



THE INTERNATIONAL SOCIETY FOR IRANIAN STUDIES

انجمن بین المللی ایران شناسی

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EDITOR'S NOTE

Dear ISIS Members,

The current issue features exciting research notes, among them on the first Iranian students in London in the 1810s, on Charles-Hossein Zenderoudi's illustration of a French-language Qur'an, on the first Anglo-Afghan war, and on the determinants of provincial budget allocations in the late 2000s. Besides that, readers are invited to learn more about recent library acquisitions, plans for the 2016 Biennial ISIS Conference to be held in Vienna, the new editor of *Iranian Studies*, as well as planned conferences and members' news. I thank all who contributed so generously with text and images to making this once again a colorful and multifaceted edition.

Mirjam Künkler, University of Göttingen

PRESIDENT'S NOTE

It has been almost one year since I assumed the presidency of the International Society for Iranian Studies. With a strong commitment to work for the best interest of the society's membership and the wider community devoted to Iranian studies, it is my pleasure to give an overview of the important developments of the past year.

After serving since 2004 as the Editor-in-Chief of *Iranian Studies*, with an outstanding record of raising the status of our journal, Professor Homa Katouzian's term of office comes to an end in October 2016. In February 2015, a search committee was set up to choose the new Editor-in-Chief, and after a search of some months and in consultation with the Society's leadership council, Professor Ali Gheissari, Department of History, University of San Diego, was appointed as the new Editor-in-Chief. Although he will assume his position in November 2016, to ensure continuity, Prof. Gheissari has already begun to be involved with the journal, and will begin directly selecting articles for volumes that will be published in 2017.

As promised during my inauguration talk, by the end of this year, the ISIS website will be linked with the Iranian Studies Academy, where members of the society can upload academic papers as well as educational video lectures. I am certain that students and young scholars, along with other members of our society, will benefit from this depository.

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PRESIDENT’S NOTE CONT’D

We are now heading towards our next conference, the Eleventh Biannual Conference that will be held in Vienna in August 2016. The Conference Committee and the Program Committee are doing their best to create a conference that upholds the ISIS tradition of organizing constructive and inspiring events.

Touraj Atabaki, International Institute of Social History, Amsterdam

CHARLES-HOSSEIN ZENDEROU DI’S
ILLUSTRATIONS IN A FRENCH-
LANGUAGE QUR’AN (1972)

Alice Bombardier, EHESS-CNRS, Paris

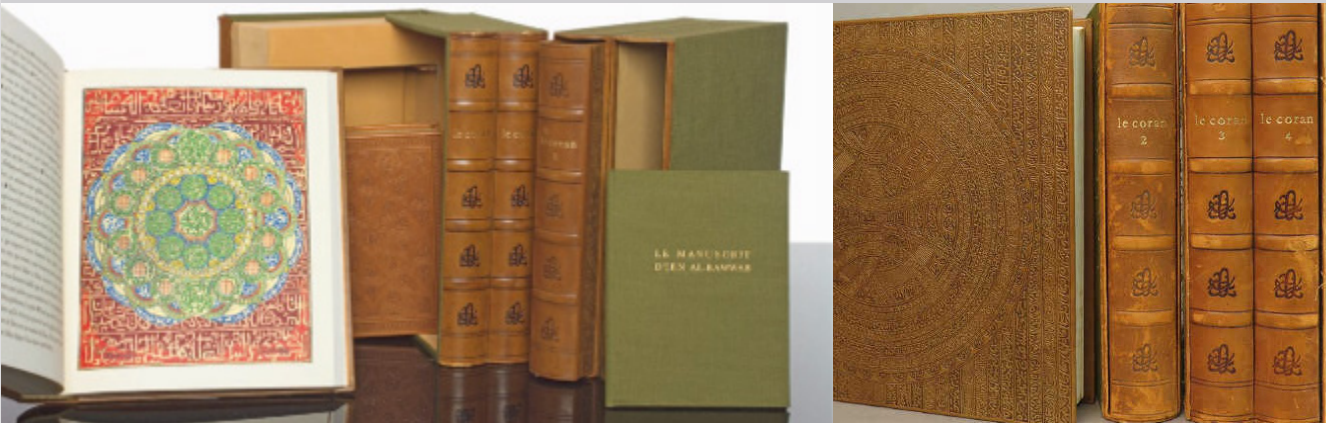
At the same time that Salvador Dali illustrated the Bible, in Paris in 1972 the Iranian artist Charles-Hossein Zenderoudi contributed to the publication of Jean Grosjean’s French translation of the Qur’an by creating 32 original serigraphies¹. Today, the illustrative work of Charles-Hossein Zenderoudi, quite overlooked during his career, deserves to be rediscovered since it represents a unique contribution to the Qur’anic illustrative tradition.

Notwithstanding Zenderoudi’s insistence not to be associated with any specific school or artistic trend, he has repeatedly been named as a leading figure of the *Saqqākhāna*² school. Between 1970 and 1976, the artist participated in several exhibitions of the Salon d’Art Sacré in Paris. It was during this period that he illustrated Jean Grosjean’s translation of the Qur’an. The illustrative work consisted of 32 one-page independently-printed polychrome illustrations and black-and-white illuminations that framed the sura headings. They mainly consisted of arabesques and repetitive calligraphic letters assembled in geometric frames. In terms of iconography, the one-page illustrations indicate an attempt to combine aspects of the *Saqqākhāna* phases of Zenderoudi’s career with other visual explorations: in traditional Qur’anic illumination, Sufi symbolism, and miniature painting.

Indeed, in the coloured serigraphies, the artist seems to have deployed the religious visual tradition developed in Persian miniature painting, as evidenced by the title he gave to the most unique illustration of this Qur’an, *Le Prophète sur le Cheval Volant* [*The Prophet on the Flying Horse*], which seems to offer a contribution to representations of the *mi’rāj*, the Ascension of the Prophet. Furthermore, even if non-religious characteristics of his *Saqqākhāna* style remain present, the artist also borrowed components from Sufi symbolism and from traditional Qur’anic illumination

Striking at first sight are two illustrations (at Q:10 and Q:80), where we can clearly distinguish a schematic human body structure through a geometric assemblage of intensively ornamented blocks. In *The Prophet on the Flying Horse*, geometrical rectangles also outline the silhouette of an animal and a rider. These semi-figurative schemes of bodies contrast with the traditional aesthetics of the Qur’an, imbued with strictly non-figurative rules, especially human or animal. Yet, it is very representative of Charles-Hossein Zenderoudi’s work in his *Saqqākhāna* first phase. The artist appears to have been at that time influenced by the visual effects, often close to human figuration, developed in the mystical iconography of talismans.

One other noteworthy aspect of Charles-Hossein Zenderoudi’s illustrations is their connection with Qur’anic sacred art. The frequent use of Kufic script, the style of the first efforts by calligraphers to give the Qur’an an artistic dimension, brings the connection in place. In some illustrations, Kufic script appears in a distinctive form with marked horizontal strokes, often very elongated or stylised to the point of becoming almost hieroglyphs. Vertical or bent shapes of Persian Kufic, also called Eastern Kufic, which was developed in Persia from the end of the tenth century, are even identifiable. The Kufic parent script is the most recurrent calligraphic style of this two-volume Qur’an, and it instils a strong connection with visual sacrament. This was not a script that the artist had often used in his career.



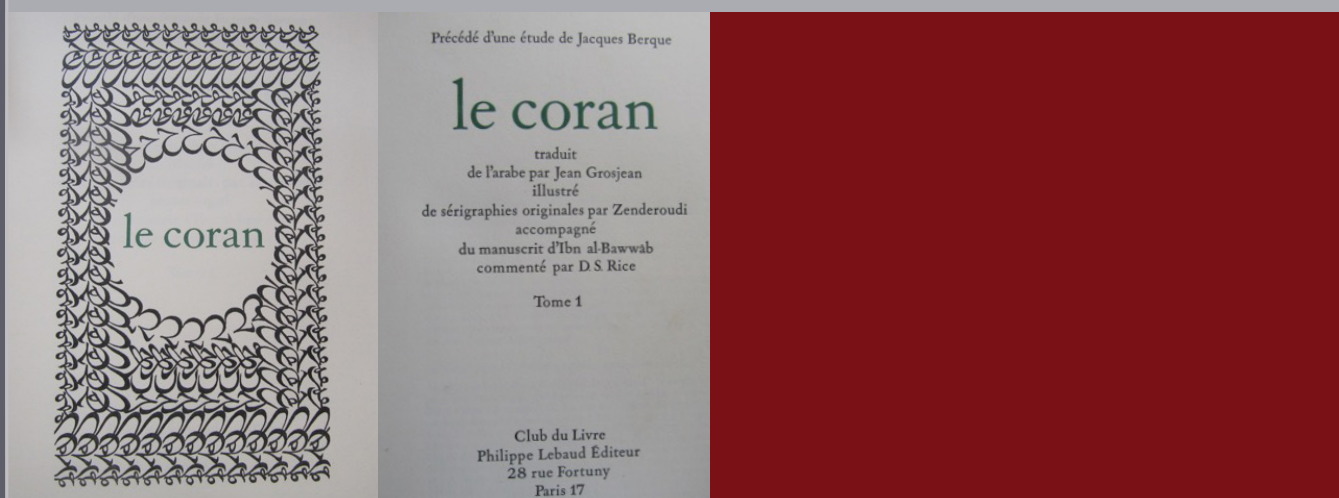
Iranian Studies, volume 48, number 6, 2014 has been published. This issue and the Iranian Studies Journal archives are available to ISIS members by logging into their account on the ISIS website www.iranianstudies.com

Consequently, despite the diversity of the artist's inspirations, his initial *Saqqākhāna* style surfaced as an exception in 1972 through his illustrative contribution to this French-translated Qur'an. The result is an outstanding illustrative work that is characterised by its hybridity. The project questioned how Qur'anic sacred art should be understood and considered in the contemporary era. In 1972, UNESCO awarded this Qur'an the title of 'The Most Beautiful Book of the Year.' But the small 3624 copy print run of that edition made it a rare book, and it deserves to be rediscovered for its unique artistic quality.

