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ENCYCLOPÆDIA IRANICA VOLUME XIII COMPLETED

With the publication of Fascicles 5 and 6 in the Fall, Volume XIII of the *Encyclopædia Iranica* is completed. The remaining sections of the entry IRAN, a series of 11 major articles, which began in Fascicle 2, is completed in Fascicle 5. Fascicles 5 and 6 also feature other main series of articles: IRANIAN IDENTITY (5 articles); IRAQ, RELATIONS WITH IRAN (12 articles); and ISFAHAN (6 from a total of 20 articles). In addition to the above series, these fascicles feature over 30 entries on various aspects of Persian history and culture.

The last three sections of the series IRAN consist of IRAN IX. RELIGION IN IRAN that begins in Fascicle 4 but is completed in Fascicle 5; it is followed by IRAN X. PERSIAN ART AND ARCHITECTURE (cross-referenced to two long series of previously published articles on these topics) and, finally, IRAN XI. PERSIAN MUSIC.



RELIGIONS IN IRAN

As in the sections for history, peoples, languages, and literatures, the section RELIGIONS IN IRAN is divided according to the pre-Islamic and Islamic eras: (1) Iranian Religions of the Pre-Islamic Period, consisting of two parts, "An Overview," and "Manicheism;" and (2) Islam in Iran.

P. Kreyenbroek in his Overview of Iranian Religions of the Pre-Islamic Period begins with an introduction to the Indo-Iranian religious tradition and the tenets of Zoroastrianism and Mazdakism. The author treats the fundamentals of Zarathustra's teachings as laid out in his *Gathas*: the core idea of the antithesis between the forces of Good and Evil as a central factor in the origin of the universe. This cosmogony leads to the pre-millenarian idea of the role of the faithful in the final victory of Good over Evil. Only if man chose the

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GALA BENEFIT DINNER GENEVA NOVEMBER 4, 2006

On Saturday, November 4, 2006, a Gala Benefit Dinner was organized by a Committee of dedicated supporters, chaired by Mrs. **Monireh Parvin** and vice-chaired by Mrs. **Minou Khamsi**, who worked tirelessly to ensure its success. The event was held at the Intercontinental Hotel in Geneva, Switzerland. The theme of the Gala was "Persian Contributions to the Field of Medicine" and five Iranian physicians working in Europe, who have made notable contributions to the advancement of medical science, were honored at the event.



Monireh Parvin

430 people attended the memorable gathering, which commenced with a cocktail reception, accompanied by traditional Persian music, performed by Mr. **Ebrahim Pourabbas**. When the guests were seated, Mrs. Parvin welcomed them (in French), thanked the people who had helped with the Gala, and introduced Prof. **Ehsan Yarshater** as the keynote speaker.



Minou Khamsi

Dr. Yarshater first thanked the organizers of the Gala, the members of the Honorary Committee, and Mr. **Mansour Afshar**, the major benefactor of the Gala. His speech centered on the contribution of Iranians to world civilization in the course of history, including Iranian contributions to the field of medical science (see p. 12 for the English translation of his address).

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SHIRIN NESHAT RECEIVES 2006 GISH PRIZE

The celebrated, internationally acclaimed artist, longtime friend of the *Encyclopædia Iranica* and a former lecturer at the Seminar for Iranian Studies, Columbia University, Ms. **Shirin Neshat**, was the recipient in 2006 of the distinguished Dorothy and Lillian Gish Prize, consisting of a medallion and \$300,000. The ceremony was held on October 12th in New York City.



The Gish Prize, named for the famous American actresses of stage and screen, is one of the largest and most prestigious awards in the arts and is given annually to "a man or woman who has made an outstanding contribution to the beauty of the world and to mankind's enjoyment and understanding of life." Previous recipients of this award include Ingmar Bergman, Bob Dylan, Isabelle Allende, Frank Gehry, Bill T. Jones, Peter Sellers, and Ornette Coleman.

Utilizing both still photography and film, Ms. Neshat has drawn on her own experience of exile for her work, much of which is deemed controversial insofar as it examines gender roles in Islamic societies. Upon receiving the award she stated that "Issues that cannot be solved on the political stage might somehow find workable solutions when condensed into a work of art," adding that "this prize is an important acknowledgment of the power of art."

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side of Good would the will of Ahura Mazda and the proper order of *Asha* prevail. Until then divine justice would take effect after death, offering the soul recompense for its earthly life until the End of Time. The article also shows how Zoroaster's millenarian ideas were elaborated upon, after the prophet's time, in the *Young Avesta*. A myth developed that the Prophet's seed was preserved in a lake, where in the fullness of time a virgin would bathe and give birth to Zarathustra's posthumous son, the "Savior;" when he comes, all those who had died would be physically resurrected at the End of Time. Then Kreyenbroek discusses in some detail the early Iranian religious tradition of western Iran, Zoroastrianism under the Achaemenids, and Zoroastrianism under the Sasanids.

The final part of this section is devoted to a brief discussion of Mazdakism, which flourished under Kawad I (ruled intermittently 488-531). Mazdak appears to have advocated a radical and militant form of pre-millenarian Zoroastrianism by using light symbolism to illustrate a message of brotherly love, social justice, and a form of emancipation of women. "The image we gain from all this is consistent with that of a Zoroastrian *herbed* interpreting religion on the basis of the *Zand*, whom circumstances caused to emphasize the importance of righteousness (*Asha*) in the form of social justice."

In the second sub-section, **D. Durkin-Meisterernst** and P. Kreyenbroek explore the main tenets of "Manicheism," the teachings of Mani of the 3rd century. They treat Manicheism as a universalistic, syncretism of various religious elements in Mesopotamia and the Iranian plateau, particularly Zoroastrianism, Christianity and Judaism and even Buddhism. Similar to Zoroastrianism and Zurvanism, Manicheism is a dualist religion: the origin of the universe consists of two opposing principles, light and darkness, or good and evil. Manicheism employs a central myth of creation with three stages to explain the human predicament. The article discusses in some detail these stages and the influence of Manicheism on other religions in the region. The authors also note that Mani intended to secure the tradition of his religion by proclaiming his faith "in all tongues and in all lands" and by using a fixed body of scripture.

ISLAM IN IRAN

H. Algar in *ISLAM IN IRAN* surveys in detail the historical geography of the spread of Islam in the Iranian plateau and related lands from the Arab conquest to the present in three sub-sections, "The Advent of Islam in Iran," "The Mongol Period," and "Shi'ism in Iran Since the Safavids." In the first sub-section, Algar treats the historical distribution of Islamic Sunnite schools of jurisprudence and Sufi orders, Shi'ite sects, and the marginal Kharejite movements in various regions of Iran. Algar notes that the main form of differentiation among the majority Sunni population of Persia, up to Safavid times, consisted in the choice of school of jurisprudence (*madhhab*) and, more specifically, those of Shafi'ite and Hanafite, that formed the main binary conflicting factions, with the predominance of the Shafi'ite. This sub-section also deals with the two branches of speculative or rational theology (*kalam*): Ash'arite and Mo'tazelite, the former adopted by Shafi'ites, and the latter by Hanbalites and Shi'ites. Then the author goes on to discuss the Sufi orders as another mode of differentiation among the Sunnis of Persia that began to appear in the 10th century, including the Kazaruniya, Kobrawiya, Khalvatiya, Safaviya, Karamiya, Malamatiya and Naqshbandiya. Also discussed are the Shi'ite communities in predominantly Sunni Iran during the pre-Safavid era. Beginning with the formation of Imami Shi'ite communities in Qom, Ray, Qazvin, and Nishapur, the author goes on to discuss Zaydi Shi'ites and Isma'ili Shi'ites.

In the sub-section "Islam in the Mongol Period," Algar first underlines the continuation of Sunnite dominance with some rather marginal Shi'ite movements such as the Sarbadarids in Bayhaq, and formation of the short-lived Shi'ite principalities in Amol, Mashad and Gilan. Also treated are a few movements with tendencies toward extremist Shi'ism and/or Sufism, including the Horufi movement, the rise of Moshasha'iyah in Khuzestan, and the Ahl-e Haqq order in western Iran. He continues with more detailed descriptions of the burgeoning major Sufi orders that dominated the religious life of Persia and Transoxiana during the Mongol and Timurid periods, including the Kobrawiya, Nurbakhshiya, Dhahabiya, Ne'mat-Allahi, and Khalwatiya.

Algar in "Shi'ism from the Safavids to the Present," explores the formation

of a distinctively Persian state dedicated to the propagation of Shi'ism under the Safavids. He shows how the incipient phase of conversion by the use of violence was followed with the formation of the Shi'ite religious establishment, bringing in scores of Arab scholars hailing from Jabal Amel in Lebanon, Hella in Iraq, Qatif in Arabia, and Bahrain. It was further sustained by commemoration of the martyrdom of Imam Hosayn (Ashura), and the festival of Ghadir; afterwards Shi'ism survived as the distinctive, quasi-national creed of Persia. The author continues his survey with the overall condition of Shi'ite institutions and their relations with the state during the dynasties of the Afsharids, Qajars, and Pahlavis, as well as the Islamic Republic.

A development of utmost significance after the Afghan invasion of Isfahan and the rise of Nader Shah was the devastation of the Isfahan religious center (*hawza*), the transfer of charitable lands (*awqaf*) to the State, and a shift in the focus of scholarly activity to the shrine cities of Iraq (*atabat*) leading to the ultimate triumph of the Osuli current in jurisprudence over its Akhbari rival.

