and 6 of Volume XI Published; Fascicle 1 of Volume XII in Press

The fifth and sixth fascicles of Volume XI of *Encyclopædia Iranica* were published in the Winter and Spring of 2003. These fascicles feature over 120 articles on various aspects of Persian culture and history, including three major series of articles on specific subjects: three entries on Hadith; fourteen entries on Hafez; and nine entries on Hamadan. With the publication of these fascicles, Volume XI of the *Encyclopædia* has been completed, and its bound volume will be distributed in the early Summer.

### HADITH

Fascicle five features the remaining three articles, in a series of five, on various aspects of Hadith: These entries focus on HADITH IN ISMAILISM by **I. Poonawala**; HADITH IN SUFISM by **H. Algar**; and the much-neglected topic of HADITH AS INFLUENCED BY IRANIAN IDEAS AND PRACTICES by **S. Shaked**. Professor Shaked's contribution, in particular, is



highly informative on the numerous Iranian influences on Hadith, from items of vocabulary to events in the biography of the Prophet (e.g. his heavenly journey, or *me'raj*), acts of worship (e.g. five daily prayers), and customs (e.g. the belief in religious benefit through using a toothpick, or *mesvak*).

### HAFEZ

Fascicle five also features 14 major entries on Hafez. The series opens with an overview by the Editor, who sums up the essence of Hafez's poetry and positions and critically examines and challenges some of the long-held assumptions and often-repeated inter-

*Continued on page 2*

## Mahmoud Khayami Heads The Persian Heritage Foundation



In the April meeting of the Board of the Persian Heritage Foundation, which was incorporated in 1984 as a not-for-profit foundation to promote Persian culture and assist scholars of Iranian studies in their work, the Board elected Mr. Mahmoud Khayami, the renowned financier, philanthropist, and art collector as its new Chairman of the Board and President.

The Persian Heritage Foundation has been most active in the field of re-

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## Miami Benefit Gala Raises Over \$340,000 for the Endowment

On Saturday, February 8, 2003, a Gala benefit dinner and auction organized by Friends of the *Encyclopædia Iranica (EIr)* was held at the elegant Sheraton Bal Harbour Beach Resort in Miami Beach, Florida.

The theme of the Gala 2003 was to honor modern Iranian-American women who have distinguished themselves in various fields of human endeavor and to celebrate their strong presence in social, cultural, and political arenas, and the inspiration they have provided by their accomplishments and excellence. Eight women were honored in the fields of human rights, fiction, journalism, science, cultural activity, medicine, poetry, and visual arts.

The Gala was organized by a group of dedicated supporters of *Encyclopædia Iranica* who worked tirelessly over nine months to ensure its success. The event was Co-chaired by **Dr. Nasser Eftekhari**, a specialist

in rehabilitation medicine, and **Dr. Parvin Ganjei-Azar**, Professor of Pathology at the University of Miami. **Shohreh Aghdashloo**, the well-known actress and media personality, was the Mistress of Ceremony.

The **Executive Committee** consisted of **Karim Atash**, **Ahmad Tavakoly** (audio-visual), **Mitra Heyat** (design), **Shahzad Khosravi** (sponsorship), **Ali Mahallati** (auction), **Jila Rezaie**, **Dr. Ebrahim Mostoufi**, and members of Persian Village, i.e., the **Anasseri** family: **Babak**, **Siamak**, **Siavash** and **Shiva** (Gala Journal/public relations).

Members of the Gala Committees included: Sara **Anasseri**, Hasti and Armin **Azar**, **Dr. Reza Azar**, **Lia Berton**, **Aydin Bonabi**, **Alicia Cabrera**, **Fereshteh** and **Parisa Daei**, **Willette Davis**, **Sedi**, **Parham**, and **Samin Eftekhari**, **Sohrab Farshadi**, **Dr. Minoos Golkar**, **Zoya Hajianpour**, **Sheri Kamali-**

*Continued on page 6*



HAIJ VASHANGTON, first Iranian ambassador to Washington, 1888-89

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pretations of Hafez's poems. He distinguishes three main themes in his poetry: love; the satire of the hypocritical pretenders of virtue among the Sufis and the representatives of formal religion; and the praise of wine and the exaltation of the *rends*, the wine-sellers, and other social outcasts. The praise of the debauchees and derelicts and holding them up as paragons of virtue is used as an effective jibe against the hypocrites and the people whom he designates as *shaiks* (religious elders), *moftis* (clerics who issue religious rulings), judges, *mohtasebs* (officials charged with policing public morals), *waezes* (preachers), *hafezes* (memorizers and reciters of the Koran), *faqih*s (scholars of religious law), *zaheds* (ascetics, but in Hafez's *Divan*, practitioners of sham piety), *imam-e jamaats* (leaders of public prayer), and *Sufis* (practitioners of Islamic mysticism).

The mocking satire of the group certainly is not a lyrical theme, but Hafez's passionate opposition to hypoc-

risy and deception on the part of the religious figures made him turn to attacking with unparalleled wit and verve the hidden unbelief of the whole gang. *Rends* and *qalandars* designate no others than debauchees and the derelicts of the society who frequent taverns and places of disrepute (*kharabat*). In his jibes against the hypocrites, Hafez places *rends*, *qalandars*, and wine-sellers on a pedestal and presents them in contrast to the pretentious hypocrites as symbols of sincerity and virtue. Nothing mystical here. To read anything but infamous outcasts of the society in *rends* and tavern-keepers is to miss Hafez's point as well as his biting humor. The Editor emphasizes that the language of Hafez is a transparent one in the best tradition of Persian poetry. Hafez says what he means. It is only the mystical tendencies in some of his readers that imposes fancy metaphysical and mystical interpretations of Hafez. Otherwise wine, *rend*, and *shahed* mean exactly what they do. It is his abhorrence of the Sufis of his time that makes a sage and an inspired philosopher of the *pir-e moghan*, an elderly Zoroastrian tavern-keeper. Even his frequent praise of wine and drunkenness is meant to be a thorn in the side of the hypocrites who pawn their prayer rugs in order to buy the forbidden wine.

The major entry on Hafez's poetic arts is written by **J. T. P. de Bruijn**. Several other scholars discuss the various aspects of his poetry.