A detailed analysis of this original edition of Jean Grosjean French-translated Qur'an will be published in Alessandro Cancian (ed.), *Approaches of the Qur'an in Contemporary Iran* (forthcoming).

¹*Le Coran*, 2 vol., trans. Jean Grosjean, intr. Jacques Berque, ill. Hossein Zenderoudi, printed in 3624 copies by Firmin-Didot and Saint Augustin Press in Bruges, dir. Philippe Lebaud, Jacques Cornulier, Jean-François Fouquereau, Adrien Frutiger and Bruno Pfaffi (Paris, 1972). Published with a manuscript facsimile by Ibn al-Bawwāb and with a commentary volume by D.S. Rice. First published in a luxurious four-volume set, this Qur'an was reedited in 1979 and printed as two versions, one with a black-and-white simplified format and one as a coloured two-volume set with a leather binding and hardcover. Other black-and-white simplified formats were published in 1988 and in 1994. Finally in 2001, it was reedited in paperback.

²The *Saqqākhāna* artistic trend—especially its first phase between 1957 and 1964—is commonly considered in Iran as a form of Iranian-Shi'i folk art, presenting a combination of the contemporary language of art and the talismanic, votive, or Shi'i folk symbols with semi-figurative or abstract shapes. In a second phase, from 1964 onwards, some of the *Saqqākhāna* artists, including Charles-Hossein Zenderoudi, mainly used handwritten letters as the primary matrix of their artwork.



NEW EDITOR ANNOUNCED FOR IRANIAN STUDIES

Beginning on 1 November 2016, Professor Ali Gheissari, Department of History, University of San Diego, will take up full editorial duties as the new Editor-in-Chief of *Iranian Studies*. The current editor, Professor Homa Katouzian, will officially complete his duties with the publication of volume 49, issue number 6 on 1 November 2016. To ensure continuity of publication, the new Editor-in-Chief will be involved with the journal starting in the summer of 2015, and will begin selecting articles for volume 50, issue number 1.

ISIS offers its gratitude to outgoing editor Professor Katouzian for his outstanding service and wishes him the best in his future endeavors.

Ali Gheissari teaches history at the University of San Diego, and has a research interest in the intellectual and political history of modern Iran. He studied law and political science at Tehran University, sociology at Essex University, and history with a concentration in Iranian Studies at Oxford University, and has held visiting appointments at Tehran University, the Iranian Institute of Philosophy, UCLA, UC-San Diego, Brown University, and St. Antony's College, Oxford.

Professor Gheissari has written extensively in both Persian and English on modern Iranian history as well as on modern philosophy and social theory. His books include *Contemporary Iran: Economy, Society, Politics* (ed., Oxford University Press, 2009); *Tabriz and Rasht in the Iranian Constitutional Revolution* (ed., Tehran: Nashr-e Târikh-e Iran, 2008); *Democracy in Iran: History and the Quest for Liberty* (co-author Vali Nasr, Oxford University Press, 2006; paperback, 2009); *Iranian Intellectuals in the Twentieth Century* (University of Texas Press, 1998; reissued, 2008); Persian translation of *Immanuel Kant's Groundwork of the Metaphysic of Ethics* (with Hamid Enayat, Tehran: Khwârazmi Publishers, 1991; new edition with revisions, 2015); Manfred S. Frings et al., *Max Scheler and Phenomenology* (Mâx Sheler va Padidârshenâsi), tr., (Tehran: Khwârazmi Publishers, 2015); and *Kant on Time and Other Essays* (Zamân az Didgâh-e Kânt va Chand Maqâleh-ye Digar) (Tehran: Hermes Publishers, 2015, in press).

He is also the author of numerous essays, including "Maqâle, Resâle, Ketâb: An Overview of Persian Expository and Analytical Prose," in *Ehsan Yarshater* (Editor-in-Chief), *A History of Persian Literature*, vol. 5: *Persian Prose*, ed. Bo Utas (London: I.B. Tauris, forthcoming); "Right to Remove Evil and Rise up to Injustice" (Haqq-e Daf'-e Sharr va Qiyâm bar Zedd-e Zolm) (anonymous, c. 1908), ed., in Kâveh Bayât and Nâder Motallebi Kâshâni (eds.), *Pazhouhesh-hâ-ye Irânshenâsi: Nâmvâreh-ye Iraj Afshâr* (Iranian Studies: Iraj Afshar Memorial Volume) (Tehran, 2015, forthcoming);

“Fruits of Gardens, by Hâjj Mirzâ Mohammad Tehrâni: An Unpublished Philosophical Miscellany in Arabic and Persian in late Qajar Iran (c. 1914)” (“Fawâka al-Basâtin, athar-e Hâjj Mirzâ Mohammad Tehrâni: Matni Falsafi va E’teqâdi dar Avâkher-e Qâjâriyeh”), complete Persian sections, ed. with Preface and notes, in Rasoul Ja’fariân (ed.), *Jashn-Nâmeḥ-ye Ostâd Sayyed Ahmad Hosseini Eshkevari* (Sayyed Ahmad Hosseini Eshkevari Festschrift) (Tehran: Nashr-e ‘Elm, 2013, pp. 723-817); “The U.S. Coup of 1953 in Iran, Sixty Years On,” *Passport: The Society for Historians of American Foreign Relations Review* (44/2, 2013, pp. 23–26); “The American College of Tehran, 1929-1931: A Memorial Album,” *Iranian Studies* (44/5, 2011, pp. 671–713); “Constitutional Rights and the Development of Civil Law in Iran, 1907-1941,” in H.E. Chehabi and Vanessa Martin (eds.), *Iran’s Constitutional Revolution: Politics, Cultural Transformations, and Transnational Connections* (London: I.B. Tauris, 2010, pp. 60–79 and 419–27); “Merchants without Borders: Trade, Travel, and a Revolution in late Qajar Iran,” in Roxane Farmanfarmaian (ed.), *War and Peace in Qajar Persia: Implications Past and Present* (London: Routledge, 2008, pp. 183–212); “Despots of the World Unite! Satire in the Iranian Constitutional Press: The Majallah-ye Estebdad, 1907–1908,” *Comparative Studies of South Asia, Africa and the Middle East* (25/2, Special Issue: Retrospectives on the Iranian Constitutional Revolution 1905-1909, Guest Editor: Houri Berberian, 2005, pp. 360–76); “Truth and Method in Modern Iranian Historiography and Social Sciences,” *Critique: Journal for Critical Studies of the Middle East* (4/6, 1995, pp. 39–56); “Poetry and Politics of Farrokhi Yazdi,” *Iranian Studies* (26/1-2, 1993, pp. 33–50); and has regularly contributed entries to *Encyclopaedia Iranica*. His current research focuses on the legal and constitutional history of modern Iran.

MEMBER NEWS

Touraj Atabaki has published “Far from Home, But at Home: Indian Migrant Workers in the Iranian Oil Industry,” *Studies in History*, 31(1), 2015, pp. 85-114; and “From ‘Amaleh (Labor) to Kargar (Worker): Recruitment, Work Discipline and Making of the Working Class in the Persian/Iranian Oil Industry,” *International Labor and Working-Class History*, 84 (Fall), 2013, pp. 160-175.

Willem Floor has published “Hotels in Iran, 1870–1940,” in **Studia Iranica** (44/2, 2015); “The Practice of Cursing in Iran,” ZDMG, 2015, pp. 153–82, and the monograph *The History of Bread in Iran* (Washington DC: MAGE, 2015).

Mary Elaine Hegland of Santa Clara University has been awarded the Gold Metal in History by Independent Publishers for her book *Days of Revolution: Political Unrest in an Iranian Village* (Stanford University Press, 2014).

Seyedamir Hossein Mahdavi, A.M. candidate in Middle Eastern politics at Harvard University, has joined the Crown Center at Brandeis University as a researcher. A recipient of Iran’s 2004 national journalism award, he has published many op-eds and reports over the course of his career. He earned a master’s degree in Conflict Resolution from the Heller School for Social Policy & Management at Brandeis University and received a grant for the best student research in the field of negotiation from Harvard Law School.