The Qajar period, Algar notes, saw the beginnings of Westernization, widening prerogatives of the State, which coincided with the establishment of the Osuli current in jurisprudence and the rise of the *ulama's* political clout *vis-a-vis* State officials. These developments led to numerous and significant clashes between the two wings of the ruling elites. These clashes culminated in the course of the 1890-91 Tobacco rebellion and the 1906-11 Constitutional Revolution, the net result of which was to induce in the *ulama* a distrust of political involvement which was in turn one reason for their acquiescence in Reza Shah's rise to power. Also treated are the Akhbari movement of Shaykhism and a number of Sufi Orders that flourished in this period, including the Ne'mat-Allahi order, the Dhahabiya order, the Khaksar dervishes, as well as the Isma'ili Imamate in Persia.

The condition of religious establishment under the Pahlavis is the subject of the fourth sub-section. The reign of Reza Shah, was characterized by a cult of nationalism that glorified the pre-Islamic past of Persia at the cost of Islam. The secularization of Iran's judicial and educational systems under Reza Shah greatly alarmed the clergy,

who saw it as potentially undermining traditional Islamic values and way of life. Algar notes that the formation of the Pahlavi State coincided with the renewal and development of the *hawza* (religious teaching establishment) in Qom by Shaikh Abd-al-Karim Ha'eri, with long term consequences for relations between religion and State in the Pahlavi period. The author goes on to discuss political developments in the Hawza under Ayatollah Borujerdi until the early 1960s when he passed away and clashes between State forces and the religious establishment paved the way for the rise of Ayatollah Khomeini to the leadership of the revolutionary religious movement in Iran. Algar begins his treatment of "The Islamic Republic" by noting that "Post-revolutionary developments are too numerous, complex and close at hand for even cursory review or analysis." He examines the hybrid foundation of the Islamic government that includes both an elected assembly and presidency on the one hand with a leader who has wide discretionary powers on the other. In the last part of the article, Algar treats the plight of Sufi orders and Sunni communities as well as other Shi'ite communities such as the Shaykhis and Isma'ilis, during this period.

PERSIAN MUSIC

A survey of Persian music by **Bruno Nettl** is the last entry in the series IRAN. Nettl treats various aspects of Persia's rich and diverse musical tradition, which may be classified in various ways: ethnic and regional (Kurdish, Azari, Lori, Baluchi, Armenian), and hierarchical (classical and folk music). The author overviews major issues in the study of Persian music from its historical background to various types of music to social value of music and musicians and their patrons to musical instruments, etc. Nettl continues his overview by a treatment of the core of Persian classical music from its revival in the late decades of the Qajar dynasty by Mirza Abd-Allah who was principally responsible for developing the *radif*, or the basic repertoire of classical Persian music; Darvish Khan, composer and influential teacher; and Ali-Naqi Vaziri who sought to revitalize Persian music by modernizing it through the introduction of Western technologies, musical principles, and performance contexts. Nettl continues to describe the composition and improvisation of

Persian classical music in some detail. In the final part of his overview, Nettl treats the modernization and Westernization of Persian music between 1950 and 1980.

IRANIAN IDENTITY

The series IRANIAN IDENTITY is an exploration of the historical role of territorial and genealogical ties (real or imagined) as well as cultural and political elements in the formation and transformation of Iranian identity in the long and eventful history of Iran. The series consists of the following sections: i. PERSPECTIVES ON IRANIAN IDENTITY BY **A. Ashraf**; ii. PRE-ISLAMIC PERIOD BY **G. Gnoli**; iii. MEDIEVAL PERIOD; and iv. THE 19TH AND 20TH CENTURIES, both by A. Ashraf; and v. THE POST-REVOLUTION ERA (the last entry will be discussed in the supplement online).

PERSPECTIVES ON IRANIAN IDENTITY is an examination of three main views on the origins of the 'idea' of Iran. The article espouses a middle ground, historicizing perspective recognizing that 'modern civic nation' is the product of modernity and as such could not be applied retrospectively to pre-modern times, but it strongly rejects the modernist and post-modernist contention of a radical discontinuity between a modern nation and its historical past. Therefore, recurrent construction of Iranian identity from its literary foundation during the Sasanid era to the present time is divided into the following three distinct stages: the foundation phase of arranging and recording a pre-modern ethno-national, political identity during the late Sasanid era; the revival phase of reconstruction and development of Iranian identity during the Islamic era; and, finally, the national phase of the formation of a modern Iranian "national identity" during the last two centuries. These phases are discussed in the following three sections.

Iranian identity in the PRE-ISLAMIC PERIOD by G. Gnoli explores the transformation of the idea of Iran from a religious, cultural, and ethnic identity during the Achaemenid period (which continued to the end of Arsacids) to a political idea of Iran under the Sasanids. Gnoli shows at the outset how both the Old Persian and Avestan evidence as well as the Greek sources confirm that Persians were already aware of belonging to the *arya* "Iranian" ethnic group during the early Achaemenid period.

The emergence of the political idea of Iran, Gnoli demonstrates, was the result of a convergence of interests between the Sasanid dynasty and the Zoroastrian clergy to debunk Manichaean universalism. This convergence gave rise to the idea of *Eran-shahr*, "Kingdom of the Iranians," and the currency in the use of the singular and plural forms, *er* and *eran*, in Middle Persian. This appeal to a heroic past and the religious tradition were blended in the Sasanian *Khwaday-namag* and served as the foundation of Iranian identity, widely influencing the literati of the Islamic world as evidenced by the *Annals* of Tabari and the *Shahnameh* of Ferdowsi.

The third section of the IRANIAN IDENTITY series explores the reconstruction of Iranian identity and its changes during the Islamic period from the 9th to the 19th centuries. It shows how, following the cultural shock and crisis of identity that occurred in the first century after the fall of the Sasanids, the urban literati of Persian origin began to reconstruct the cultural idea of Iran within an Islamic society. The emergence of a new form of Persian as the literary language of Iran as well as a gradual revival of Iranian mythological and legendary history, helped buttress the new Iranian cultural identity. The article shows how Iranian Identity and the pattern of the use of the term 'Iran' in Persian literature evolved in four main phases in the medieval Islamic era: a revival phase under the Persian regional dynasties; a rather complex phase during the Saljuqs, a resurgence phase during the Mongols and Timurids; and finally, the formation of a hybrid Iranian-Shi'ite identity under the Safavids.

Section four is an examination of the formation of "Iranian national identity proper" when the Iranian pre-modern society encountered the modern age of nationalism in the 19th and 20th centuries. The article shows how this identity was constructed on the basis of pre-existing Iranian ethnic and territorial ties, historical memories, and commemorations of historical events. Appearing sporadically in the 19th century, the idea of popular, liberal nationalism flourished in the course of the 1905-11 Constitutional Revolution, and later was transformed into a state-sponsored form of ethno-nationalism during the Pahlavi period. The article concludes with the politics of national identity and the formation of various

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Then, after dinner, the participants were treated to a dance performance with mystical overtones by the accomplished dancer, Mr. **Shahrokh Moshkin Ghalam**. At this point the honorees were introduced by Dr. **Irاندokht Azimi**. They each ascended the podium



Mr. Moshkin-Ghalam

and received their award, consisting of a golden replica of Cyrus the Great's Babylonian Cylinder, from the former President of the University of Geneva, Dr. **André Hurst**, just retired (see the brief biographies of the honorees in the next columns).

After the presentation of the awards, the noted and popular vocalist, Ms.



Ms. Sarshar

Shahla Sarshar, sang two songs, accompanied by the celebrated pianist and composer, Mr. **Anushirvan Rouhani**. They were introduced by the Master of Ceremonies, Mr. **Sassan**

Kamali, of California. Subsequently, the items donated by Bulgari and Enigma (jewelry and famous watches)



Mr. Rouhani

as well as attractive paintings by the well-known artist, Mr. **Nasser Ovissi**, and Mr. Pourabbas – all collected through the good offices of Mr. Afshar – were ably auctioned by Mr. **Mahyar Makhzani**.

After the auction, Mrs. Minou Khamsi made a final speech (in English), thanking the guests for their support and expressing the hope for their future donations. At this time a series of musical performances followed, arranged by Mr. Rouhani and his ensemble, which included two excellent vocalists, Mr. **Giorgio Aristo** and Mrs. **Melody Kielisch**, who sang both Persian and Western songs. Mr. **Abbas Bakhtiari** also gave a virtuoso

performance on the *daff*.

The festivities lasted until a few minutes past 2 AM. In an innovative and generous gesture, Mr. Moshkin Ghalam auctioned his encore performance to benefit the *Encyclopædia Iranica*. Mr. **Nejat** and Mrs. **Homa Sarshar** were the highest bidders (3500 SF). Judging by all comments, the event was an exceedingly enjoyable and memorable one.

PRINCIPAL SPONSOR

Mr. **Mansour Afshar**, the well-known philanthropist and collector of Persian art, was born in 1935 in Tehran and now resides in Geneva. He has been a supporter of many cultural causes, and a considerable number of individuals and institutions have benefited from



his generosity. An avid reader with a marked interest in art and literature, particularly classical Persian literature and history, Mr. Afshar's cultural interests coincide with the *Encyclopædia Iranica*'s mission of recording, preserving and disseminating the facts of Iranian history and civilization.