Other entries are: HAFEZ'S LIFE AND TIMES, by **B. Khorramshahi** and *EIr*; HAFEZ'S POETIC ART, by **J.T.P. de Bruijn**; LEXICAL STRUCTURE OF HAFEZ'S GHAZALS, by **M. Correale**; MANUSCRIPTS OF HAFEZ, by **J. Meisami**; PRINTED EDITIONS OF THE DIVAN OF HAFEZ, by **B. Khorramshahi** and *EIr*; HAFEZ AND RENDI and HAFEZ AND MUSIC, both by **F. Lewis**; TRANSLATIONS OF HAFEZ IN ENGLISH, by **P. Loloi**; TRANSLATIONS OF HAFEZ IN GERMAN, by **H. Tafazoli**; HAFEZ AND THE VISUAL ARTS, by **P. Soucek**; and HAFEZ'S TOMB (Hafeziya), by **K. Kamali Sarvestani**. HAFEZ AND ERFAN will be treated in the Supplement; for FAL-E HAFEZ see FAL-NAMAHA and DIVINATION.

**HAMADAN**

These fascicles feature a major series of nine entries on Hamadan: GEOGRAPHY, by **P. Azkai** and *EIr*; POPULATION, by **H. Zanjani**; HISTORICAL GEOGRAPHY, by **X. de Planhol**; URBAN PLAN,

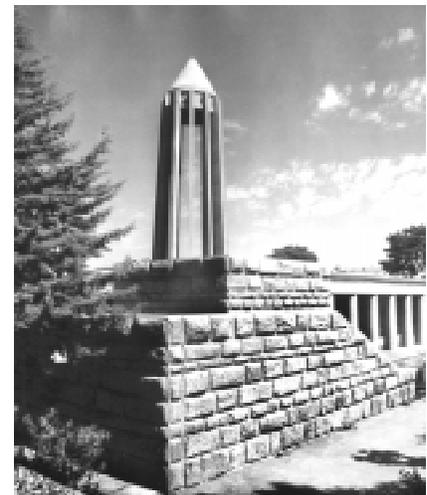


Hamadan in the 19th century, from the entry **HAMADAN HISTORY**

by **A. Eshragh**; HISTORY, ISLAMIC PERIOD, by **P. Azkai**; MONUMENTS, by **A. Mousavi** and *EIr*; JEWISH COMMUNITY, by **H. Sarshar**; and JEWISH DIALECT, by **D. Stilo**; for pre-Islamic history see ECBATANA.

**HISTORY, PRE-ISLAMIC**

Eight entries deal with pre-Islamic history: HAFT TEPE, the Elamite archaeological site in Khuzestan province, by **E. Negahban**; HAFTAVAN TEPE, a large settlement mound in the Urmia basin, Azerbaijan, by **C. Burney**; two entries on the HAJIABAD INSCRIPTIONS, bilingual inscriptions of Shapur I on the wall of Hajiabad cave near Persepolis: one on the INSCRIPTIONS, by **P. Gignoux**, and one on the TEXTS, by *EIr*; HALICARNASSUS, the ancient town of Caria, once the seat of a kingdom tributary to Persia, by **B. Genito**; HAMARAKARA, an Old Iranian title attested in various sources of Achaemenid and later times, by **M. Dandamayev**;



Tomb of Avicenna, from the entry **HAMADAN MONUMENTS**



From the entry **HAFEZ AND THE VISUAL ARTS**



HAJJI BABA OF ISPAHAN

HALLOCK, the Elamitologist and Assyriologist, by **C. Jones** and **M. Stolper**; and HADRIAN, the Roman emperor (117-38), by **E. Badian**.

### MEDIEVAL TO QAJAR HISTORY

Medieval Islamic and Qajar history are treated in thirteen entries: HAMD-ALLAH MOSTAWFI, historian and geographer of the Ilkhanid period, by **C. Melville**; HAFEZ-E ABRU, the Timurid historian, by **M. Subtelny** and **C. Melville**; HANWAY, Jonas, the 18th century English merchant who traveled to Persia and wrote an account of his journey, by **E. Tucker**; two entries dealing with Hajeb, an administrative and later military office: HAJEB IN THE MEDIEVAL ISLAMIC PERIOD, by **C. Bosworth**, and HAJEB IN THE SAFAVID AND QAJAR PERIODS, by **R. Matthee**; HARDINGE, Sir Arthur Henry, and HARDINGE, Lord Charles, British diplomats, both by **D. Wright**; HAJJI BABA OF ISPAHAN, the hero of the popular early 19<sup>th</sup>-century English novel, by **A. Amanat**; HAJI BABA AFSHAR, one of the first Persian students to study in Europe, and HAJI PIRZADA, the Persian traveler, both by **A. Vanzan**; HAJI SAYYAH, Mirza MOHAMMAD ALI MAHALLATI, the first Iranian-American, a world traveler, constitutionalist and human rights activist, by **A. Ferdowsi**; HAJI VASHINGTON, epithet for Persia's first ambassador to the United States, by **H. Kamaly**; and HAKIMI, Ebrahim, the 19th-20th century Persian statesman, by **A. Milani** and *EIr*.

### PRE-ISLAMIC RELIGION & CULTURE

These fascicles feature sixteen entries on topics of Pre-Islamic Religion

and Culture: HAFT, on the significance of the haft in Persian culture and history, HAFT KESHVAR, meaning seven regions, the usual geographical division of the world in Iranian tradition, HAREM IN ANCIENT IRAN, the first of two entries on harems, and HAFTVAD (Haftvad), on the hero of a legend associated with the rise of the Sasanian Ardashir I, all by **S. Shahbazi**; HAFTORANG, the circumpolar constellation of Ursa Major, and HAFT AMAHRASPAND YAST, the second hymn of the Avestan corpus, both by **A. Panaino**; HAFTANBOXT, the legendary warlord in southern Persia, by **M. Shaki**; HAFTA, or "Week," by *EIr*; HAMESTAGAN, a word in Pahlavi literature designating the stage between paradise and hell, by **P. Gignoux**; HAM.VAINTI, the Zoroastrian divinity "Victory," by **B. Schlerath**; HAMAZOR, a Zoroastrian-Persian adjective meaning "of the same strength," and



HAJ SAYYAH

HAMKALAM, a Zoroastrian-Persian adjective meaning "of the same word," both authored jointly by **M. Boyce** and **F. Kotwal**; two entries on HAOMA, the Avestan name for a plant, and its divinity: BOTANY, by **D. Taillieu**, and RITUALS, by **M. Boyce**; HADOXT NASK, the sixth of the seven Gathic nasks, by **J. Kellens**; and HAMUN IN LITERATURE AND MYTHOLOGY, the second of two entries on Lake Hamun in Sistan, by **G. Gnoli**.