Manijeh Mannani and **E. D. Blodgett** have published the book *Speak Only of the Moon: A New Translation of Rumi* with Afshar Publishing.

Rudi Matthee has published “Relations between the Center and the Periphery in Safavid Iran: The Western Borderlands v. the Eastern Frontier Zone,” in *The Historian* 77 (2015), pp. 431-63; and the encyclopedia entries, “Qahvakhhanah in Iran,” in the *Encyclopædia of Islam* (iii); and “Solayman” (Shah) and “Soltan Hosayn” (Shah) in the *Encyclopædia Iranica*.

Todd Lawson’s article “Joycean Modernism in a Nineteenth-Century Qur’an Commentary? A Comparison of the Bab’s Qayyûm Al-Asmâ’ with Joyce’s Ulysses” was published in *Erin and Iran: Cultural Encounters between the Irish and the Iranians*, edited by H. E. Chehabi and Grace Neville, 1st ed., 79–118. Boston: Ilex Foundation & Center for Hellenic Studies Trustees of Harvard University, 2015.

Faegheh Shirazi of the University of Texas at Austin has published “Sofreh and Walima: Food as Ritual in the Islamic Republic of Iran,” in Pedram Khosronejad (ed.) *Women’s Rituals and Ceremonies in Shiite Iran and Muslim Communities: Methodological and Theoretical Challenges*. Berlin: LIT Verlag. *Iranian Studies* 1 (Dec. 2014); and “Educating Iranian Women,” in *International Journal of Education and Social Science* 2 (Sept. 2014, pp. 28–42). She has also published “Heaven on Earth: Physical Makeover and Renaming of Cemeteries in the Islamic Republic of Iran” in a special issue she guest-edited on the topic “Ritual and Local Traditions Of Funerary Practices in Islam: Historical and Contemporary Issues” for the journal *Anthropology of the Contemporary Middle East and Central Eurasia*, March 2015. Her book *Brand Islam: Commodification of Piety* is forthcoming in 2016 with the University of Texas Press.

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IRAN'S FIRST STUDENTS ABROAD; OR, DOWN AND OUT IN JANE AUSTEN'S LONDON

Nile Green, UCLA

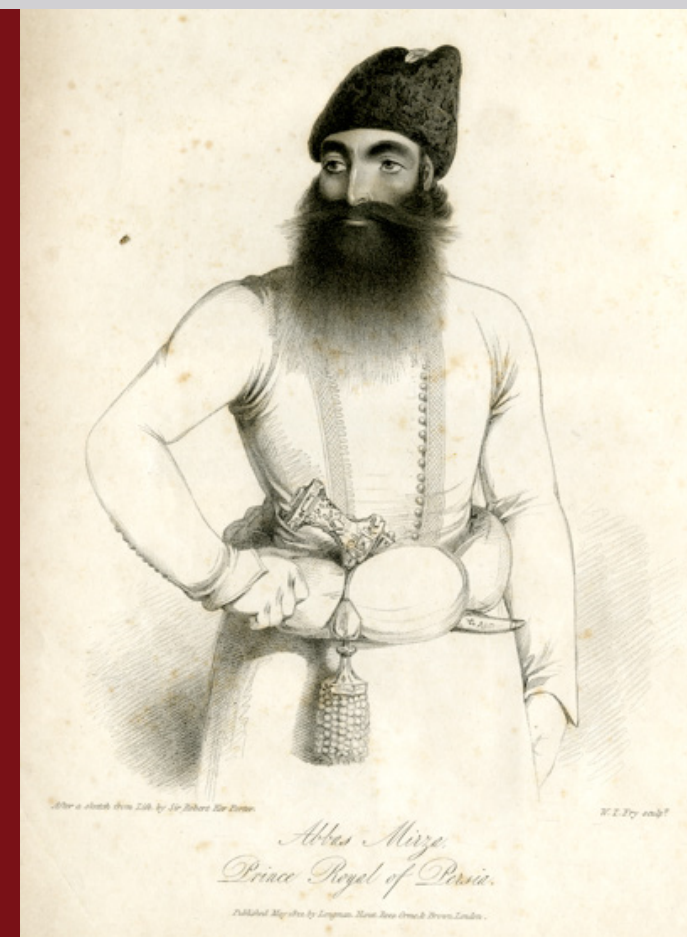
They were six young Iranians, mostly from Tabriz and Shiraz, studying in London. Their subjects were mostly scientific—engineering, medicine—but a few of them studied the humanities by way of English literature and French. One of them developed an interest in political thought and went on to become a famous journalist. Another of them fell in love during his years away from home and married an English girl. They were happily absorbed in their studies when out of the blue came a letter from the Iranian authorities. With political storms on the horizon, they were summoned to meet their ambassador. The setting might have been 1979, when thousands of Iranians were studying abroad in the capitals of Europe, but it was not. For these were not members of that later and larger contingent. They were the first group of Iranians—indeed, the first Middle Eastern Muslims—to study in Europe.

It was two hundred years ago this autumn that they landed at the provincial harbor of Great Yarmouth. Over the next four years, they would become the first Iranians and arguably the first Muslims anywhere to study the ‘new sciences.’ These were not merely the ‘*ulum-i jadid*’ in some general sense, but the latest ideas and technologies to emerge from the workshops, libraries, and lecture halls of an England at the zenith of what Peter Jones has recently termed the ‘Industrial Enlightenment.’³

As many of you by now may have guessed, the party in question was the group who accompanied Mirza Salih Shirazi to London in 1815. Along with its smaller predecessor of 1811 (its sole survivor, Hajji Baba Afshar, made up the sixth student in the party), Mirza Salih’s was one of the two “caravans of knowledge,” or *karvanha-yi ma’rifat*, celebrated fifty years ago by Mujtaba Minuvi and Husayn Mahbubi Ardakani.⁴ Championed as modernizing standard-bearers at the height of Muhammad Riza Shah’s march towards progress in the mid-1960s, Mirza Salih and Co. have since been quietly relegated to the sidelines of scholarship. In my new book, I have tried to bring them back to the limelight, not by resurrecting that abandoned teleology of modernization but by placing them squarely in their own time and place. By using clues culled during a decade of work in some twenty libraries and archives, I have filled in the gaps of Mirza Salih’s diary of their student years to reconstruct the most detailed depiction to date of Iran’s first substantial engagement with the scientific, political and religious changes that were the making of modern Europe.

Much hangs on what that throwaway phrase, ‘modern Europe,’ might mean. I have no desire to drag readers through theoretical labyrinths around the meanings of ‘modernity’ that lie littered with the corpses of colleagues. Instead, I have opted for a lesser-trodden empirical path that shows precisely which people, books, technologies, institutions, and ideas the students were exposed to during four years that saw them explore not only London but also Oxford, Cambridge, and the industrializing mill and factory towns around Bristol, still Britain’s main port in this period. What especially interests me is the social dimension of these knowledge transfers. Because, as the students soon found after landing at Great Yarmouth, in order to learn, they had to know people. And at a time when only a privileged handful of English gentlemen—necessarily sworn followers of the Church of England—could enter the universities, they would need to know a great many door-openers if their mission were to succeed. The problem was that Iran didn’t even have a regular ambassador in London at the time and so they didn’t know anyone except their unwilling chaperone, Captain Joseph D’Arcy. Whether running out of money or foiling D’Arcy’s curfews, it is their adventures and misadventures in search of an education that I have tried to bring to life. Because, as we all know as scholars, the quest for knowledge is a flesh-and-blood venture that involves fights and friendships, dead ends and lucky breaks, the occasional party, and... the pressing demand for an income. All that was as true in 1815 as it is today in 2015.

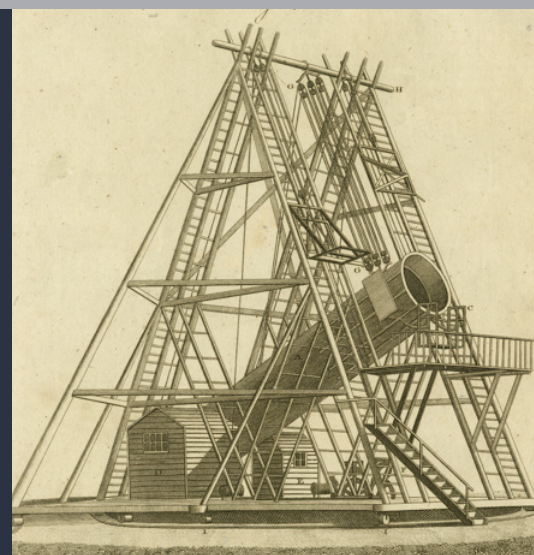
*Qajar Modernist:
Abbas Mirza
(by Robert Ker Porter)*



Part of the book is about science. As I discovered by piecing together the students' curricula, they were Muslim pioneers in modern subjects as varied as anatomy, engineering, printing, and astronomy. (I still remember the moment of clarity when I realized two undecipherable words in Mirza Salih's diary were his transcription into Arabic script of 'Georgium Sidus,' the former name for Uranus in Latin.) Since science was inseparable from applied technology, the students found themselves at the steam-pumping heart of the industrial revolution, visiting factories and inspecting machinery on tours I have tried to reconstruct with fitting precision. Perhaps because I first cut my scholarly teeth on the metaphysical treatises of Suhrawardi, I never imagined I would venture into the history of science and as a consequence I have emphasized the human and social dimensions of the story. I took a particular interest in the student Muhammad 'Ali, the only member of the party to bear the lowlier title of *ustad* ("master craftsman") rather than *mirza*. Because of his lower status, Muhammad 'Ali found himself cast into the working class districts of London's East End, where he was apprenticed to the steam engineer (and political radical) Alex Galloway. Since mechanics like Galloway were not considered gentlemen, Muhammad 'Ali was ushered into a proletarian underworld based around taverns like *The Castle* on High Holborn, where boxing matches alternated with radical gatherings of the London Corresponding Society. (One of the more unexpected pleasures of my research was tracking down Muhammad 'Ali and Mirza Salih's former drinking dens.)