GALA HONOREES

Prof. **Iradj Gandjbakhch**, renowned Professor of Cardiovascular and Thoracic Surgery and President of the *Association des Amis de l'Encyclopédie*



Iranica in Paris, was born in Iran in 1941 and studied medicine in France, graduating with honors from University of Paris. He has held the positions of Professor of Cardiovascular and Thoracic Surgery at Université Pierre et Marie Curie – UER Pitié-Salpêtrière, Chief of Thoracic and Cardiovascular Surgery at Groupe Hospitalier Pitié-Salpêtrière, among others. Author of 527 articles, published in French and international journals, he has also written books on cardiovascu-

lar disorders, notably *Pathologies de l'aorte* and *Dictionnaire de Cardiologie*, both published in 2004. He has also been awarded a number of honorary titles, such as the "Chevalier de l'Ordre National du Mérite" in 1988 and "Officier de l'Ordre du Mérite" in 2004. Prof. Gandjbakhch is also a member of the French National Academy of Medicine.

Prof. **Nosrat Peseschkian**, Founder of Positive Psychotherapy, which is based on the trans-cultural approach,



was born in Iran in 1933 and has been living in Germany since 1954. His work focuses on the investigation of the relationship between culture and disease, and the analysis of

cultural concepts, which evolved in 22 different cultural groups. He has served as the President of the German Association of Positive Psychotherapy since 1979 and, as an international lecturer, he has traveled to more than 65 countries to conduct postgraduate courses, seminars, workshops, public lectures and interviews with the press, television and radio. Prof. Peseschkian is also a member of a number of scientific societies. Among other awards, he has received the Order of Merit and Distinguished Service Cross from the Federal Republic of Germany. He is the author of 24 books, which have been translated into 23 languages as well as numerous articles for professional German journals and international academic publications.

Prof. **Hossein Sadeghi**, President of the Swiss Society for Cardiovascular and Pulmonary Surgery, was born in Iran in 1930 and pursued his medical



studies in Switzerland. In 1957, after finishing medical school, he traveled to the United States to do his residency in General Surgery, becoming a specialist in general and thoracic surgery in 1964. Later, he went to work in Iran where cardiovascular surgery was not yet fully developed. In 1966 he joined the Cardiovascular Surgery Department in Lausanne as an As-

sociate Surgeon. From 1967 to 1996, he held the position of Professor and Chief of Cardiovascular Surgery at the University of Lausanne. He retired in 1996 with the title of Honorary Professor of the University of Lausanne. Prof. Sadeghi has established new operating techniques for pediatric and elderly cardiac surgery, which have reduced the number of complications and deaths among patients. Prof. Sadeghi is the author of 426 scientific articles, published in various professional journals.

Prof. **Majid Samii**, President of the International Institute of Neurosciences



(INI) at Otto-von-Gericke University, was born in Iran in 1937 and obtained his medical doctorate at the University of Mainz, Germany, in 1963. He is the president of the Chi-

nese section of the INI, and the honorary President of the World Federation of Neurosurgical Societies. His worldwide academic honors include the Aristotle Gold Medal from the University of Thessaloniki (Greece, 1998); the McLaughlin-Gallie Visiting Professorship of the Royal College of Physicians and Surgeons (Canada, 2003); dedication of an Auditorium in honor of his leadership in health and science in the course of the past 25 years by the city of Hanover; opening of Samii Skull Base Surgery training center at Xuan Wu University in Beijing in recognition of his worldwide reputation as the leading surgeon of skull base surgery; Cross of Merit, first class (Federal Republic of Germany).

Prof. **Farzaneh Vargha-Khadem**, noted research Professor of neuropsychology, was born in Iran and completed her studies at McGill University in Montreal and the University of Massachusetts in 1979. In 1983 she

took up a faculty research position at the Institute of Child Health in London, where she has been working ever since. She was named Professional of



the Year in the Asian Women Achievement Awards in 2003. A consultant in neuropsychology at the Great Ormond Street Hospital for Children, Prof. Vargha-Khadem

recently published the results of research on how brain damage can lead to serious anti-social behavior in puberty and adulthood. Her research in collaboration with a team of scientists has culminated in the discovery of the first gene associated with speech and language. Further recent work on childhood amnesia has drawn international recognition and has led to new models of how the brain stores and retrieves different kinds of memories.

SUPPORT FOR ENCYCLOPÆDIA IRANICA

The Encyclopædia Iranica is a project of Columbia University carried out by its Center for Iranian Studies. Partially supported by the National Endowment for the Humanities, the execution of the project is being made possible by donations from institutions and individuals that value a comprehensive, meticulous and reliable record of Persian culture and history. We appeal to all such institutions and individuals to assist the project by their donations.

We acknowledge with thanks the donations by the following for the period of November 15, 2005–November 15, 2006

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modes of identity since the mid-20th century.

IRAQ, RELATIONS WITH IRAN

The series on Iran-Iraq relations from ancient times to the present is explored in 13 entries: i. THE LATE SASANID AND EARLY ISLAMIC ERAS; ii. FROM THE ABBASIDS TO THE MONGOLS (referred to BAGHDAD); iii. FROM THE MONGOLS TO THE SAFAVIDS; iv. THE SAFAVID PERIOD; v. FROM THE AFSHARIDS TO THE END OF THE QAJAR PERIOD; vi. THE PAHLAVI PERIOD; vii. IRAN-IRAQ WAR; viii. SHI'ITE SHRINES IN IRAQ (referred to ATABAT); ix. SHI'ITE SEMINARIES IN IRAQ; x. SHI'ITES OF IRAQ; xi. IRANIAN COMMUNITY IN IRAQ (referred to DIASPORA vi); xii. PERSIAN SCHOOLS IN IRAQ; and xiii. PERSIAN NEWSPAPERS IN IRAQ.

The series begins with a brief introductory remark noting that relations between Iran and Mesopotamia could be traced back to the middle of the 2nd millennium B.C.E. when the early waves of westwards migration made by Iranian tribes came under the cultural influence of ancient Mesopotamia. However, the nature of these relations changed from the 8th to the 6th centuries when the formation of the Median Empire and foundation of their capital at Ecbatana, along with the rise of the Achaemenid Empire and Cyrus' conquest of Babylon, led to Persia's control over all of Mesopotamia. This situation continued under the Arsacid and Sasanid dynasties for over 900 years, when Ctesiphon was their capital. The southern part of Mesopotamia, known as *del-e Iranshahr* (lit., "the heart of the kingdom of Iran"), served as the central province of the Sasanian Empire as well as that of the Abbasid Caliphate (see the map on top right). As such, it played a significant part in the transmission of administrative and cultural elements from Sasanian Iran to the Islamic world. The "Persian Presence" in Mesopotamia continued until the Safavid era, as Persian remained the language of most sedentary people as well as that of the chancery until the 15th century and thereafter.

The late **A. Zaryab**, in FROM THE MONGOLS TO THE SAFAVIDS, shows that the capture of Baghdad by the Mongols in the mid-13th century occurred at a time when Persian influence was on the rise but the city as a whole in decline. The Persian influence had increased in



The southern part of the Sasanian Quarter of the West with the capital city of Ctesiphon

recent decades through Iranian viziers and officials serving the caliphs, the rise of Shi'ite power and their theological literature, the spread of Sufi ideas and convents as well as the patronage of Persian and Persian poetry by some caliphs and their officials.

The sub-section on the SAFAVID PERIOD examines the geopolitical and ideological significance of Iraq in the rivalry between the Safavid and Ottoman empires. Baghdad switched hands three times between 1508 and 1638. After the Ottomans captured it in 1638, Baghdad remained under Ottoman control. As the site of the martyrdom and burial of a number of Shi'ite Imams, Iraq was part of a sacred geography, and formed a cornerstone in the ideology that brought the Safavid dynasty to power. The shrines of the holy figures of Shi'ism annually drew thousands of pilgrims from Persia.

E. Tucker, in FROM THE AFSHARID TO THE END OF QAJAR PERIOD, discusses in some detail three important aspects of the diplomatic history of this frontier region: first, the resultant turbulence with the rise of Nader Shah; second, the gradual regularization of diplomacy and relations between Persia and the Ottoman Empire and its impact on Iraq; third, the increasing importance of religious connections between Persia and Iraq during the Qajar era due to southern Iraq's importance as a Shi'ite pilgrimage center.

M. Milani, in THE PAHLAVI PERIOD, explores three phases in the relationship between Iran and Iraq between 1921, when Britain installed Faysal Ibn Hossein as the king of the newly formed nation-state of Iraq, up to the 1979 Revolution. In the first phase, from 1921 through 1958, when Britain dominated Iraq, bilateral relations were generally amicable but not devoid of friction. During this time, the two pro-Western monarchies signed a boundary treaty (in 1937), and participated in two non-aggression and security pacts. In the second phase, from the 1958 coup that overthrew the monarchy through the 1968 seizure of power by the Ba'ath party, bilateral relations became increasingly acrimonious as Iraq tilted toward the Soviet Union while Iran solidified its strategic relationship with the West. In the final phase, coinciding with the British withdrawal from the Persian Gulf in the late 1960s, Iran and Iraq were engaged in a mini-cold war to establish regional hegemony. Finally, they signed the 1975 Algiers Treaty that ushered in a fleeting period of genuine bilateral cooperation, which ended with the eruption of revolution in Iran in 1979.