### ISLAM AND SHIIISM

There are seven entries dealing with Islam and Shiism: HAMZA B. AZARAK, the Kharijite rebel in Sistan and Khorasan during early Abbasid times, by **C. E. Bosworth**; HALABI,

Shaikh Mahmud, the charismatic cleric and founder of the Hojjatiya Association, by **M. Sadri**; HALABI, the Imami jurist and theologian, by **E. Kohlberg**; HALAL O HARAM, Islamic legal terms meaning "permissible" and "prohibited," by **D. al-Sajdi**; HAERI, Shaikh Abd-al-Karim, founder of an institution of religious knowledge (Hawza-ye elmiya) in Qom, by **H. Algar**; two schools of Sunni jurisprudence, HANAFITE MADHAB, named after Abu Hanifa Noman b. Tabet, and HANBALITE MADHAB, named after Ahmad b. Hanbal, both by **M. Swartz**; and HAKAMI, Mirza Ali-Akbar, the 19th-20th century philosopher and theosopher, by **M. Khalaji**.

### ISMAILISM AND MYSTICISM

Three entries are concerned with Ismailism: HAMDAN QARMAT b. al-Ashath an Ismaili da'i and founder of the Ismaili movement in Iraq, by **W. Madelung**; HAMID-AL-DIN KERMANI, prominent Ismaili da'i, accomplished theologian and philosopher, and HAKEM BE-AMR-ALLAH, Abu Ali Mansur, sixth Fatimid caliph and sixteenth Ismaili Imam, both by **F. Daftary**.

The fascicles also present four entries on topics related to mysticism: HAKIM AL-TERMEDI, Abu Abd-Allah Mohammad b. Ali, on the 9th-10th century mystic author, by **B. Radtke**; HALLAJ, the controversial mystic from Fars, by **J. Mojaddedi**; HAMADANI, Sayyed Ali, the Sufi author and preacher, by **P. Azkai**; and HAGIOGRAPHIC LITERATURE, the bio-



The martyrdom of HALLAJ in Baghdad

graphical genre devoted to individuals seen as “holy men,” by **J. Paul**.

### JUDEO-PERSIAN

There are four entries on Judeo-Persian figures: **HAMAN**, chief courtier of King Ahasuerus according to the Book of Esther, by **S. Shaked**; **HAIM**, Soleyman, the 20th century lexicographer, **HAIM**, Moreh Hakam, the eminent Jewish scholar, and **HAIM**, Semuel, the journalist and Majles deputy, all by **A. Netzer**.

### PERSIAN LITERATURE

Twelve entries treat topics of Persian literature: **HAFT KHAN**, the title of two famous stories in the *Shah-nama*, by **O. M. Davidson**; **HANG-E AFRASIAB**, the cave where Afrasiab, fugitive king of Turan, spent his last days in the *Shah-nama*, by **S. Shahbazi**; two entries on **HAMZA-NAMA**, the popular prose romance: an overview, by **W. Hanaway Jr.**, and **HAMZA-NAMA IN THE SUBCONTINENT**, by **F. Pritchett**; **HAFT PEYKAR**, Nezami of Ganja’s 12th century romantic epic, and **HANZALA BADGHISI**, one of the earliest known Persian poets, both by **F. de Blois**; **HAMMER-PURGSTALL**, Joseph Freiherr, the prolific Austrian Orientalist, and **HAWJ**, a Persian term denoting satire, humorous writing, or light verse, both by **J. T. P. de Bruijn**; **HAMGAR**, **MAJD-E**, Majd-al-Din b. Ahmad, important poet of the 13th century, by **D. Safa**; **HAMIDI SHIRAZI**, Mehdi, literary critic, translator, journalist, and university professor, by **J. M. Shirazi**; **HALAT**, Abu’l-qasem, poet, writer, translator, songwriter, and scholar, by **H. Ettehad**; and **HAJI AQA**, Sadeq Hedayat’s satirical novella, by **F. Farzaneh**.

### PERSIAN MUSIC

There are three entries on Persian music: **HAFT KHOSRAVANI**, the seven musical modes attributed to Barbad, the legendary court musician, by **A. Youssefzadeh**; **HAL**, an abstract term in Persian art and music, by **J. During**; and **HAJANI**, a term in Persian classical music, by **B. Nettl**.

### FOLKLORE & PERSIAN CUISINE

Folklore and Persian cuisine are treated in five entries: **HANIBAL**, Ali, Russian-born Persian scholar and founder of the first anthropology journal in Persia, by **A. Boloukbashi**; **HAFT SIN**, seven items beginning with the let-



HAFT SIN

ter “S,” a component of New Year’s Day rituals, by **S. Shahbazi**; **HAJI FIRUZ**, the most famous traditional folk entertainer, by **M. Omidsalar**; and **HALWA**, a generic term applied to various sweet dishes and fruits, and **HALIM**, a Persian dish traditionally made for breakfast with lamb and wheat, both by **E. Elahi**.

### PERSIAN PRESENCE IN NEIGHBORING COUNTRIES

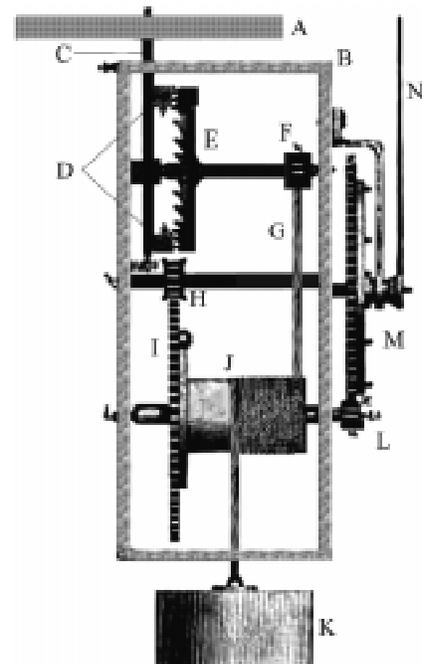
Eight entries deal with the Persian presence in neighboring countries. **T. Yazici** contributes four on the Persian presence in the Ottoman empire: **HAFEZ-E AJAM**, Hafez-al-Din Mohammad b. Ahmad b. Adel Celebi, an author and religious scholar; **HALIMI**, **LOTF-ALLAH** b. Abi Yusof, an Ottoman poet and lexicographer of Persian origin; **HAMZA NIGARI**, a Sufi and poet from Azerbaijan who lived in Ottoman Empire and **HAMEDI ESFAHANI**, a poet of Persian origin at the court of the Ottoman Sultan Mohammad Fateh.