Galloway was far from the only radical thinker the students encountered. Looking through my book's index (the latest incarnation of Mirza Salih's address book), the list of their friends and acquaintances reads like an intellectual *Who's Who* of Regency London. Nor were scientific and political thinkers their sole companions. One of my more surprising findings was realizing the degree to which the students' access to science was mediated through their cooperation with evangelical Christians. They had, after all, arrived in London at the moment when the new missionary societies (founded around 1800) commenced their global venture of winning Muslims for Christ.

*Lessons Astronomical:
William Herschel's Telescope*



As six of the seven educated Iranians known to be in England at the time, their skills as *mirzas* in Arabic and Persian made them ideal assistants to the professors and printers trying to translate the Bible into lofty idioms. (Another educated Persophone resident in England at this time was Mirza Khalil, the language teacher at the East India College; I recently found his Persian rendition of St Matthew's Gospel in the archives of the Church Missionary Society.) The Yale historian Abbas Amanat has already argued for the impact of Reverend Henry Martyn's disputations among the '*ulama* of Shiraz.⁵ What I have tried to do is show that the 'new sciences' sought by the students and their supporters at 'Abbas Mirza's court were writ through with Christian concerns. In the London of 1815, Christianity was still inseparable from science, whether in terms of its social setting (by way of the people who promoted it) or its intellectual setting (by way of the theories that enabled it). So it was that the pursuit of science caused the young Muslims to study the rationalizing new theologies of William 'Watchmaker' Paley and the Unitarian Lant Carpenter. And like Mirza Khalil of the East India College, they were also drawn into the great venture of Bible translation. Iran's access to the modern sciences was entangled with religion, then, albeit caught in the loom of Christianity as much as Islam.

So I have tried to tell a story about the transfer of knowledge—about what it is currently fashionable to call 'global intellectual history'—as a human, and moreover humane, encounter, replete with false starts and unforeseen avenues. Partly, I confess, this narrative approach is because I found the story of the students, of the protagonist Mirza Salih and his antagonist Captain D'Arcy, so compelling. But my choice of approach is also about method. Although much of my work has dealt with such larger spaces as the Indian Ocean, and most of the time I'm happy with the label of global historian, my conviction has always been that all history is ultimately microhistory, accumulated and aggregated. By reconstructing the quotidian encounters of six young Iranians over the course of four years, I have tried to use narrative and microhistory as foundations for a more robust global history in which Iran must stake its claim.

*Rooms for Rent:
The Students' Lodgings on Covent Garden*



Yet for all that they were the Middle East's forgotten pioneers of science, journalism, and even liberalism, they were also young men living far from the restrictions of home. And it was quite a time to be in London: it is not merely publisher's hyperbole that caused me to invoke "Jane Austen's London" in the title. When the students settled into Captain D'Arcy's apartment on Leicester Square in the autumn of 1815, Jane Austen was spending the season with her brother in London's West End. Coinciding with the publication of Austen's most famous novels, over the next few years the students walked through the living geography of her novels, whether in Bath, Cheltenham, rural Devonshire, or the unlikely suburban setting of Croydon, where she set her unfinished novel, *The Watsons*, and where the Iranians retreated to save on rent like many London students since. More than once I have had to draw my imagination away from the Austenesque skits the comedian Omid Djalili called *Pride and Racial Prejudice*. Instead, I have tried to stick to my sources by way of the guarded confessions in Mirza Salih's diary and the more revealing portrayals in the letters of those who met him. As one acquaintance described Mirza Salih, he "has much humour, and is social and easy, particularly with the ladies." Whether through balls, theatre visits, or love affairs, he and his companions used what they had carefully learned about English manners to explore the circles and situations described by Jane Austen. Like an ill-tempered inversion of Austen's Mr. Darcy, their socializing led their chaperone Captain D'Arcy to denounce their frivolities through letters to the Foreign Office. But those 'frivolous' encounters led them into an affinity with 'otherness' that challenges the darker prognostications of postcolonial theory.

Ultimately, it is friendship that is the major theme of my book. After over a decade in which commentators have used the grand scale of history to conjecture the clash of 'civilizations' or 'cultures,' I have instead taken up history's smaller scale to re-conceive that encounter between 'Islam and the West' as the story of six people's journey through adversity to affection. At a time when both Muslims and Europeans are battling the spectre of xenophobia, theirs is the story of a forgotten xenophilia.

Nile Green is Professor of History at UCLA. *The Love of Strangers: What Six Muslim Students Learned in Jane Austen's London* is published by Princeton University Press.

³Peter M. Jones, *Industrial Enlightenment: Science, Technology and Culture in Birmingham and the West Midlands, 1760–1820* (Manchester: Manchester University Press, 2009).

⁴Husayn Mahbūbī Ardakānī, "Duvvumīn Kārvān-i Ma'rīfat," *Yaghma* 18, 11 (1344); idem., *Tārīkh-i Mu'assasāt-i Tamaddunī-yi Jadīd dar Irān*, 3 vols. (Tehran: Anjūman-i Dānishjūyān-i Dānishgāh-i Tihān, 1975), vol. 1, pp. 176–79, 222–24; and Mujtaba Minuvī, "Avvalīn Kārvān-i Ma'rīfat," *Yaghma* 8, 5 (1334).

⁵Abbas Amanat, "Mujtahids and Missionaries: Shi'i Responses to Christian Polemics in the Early Qajar Period," in Robert Gleave (ed.), *Religion and Society in Qajar Iran* (London: Routledge, 2004).

LIBRARY ACQUISITIONS

Princeton Acquires Schaaf Collection of Sasanian Coins

The Princeton University Numismatic Collection has announced the acquisition of one of the most comprehensive collection of Sasanian coins in private hands, that of Robert W. Schaaf, a New Jersey resident employed in the electronics field.

For four centuries, the Sasanian Empire was the eastern neighbor of the Roman Empire and for most of the period its adversary. For the most part, Sasanian history is known indirectly through Roman accounts and much later Persian sources; the material culture of the Sasanians, mainly within the modern borders of Iran and Iraq, is very difficult to study. The coinage of the Sasanian Empire, however, preserves a unique documentation of the rulers and minting cities over the centuries, and has the potential of revealing places and periods of relatively high and low monetary activity, which can be interpreted in terms of military and economic phenomena.

In the words of John Haldon, Princeton's Shelby Cullom Davis '30 Professor of European History, and Director of the Mossavar-Rahmani Center for Iran and Persian Gulf Studies, "The Sasanian period of Iranian history is one in which Princeton already commands respect in terms of faculty and research interests, and the acquisition of the Schaaf collection will undoubtedly make a significant contribution both by attracting international scholars and researchers as well as through being a major stimulus to inter-disciplinary and inter-departmental cooperation on campus."

The Schaaf Collection has been purchased for the Princeton University Numismatic Collection with generous support from a gift to the Mossavar-Rahmani Center for Iran and Persian Gulf Studies, and from the Friends of Princeton University Library.

Alan Stahl, Princeton's Curator of Numismatics, notes that the 723 gold, silver, and copper coins of the Schaaf Collection were assembled in the course of decades of specialized collecting to include representation of rare mints and short-lived rulers. He remarked, "The new acquisition provides a strong complement to our existing holdings of Roman, Byzantine and Early Islamic coinage to illustrate the transformation of the monetary system of Late Antiquity into that of the Middle Ages, the focus of an extensive research program at Princeton." He added, "The publication in 2014 of a complete catalogue of the Schaaf Collection by the Austrian Academy of Sciences, written by the leading scholar on the series Nikolaus Schindel, will greatly facilitate the integration of the new coins with the existing Princeton collection of almost 300 coins of the dynasty, and the description and illustration of the entire Sasanian collection on our online database."