S. Gieling, in IRAN-IRAQ WAR, discusses the longest conventional war of the 20th century lasting nearly eight years from 1980 to 1988 with one million casualties and a cost of some \$1 trillion. The author explores in detail the

causes of the war from the pretext for the Iraqi invasion of Iran, the boundary disputes, and Iraq's objectives for invading Iran as well as the international factor in the war. Also examined are the course of the war from the Iraqi invasion to the Iranian counterattack and advances into Iraqi territory and the extension of the war to the Persian Gulf (tanker war). The final part discusses the process of cease-fire and a glimpse into the consequences of the war.

M. Litvak contributes the entries *SHI'ITE SEMINARIES IN IRAQ* and *SHI'ITES OF IRAQ*. The author begins the entry *SHI'ITES OF IRAQ* by noting that although Iraq was the cradle of Shi'ism, the Shi'ites only became the majority there during the 19th century. He continues with a brief history of the Shi'ites of Iraq from the time of the 12 Imams to the Buyid rule over Baghdad, during which time the appearance of new public manifestations of the Shi'ite creed were encouraged; under the zealot Sunnite Saljuqs when a period of the demise of Shi'ism began; under the Ottoman and Safavid rival empires when the Ottomans never granted the Shi'ites status of an independent religious school (*madhhab*) or community (*millet*); however, the 18-19th centuries saw the rise of religious centers in the holy cities of Iraq as the result of migration of a large number of ulama from Iran to *atabat* and the change of the Shi'ite community from minority to the majority status due to the massive tribal immigrations from the Arabian Peninsula during the 18th century and the conversion of a bulk of them to Shi'ism. The remaining part of the entry examines the plight of Shi'ites in the 20th century from the late Ottoman rule to the formation of the Iraqi nation-state, to the rise of Ba'thist regime after the 1968 coup, the exacerbation of Sunni-Shi'ite tensions, to the Iran-Iraq War and the aftermath of the 1991 Persian Gulf War.

Finally, **H. Yaghma'i** discusses *PERSIAN SCHOOLS IN IRAQ*; and **N. Parvin** contributes the entry *PERSIAN NEWSPAPERS IN IRAQ*.

PRE-ISLAMIC AND ZOROASTRIAN ENTRIES

Four entries discuss pre-Islamic topics: **S. Brock** discusses *ISAAC*, Bishop of Seleucia-Ctesiphon and Catholicos of the Church of the East (399-410); **O. W. Muscarella** contributes *IRON AGE* which treats Iranian



Dinshah IRANI

sites with levels identified as dating to the iron age, first excavated in western Iran at Sialk and later in northwestern Iran around the west, east, and south shores of Lake Urmia; **B. A. Litvinsky** in *IRON IN EASTERN IRAN* discusses the development of the local iron metallurgy in Central Asia earlier than central and western Iran and other parts of the Middle East; **S. Shaked** contributes *ISAIAH, BOOK OF*, one of the books of the Hebrew Bible, in which he discusses possible reflections and influences of Iranian religion in Isaiah.

Three entries deal with the Parsis of India: **M. Boyce** and **F. Kotwal** discuss *IRANSHAH*, the term now used by the Parsis as the name of their oldest sacred fire; **K. Jamasp Asa** contributes the following two entries, *Dinshah Jijibhoy IRANI*, Parsi notable and scholar; and *IRAN LEAGUE*, an organization established in 1922 by prominent Parsis, with the aim of reviving and strengthening cultural and other ties between the Parsis of India and Iran.

PUBLICATIONS ON IRANIAN STUDIES

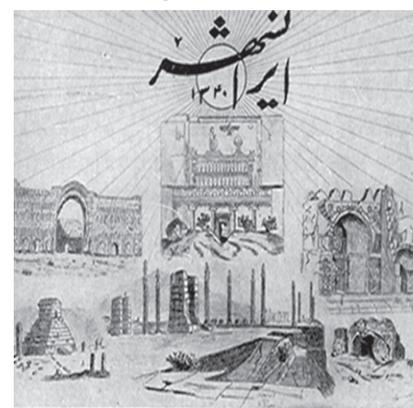
Periodicals and publications on Iranian Studies comprise six entries: **C. E. Bosworth** and **V. S. Curtis** discuss *IRAN*, journal of the British Institute of Persian Studies, founded in 1963 to publish primarily articles on the archaeology of pre-Islamic Iran; however, the history of the Islamic period has also been well represented in the journal; **M. Kasheff** treats *IRANSHAHR*, an encyclopedic collection of articles published under the auspices of the UNESCO National Commission in Iran, devoted to all cultural and historical phases of Persia; **A. Milani** contributes articles on two Persian journals of Iranian Studies: *IRAN NAMEH*, published quarterly in Persian by the Foundation for Iranian Studies based in Washington, DC; and *IRANSHENASI*, which began publication in 1989 in Washington, DC, with Jalal

Matini at the helm.

Two journals of Iranian Studies published in Yerevan, Armenia, are treated: *IRAN-NAMEH*, a journal of Oriental Studies, founded in 1993, that deals with various issues of the Oriental world in general and Persia in particular, is treated by **V. Boyajian**; and *IRAN AND THE CAUCASUS*, the yearly international academic journal founded in 1997 by the Caucasian Centre for Iranian Studies, and published in Armenian, is discussed by **V. Arakelova**.

NEWSPAPERS AND MAGAZINES

N. Parvin contributes the following articles on Persian newspapers: *IRAN*, the title of five newspapers of which four were published in Persia and one in Baghdad, Iraq; *LA REVUE IRAN*, a bilingual Persian-French quarterly published in Tehran (1923-33) for the international exchange of stamps, books, and other collectibles; *IRAN-E KABIR*, a weekly newspaper published in the city of Rasht by political activists (1929-30); *IRAN-E MA*, an influential liberal paper with nationalist leanings, published in Tehran (1943-60); *IRAN-E NOW*, the daily organ of the Democrat Political Party, published in Tehran (1909-11); and *IRAN-E JAVAN*, a weekly paper published in Tehran (1926-27) by the society of the same name (see the next item). **J. Behnam** contributes an article on *ANJOMAN-E IRAN-E JAVAN*, (The society of young Iran), founded in 1921 and advocating the westernization of Persia and the establishment of a secular, progressive government (it published the above journal of the same name as its organ).



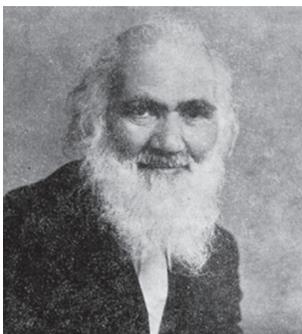
The logogram of *IRANSHAHR* Journal, with images of ancient Iranian monuments (clockwise, from center): tomb of Darius I; monument of Khosrow II; palace of Ardashir I; platform of the Achaemenid *apadana*; tomb of Cyrus II; and the Ayvan-e Kesra at Ctesiphon

BIOGRAPHIES

Also included in these fascicles are biographies of five figures from the 5th to the 20th centuries: IRANSHAHRI, 9th century mathematician, natural scientist, historian of religion, astronomer, philosopher, and author, by **D. Kargar** and *EIr*; ISA B. SAHRBOKHT, medical author of the 9th century from Gondishapur, by **L. Richter-Bernburg**; ISADRAS NAGAR, Hindu historian of the 17th century who wrote in Persian, by **M. Casari**; William Edmund IRONSIDE, British Field Marshall, noted for his important role as commander of British forces in Persia during the 1921 coup d'état by Reza Khan, by the late **D. Wright**; and Hosayn Kazemzadeh IRANSHAHRI, an ardent Iranian nationalist active during the First World War, prolific author on political, religious and educational subjects, and the publisher of the journal *IRANSHAHRI* in the 1920s, both by **J. Behnam**.

OTHER ENTRIES

Four entries treat other subjects: **P. Alizadeh** contributes the entry on IRAN NATIONAL, the pioneering automotive company founded in Iran in 1962 by Ahmad and Mahmud Khayami and later directed by Mahmud Khayami alone; its most famous product was the "Peykan" car, with 100,000 units manufactured annually by 1977; **M. Byrne** treats the IRAN-CONTRA AFFAIR, two separate and distinct U.S. covert operations in Iran and Central America, linked in the mid-1980s when funds generated by the sale of weapons to Iran were diverted to help finance the so-called Contra war in Nicaragua; **J. R. Irvine** discusses IRANZAMIN, a combined Iranian American International School founded in 1967 which operated until the 1979 Revolution; and IRANSHAHRI, district and town in Baluchistan, by *EIr*.



Hosayn Kazemzadeh IRANSHAHRI

COLUMBIA UNIVERSITY SEMINARS ON
IRANIAN STUDIES

Prof. Vahid Noshirvani and Dr. Ahmad Ashraf, Co-Chairs

BAHRAM-E GUR'S
CONQUEST OF THE CROWN

On May 11, 2006, Dr. **Michael Barry**, Consultative Director at the Department of Islamic Art of the Metropolitan Museum of Art and Visiting Professor of Persian at Princeton University, led a discussion on the topic of "Bahram-e Gur's Conquest of the Crown of World-Empire from Between Two Lions."

Dr. Barry's lecture and slide-show drew on a wealth of images – from Achaemenid cylinder seals and Sasanian vessels to illuminated manuscripts of the poets Ferdowsi, Nezami and Amir Khosrow, in order to explore in depth the myth of Bahram-e Gur, around whose idealized figure so many ancient Near Eastern traditions associated with royalty came to be crystallized and so perpetuated – through the myth of Bahram – into Islamic civilization.