There are three entries on the Persian presence in the Sub-Continent: **HAMDARD ISLAMICUS**, an English-language quarterly for Islamic Studies, founded in Pakistan in 1978, by **A. Z. Khan**; **HAMID QALANDAR**, author of the obiter dicta of Cheshti shaikh Nasir-al-Din Mahmud Cherag-e Dehli, by **K. Nizami**; and **HANSAVI**, Shaikh Jamal-al-Din Ahmad, 12th-13th century mystic, poet, and author, by **S. H. Qasemi**.

**D. DeWeese** contributes an entry on a Persian in Central Asia: **HAKIM ATA**, the early 13th century Central Asian Sufi.

### OTHER ENTRIES

Another twelve entries include two on science, two on geography, two on architecture, three on the press, and three on tribal communities: **HAFEZ ESFAHANI**, Mawlana Mohammad, a 15th-16th century engineer, by **P. Mohebbi**; **HAMED b. AL-KHEZR AL-KHOJANDI**, Abu Mahmud, a mathematician and astronomer of the late 10th century, by **D. Pingree**; **HALIL RUD**, a river in the Jiroft and Kahnuj districts of Kerman Province, by **M. H. Ganji**; **HAMUN GEOGRAPHY**, the second of two entries on lake Hamun in Sistan, by **E. Ehlers**; **HAIFA**, the port city in northwestern Israel and location of the shrine of the Bab, by **H. Amanat**; **HAMMAM-E WAKL**, a historical monument in Shiraz built by Karim Khan Zand, by **K. Afsar**; **HAQIQAT**, meaning “truth,” the name of six different Persian-language newspapers or periodicals, and **HAJI BABA**, the title of a satirical and politically oriented newspaper, both by **N. Parvin**; **HAQIQAT**, the name of several newspapers in Tajik Persian, by **H. Borjian**; and **HAMAYD**, an Arab tribe of Khuzestan, **HAMAVAND**, a Kurdish tribe of northeastern Iraq, and **HAJI ALILU**, a Turkic tribe of Persian Azerbaijan, all by **P. Oberling**.



16th C. clock design by the engineer  
HAFEZ ESFAHANI

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*We appeal to all such institutions and individuals to assist the project by their donations. We acknowledge with thanks the donations by the following individuals for the period of November 25, 2002-April 15, 2003.*

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## Miami Benefit Gala Raises Over \$340,000

Continued from page 1

**Khosravi, Homa Maleki, Pari Marciano, Dr. Marjan Mirzabeigi, Ali Moztarzadeh, Heidi Nadjafi, Dr. Morteza Nadjafi, Jaleh Nadjji, Panthea Namvar, Abbas Sadeghi, Tahereh Shah, Dr. Lina Samimy, Sheri Toufanian, Bianca Valme.**



Dr. Ganjei-Azar

Dr. Eftekhari

**Dina Amin**, Assistant Director of the Center for Iranian Studies at Columbia University, ably handled the administrative aspects of the Gala. **Daniela M. Cellini** from *That's Amore* Special Events and **Glenda Chorny** from *Sheraton Bal Harbour Beach Resort* helped with local organization. **Yasmin Samimy** from *S2D2 Design*, **Ray Dehbozorgi** from *Minuteman Press*, **Mitra Heyat** from *Heyat Hospitality Group*, and **Karim Atash** were key participants in the design of the beautiful invitation cards, the sophisticated decoration of the Ballrooms and auction displays, and the magnificent audiovisual system at the event.

The Co-chairs were ably supported also by a number of loyal friends of *EIR*, including Dr. **Shirin Semnani**, Mrs. **Homa Sarshar**, and Mr. **Shan Fazeli**, the organizers of the 2002 LA Benefit Gala.

The evening commenced with an elegant cocktail reception at the Sheraton Bal Harbour Grand Ballroom Foyer. Over 75 auction items were beautifully exhibited by Gala Committee members directed by **Mitra Heyat**. Items for live auction consisted of eight lots, all donated by various individuals and organizations and collected by Gala Committee members. During the cocktail reception, **Sergei**, the fine guitarist from California, played soft melodies.

Welcoming remarks were delivered by Dr. Parvin Ganjei-Azar. **Ms. Shahrzad Khayami** extended further

welcome to the audience on behalf **Mr. Mahmoud Khayami**, her father and the Chairman of the Board of Trustees of Encyclopædia Iranica Foundation, who was traveling and was unable to attend, and **Mr. Khosrow B. Semnani**, the Foundation's Vice-Chair. At the opening of the Award ceremony Simin Behbahani recited one of her poems. Ms. Aghdashloo then presented the awards to the honorees (see p. 7). Each honoree responded with a brief note of thanks.

After dinner the Live Auction was conducted by Christie's **Lee Koonce Ogundiran**. Upon completion of the Live Auction items, Dr. Ganjei requested Simin Behbahani to kindly add one of her poems to the Live Auction. Instead, **Mrs. Behbahani** graciously donated one of her recent books published in Iran entitled *Yeki Mathalan Inke*. This was the most memorable and touching event of the evening. The book was sold for \$5,000.00.



Ms. Shohreh Aghdashloo

Following the Live Auction, Dr. Eftekhari expressed the appreciation of the Friends of *Encyclopaedia Iranica* in South Florida to the participants in the Miami Gala. The Award ceremony was concluded by Professor **Yarshater's** acknowledgements and closing remarks.

Music was provided by the melodies of the well-known violinist **Sooren Alexander** and guitarist and pianist **Sergei**, who had replaced **Armen**, who was not able to attend.

At the end of the evening each guest took home as a souvenir a copy of the **Gala Journal**, tastefully prepared with excellent editorial skills and artistic flair by Mrs. **Jila Rezaie**, Mr. **Hassan Massoumi** and members of **Persian Village**.

In summary, the 2003 Miami Gala was an eloquent testimony to the dedication of the many friends and supporters of *EIR* who worked hard for a very successful fundraising event.

## Auction Raises \$60 K



Auctioned photo by Shirin Neshat

The 2003 Gala's auction was a great success due to the efforts of many dedicated Committee Members and volunteer presenters. The event raised \$60,000.00 from over 75 lots donated by a number of individuals and organizations from Florida and around the country.