The Princeton University Numismatic Collection is part of the Department of Rare Books and Special Collections, Firestone Library. Those parts of the collection already in the database can be accessed from <http://rbsc.princeton.edu/>. Objects in the collection may be viewed by appointment with the curator: astahl@princeton.edu

NEW MATERIALS ON THE IRAN DATA PORTAL

The **Iran Data Portal (IDP)** is an English- and Persian-language online portal that features social science data on Iran, including socioeconomic data, electoral data, information on political parties, and translations of selected laws and regulations. It aims to provide a service to academics, journalists, policymakers, and others interested in analyzing political and socioeconomic developments in contemporary Iran.

The IDP is continuously being updated and expanded. Among the more noteworthy recent additions are:

A. All the state constitutions of Iran, in the Persian original and in English translation:

- The Fundamental Laws of December 30, 1906.
- The Supplementary Fundamental Laws of October 7, 1907.
- The 1906 Fundamental Laws as amended and supplemented on December 12, 1925.
- The 1906 Fundamental Laws as amended and supplemented on May 7 and 8, 1949.
- The 1906 Fundamental Laws with amendments to 1957.
- The 1979 constitution.
- The 1979 constitution as amended on July 28, 1989.

B. Data on the Guardian Council:

- The lists of members of the Guardian Council (all years).
- Decisions and opinions of the Guardian Council on legislation passed by the parliament from the first parliament to the seventh (1980–2008).
- Opinions and statements on constitutional questions (1980–2010).
- Documentation on debates in the Guardian Council in 1359 and 1360 (1980–1982).
- A declaration issued by the Guardian Council relating to the disputed 1388 [2009] election (the Council's defense of the accuracy of the vote tally).
- Statement by the Guardian Council on the 2015 nuclear agreement (JCPOA).

C. Data on the Assembly of Experts:

- A new section features the biographies of the members of the first three Assemblies of Experts (1983–2007).

D. Data on the Ninth Parliament (2008–2012):

- The biographies of the members of parliament.
- Lists of the members of special committees.

E. National and Provincial Budgets:

- Annual budgets from 1378 to 1394 (1999–2015).
- Annual budgets for each province from 1375 to 1393 (1996–2014).
- Data on budget surpluses/deficits from 1344 to 1391 (1956–2012).

F. 2011 Census Population Data:

The most recent population data, based on the 2011 census, with breakdowns by gender, age group, province, and nationality for the year 1390 (2011). These numbers deliver new and interesting insights. For instance, more than seven percent of the population of Qom province declared that they hail from Afghanistan.

G. Education Data:

- Full data on the literacy rate for those aged six years and over in urban and rural areas by gender and province, based on 2011 census.
- Number of students by educational level and gender from 1347 to 1392 (1968–2013).
- Number of university students by gender and field from 1367 to 1393 (1988–2013).

The new data shows for example that the number of female university students is higher than male students in every field except engineering. New literacy data indicates a large discrepancy between age groups: based on the 2011 census, the literacy rate among those 50 years and older is around 50 percent, while it is more than 90 percent among those between 6 and 34 years of age.

H. Voter Turnout:

- “Number of eligible voters,” the “number of voters,” and “voter turnout” for all provinces for all parliamentary and presidential elections since 1979.
- All vote totals for the first round of the ninth parliamentary election.

TWITTER

The Iran Data Portal has started tweeting!

To learn about updates of and materials, and also to see interesting facts and charts about Iran, you can follow the IDP account on Twitter:

<https://twitter.com/irandataportal>.

Arash Pourebrahimi, Webmaster of the Iran Data Portal
arashpourebrahimi@g.harvard.edu

ISIS thanks Hossein Sadeghi of Switzerland for generously donating funds in support of our activities.

PHD DISSERTATION NEWS

John Dechant completed his dissertation entitled “The Colossal Elephant’ Shaykh Aḥmad-i Jām: Legacy and Hagiography in Islam” at Indiana University in August 2015, having received financial support for the work from the American Institute of Iranian Studies and the Indiana University College of Arts & Sciences. The dissertation is a case study of Islam “from the edge” as viewed through the legacy of the Sufi saint Aḥmad-i Jām, A.K.A. *Zhanda Pīl* (“the colossal elephant”), who was traditionally said to have lived between 1049–1141, but who more likely lived between 1059–1139. Utilizing a wide array of source materials, including hagiographies, traditional histories, Aḥmad’s poorly-studied writings on theology, poetry, travel writing, shrine graffiti, and a number of rare manuscripts which the author studied at the al-Beruni Institute of Oriental Studies in Tashkent, Dechant investigates how and why Aḥmad acquired spiritual authority in an Islamic historical context, and how that spiritual authority changed diachronically. In the process, Dechant challenges several previously-held assumptions told about Aḥmad and his descendants, and delves into deeper issues of Sufism as a social institution.

The work is divided into two parts and seven chapters. Part I is an exploration of how Aḥmad came to be viewed as a saint. First, Dechant utilizes a variety of historiographic, literary, and even psychological methods in order to examine how and why miracles came to be attached to Aḥmad. Dechant ties the humor and entertaining narratives found in Aḥmad’s earliest hagiography—one of, if not the earliest, Persian hagiography devoted to a single protagonist—to the social change of *rukḥṣa* amongst Sufis, the process of “dispensation” by which Sufi masters of the time were more and more coming to accept the presence of the public and adepts amongst their circles. After rooting these issues to Aḥmad’s theological writings and demonstrating Aḥmad’s original contribution to the theology of repentance and miracles, the dissertation then covers Aḥmad’s chains of descent and initiation. In particular, the way in which the conceptions of these chains have changed over time help to reveal that Aḥmad and his descendants—known to scholars as the “Shaykhs of Jām,” a title largely absent from the family’s and their hagiographers’ writings in favor of the more simple term *awlād* or “descendants”—remained a *khānaqāh* and shrine-based organization, even as Sufi Islam came to be dominated by *ṭuruq* or “orders.”

In Part II, Dechant traces how Aḥmad’s descendants and hagiographers utilized Aḥmad’s spiritual authority—through his shrine, his family, and his other relics and legacies—to their political, economic, and social advantage. This hagiographic process, and the fact that the family remained a shrine and *khānaqāh*-based organization, were both powerful enough to help Aḥmad’s village and family survive and provide local stability during various historical changes, in particular, the invasions of the Mongols, Tīmūrids, and the establishment of Shi’ite Islam as the state religion of Iran.

These two factors also explain the evolution in the family’s approaches to other Muslim pious groups, ranging from Aḥmad’s combativeness to his later descendants joining various *ṭuruq*, in particular the Naqshbandiyya and Kubrawiyya. Part II thus follows Aḥmad, his descendants, and Zayn al-Dīn Tāybādī (d. 1389)—who claimed Uwaysī-style (beyond the grave) initiation from Aḥmad-i Jām—through the themes of sacred geography, the a’yān-amīr system, and religious economy. Finally, the dissertation includes as an Appendix a newly uncovered fuller version of an account of the building activity at Aḥmad-i Jām’s shrine, a work previously assumed to be lost and which has never before been published in full.

ISIS AWARDS

Nominations are now open for:

- THE SAIDI-SIRJANI BOOK AWARD
- THE EHSAN YARSHATER BOOK AWARD
- THE RAHIM M. IRVANI DISSERTATION AWARD
- THE MEHRDAD MASHAYEKHI DISSERTATION AWARD
- THE LATIFEH YARSHATER AWARD

Please consult the ISIS website for the details of each award and use the website to submit your nomination: <http://www.iranianstudies.com/awards>

ISIS BIENNIAL CONFERENCE VIENNA 2016

News from the Program Chair

The Program Committee has completed its review work, and all authors and organizers have been notified about their status. 67 pre-organized panels (including roundtables) and more than 170 additional individual paper proposals were accepted, rendering an acceptance rate of 92% for pre-organized panels (including roundtables) and 79% for individual paper submissions. These rates reflect both the high quality of the abstracts received and the capacity of the venue. We are now moving to organize the panel schedule. In addition to thanking the members of the Program Committee for their diligence, and all those who submitted proposals for their patience, the Program Chair wishes to thank all those who have volunteered to serve as chairs and discussants. Program updates will be posted at <https://iranianstudies.com/conferences/2016>. Online registration has already begun.

Camron Michael Amin, University of Michigan-Dearborn

AWARD OF MERIT DESIGN COMPETITION

ISIS announces a competition for the design of an Award of Merit in the form of a small three-dimensional piece to be produced in glass. The first award will be given at the 2016 ISIS Biennial conference in Vienna.

The Design should be conceived for an 'art piece' in-the-round, to be cast in glass, and of no more than 6 inches (15 CM) in height, width or depth. We encourage creative reworking of the 'architecture' of the Persian typeface in a configuration that is especially relevant to the society's intellectual landscape. Ideally, the design takes into consideration the particularities of the Persian language and its graphic representational potentialities. Embedded meanings and cultural references in the Persian usage of the Arabic letters, and their shapes (for instance, the use of three dots in Persian letters) may be deployed to convey, in conceptual terms, the society's devotion to the study of Iranian culture and its diverse peoples and practices. Transparency or translucency of glass material – our chosen medium for the production of the Design as an Award – conveys, for instance, the society's dedication to freedom of inquiry and expression.