Dr. Barry began his presentation by noting that the fifth-century Sasanian King Bahram-e Gur, "Victorious-Force the Great Lord", famous for defeating both the Byzantines and the Central Asian Huns on either side of the Persian Empire's frontiers, became enshrined in later Iranian myth and folklore – and well into the Islamic period – as a peerless hero around whose idealized figure the most ancient Persian traditions crystallized: as the archetypal world monarch, a just and wise ruler, a potent lover, a fearless warrior, a slayer of dragons, and a matchless horseman, archer and hunter. The slide-show, through ancient and medieval Persian works of art, explored the significance

of the many important myths (the Solar Dragon slayer, the Initiated Spouse of the Seven Storytelling Brides, the Lord of the Twin Lions) – and their influence through the filter of Islamic culture on world civilizations from India to Spain – associated with King Bahram, as notably meditated by such medieval writers as Tabari, Ferdowsi, Ibn Zafar al-Siqilli (the Sicilian), Nezami, Amir Khosrow, and even the anonymous authors of the Thousand and One Nights. On the influence of Bahram-e Gur upon the Islamic royal image, Dr. Barry noted that Abbasid caliphs, as successors to both Iranian and Abrahamic lines, were represented in literature and art as heirs to Solomon and to Jamshid at once, as the legatees of David and Bahram together.

Dr. Barry went on to describe how Nezami, the supreme creative narrative Persian poet, transformed and further deepened the myth of Bahram-e Gur; according to Sasanian tradition, not only did Bahram-e Gur become "The King of Arab and Ajam," but the legend of Bahram's victory over the twin lions was emblazoned in Sasanian and later Islamic iconography as the image of the world-ruler seated upon a throne upheld by twin submissive lions.

Providing some examples with related illustrations, Dr. Barry mentioned that the Mesopotamian Jews under Sasanian rule borrowed the image of this magic throne born and protected by twin talismanic lions and attributed it to their King Solomon. Eastern Islamic rulers such as the 9th-century Abbasid caliph al-Ma'mun, the 11th-century Sultan Mahmud of Ghazni or the 16th-century Mughal Emperor Akbar in India in turn appear recognizably depicted on precious vessels or in manuscript illuminations as the symbolic world-ruler "Bahram" whom they re-enact, seated in majesty upon the twin-lion throne or quelling the two lions to snatch up the crown of Iran (in the illustrations to the 1595 manuscript of Nezami's poems copied in Lahore for the Mughal sovereign and now in the British Library, the painted figure of "Bahram" is obviously Akbar himself).

The motif was also spread, Dr. Barry said, by Islamic civilization as far west as Spain, whose caliphs of

Cordova ordered themselves portrayed in carved ivory just like as Abbasid rivals in Baghdad, staring frontally in the Sasanian manner with Jamshid/Solomon's symbolic mirroring cup of world-rule pressed against their heart, and seated upon Bahram's lion-throne. The 12th-century Sicilian Arab narrator Ibn Zafar al-Siqilli, "the Sicilian," dedicated his tales in mixed prose and verse of the Sasanian kings to a Sicilian emir and vassal to the Norman Christian kings of Palermo, with these words: "Who seizes the crown and regalia from between the two lions, of rule is he the most worthy." From the Spanish and Sicilian Arabs, the myth of Bahram and his twin lions influenced the art and tales of medieval Christian Europe.

IRANIAN CONSTITUTIONAL REVOLUTION & GLOBAL SOLIDARITY

On September 12, 2006, Dr. **Man-sour Bonakdarian** of the University of Toronto at Mississauga led the discussion on the topic of "The Iranian Constitutional Revolution of 1906-11 & Global Networks of Revolutionary Solidarity."

Dr. Bonakdarian began his talk by noting that *worlding* the Iranian revolution in the early 20th century, which occurred during a period of intensified parliamentary-democratic as well as anti-colonial nationalist struggles around the world, his presentation would deal with the worldwide resonance and reception of the Iranian Constitutional Revolution of 1906-1911 in the framework of contemporary anti-colonial/anti-imperial nationalist movements. In addition to highlighting the Iranian participation in cross-national and transnational anti-imperialist "nationalist" solidarity networks and the various forms of assistance extended to Iranian revolutionaries by anti-imperialist nationalist movements in other parts of the world, the presentation also explored the multifarious and multivalent consequences of such acts of solidarity.

In the introductory segment of his presentation, Bonakdarian outlined the broad scope of support for the Iranian

constitutional/nationalist struggle in other parts of the world, ranging among others from the organized activities of the Persia Committee (London), the International Socialist Bureau (headquartered in Brussels), the Persia's Defence Society (Calcutta), Society of Iranian Alliance (*anjuman-i wifa'q-i iranian*) in Hyderabad, India, Union Franco-Persane (Paris), as well as the Iranian émigré/diaspora organizations, such as *anjuman-i sa'adat iranian* (Istanbul), and a host of other individual and organized activities, including also the armed participation of various groups and individuals from the Russian Caucasus and Eastern Europe on the side of the constitutional camp in the Iranian civil war of 1908-09. In the remainder of the presentation, he concentrated on the reverberations of the Iranian revolution in India and Ireland, as well as in Indian and Irish diaspora communities, and the manifold Indian and Irish expressions of solidarity and support for the Iranian revolutionary cause.

He examined the Pan-Indian nationalist activities in support of the Iranian revolution, ranging from statements by the Indian National Congress to press reports and commentaries in the militant *Bande Mataram* of Calcutta, the left-leaning Calcutta monthly *Modern Review*, or the activities of pan-Indian nationalists in other locations, such as the Paris-based militant nationalist and feminist Madame Bhikhaji Rustom Cama, who also edited the Geneva *Bande Mataram*, or the militant nationalist Shyamaji Krishnavarma, the editor of the *Indian Sociologist* (London, Paris). While some members of India's Zoroastrian Parsi community, such as Madame Cama, were committed to pan-Indian nationalist politics, other Parsis also extended their support to the Iranian revolution in the form of monetary assistance to the Iranian nationalist press, or in the form of the coverage of the revolution in the pages of the *Hindi Punch* (formerly the *Parsee Punch*, published in Bombay), or the formation of Persia's Defence Society (1910) as well as mass protest meetings in both India and Britain and protest resolutions sent to British authorities. Among the most influential of Indian protest activities on behalf of the Iranian constitutional camp were those of the All-India Muslim League and its British chapter.

Although the Iranian revolutionary press were silent on the Irish question and the various contemporary Irish nationalist platforms and activities, the Iranian revolution resonated with Irish nationalists of differing ideological and political orientations. A number of Irish nationalist MPs in London (members of the Irish Parliamentary Party), particularly John Dillon, emerged as vocal critics of the British foreign secretary Sir Edward Grey, particularly after the conclusion of the 1907 Anglo-Russian Agreement that divided Iran into British and Russian spheres of influence and made London an accomplice to St. Petersburg's policy of enmity toward the Iranian revolutionary camp. The more radical Irish nationalist organizations, namely the Irish Republican Brotherhood and its New York-based Clan na Gael republican mouthpiece, the *Gaelic American*, and Sinn Féin, with its namesake paper (published in Dublin), also endorsed the Iranian constitutional/national movement after their initial silence on, and even dismissive attitude toward, the outbreak of the Iranian revolution in 1906. This transformation was in part due to the attention devoted to the Iranian revolution by Indian and Egyptian nationalists whose views resounded in the pages of the radical Irish nationalist papers. Among other factors, Irish interest in Iranian developments also was a corollary of the Irish cultural and literary interest in Iran, emanating from "Irish Orientalism" as well as the anti-imperialist current of Aryanism, among other factors. Bonakdarian concluded his presentation by discussing the expressions of solidarity with the Iranian struggle by two socialist Irish nationalists committed to the platform of internationalism, William J. Maloney and Fred Ryan.

REVELATION AND RUMI'S *MATHNAVI*

On October 3, 2006, Dr. **Jawid Mojaddedi** of Rutgers University, led a discussion on the topic of "Revelation and Rumi's *Mathnavi*."

Dr. Mojaddedi began his talk by pointing out that it is common in the Persian-speaking world to hear Mowlana Rumi's *Mathnavi* being referred to as "The Koran in the Persian language," but the origins of the poem from which this verse is taken are uncertain, and people use it to mean significantly



different things. Most commonly, this comparison serves to underline the supreme status of Rumi's *Mathnavi* in the canon of Persian Sufi poetry, but it has also been claimed that his book is actually based on the Koran, as a kind of commentary. The latter suggestion has no doubt been inspired by Rumi's more frequent use of the Koran than any other author of Persian mystical *mathnavis*.

Dr. Mojaddedi went on to examine the ways in which Rumi incorporates the Arabic text of the Koran in his Persian poem to identify the actual functions that the Koranic citations fulfill once they are embedded in Rumi's poem. He also answered the key question of "Is the Koran cited primarily for the purpose of extended passages of exegesis or for other less fundamental purposes?"

This was followed by a scrutiny of Rumi's comments about the nature of divine revelation with the aim of discovering whether his theoretical discussions correspond to his actual use of Koranic passages. Dr. Mojaddedi emphasized that of special interest in this regard is Rumi's own comparison of his *Mathnavi* to the Koran, which is found hidden away toward the end of the third book of the *Mathnavi* itself.