The live auction commenced after a fabulous dinner and included 8 lots of exciting items including an antique Iranian "Berno" rifle with Royal Crown, an original photograph by **Shirin Neshat**, an original oil painting by **Nasser Ovissi**, two Persian carpets, and a beautiful South Sea Pearl ring from the estate of the late Mrs. Yarshater.

The silent auction lots were handsomely displayed in the Reception Hall and were open for competitive bidding during the evening. They included exquisite Persian jewelry, a designer made ladies dress by **Fay Zandi**, Hermes scarf and tie, weekend packages at different Miami hotels and resorts, airfare ticket to Europe, an original artwork by **Iran Issa Khan**, box tickets to a Miami Heat Basketball game, Persian tapestry work, books of interests, original pictures by **Aryana Farshad** and **Fariba Azimi**, and paintings by very talented Iranian artists.

## Gala Honors Eight Distinguished Women

Eight outstanding women in human rights, poetry, visual arts, fiction, journalism, science, cultural activity, and medicine were honored during this year's Gala Benefit Dinner in Miami.



**Mahnaz Afkhami**, active in the field of women's rights, was the recipient of "HUMAN RIGHTS AWARD." A former Minister of State for Women's Affairs and Secretary

General of Women's Organization of Iran, she has served as Founding President of Women's Learning Partnership (WLP) and Executive Director of the Foundation for Iranian Studies in the United States. Among Ms. Afkhami's publications are *In the Eye of the Storm: Women in Post-revolutionary Iran* (Syracuse University Press, 1994), *Women in Exile* (University Press of Virginia, 1994), and *Muslim Women and the Politics of Participation* (Syracuse University Press, 1997).



**Simin Behbahani**, the foremost figure in modern Persian literature and the most outstanding contemporary poet of the Persian language, was honored with "THE PO-

ETRY AWARD." As the "voice of freedom rising against repression," Behbahani was nominated for the Nobel Prize in Literature in 1997. She was also awarded a Human Rights Watch Hellman-Hammet grant in 1998, and the Carl von Ossietzky Medal in 1999. Simin Behbahani was honored in 2002 at the *Encyclopaedia Iranica's* Los Angeles Gala Benefit Dinner for the unparalleled beauty of her poetry and her lifelong devotion to freedom and social justice, but could not attend the Gala due to travel restrictions.



An internationally acclaimed and universally recognized visual artist and filmmaker, **Shirin Neshat** had received "THE VISUAL ARTS AWARD" at the Los Angeles

Gala in 2002. She graciously attended the Miami Gala, where one of her recent short works, "Tuba," inspired by

Parsipour's magical realist novel *Tuba and the Meaning of Night* was shown to great acclaim. Ms. Neshat is the winner of numerous awards and has been included in many prestigious international exhibitions and film festivals. She has received critical acclaim in publications such as *The New York Times*, *Le Monde*, *The Los Angeles Times*, *Art In America*, *Art Forum*, and *Art News*, among others.



The recipient of the "FICTION AWARD" was the outstanding novelist, **Shahrnush Parsipur**. Her first novel, *Sag va Zemestan-e Boland* (The Dog and the

Long Winter) was published in 1974 when she was twenty-eight. Her novel *Tuba va Ma'na-ye Shab* (Tuba and the Meaning of Night, 1988) is generally regarded as one of the first novels written in Persian in the magical realist style, and has been translated into English, German, Italian, and Swedish. *Zanan Bedun-e Mardan* (Women Without Men, 1989) has been translated into English, Swedish, Spanish, Italian and Malayan. "Tooba" a recently released film by Shirin Neshat, is an abstract adaptation of the novella.



Journalist, writer, speaker and media personality, **Homa Sarshar** was the recipient of "Journalism Award." From 1964 to 1971 she worked for *Zan-e Ruz* weekly

magazine. From 1971 to 1978 she was editor and columnist for *Keyhan* newspaper. She worked as co-producer, writer, and talk-show host at National Iranian Radio and Television (1972-78), Omid-e Iran Radio and Television (1982 to 1990), and Jaam-e Jam Television (since 1998). She has published a number of books, including *Dar kuchehe paskuchehe ha-ye ghorbat* in 1993 and *Sha'ban Ja'fari* in 2001. She has founded the Center for Iranian Jewish Oral History in Los Angeles in 1995, and served as a member of the Board of Trustees of the *Encyclopaedia Iranica* Foundation from 1993-97.



"THE SCIENCE AWARD" was presented to Dr. **Azadeh Tabazadeh** whose outstanding research and discoveries have made

significant contributions to the field of atmospheric science. She joined NASA as a Physical Scientist in the Atmospheric Physics Branch where she is currently a Senior Physical Scientist. She has published a number of research papers in prestigious science journals. In the cover story of the *Proceedings of the National Academy of Science* (2002, No.99), Dr. Tabazadeh presented for the first time the results of her research on the correlation between volcanic activity and the ozone hole. Her most recent work on the connection between ozone depletion and global warming is challenging widely held views in stratospheric science.



Dr. **Monir Taha**, a noted songwriter, poet, and writer, was the recipient of "The Cultural Activity Award." She established the Roudaki Cultural Foundation in

1988 with the aim of promoting Persian culture in Vancouver, Canada. In 1994, she established an annual award named after Ehsan Yarshater to be given to outstanding Persian scholars, writers, poets or artists. Several volumes of Ms. Taha's poetry have been published from 1953-1996 and her songs were performed in the Golha-ye Rangarang radio programs by such vocalists as Banan and Marzieh. In 1990 she composed the lyrics and music of "Sarzamin-e man" for an ensemble; it has been performed several times by the Vivaldi Chamber Choir of Vancouver.



An internationally recognized expert in Gynecologic and Breast pathology and the author of nearly 150 publications, Dr. **Fattaneh Tavassoli** was the recipient of "The

Medicine Award." Her 1992 textbook (reprinted in 1999), *Pathology of the Breast*, soon became the standard work on the topic. She also served at the editor of the World Health Organization's book (2003) on classification of *Tumors of the Breast and Female Genital Tract*. She serves on the editorial boards of several journals including *Modern Pathology*, *Human Pathology*, *International Journal of Surgical Pathology*, *International Journal of Gynecologic Pathology*, *Annals of Diagnostic Pathology* and the *Breast Journal*.

## COLUMBIA UNIVERSITY SEMINARS ON IRANIAN STUDIES

### Matthee Discusses The Ambiguities of Wine



The Safavid Period: Between Excess and Abstinence.”