The Design submission should include:

- 1) full renderings of all sides of the piece;
- 2) specifications about dimensions and other pertinent aspects of the Design;
- 3) clear indication of the feasibility of reproducing the Design in the medium of glass.

The winning submission will be acknowledged with an honorarium. It will become a permanent feature of our biennial conference with the rights to reproduce the Design expected to be transferred in perpetuity to ISIS.

Designs should be sent by 15 December 2015 to the ISIS President and Executive Director by email:
tat@iisg.nl AND **director@iranianstudies.com**

UNEXPECTED TIES BETWEEN TEHRAN AND VIENNA

-REQUEST FOR ASSISTANCE-

On the early history of the internet in Iran

The first institution in Iran to establish an internet connection was the Institute for Studies in Theoretical Physics and Mathematics through its membership in the European Academic Research Network in January 1993. The connection consisted of a single 9600 baud leased line from the University of Vienna in Austria to the Institute in Niavaran. The first email was sent in the form of a greeting from the Institute's Director to administrators at the University of Vienna. The single line was then expanded and developed with the aid of 500 IP addresses allocated through the Network's BITNET system to Iran.

Emily Blout, Ph.D. student at St. Andrews, asks ISIS members who might shed more light on the topic to contact her at elb9@st-andrews.ac.uk.

EXHIBITION ON THE PECK SHAHNAMA, PRINCETON UNIVERSITY

The Princeton University Art Museum hosts an exhibition on *Princeton's Great Persian Book of Kings* (the so-called *Peck Shahnama*) from 3 October 2015 until 24 January 2016. The exhibition highlights the deluxe volume dating from late 16th-century Shiraz, recently disbound for conservation purposes and thus allowing its forty-eight full-page paintings to be displayed for the first time. The accompanying publication by guest curator Marianna Shreve Simpson includes a detailed discussion of this little-known manuscript and an essay by Louise Marlow exploring its extensive marginalia, an unusual feature of Princeton University's illustrated *Shahnama* manuscript.

DOCTORAL RESEARCHERS' REPORTS

REVISITING THE FIRST ANGLO-AFGHAN WAR

Noah Arjomand, Department of Sociology, Columbia University

In “The Folly of Double Government: Lessons from the First Anglo-Afghan War for the 21st Century,” an article I wrote for the Afghanistan Analysts Network in June 2015, I consider how the first Anglo-Afghan War created a state structure and pattern of political relationships that have been repeatedly reproduced in the international state-building projects of the late 20th and early 21st centuries, their utter failure notwithstanding. The article is based on archival research in London, Delhi, and Kabul, numerous written accounts from British officers and other eyewitnesses, and Afghan, British and American secondary sources.

Comparative historians have used ideal types of “direct” and “indirect” rule to understand different cases of imperial rule. Under direct rule, the empire’s model of government is imposed on a territory and indigenous collaborators are recruited as bureaucrats to work directly under an imperial administration. Under indirect rule, local “traditional authorities” are coopted to manage populations and defer to imperial policies and interests in exchange for local autonomy. I argue that the case of the First Anglo-Afghan War suggests the need to consider a third type of imperial rule, “double government,” which lies in the middle of the spectrum between indirect and direct rule yet has certain characteristics shared with neither.

Although the First Anglo-Afghan War is best known for the Kabul revolt and disastrous retreat of the British from the capital in the first days of 1842, it began auspiciously for the British Empire. In early 1839, an army of the British East India Company invaded Afghanistan to depose Amir Dost Muhammad Khan Barakzai and restore to the throne Shah Shuja al-Mulk Sadozai, who had been deposed three decades earlier. The British hoped not for a directly-ruled colony but to establish a friendly buffer state against the Russian Empire as the latter expanded southward through Central Asia. The British plan seemed initially to succeed, as Barakzai’s military forces quickly collapsed and Shah Shuja was installed in the Bala Hissar palace in Kabul in June 1839. Once they had taken the Afghan capital, however, the British did not leave Shah Shuja to rule as the latter saw fit in exchange for external deference to British policy, as the British would have in a system of indirect rule. Instead, flush with liberal imperial optimism about their empire’s ability to bring civilization and good governance to Asia, the British stayed on to ensure not only that Shah Shuja ruled, but that a modern state was created for him to lead. As the head of the British political mission wrote to his subordinate in November 1839,

His Majesty has been compelled for the present to make use of the services of many of the officers of the former Government—who it is to be feared have been educated in a bad school and accustomed to practices of oppression... [T]he location of a British officer in each large division of the country for the first year or two of His Majesty’s reign would be a salutary measure.¹

The task of oversight and reform required a large-scale British administrative presence operating alongside the Sadozai state, a “double government” in the words of an early historian of the war.² The parallel British administration created tensions with locals, on issues ranging from inflation to prostitution, and, more importantly, paralyzed processes of policy-making and addressing subjects’ grievances on those and other issues. This paralysis resulted from the central contradiction of the British state-building mission: they were to back a sovereign Sadozai monarch even as they felt themselves compelled to intervene to restrain the monarch from governing improperly. In the case of grain inflation, for example, the British prevented Shuja’s minister from implementing the crude but effective price control policy of making an example through corporal punishment of one of the merchants hoarding grain to sell to the British, yet the British refrained from implementing counter-inflationary policies of their own in the name of Shah Shuja’s sovereignty. The result, as one officer with the British mission wrote, was that “the cry of starvation was universal...while every thing would have been in abundance but for [the British commissariat] purchase.”³ When the British did make new policies, they were largely intended to centralize the state, yet by circumventing Shah Shuja and displaying insensitivity to the delicate patronage relationships on which previous Kabul rulers had relied, their policies ironically undermined their client’s authority.

Double government meanwhile severely hampered the client ruler’s ability to engage in a strategy of audience segregation, that is, of separately addressing local actors and foreign patrons with different discourses. Audience segregation is a classic strategy for client rulers in systems of indirect rule: they may shore up legitimacy by presenting themselves to local audiences as taking the latter’s side against the empire and as a necessary intermediary to temper the empire’s local meddling, even as they present themselves to their patrons as loyal subjects and as ruling in ways compatible with the patrons’ moral sensibilities. By contrast, the proximity of the British to Shah Shuja made it difficult for him to separate himself from them to local audiences, and when Shah Shuja attempted to present himself to local audiences as anti-British or made policies that clashed with British notions of good government, the British invariably found out—again, because of their proximity and close oversight—and patron-client relations further soured.

My article concludes with a comparison of the case to Afghanistan in the 21st century. Despite differences between my case study and the more complex post-2001 international state-building project in Afghanistan, there are striking similarities with the First Anglo-Afghan War in terms of relationships between foreign interveners and local rulers, and in the dysfunctional competition between the interveners' priorities of Afghan sovereignty and good government. During his tenure as president of Afghanistan, Hamid Karzai's relations with the United States and NATO allies became increasingly fractious, characterized by 1) accusations from patrons that Karzai was sowing anti-American and anti-British sentiment and that his style of political deal had no place in a proper modern democracy and 2) accusations from Karzai that the foreign interveners were circumventing and effectively hamstringing the Afghan state they purported to be building. In pointing out these similarities, I call into question the conventional assumptions of state-builders that the larger the international intervention, the more capable it is of achieving its goals, and that the state being built will be more effective the more closely it is overseen.

Double government has become a more common mode of foreign intervention over the past generation for reasons connected to the end of outright colonialism, the globalization of media, and the rise of a developmentalist discourse that has succeeded liberal civilising imperialism in justifying invasion in the name of establishing good government. State-building interventions with characteristics of double government have been attempted in Haiti, East Timor, the former Yugoslavia, Iraq, and elsewhere, and the double government strategy is developing up a dubious track record.

The article can be accessed [here](#).

NOTES

My research has been supported by the National Science Foundation's Graduate Research Fellowship Program (grant no. 201214092). Any opinion, findings, and conclusions or recommendations expressed in this material are my own and do not necessarily reflect the views of the National Science Foundation.

¹MacNaghten to Burnes, Letter dated November 1839, National Archive of India, Delhi, Foreign Department, Secret, 20 April 1840, No. 21-22.

²John William Kaye, *History of the War in Afghanistan*, Vol. II, London, W. H. Allen and Company 1890, 16.

³Mohan Lal, *Life of the Amir Dost Mohammed Khan, of Kabul*, Vol. II., London, Longman, Brown, Green, and Longmans 1846, 319.

GOVERNANCE AND RESOURCE DISTRIBUTION IN IRAN'S PROVINCES, 2005–2014: SEPARATING FACTS FROM FICTION

Andrew K. Ledford, Department of Sociology, Princeton University

A common perception about budget allocations in Iran is that state resources are allocated to provinces primarily on the basis of (1) the majority ethnicity, (2) the most religiously devout, and/or (3) spatial proximity to the center, assuming that the more central provinces harbor the greatest allegiance to the regime. As part of my Ph.D. training in sociology at Princeton University, I examined the validity of these perceptions in a quantitative empirical study for the time period 2005–2014. In the following synopsis, I provide an overview of the basic details of my study, the data utilized, and a summary of the findings. Contrary to popular beliefs, my results indicate that neither ethnicity nor religiosity determine state resource allocation. The findings also refute propositions common in the popular centrality theory in Iranian economic literature, according to which proximity to Tehran correlates to greater resource distribution. Instead, regime loyalty as measured in electoral results does matter.