He concluded his remarks by saying that in both his poetry and the prose transcripts of his teaching sessions (*Fihe ma fihe*), Rumi frequently discusses the issue of continual revelation. This is not of itself very surprising, seeing as it is a topic of central importance for Sufis in general. However, the frequency at which Rumi returns to this topic and the bold stance he consistently takes about the comparability of the revelation received by God's friends, or saints, to that received by the prophets, is striking. It is often assumed that any discussion of saints in Rumi's poetry must be a reference to his mentor Shams-e Tabrizi, but the ways in which Rumi uses Koranic citations, compares his *Mathnavi* to it, and provides consistent theoretical arguments, would suggest that they are at least as likely to be self-referential.

BEHZAD AND JAMI

On November 8, 2006, Dr. **Michael Barry**, Consultative Director at the Department of Islamic Art at the Metropolitan Museum of Art, and Visiting Professor of Persian at Princeton University, led a discussion on the topic of "Behzad and Jami."

Prof. Barry began his illustrative lecture by noting that in the Western interpretation of traditional Islamic civilization, one repeatedly hears the contention that figurative art was either banned altogether or else its status and significance was denigrated as merely decorative. Yet the existence of thousands of the most sumptuous manuscripts of the classics of Persian, Indo-Persian and Turkish literature, most of them dealing with explicit religious themes and illustrated for eminent royal patrons by the most famous painters of the 15th, 16th and 17th centuries, necessarily belies such a superficial contention. One central paradox of Islamic culture, presented as such an allegedly iconophobic civilization, looms sharply in a royal edict of Shah Esma'il, penned by the learned scribe Khwandamir and dated 1522, proclaiming the painter Behzad of Herat (1465-1535) as head of the guild of all masters of the arts of the book throughout the Safavid Empire. The language of the edict, which unmistakably emphasizes Behzad's holy status, is steeped in Sufi terminology, transparently borrowed by Khwandamir from the writings of the eminent Sufi poet and thinker Jami of Herat (1414-1492). Nor was reverent praise for Behzad restricted to Shi'ite circles in Safavid Iran. Jami himself had been a Sunni, indeed the leading and most influential Sunni cleric of the 15th-century Sunni kingdom of Herat, and equal veneration for Behzad and his artistic legacy spread in the 16th century to Ottoman Turkey, Mughal India and the Uzbek emirate of Bokhara - all officially Sunni states as well. The highly influential scribe Khwandamir himself, throughout his long and globe-trotting career, served the last two Timurid kings of Herat, the first two Safavid shahs in Tabriz and the first two Mughal emperors in Agra. The issue of Behzad's holy status, and the sanctification of his art in eastern Islamic civilization, transcends any

Sunni-Shi'i divide.

Dr. Barry continued his discussion by stating that Jami's bold endorsement of Behzad's art lies at once hidden and revealed in Persian verses from his mystical love poem, "Yusof-o Zolaykha," completed in Herat in 1487. Jami refers to a wizard-artist who created Lady Zolaykha's magic castle. These verses, Behzad actually quotes - and at that time this was necessarily with Jami's permission - in inscriptions running through the "tile-work" that forms the setting for his own superb illustration on exactly the same theme, for a famous manuscript of Sa'di's "Bustan" (now in the National Library in Cairo), copied



Hosayn Bayqara as "Shah Hormazd" with Jami and Nava'i as his "ministers" interceding with the king to forgive Prince Khosrow Parviz; illustration by Behzad, British Library, London.

and illuminated in 1488-89 for Herat's ruling king himself, Sultan Hosayn Mirza Bayqara. The verses by Jami quoted by Behzad in the painting's "tile-work" include these lines which, by implication, refer to Behzad's own mastery (above any rival artist of his day) in so magnificently recreating Zolaykha's castle:

"Should a glance but thereupon glide,
"Envy's water from his own mouth
should flow."

But the context of Jami's poem, from which these lines were lifted by Behzad, further emphasizes a profound

mystical thrust that, as it were, turns on its head the supposed Islamic prohibition on figurative art, as in these verses referring to the wizard-artist of Jami's poem :

“With his stylus-and-brush, when he drew up a picture,
 “From the ink's flow of paint, a soul quickened to life:
 “And if, upon a stone, a bird's image he drew,
 “This heavy stone turned light, and whence it lay, took wing!”

Jami's allusion was to the miracle of the child Jesus, according to the Koran 5:113 (and various Apocryphal Gospels), when the young Christ blew upon the figures of clay birds and so gave them life and flight “by God's permission : ba-idhni”.

That 16th- and 17th-century eastern Muslim writers understood Jami's extraordinarily sanctifying verses to apply, not only to the fictional artist of the poem, but to Behzad himself, is abundantly proved by the very words of such royal scribes as Khwandamir, Mir Sayyed Ahmad, and Qazi Ahmad of Qom.

Thus Khwandamir writing on Behzad in 1522 :

“Behzad is one and alone in his day!
 “Mani? A fable in Behzad's own day!
 “A hair from his brush, through sheer mastery,
 “Might quicken with soul
 “Even mineral form in an icon!”

And thus Mir Sayyed Ahmad in 1564, in explicit praise of Behzad, reproduced in turn by Qazi Ahmad of Qom in 1596 and 1606 :

“The very bird he painted - an icon dear to hearts!
 “Like to the very bird of Christ took soul!”

The slide-show explored the complex Sufi allegories of Behzad's paintings in relation to the poems which they illustrate, in light of Jami's extraordinary, “Christ-like” endorsement of the figurative artist. (See further Michael Barry's *Figurative Art in Medieval Islam and the Riddle of Bihzad of Herat 1465-1535*, Flammarion, Paris and New York, 2004).

ANOUSHEH ANSARI: FIRST IRANIAN IN SPACE



On 18 September 2006, Mrs. **Anousheh Ansari**, the first major supporter (\$263,000, 2001) of *Encyclopaedia Iranica*, became the world's first female space tourist, and the first Iranian in space. Ansari lifted off on the Soyuz TMA-9 mission from the Baikonur Cosmodrome in Kazakhstan en route to the International Space Station (ISS). She returned safely on September 29, 2006 in the steppes of Kazakhstan (90 kilometers north of Arkalyk), and was greeted with red roses from an unidentified official and a kiss from her husband, Hamid.

Asked what she hoped to achieve on her spaceflight, Ansari said, “I hope to inspire everyone—especially young people, women, and young girls all over the world, and in Middle Eastern countries that do not provide women with the same opportunities as men—to not give up their dreams and to pursue them ... I believe they can realize their dreams if they keep it in their hearts, nurture it, and look for opportunities and make those opportunities happen.” The day before her departure, she was interviewed on Iran national television for the astronomy show *Night's Sky*. The hosts wished her success and thanked her on behalf of Iranians. Ansari in return thanked them and called for people to witness how hard work, imagination, and an open mind can lead to success.

During her eight-day stay onboard the International Space Station, Ansari agreed to perform a series of experiments on behalf of the European Space Agency. She conducted four experiments, including researching the mechanisms behind anemia, how changes in muscles influence lower back pain and the consequences of space radiation on ISS crew members and different species

of microbes that have made a home for themselves on the space station. She also became the first person to publish a weblog from space.

FRIENDS OF IRANICA IN PARIS

The *Association des Amis de l'Encyclopédie Iranica* in Paris organized a meeting on Wednesday June 28, 2006 in support of *Iranica*. Hosted by Mrs. **Mehrafzoun** and Dr. **Abtin Sassanfar**, Vice President of the Association and a Trustee of the Encyclopaedia Iranica Foundation and organized by its Secretary, Mr. **Abdol Hamid Eshragh**, the meeting was attended by members of the Association and other Iranian and French friends of *Iranica*. In his opening remarks, Dr. Sassanfar called for the support of *Iranica* by members of the Association and other friends of the *Encyclopaedia* and invited Mr. Eshragh, also a Trustee of the Foundation, to give a progress report of the Association and the publication of the *Encyclopaedia* online. He began his report by extending the sincere appreciation of Prof. Yarshater and the Trustees to Dr. and Mrs. Sasanfar for hosting the meeting.

Mr. Eshragh gave the report of the Association's activities during the last few years and noted with great pleasure that the membership in the Paris' 1000 club has increased to 23 persons and raised about \$50,000 in support of *Iranica*, unprecedented in Paris. He appreciated the cooperation of Mrs. **Farideh Ahi** in managing the Iranica Fund in Paris. He also extended his gratitude to the coordinators of the Friends of *Iranica* in other cities, including **Manouchehr Houshmand** in Dubai, Dr. **Djalal Khaleghi Motlagh** in Hamburg, Mr. **Masoud Rowshan** and Mr. **Mahmoud Dehghani** in Sydney, and Mrs. **Monireh Parvin** and Mrs. **Minou Khamsi** in Switzerland. Concluding his talk, Mr. Eshragh explained the new approach of electronic publication of the *Iranica* entries prior to their print publication and noted that *Iranica* has already invited scores of noted scholars to write entries in the field of their expertise, without having to follow alphabetical order. He also added that the new online publishing has drastically increased the expenses of *Iranica* and thus its need for substantial support from its friends.

WHAT HAVE IRANIANS ACCOMPLISHED TO DESERVE SO DETAILED AN ENCYCLOPÆDIA?

Prof. Yarshater's Address at the Geneva Gala (translated and abridged)

If Persian culture was an isolated phenomenon and belonged to only a single country, we could not claim too great a necessity for its recording and dissemination, but that is not the case. Persians have been involved in world affairs and have contributed to world culture at several important periods.

The Achaemenid dynasty, which sprang from southern Iran some 2,500 years ago, stretched from Libya to the borders of China and from Asia Minor to Sind and Panjab in India. It was the largest empire that had ever been formed. It guaranteed peace and security in western Asia and the civilized North Africa for most of its 200 year rule. Its treatment of conquered people was generally humane and sometimes exceptionally kind, and contrasted sharply with those of the Assyrians who preceded them.