On February 1, 2003, Professor **Rudi Matthee** of the University of Delaware began this year's Iranian Seminars series with a lecture entitled, “The Ambiguities of Wine:

Professor Matthee began his talk by observing that Iran is likely to have been the world's earliest area of viticulture, and Iranian history could be written as the history of *razm va bazm* (fighting and feasting), in both of which wine played a role.

He then proceeded to explain how the advent of Islam formally made wine drinking illicit, but in fact did little to interrupt its long tradition in Iran. Famously celebrated in Sufi poetry, wine also remained central to court culture, its status reinforced by an influx of mostly Turkic peoples from Central Asia with a reputation for hard drinking.

In the Safavid period wine remained part of a shared cultural idiom in the eastern half of the Muslim world. Alcohol consumption by the elite recalls the pre-Islamic *razm va bazm* tradition of hard fighting and hard drinking as the expected pursuits of warriors. Consuming alcohol in large quantities also had a spiritual, even sacral dimension reminiscent of the ancient libation rite. The king was supposed to drink, both as a sign of his stature as a “big man,” and as a demonstration that he occupied his own autonomous moral space—beyond the strictures of Islam. Wine moreover served to mark the boundaries of inclusion and exclusion. Who was and who was not invited to join the shah in

his drinking parties betokened royal favor and disfavor. That Western visitors might not just be included in these assemblies but were even allowed to share the shah's own cup betrays the emphatically secular make-up of a court that was not just willing to transgress the general Islamic ban on drinking but the more specifically Shi'i one on ritual purity as well.

Prof. Matthee noted that as much as alcohol permeated early modern Iranian society, wine-drinking retained its dubious status as a custom at variance with religious prescriptions. Alcohol remained socially unintegrated. Wine was a social lubricant, but its ultimate fate was simultaneous furtive embrace and public disavowal. Little of this was visible in early Safavid times, when wine was consumed in a quasi-ecstatic fashion by a cult-like group—the Qizilbash warriors who formed the military mainstay of Safavid power. Over time, as the Safavid state and society moved toward greater conformity to professed orthodoxy, if not actual orthopraxis, the approach to alcohol began to change. Of crucial importance in this transformation is Shah Tahmasb's famous repentance—his decision to give up wine. Aside from striking a blow at the hard-drinking Qizilbash, this decision marked a phase in the loss of the shah's divine pretensions that had begun with his defeat against the Ottomans in 1514, and symbolized a switch in the shah's image from incarnation of the divine to that of trustee of the imam, guarantor of orthopraxis. Later shahs continued to drink, but they no longer drank in an ambiance that validated drinking. Shorn of its orgiastic dimension, drinking might remain a source of raucous fun, but guilt was never far from the surface. This development culminated during the reign of the pious Sultan Husayn. Following a highly publicized yet short-lived ban, wine was still consumed at the court, but, having lost its public visibility, it was now relegated to the privacy of the palace.

### Weekly Program on *Encyclopaedia Iranica* by Radio France Internationale

Since April 2000 the Persian service of Radio France Internationale (RFI) has begun broadcasting on a weekly schedule a series of programs comprehensively outlining the complex chronological progression of the Iranian civilization, culture and history. In a Q & A format, covering the whole history of Iran from ancient to modern times, including profiles of famous Iranian intellectuals scientists, historians and poets, various scholars, many affiliated with the *Encyclopaedia Iranica* are interviewed. The interviews provide the listeners with the most recent developments in the academic research on the various aspects of Iran's history and culture. The scholars highlight the articles in the published volumes of the *Encyclopaedia Iranica*, providing a wealth of information on questions raised in interviews. The approach has had the welcome result of persuading the audience to further explore the *Encyclopaedia Iranica* itself, and has deepened their appreciation of their own culture and heritage. Audience feedback has been enthusiastic and supportive.

The series titled *Negahi be Daneshname-ye Iranica* (A Look at the *Encyclopaedia Iranica*), started with an account of the migration of the Aryans from the Northern regions of Iran, the Iranian culture and identity, and the development of a culture rich in customs and religious traditions. In the first forty programs of the series, as appeared in detail in the Fall 2000 issue of this *Newsletter*, the earlier centuries of our history that saw the rise of several dynasties and ended with the fall of the Sasanian Empire were discussed by internationally acclaimed scholars of the field. So far more than one hundred fifty programs have been aired in the series, which is designed, produced and hosted by Mr. **Farzad Djavadi**, of the French

Radio Broadcast in Persian. Among the topics covered are: the rise of the Medes; the powerful Achaemenid Empire; the history of Parthian and Sasanian Empires, the advent and development of Islam in Iran; the radical changes that transformed Persian language & alphabet after the advent of Islam; the Iranian politico-religious movements under the Umayyads; Abu Moslem & the rise of the Abbasid Caliphate; Iran and the Abbasids; foundation of semi-independent states in Iran and the present-day Afghanistan; the significance of Greater Khorasan in the development of Persian identity; the share of the Iranians in the Islamic civilization and culture; the rise of Persian poetry and the first poets; the flowering of Persian poetry; Persian court poetry; Ferdowsi and the Persian national epic; the origins and the development of the Persian ghazal; Persian historiography, the case of Balami and Beyhaqi; the emergence and doctrine of the Ismailis; the life and works of Naser-e Khosrow; Khayyam the poet, scientist and philosopher; Persian scientists and philosophers like Khwarazmi, Razi, Ebn-e Sina, Farabi and others; Sana'i and the beginning of religious poetry; the life and works of Nezami; Sufism; Sufi prose works, Persian mystic poetry, the life and works of Attar; the Mongol invasion; the ideas and beliefs of Rumi, his Mathnavi and his lyric poetry and the wide reception of his teaching, and the popularity of his poetry in the United States in recent years; Pre-Islamic art and architecture-Achaemenid, Parthian and Sasanian Empires; Persian art and architecture in the first Islamic centuries up to the end of Saljuq period.

In addition to scholars whose names appeared in the previous issue, mention should be made of Jalal **Matini**, Mohammad Ali **Amirmoezzi**, Hamid **Dabashi**, Amin **Banani**, Pavaneh **Purshai'ati**, Mas'ud **Mir Shahi**, Sharaf-al-Din **Khorasani**, Sadeq **Ziba Kalam**, Javad **Tabatabai**, Keyvan **Najmabadi**, Naser **Kanani**, Farhad **Daftary**, Djalal **Khaleghi-Motlagh**, Abbas **Milani**, Franklin **Lewis**, Nasrin **Khazaii**, Mohammad

## CHRISTOPHER BRUNNER REJOINS THE *ENCYCLOPAEDIA IRANICA*

**Christopher J. Brunner**, who was the first Assistant Editor of the *Encyclopaedia Iranica* and contributed to the startup of the *Encyclopaedia* project in mid-1970's, has rejoined the project as Associate Editor.