I used data collected over nine months in a collaborative effort with researchers in Iran and applied random effects modeling to three presidential election budget cycles from 2005 to 2014. I first coded provincial budgets depending on the province's ethnic make-up, the degree to which a provincial population attends religious services, as well as the province's aggregate electoral loyalty to the regime in the previous elections. The independent variables used were a measure of ethnic heterogeneity, religious participation per province, and the percentage of voters for reformist candidates in the 2005, 2009 and 2013 presidential elections. The dependent variable was the approved per capita budget for each province annually from 2005 to 2014, just slightly extending beyond the period of the two Ahmadinejad presidential terms. This generated data points for 30 provinces over nine years, which provided 270 total possible points to consider. The provinces' proportions of central budgets were used instead of actual numbers to control for fluctuations due to the changing price of oil, effects of sanctions, as well as inflation, all of which are external influences.

As information on the central government's fiscal activities is particularly hard to access and obtain, the exploratory research for this project involved numerous Persian-only resources pieced together from government documents and publications by a team of five research assistants over the course of over 200 hours. Most of this information does not exist online or in one central location. It represents a new collection of data on the topic, which will allow an examination of

Iran's provincial budgets through the lens of ethnicity, religiosity, and allegiance to the central state. This data is now available online at on the Iran Data Portal, <http://www.princeton.edu/irandataportal/> for use in other research. Such data provides a useful means to understanding how politics play into Iran's fiscal decision-making. Ultimately, this study demonstrates that despite all characterizations of uniqueness ascribed to the Iranian government, it actually utilizes patronage similar to many of its Western and Eastern counterparts.

The major challenge of any quantitative research regarding Iran often consists of simply locating relevant, reliable data. To overcome this, researchers must overturn many rocks in the hopes of uncovering nuggets of information that can be pieced together for their examination. A major coup in rock-turning for my data involved the discovery of a survey that included four years of ethnicity and religious participation data by province from 2010–2013, of which one of only few extant copies was found in Tehran's Public Library. The survey, entitled *The Measured Indicators of Public Culture*, encompassed hundreds of documents and tables with relevant ethnicity data as well as questions on religious participation in services regardless of religion. As can be seen in the appendix of the study, the sample sizes ranged from 500–650 per province, yielding approximately 17,000 interviewed subjects each year.

With this data background, random effects analysis was used and failed to show any statistically significant correlation between budget allocation per province and either ethnic make-up or religious participation. Neither variable showed significant correlation to the per capita budget in each province. With admittedly limited data available, it suggests that patronage in Iran does not significantly occur along the lines of ethnicity or religious lines. Surprisingly, the only statistically significant results found were those for electoral support for incumbent governments. Two models found electoral allegiance to be statistically significant. These models suggest that with greater votes for reformist candidates in a presidential election, there is a latent negative effect on their respective provincial budget. It also proposes that with greater electoral support for conservative candidates, the per capita provincial budget subsequently improves.

The findings from this examination of data from 2005 to 2013 provide three noteworthy theoretical contributions. The first, as I discuss in great detail in the report, is the conflict with the centrality theory, which suggests that a closer proximity to Tehran is correlated with more resources for the province. As demonstrated graphically in the study, the data does not support this thesis and

in fact, shows a slight increase of per capita budgets as province capitals increase in distance from Tehran. This finding contradicts several economic studies in Iran, offering an alternative explanation of influence rather than solely a spatial factor.

The second is that contrary to international studies prominent in the research on ethnic heterogeneity, the interest group theory of governance does not appear to apply in Iran during the years tested. The data implies that ethnic heterogeneity plays little role in influencing Iranian provincial budget allocation. This point could be considered controversial inside the country, as there is widely believed to be a large disparity between the services and budgets of peripheral provinces along the borders of Iraq, Pakistan, and Afghanistan compared to the central provinces surrounding the capital. There are several reasons why these findings may differ from what is commonly perceived. The inequality between provinces may be a historical phenomenon that has been more recently corrected, especially after the major provincial budget reform of 1999–2000, which centralized more spending. It is possible that this budget reform corrected for past disparities in some meaningful way: perceived disparities in infrastructure, life expectancy, and literacy, for example, all require decades rather than a few years to change significantly. The budget may not now be influenced by the ethnic composition or religious attendance but the effects of previous decades of bias could still remain. In examining the raw per capita budgets in each province during the analysis, values hovered primarily around 15,000 to 18,000 rials per person. There were a few provinces in which values of 25,000 and 30,000 rials per person were found, suggesting that there is indeed still some disparity in the budgets. Overall, however, the disparity does not occur in a consistent or systemic manner in relation to ethnicity. Further examination of the relationship between ethnic heterogeneity and provincial budget allocation in the years prior to 2005 may yield other findings.

A third finding contributes to political clientelism theory, which may also benefit from the findings of this study. The evidence of a relationship between voting patterns and provincial budgets suggests the possibility of a reward/punishment mechanism at work substantiating the patronage theory. As mentioned in the study, causation cannot be subscribed to by this study without more research that includes the ideological makeup of the Majles during this period as well. Unfortunately, this information is very difficult to code for satisfactorily for the given time period. Once this can be done, consideration of the Majles majority can be taken into account for the analysis as well.

Together, these three contributions as well as the availability of data from the survey and consolidated list of provincial budgets should promote more quantitative research of a country that continues to be one of the major influencers of the Middle East.

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[HTTPS://WWW.FACEBOOK.COM/INTERNATIONALSOCIETYFORIRANIANSTUDIES](https://www.facebook.com/internationalsocietyforiranianstudies)

NEWS FROM THE CENTER OF PERSIAN STUDIES AND CULTURE AT UC IRVINE

The Samuel Jordan Center for Persian Studies and Culture, UCI's hub for interdisciplinary research projects that bridge the arts, humanities, engineering, medicine, and the sciences with Persian studies, announced in June 2015 that Touraj Daryaei, Maseeh Chair in Persian Studies and Culture, has been named director. Nasrin Rahimieh, Howard C. Baskerville Professor of Humanities, who served as the center's founding director from July 2006 to June 2014 will continue her role as affiliated faculty directly associated with the Samuel Jordan Center for Persian Studies and Culture. Daryaei has been the acting director of the center since fall 2014.

Touraj Daryaei joined UCI in 2007 as one of three Maseeh-endowed chair positions. Nasrin Rahimieh and Hossein Omoumi, Maseeh Professor in Performing Arts within the Claire Trevor School of the Arts, are the other two faculty members associated with the Jordan Center and supported by the generous endowment provided by its founder, Dr. Fariborz Maseeh, and the Massiah Foundation.

The Dr. Samuel Jordan Center for Persian Studies and Culture was founded in 2009 by microtechnology pioneer Dr. Fariborz Maseeh and the Massiah Foundation and is administered by the School of Humanities. The center is named after a missionary in the early 1900s who became a leading educational figure in Iran and is the first interdisciplinary center in the University of California system dedicated entirely to Persian studies not based in a department of Near East or Middle East studies.

Since its inception, the center has hosted numerous conferences on the Iranian world; established research clusters uniting scholars on the study of the Tehran Project, alternative music, the Digital Archive of Middle Persian Inscriptions, and Sasanika (Late Antique Iran Project); and, under the leadership of Daryaei, established an online peer-reviewed Journal, DABIR, dedicated to the study of Iran and related material.

More information about the Dr. Samuel M. Jordan Center for Persian Studies and Culture is available here: <http://www.humanities.uci.edu/persianstudies/>

THE BLIND OWL BY SADEGH HEDAYAT SHOWN IN NEW PRODUCTION IN BOSTON

This October, Boston's preeminent Grotowskian artist collective, the Boston Experimental Theatre Company (BETC), presented the premiere of a newly devised play. After two years of more traditional storytelling with acclaimed adaptations of the Persian epic Shahnameh and immersive, site-adaptive series, *The Apartment*, BETC returned to its surrealist roots with an adaptation of the most celebrated and controversial masterpiece of twentieth-century Iranian literature, *The Blind Owl* by Sadegh Hedayat.

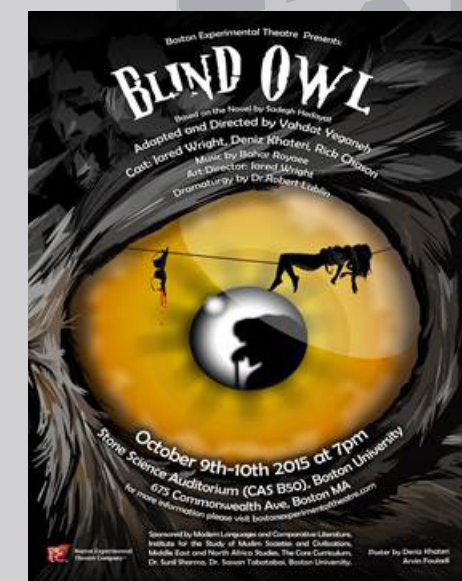
A portrait of an isolated artist's tormented, sexually frustrated, opium-influenced mind, the novel confronts the lowest reaches of human depression and lures us into a raw, ethereal world of psychological despair.