In a different field, Iranians gave rise to an ethical and philosophical religion, Zoroastrianism, which believes that humans are free in choosing their actions, whether good or evil, and therefore they are responsible for their deeds on the Day of Judgment. By choosing the good, they can contribute to the triumph of good in its cosmic struggle against evil. It greatly influenced Judaism and through the Jewish population of Babylon who lived under Iranian rule in Parthian times, also Christianity. Some major religious ideas and creeds, such as survival of the soul beyond its earthly life, belief in the Day of Judgment, final reward and punishment, heaven and hell, and the angels, which are all absent from the early parts of the Bible, are believed to have been adopted from the Zoroastrian faith.

After the advent of Islam and the conquest of Iran by the Arabs, a renaissance of Persian culture, language and literature took place during the 9th and 10th centuries, in Khorasan and Transoxiana. Within

a century or two a new and productive culture developed in the eastern lands of Islam with Persian as its lingua franca. At the same time the Abbasid caliphs were beginning to lose their authority and the Arab political and cultural leadership was waning. This Iranian culture spread far and wide, from Asia Minor to Bengal in India, and continued to be the dominant cultural force in these vast territories until the middle of the 19th century when the penetration of Western civilization in Asia made it lose its grip.

So Iranian culture was not a secluded or isolated phenomena; it affected other societies and cultures. The *Encyclopædia Iranica* tries to do justice to the vicissitudes of Iranian civilization in the course of history. Naturally, Persian history has not been a continuous golden age. We, too, have engaged in wrongdoing. We have encroached on other people's lands, we have sometimes mistreated our minorities, and in periods of decline we have produced ineffective and even corrupt governments. But in balance we do not draw a poor picture. We have been a civilizing force in vast territories in Western Asia; we have produced brilliant poetry. We have also produced the most exquisite art of the entire Middle East. Persian miniatures and Persian carpets have had no rival in the world. So we do have something to show to the world. The *Encyclopædia Iranica* tries to do that, depicting Iranian life, history, and culture as accurately and objectively as humanly possible.

As the theme of the gala is Medicine, I leave aside what could be said about the influence of Persian language, literature, and art in the neighboring countries, but must say a few words about the contribution of Iranian physicians to the field of medicine.

In the Sasanian period, Iranian medicine was fortified by Greek and Indian medical knowledge and soon Gondishapur in southwest of Persia began to flourish as a medical center with a famous hospital in which Zoroastrians, Jewish, and Christian physicians served and taught. It continued in Islamic times as a major medical center of the Islamic world.

It is noteworthy that the four greatest medical scholars who founded Islamic medicine namely, Ali b. Rabban Tabari, Mohammad Zakariya Razi (Razes in Latin), Ali Abbas Majusi, and Ebn Sina (Avicenna in Latin), rose from Iran. Razes and Avicenna are the foremost physicians that the world of Islam has ever produced. Avicenna's *Canon* was translated into Latin in the 12th century and the work of Razes was translated in the 13th century. Both were taught in European universities and figured prominently in their curriculum until at least the end of medieval period.

In the spirit of appreciating Persian contributions to the field of medicine, we are honoring tonight five Iranian physicians of Europe who have made notable contributions to the advancement of medical science.

The *Encyclopædia Iranica* pays particular attention to the field of medicine. Its articles on medicine up to 2004 are published separately under the title *History of Medicine in Iran* and can be ordered from our distributor.

The *Encyclopædia Iranica* is a monumental project carried out at Columbia University in New York, in collaboration with scholars of Iranian Studies worldwide. It needs the support of all those who value the Iranian cultural heritage in order to continue its task and to bring its mission to fruition. Once completed, it would be a magnificent gift to our children and to generations to come.

THE 2006 SAIDI-SIRJANI BIENNIAL BOOK AWARDS OF THE INTERNATIONAL SOCIETY FOR IRANIAN STUDIES

The Saidi-Sirjani Book Award Committee consisting of **Ali Banuazizi** (Chair), **Abbas Amanat**, **Sheila Blair**, **Farhad Daftary**, **Paul Losensky**, **Charles P. Melville**, and **P. Oktor Skjaervo**, announced the winners of the 2006 book awards at the Society's Biennial Conference held in London on August 3-5, 2006.

Rudi Matthee Wins First Prize

Rudi Matthee, Consulting Editor of the *Encyclopædia Iranica* for the Safavid History, won the first prize for his recent book, *The Pursuit of Pleasure: Drugs and Stimulants in Iranian History, 1500-1900*, Princeton University Press, Princeton, 2005. Following is the Award Committee's citation:

"This is an important and original study of the use and abuse of wine, opium, tobacco, coffee and tea in Iran since the Safavid era looking at



Rudi Matthee

patterns and cultures of consumption, socio-economic contexts as well as production and trade, diversity and widespread use among the elite and the commoners, and gradual changes in habits over a period of four centuries. This is a well-researched, richly detailed and eloquently written study based on excellent primary sources in Persian and in a wide range of European languages. It fills a visible gap not only in early modern and modern Iranian history but in the whole field of social history that concerns itself with stimulants and their place in creating and maintaining the public space in taverns and coffeehouses. It clearly demonstrates how wine-drinking and other Persian cultural habits persisted, and often flourished, despite religious stigma and prohibitions at times to demonstrate nonconformity."

The Pursuit of Pleasure also won the 2006 Albert Hourani Book Prize of the Middle East Studies Association of North America at its 2006 Annual Conference held in Boston, November 18-21, 2006.

Honorable Mentions

In addition, the following books received "Honorable Mention" from the Award Committee. In alphabetical order, the first honorable mention went to **David Roxburgh**, a contributor to the *Encyclopædia Iranica*, for his work, *The Persian Album 1400-1600: From Dispersal to Collection*, Yale University Press, New Haven and London, 2005. Following is the Award Committee's citation for this work:

"This handsomely produced monograph is a detailed "archeological" examination of the scrapbook album or *muraqqa'*, a new form of collecting that became popular during the fifteenth and sixteenth centuries when Iran was under the rule of the Timurids and the Safavids. These albums comprise some of the most lavish books produced in the period, with numerous calligraphies, paintings and drawings mounted on large sheets of paper, decorated with splendid illumination, and set within brilliantly colored margins. Although all were intended to preserve and display the works collected within them, the individual albums differ in content and visual effect. By deconstructing seven of the most famous examples through close codicological examination, Roxburgh illuminates the changing visual world and the concept of a history of art that developed during these two centuries when the arts of Iran, notably the arts of the book, flourished as never before."

The second honorable mention went to **Étienne de la Vaissière** for his book, *Histoire des marchands sogdiens*, 2nd ed., Bibliothèque de l'Institut des hautes études chinoises XXXII, Paris, 2004; tr., J. Ward, *Sogdian Traders: A history*, Handbuch der Orientalistik VIII: Central Asia, 10, Leiden and Boston, 2005. The citation for this work is as follows:

"De la Vaissière's is the first scholarly synthesis of the vast amount of knowledge about the history of the Silk Road and the peoples inhabiting it or traveling on it accumulated since the great discoveries of the early 20th century. His presentation is based on all the available archeological and textual source material. It is systematic, well organized, comprehensive, and

eminently readable. The author is a historian by training, but is well versed in questions of archeology, philology, sinology, etc., although he enlisted an impressive array of specialists in these other fields to check the facts presented. The expertise required—aside from the obvious—ranges from (Eng. p. 5): "interpretation of Old Persian mineralogical terms of the 6th century BCE to the meaning of certain toponyms in the narrative of a Franciscan of the 13th century, meanwhile including the determination of the geographic origin of travellers to Nishapur in the 9th century, and the borrowings made by Chinese geographical texts over the centuries." The result is a well-written expose of an extremely complex issue, which will, no doubt, remain a major reference work for the study of the Iranians on the Silk Road, their history, society, religions, and arts. The need for such a synthesis is amply proved by the fact that the 1st edition was rapidly sold out. It was also widely reviewed, and additional information was incorporated in the 2nd, revised, edition."

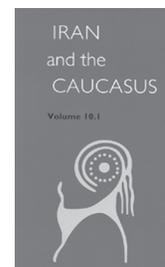
IRAN AND THE CAUCASUS JOURNAL

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All readers of the *CIS Newsletter* are offered by Brill a free one-month trial to the electronic version of the journal during the month of December 2006. If you are interested, please send an email to Ms. Liesbeth Kanis, kanis@brill.nl.



HISTORY OF PERSIAN LITERATURE IN 16 VOLUMES

In the early 1990s it occurred to me, writes Prof. Yarshater in his foreword to Volume I of *A History of Persian Literature*, that the time had come for a new comprehensive and detailed history of Persian literature, given its stature and significance as the single most important accomplishment of Iranian peoples. Hermann Ethé's pioneering survey of the subject, "Neu-persische Litteratur" in *Grundriss der iranischen Philologie* II, was published in 1904 and E. G. Browne's far more extensive *A Literary History of Persia*, with ample discussion of political and cultural background of each period, appeared in four successive volumes between 1902-1924. The English translation of Jan Rypka's *History of Iranian Literature*, written in collaboration with a number of other scholars, came out in 1968 under his own supervision.