Dr. Brunner received his B.A. in the Department of Near Eastern Languages & Literatures, University of Michigan, in 1966 and earned his doctorate in pre-Islamic Iranian studies at the Department of Oriental Studies, University of Pennsylvania, in 1971. He taught pre-Islamic Iranian languages and religions at Columbia University in the 1970s and, then he joined the *Encyclopaedia Iranica* project as its sole Assistant Editor. He spent 1973-74 in Afghanistan, and later he tutored also in Pashto. His dissertation, *A Syntax of Western Middle Iranian*, a work of serious scholarship, was published in the Persian Studies Series of the Center for Iranian Studies by the Caravan Books (Delmar, NY, 1977). In 1978 his *Sasanian Stamp Seals in the Metropolitan Museum of Art* was published by the Museum. His journal articles and

also his *Encyclopaedia Iranica* entries deal with seals and other pre-Islamic topics, such as the Middle Persian text *Draxt i asurig* (The Assyrian Tree), "Abarsen," "Abdagases," "Adurfrazgird," "Ahlomog," "Ahunwar," "Airyaman," etc.

In the early 1980's, Dr. Brunner developed an interest in Japanese language and literature and Buddhism as well as specializing in the design and development of computer software to which he devoted his professional career.

Recalling his competent editing and his knowledge of Middle Persian and Parthian and other Iranian languages, the Director of the project sought his return to the *Encyclopaedia* after he retired from the computer company.

The Center is extremely pleased that his editorial skills and his knowledge of Iranian languages have become again available to the *Encyclopaedia Iranica* and welcomes his return.

## Armenian Association of FRIENDS OF *IRANICA*

The first meeting of the Armenian Association of Friends of *Encyclopaedia Iranica* met on October 25, 2002 at the Caucasian Centre for Iranian Studies and elected Prof. Garnik **Asatrian** as Chairman, Dr. Vahe **Boyajian-Surenian** as Secretary, and Dr. Victoria **Arakelova** as Treasurer of the Association. In addition to those who were present in

the photograph (see below) the following members were present in the meeting: Dr. Gurgen **Melikian**, Dr. Anush **Stamboltian**, Dr. Tork **Dalalian**, Knarik **Bakhshinian**, Gagik **Sarkissian**, Mushegh **Asatrian**, Rzgan **Lazgian**, Mohammad **Malek Mohammadi** and Bella **Hovsepian**.



Standing (from left to right):  
Hasmik Biyanjian, Dr. Vahe Boyajian-Surenian, Dr. Victoria Arakelova, Lusya Ghazarian, Anahit Aghajanian, Dr. Vardan Voskanian, Dr. Samvel Karabekian, Prof. Dr. Garnik Asatrian, Abdolhamid Sadeqi-nia.

Sitting (from left):  
Ekaterina Khachatrain, Dr. Arora Kumari Santoush, Dr. Raisa Amirbekyan, Dr. Laura Shekhoyan, Hasmik Kyrakosian (in Persian - Gargusian).

*Continued on page 11*

## Franz Rosenthal (1914-2003)



With **Franz Rosenthal's** passing we have lost a great scholar and an irreplaceable colleague. In the words of his colleague, **B. R. Foster**, Professor of Near Eastern Languages and Civilizations at Yale University, "Rosenthal was among the last of a distinguished generation of scholars exiled from his homeland by Nazism. At the time of his arrival in the United States, there were few professional Arabists in American universities. The growth of a dynamic American discipline of Arabic and Islamic studies, with high scholarly standards, was strongly stimulated by his precept, example and prodigious scholarly output."

Franz Rosenthal had close ties with the Center for Iranian Studies at Columbia. He was a member of the Editorial Board of the Tabari Translation Project and helped the formulation and execution of the guidelines for it. He himself translated the first and the thirty-eighth volumes of the annotated translation. The first volume contains the most detailed biography of the great historian and exegete, al-Tabari, with such thoroughness that it has become a model of biographical writing. He was also a contributor to the *Encyclopaedia Iranica*. With his passing, we have lost the doyen of Islamic historians. His interests and his scholarship, however, extended far beyond history. He was an outstanding philologist of Semitic languages, a social historian, an Arabicist, and an Aramaic scholar. His monumental translation of Ibn Khaldun's *Muqaddima* is probably his best-known work. It has assisted a large number of sociologists, historians, and people interested in the vicissitude of world history. His *A History of Islamic Historiography* (1959) is the first of its kind and has become a classic.

The range of his scholarship covered a vast area, from *A Grammar of Biblical Aramaic*, to a monograph on *Humor in Early Islam*, to *Muslim Concept of Freedom*, to the *Classical Heritage in Islam*, to *Gambling in Islam*.

Franz Rosenthal was born in Berlin and studied Classics and Oriental languages and civilizations at the University of Berlin, from which he received a PhD in 1935. After teaching for a year in Florence, Italy, and after the political situation worsened in Germany with the rise of the Nazis, he left for Sweden with the assistance of the Semitist and Iranist H. S. Nyberg. In 1943 he became a U.S. citizen, and was inducted into the U.S. Army, where he served during WWII. After the war, he returned to academia and in 1948 took up teaching at the University of Pennsylvania. In 1956, he was appointed the Louis M. Rabinowitz Professor of Semitic Languages at Yale, a Sterling Professor in 1967, and Emeritus in 1985. He was elected member of many academies, including the American Academy of Arts and Sciences, the Medieval Academy of America, the Accademia Nazionale dei Lincei (Rome), and the British Academy. Several universities offered him honorary degrees, including the University of Haifa, Hebrew University in Jerusalem, University of Tuebingen, and our own Columbia University (1999). As Professor Foster remarked, "Rosenthal was unpretentious in his manner, self-effacing and devoted to scholarship.... He was noteworthy for his integrity of character, inspiring guidance of serious students, generosity with his knowledge and scholarly resources, and his dry and sometimes cutting humor. He never married and most of his extended family, including his older brother, Günther, perished in Nazi concentration camps."

At Columbia, Professor **J. C. Hurewitz**, a former Director of the Middle East Institute and I were perhaps his closest friends, and it was following our proposal that he was honored in 1999 with an *Honoris Causal* doctorate. We both talked to him on the phone during his last few days, when his voice had waned weak due to severe illness. Yet he never complained. He was a great scholar and a loyal friend; he is deeply missed.

(Ehsan Yarshater)

## Annemarie Schimmel (1922-2003)



**Annemarie Schimmel**, Professor of Indo-Muslim Culture *Emerita* at Harvard University, died in Bonn on 26 January 2003, at the age of 80. A prolific scholar of Islam who earned much respect in the Muslim world as well as in the West, she was widely regarded as the doyenne of the study of Sufism and popular Islam in Persia and South Asia.

Born in Erfurt in central Germany on 7 April 1922, Schimmel began to study Arabic at the age of 15, and earned a doctorate in Islamic languages and civilizations from the University of Berlin in 1941, when she was just 19 years old. This was followed by a second doctorate in the history of religions from the University of Marburg ten years later, after she had already taken up the position of assistant professor of Islamic Studies at that institution (1946-54). She taught History of Religions in Turkish at Ankara University between 1954 and 1959, before taking up the position of associate professor in Arabic and Islamic Studies at the University of Bonn. She moved to Harvard University in 1967 to take up the position of lecturer in Indo-Muslim Culture, before being appointed, in 1970, to the chair endowed by the Afghan entrepreneur A. K. Ozai Durrani (the inventor of Minute Rice), as the first Professor of Indo-Muslim Culture. She held this chair until her retirement in 1992, after which she returned to Germany and accepted an honorary professorship at the University of Bonn. The Annemarie Schimmel Chair for Indo-Muslim Culture was instituted there in 1997 on her 75th birthday.

Schimmel published over 100 works, often in several editions, and including both academic and popular writings. She was fluent in Persian, Arabic, Turkish, Urdu, Pashto and Sindhi as well as several European languages. Her most famous works on Sufism were related to the Sufi poets of Persia and South Asia, among whom Rumi was clearly her favorite. Two of her most important monographs were published by Bibliotheca Persica in association with the Center for Iranian Studies, namely *The Triumphal sun. A study of the works of Jalaladdin Rumi* as part of the Persian Studies Series (No.8), and *A Two-Colored Brocade. The Imagery of Persian Poetry* as part of the Columbia Lectures on Iranian Studies Series (No. 5). The latter was in fact based on lectures that she delivered at the invitation of the Center for Iranian Studies. Professor Schimmel also served as a member of the editorial board for the fourteen-volume *A history of Persian literature*, which was published in association with the Center for Iranian Studies and the Persian Heritage Foundation, and she was a valued contributor to *Encyclopaedia Iranica*, to which many of her former students have also become frequent contributors.

Schimmel was the first female president of the International Association of the Study of Religion (1980); a member of the American Academy of Arts and Sciences; and a recipient of the Grosses Bundesverdienstkreuz (1989) and Friedenspreis des Deutsche Buchhandels (1995), among many other honors.

In Pakistan, Schimmel was revered almost like a Sufi saint, though she was a Lutheran Christian. One of the numerous awards that she received during her career was the "Helal-e emtiyaz," Pakistan's highest civil honor, and a major boulevard in Lahore has even been named after her. Schimmel visited Iran shortly before her death, where a book about her life and scholarship had recently been published, entitled *Afsana-khwan-e erfān* (Tehran, 2002). In the last year of her life Schimmel also saw the publication of her own German autobiography, which is entitled *Morgenland und Abendland : mein west-östliches Leben* (Munich, 2002).

### **Persian Heritage Foundation, Continued from page 1**

search and academic publication as well as translation of Persian texts. Among its financial undertakings may be mentioned the publication of the unique critical edition of the *Shahnameh* by Dr. **Djalal Khaleghi** of Hamburg University; providing matching funds for the 40 volume annotated translation of Tabari's universal *History* and the annotated translation of *Tarikh-e Beyhaqi*, both of which have been supported by the National Endowment for the Humanities; and preparing a 14-volume *History of Persian Literature* to update previous worthy attempts in this field, all of which figures among the programs of the Center for Iranian Studies, Columbia University. In the last few years it also undertook, in conjunction with the Center for Iranian Studies, the publication of several series of books including the "Persian Heritage Series" which consists of translations of Persian classics into western languages and Japanese; the "Persian Studies Series" which consists of various monographs on Iranian studies; the "Modern Persian Literature Series" devoted to the translation of contemporary Persian writing; the "Columbia Lectures on Iranian Studies"; the "Persian Art Series" and the "Persian Text Series" earlier published by Bibliotheca Persica.

The Persian Heritage Foundation has also recently published several volumes resulting from some lecture series at UCLA, University of London, and Harvard University. The Foundation also raised funds for a biennial book award in the memory of Saidi-Sirjani as well as a memorial fund for Latifeh Yarshater for a similar award.

Mr. Khayami, who has helped many organizations and institutions dedicated to serve the cause of Persian culture to get on their feet, is well known for his support of educational enterprises and advancement of literacy. He recently completed the building of eight remarkably well-designed and well-equipped high-schools in Mashhad, his hometown. He has many

plans to promote educational and cultural causes — from providing suitable reading material for Persian children and youth to cultivating a taste for Persian art among the Persians and others to assisting cultural and educational societies in the States elsewhere.

We congratulate the Persian Heritage Foundation for its brilliant foresight and excellent choice.

### **Radio France Internationale, Continued from page 9**

**Estelami, Peter Chelkowski, Houra Yavari, Touraj Daryaei, Kamyar Abdi, and Layla Diba.**

The provisional list of future topics, discussing myriad aspects of this variegated civilization and its rich past in pre-modern times are listed below:

- 1) Persian Art and Architecture under the Mongols
- 2) The flourishing of the Persian ghazal
- 3) Sa'di, his life and time, as well as his *Golestan*, *Bustan* and lyric poetry
- 4) The life and times and the poetry of Hafez
- 5) Judeo-Persian culture and literature
- 6) Persian ghazal after Hafez
- 7) The life and times and works of Jami
- 8) The rise of Safavids
- 9) The spread of Shi'ism under the Safavids and its socio-political impacts
- 10) Persian culture in India and Ottoman Turkey
- 11) Persian literature under the Safavids, Sabk-e Hendi
- 12) The post-Safavid dynasties
- 13) The Qajar dynasty
- 14) Literary renaissance and the advent of modernity in Iran
- 15) The Constitutional Revolution

It should be mentioned that as part of its concerted effort to broaden the appeal of its programming, the RFI transmits its programs via short wave signals which are distributed worldwide and also via the Internet.

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