Iranian scholars have also made a number of significant contributions throughout the 20th century to different aspects of Persian literary history. These include B. Foruzanfar's *Sokhan va sokhanvaran* (On poetry and poets, 1929-1933), M.-T. Bahar's *Sabk-shenasi* (Varieties of style in Persian prose) in three volumes (1942) and a number of monographs on individual poets and writers. The truly monumental achievement of the century in this context was Dh. Safa's wide-ranging and meticulously researched *Tarikh-e adabiyat dar Iran* (History of Persian Literature in Iran) in five volumes and eight parts (1953-1979). It studies Persian poetry and prose in the context of their political, social, religious, and cultural background, from the rise of Islam to almost the middle of the 18th century.

Nevertheless, it cannot be said that Persian literature has received the attention it merits, bearing in mind that it has been the jewel in the crown of Persian culture in its widest sense and the standard bearer for aesthetic and cultural norms of the literature of the eastern regions of the Islamic world from about the 12th century; and that it has profoundly influenced the literatures of Ottoman Turkey, Muslim India and Turkic Central Asia — a literature that could inspire Goethe, Emerson, and Matthew Arnold and Jorge Luis Borges

among others, and was praised by William Jones, Tagore and E. M. Forster and by many more. Whereas Persian art and architecture, and more recently Persian films, have been written about extensively and at different levels for a varied audience, Persian literature has largely remained the exclusive domain of specialists: It is only in the past few years that the poems of Rumi have drawn to themselves the kind of popular attention enjoyed by Omar Khayyam in the 19th century.

A History of Persian Literature (HPL) has been conceived as a comprehensive and richly documented work, with illustrative examples and a fresh critical approach, to be written by prominent scholars in the field. An Editorial Board was selected and a meeting of the Board arranged in September of 1995 in Cambridge, UK, in conjunction with the gathering that year of the *Societas Europaea Iranologica*, where the broad outlines of the editorial policy were drawn up.

Fourteen volumes were initially envisaged to cover the subject, including two Companion Volumes. Later, two additional volumes devoted to Persian literature and historiography, respectively, of the Indian Subcontinent, Anatolia and Central Asia were added, to deal with the wealth of Persian literary and historical works produced outside of Iran proper. Of the Companion Volumes, the first deals with the pre-Islamic Iranian literatures and the second with the literature of Iranian languages other than Persian as well as Persian oral folk literature.

The titles of the volumes are as follows:

Volume I: General Introduction to Persian Literature

Volume II: Classical Persian Poetry, 800-1500 (in two parts).

Part 1: The *qaside* (panegyric poetry); the *ghazal* (short love poems), the *roba'i* (quatrains).

Part 2: The romantic epic; didactic narrative and anecdotal poetry; satirical and invective poetry. Appendix: biographical notices and indices.

Volume III: Classical Persian Prose, 800-1500

Volume IV: The Epic: Heroic Epics in Poetry and Prose

Volume V: Religious and Mystical Literature

Volume VI: The "Post-Classical" Period (from the Safavids to pre-modern literature, 1500-1800)

Volume VII: Persian Literature Produced in the Indian Subcontinent, Anatolia, Central Asia (since the Uzbek conquest), and Judeo-Persian literature

Volume VIII: Persian Historiography

Volume IX: Persian Historiography in the Indian Subcontinent, Anatolia and Central Asia (after the Uzbek conquest)

Volume X: Pre-Modern and Early Modern Literature, 1800-1940

Volume XI: Contemporary Persian Poetry, 1940 to the Present (including chapters on the modern poetry of Afghanistan and Tajikistan)

Volume XII: Pre-Modern and Contemporary Persian Prose, 1800 to the Present (including chapters on the modern prose of Afghanistan and Tajikistan)

Volume XIII: Modern Fiction and Drama

Volume XIV: General Index

Companion Volume I: The literature of pre-Islamic Iran

Companion Volume II: Literature in Iranian Languages Other than Persian: Kurdish, Pashto, Baluchi, Ossetic (traditional, modern, and popular, including Persian and Tajik oral literature)

It is hoped that the multi-volume *HPL* will provide adequate space for the analysis and treatment of all aspects of Persian literature.

The inclusion of two volumes on Persian historiography can be explained by the fact that Persian histories and biographical accounts of mystics or poets often exploit the same stylistic and literary features and the same kinds

of figures of speech that one encounters in Persian poetry and belles-lettres, with skilful use of balanced cadences, rhyme, varieties of metaphor and hyperbole, and an abundance of embellishing devices. This was considered to impart a literary dimension to the prose and enhance its esthetic effect. The study of Persian historiography should therefore be regarded as a necessary component of any comprehensive study of Persian literary prose and analysis of its changing styles and contours.

As is evident from the title of the volumes, *A History of Persian Literature's* approach is neither uniformly chronological nor entirely thematic. Developments occur in time and to understand a literary genre one requires tracing its course chronologically. On the other hand, images, themes and motifs have a life of their own and need to be studied not only diachronically but also synchronically, regardless of the time element. A combination of the two methods has therefore been employed to achieve a better overall treatment.

Generous space has been given to modern poetry, fiction and drama in order to place them in the wider context of Persian literary studies and criticism.

AWARDS RECEIVED BY EIR CONTRIBUTORS

Rika Gyselen received "prix Gilljam," 2005 of the Royal Numismatic Society, England for her book "Ardashir I - Shapur I" [*Sylloge Nummorum Sasanidarum*, volume I], ÖAW, Wien, 2003 [co-author with **Michael Alram**]

Jean-Pierre Digard was nominated "Chevalier de l'ordre du Mérite agricole" (2005)

Francis Richard received in 2005 in Tehran "Prix de la Recherche" for his entire work in the field of Persian Manuscripts.

Daniel Balland was promoted to the grade of "Officier des Palmes Académiques" in 2004.

J. T. P. de Bruijn received the prize of the Dr. Mahmoud Afshar Endowment for his contributions to Iranian Studies at a ceremony held in Tehran. The award was received the previous year by Prof. **Richard N. Frye**.

Asghar Seyed-Gohrab was chosen as a member of the Young Academy (DJA) branch of the Royal Dutch Academy in view of his scholarly research and performance

RECENT PUBLICATIONS

Prudence O. Harper, *In Search of A Cultural Identity. Monuments and Artifacts of the Sasanian Near East, 3rd to 7th Century A. D.* Bibliotheca Persica, New York, 2006.

Based on a series of lectures given at the School of Oriental and African Studies of the University of London in 1997, this book is a survey of the art and archeology of the Sasanian Near East from the 3rd to the 7th century A.D. Drawing upon the examination of a variety of artifacts and monuments from different perspectives, the reader is presented with an understanding of the rich and varied nature of Sasanian culture and society in the period immediately before the advent of Islam and the Arab conquests of Near Eastern lands.

The Sasanian Empire occupied the region between the Roman and Byzantine Mediterranean world to the West and the urban centers in Central Asia to the East. Sasanian concepts and beliefs, as well as artifacts reached as far east as China along the active trade and travel routes, the so-called Silk Road. The prestige of the Sasanian kings in the centers of power in Constantinople, Central Asia, and China is reflected in the arts of these regions where Sasanian symbols of power and luxury were widely imitated. With roots in millennia-old Near Eastern traditions, Sasanian culture was a complex amalgam, which was also receptive to ideas and developments introduced by foreign elements, prisoners of war, and merchants and traders from neighboring lands.

In giving definition to a Sasanian cultural identity, Prudence Harper examines the artifacts and monuments for indications of continuity with the past, for illustrations of cultural and social diversity within Iran and Mesopotamia, and for evidence of the spread of Sasanian influence to both neighboring and distant lands. This book is important for scholars interested in the art of the ancient Near East at a turning point in its history, and in cultural developments in Rome, Byzantium, Central

Asia, and China.

Josef Wiesehöfer, *Iranians, Greeks et Romains*, (Conference d'études iraniennes "Ehsan et Latifeh Yarshater", Paris 2003), Association pour l'Avancement des Études Iraniennes, Paris, 2005.

This book contains the text of the five Ehsan and Latifeh Yarshater Distinguished Lectures on Iranian Studies, delivered in Paris in 2003. Their main topics are the relations between Greeks, Romans, and Iranians in antiquity, their military and diplomatic contacts as well as their views of their respective neighbors. Whereas the first lecture is a heavy plea for a universal understanding of ancient history, the second tries to deal with the great variety and heterogeneity of the cultural relations between the Mediterranean World and Iran. The third contribution offers a new assessment of the so-called "Persian Wars", the fourth compares the Roman views of the Orient with the Parthian views of the West in Augustan times, and the fifth determines the place of Rum (Greece, Rome and Byzantium) in Iranian historical tradition.

Forthcoming:

Ferdowsi, *Shahnameh*, Critical Edition, Volume 7, edited by Dr. **Djalal Khaleghi**, 2007.

The History of al-Tabari, The Index Volume, compiled by **Alex Popovkin** under the supervision of Prof. **Everett K. Rowson**, SUNY, 2007.

Adel T. Adamova, *Medieval Persian Painting: The Evolution of an Artistic Vision*, edited by Profs. **Michael Rogers** and **Doris Behrens-Abouseif**, Yarshater Lecture Series at SOAS, 2007

Richard Bulliet, *Cotton and Climate in Early Islamic Iran*, Ehsan Yarshater Lecture Series at Harvard, 2007.

Abbas Daneshvari, *The Iconography of the Dragon in Islamic Art*, edited by Prof. Doris Behrens-Abouseif, Yarshater Lecture Series at SOAS, 2007.

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