Iranian artistic director Vahdat Yeganeh led the company through a highly improvisational rehearsal process informed by the antirealist dramatic philosophy of Antonin Artaud and the organic, minimalist directorial techniques of Jerry Grotowski. With intensely physical body work, composition of original music, and an earnest exploration of the novel's impact on our collective psyche, the production strove to transform the solitary despair of the novel into a communal celebration of a living experience.

On a political level, the company continued its past efforts in striving to emulate Dariush Shayegan's philosophy of "Dialogue Among Civilizations," a set of ideals that encourage creating an environment for Iranian and American artists and thinkers to explore dynamics of interplay between our cultures. As a company of Iranian and American artists with Islamic, Jewish, and Christian backgrounds, it converged its members' own experiences and perspectives on the novel and the state of the contemporary world while transforming the language and medium of the text for a new audience, creating a theatrical experience full of love for the classic novel but with its own identity and spirit.

The production was made possible by the kind support of sponsors at Boston University: the Department of Modern Languages and Comparative Literature, the Institute for the Study of Muslim Societies and Civilization, the Department of Middle East and North Africa Studies, Dr. Sunil Sharma, Dr. Sassan Tabatabai, and the Core Curriculum.

For more information, please visit www.bostonexperimentaltheatre.com.



IRAN'S CONSTITUTIONAL REVOLUTION OF 1906 AND THE NARRATIVES OF THE ENLIGHTENMENT, LONDON

On 15–16 September 2015, the Gingko Library in London and the British Institute of Persian Studies convened a conference titled “Iran’s Constitutional Revolution of 1906 and the Narratives of the Enlightenment.”

Programs and proceedings of the conference can be accessed at <http://www.gingkolibrary.com/conferences/2015-conference/programme/>. All contents are available via Youtube free of charge, with no registration required.

In connection with the conference, the Gingko Library also features an interview with Photographer Parham Taghioff, titled “The Revolution Was a Wave that Overtook Me”: <http://www.gingkolibrary.com/news/the-revolution-was-a-wave/>

CONFERENCE AND OTHER EVENT ANNOUNCEMENTS

The Middle East and Central Asia Music Forum in London will hold two meetings in the coming academic year, one in November 2015, and one in May 2016. They are open to the public. Admission is free but advance registration is requested for planning purposes.

1. Friday, 27 November 2015 • 9.45am–6pm

Location: Music Department, City University London (in conjunction with the Institute of Musical Research), Room AG09, College Building, St John Street, London EC1V 4PB.

Speakers will include:

- Ruth Davis (University of Cambridge)
- Owen Wright (SOAS)
- Tamara Turner (King's College, London)
- Rachel Beckles Willson (Royal Holloway, University of London)
- Saeid Kord Mafi (SOAS)
- Louis Brehony (King's College, London)

2. Friday, 13 May 2016 • 9.45am–6pm: “Soundspaces of the Middle East and Central Asia: Exploring the Intersection of Sound Studies and Ethnomusicology in the Middle East and Central Asia”

Location: Music Department, City University London (in conjunction with the Institute of Musical Research), Room AG09, College Building, St John Street, London EC1V 4PB.

Speakers to include:

- Abigail Wood (University of Haifa)
- Rachel Harris (SOAS)
- Laudan Nooshin (City University London)
- Seth Ayyaz (tbc) (City University London)
- Mohsen Shahrnazdar (tbc) (Tehran Soundscapes project)

The Middle East and Central Asia Music Forum has been running since 2007 and is open to researchers, students, and anyone interested in the music and culture of the region. In the spirit of fostering dialogue and interdisciplinarity, we hope that the issues discussed at the forum will be of interest to a broad audience, including musicologists, ethnomusicologists, and other researchers in the arts, humanities, and social sciences. In addition, we welcome those working on other aspects of Middle Eastern and Central Asian culture broadly speaking (dance, visual arts, media, film, literature, etc.). The Forum conveners are Dr Laudan Nooshin (City University London) and Dr Rachel Harris (SOAS).

For more information, please contact Laudan Nooshin: l.nooshin@city.ac.uk

IRANIAN STUDIES SERIES FROM ROUTLEDGE

Series Editors: Homa Katouzian and Mohamad Tavakoli-Targhi

All ISIS members can receive a special 20% discount on any book published in this series from the Routledge website. View the whole series [here](#). Simply enter the code “ISIS14” at the checkout (this offer cannot be used in conjunction with any other discount and all books must be purchased on the Routledge website. Valid until 31 December 2015).

AMERICAN ASSOCIATION OF TEACHERS OF PERSIAN

The American Association of Teachers of Persian is excited to announce the program for its International Teachers' Training Workshop to be held in conjunction with MESA 2015 in Denver.

Saturday, 21 November, 3-5 pm
Sheraton Denver Downtown Hotel
Room: T2-Windows

Multiliteracies: Language, Culture, Communication and Technology in Today's Persian Classroom

Co-sponsored by the Middle East Center at University of Pennsylvania

Chair: Latifeh Hagigi (UCLA, USA)

Using Project-Based Language Learning in Teaching Persian Language

Ladan Hamedani (University of Hawaii at Manoa, USA)

A Study of Two Persian Language Classrooms: How Language Teaching Methodology Affects Learners' Motivation and Learning

Zahra Karimi (University of Arizona, USA)

Employing Social Media Technologies such as Facebook in the Persian Classroom

Amir Irani-Tehrani (West Point University, USA)

How to Increase the Enthusiasm of Learners by Web-based Teaching Materials & Persian Culture

Mahmoud Nazari & Abedin Siyahat (Al-Mustafa Open University, Iran)

To Learn or Not to Learn: An Exploration in the Pedagogical Use of Theatrical Exercises in Teaching Persian

Marjan Moosavi (York University & University of Toronto, Canada)

THE BILINGUAL LECTURE SERIES ON IRAN AT UCLA – FALL 2015 PROGRAM

Shi'ism and Popular Leadership in the Iranian Constitutional Revolution, 1906-1911: The Case of Muhammad Kazim Khurasani

A book talk by Mateo M. Farzaneh, Dept. of History, Northeastern Illinois University-Chicago. Wednesday, October 28, 2015, 3:00 PM

The Cyrus Cylinder and the Rights Question

A lecture in Persian by Mohamad Tavakoli-Targhi, History and Near and Middle Eastern Civilizations, University of Toronto. Sunday, November 08, 2015, 4:00 PM

From Jinns to Germs: A Genealogy of Pasteurian Islam

A lecture by Mohamad Tavakoli-Targhi, History and Near and Middle Eastern Civilizations, University of Toronto. Monday, November 09, 2015, 2:00 PM

Iranian Women Writing Transnationally

A panel in Persian. Sunday, December 06, 2015, 4:00 PM

THE 2015 UCLA IRANIAN STUDIES PROGRAM: THE BIENNIAL EHSAN YARSHATER LECTURE SERIES, NOVEMBER 9-18, 2015

**SASANIAN LAW IN ITS SOCIAL CONTEXT
NOVEMBER 9-18, 2015**

**A SERIES OF FIVE LECTURES BY
MARIA MACUCH, PROFESSOR OF IRANIAN STUDIES, FREIE UNIVERSITÄT
BERLIN**

Legal texts are among the more important sources for the reconstruction of the political and economic institutions, and cultural practices, of late antique Iran, as they considerably further our understanding of past social complexities that are decisively different than our own. This year's Ehsan Yarshater Biennial Lectures shall provide a sweeping overview and detailed analysis of the principal fields of jurisprudence in Sasanian Iran (third to seventh centuries CE).

The five lectures will be investigating the genesis of legal institutions that were instrumental in consolidating the social status of Sasanian élites, notably, the Zoroastrian clergy and the Iranian aristocracy.

Maria Macuch is Professor of Iranian Studies, and has been head of the Institute of Iranian Studies (Institut für Iranistik) at the Freie Universität Berlin (Germany), prior to her retirement in April 2015. She was a former member of the Board of the Societas Iranologica Europaea (SIE) from 1999 to 2003, and President of the SIE from 1999 to 2007. She is editor of the series Iranica (1993–); member of the Corpus Inscriptionum Iranicarum (2007–); and Honorary Fellow of the Ancient India and Iran Trust, Cambridge (UK), since 2013. Her scholarly research focuses mainly on pre-Islamic (Zoroastrian/Sasanian) Iranian law and its impact on other ancient legal systems of the Near East in late antiquity.

CALLS FOR PAPERS

CURRENT IRAN: ART AND CULTURE, HARVARD UNIVERSITY (17–20 MARCH 2016)

An organized seminar at the Annual Meeting of the American Comparative Literature Association (ACLA) held at Harvard University

Scholars need to type “Iran” in <http://www.acla.org/seminars> to find the name of the seminar: “Iran Is Not As It Is Told: Contemporary Persian Art and Culture”

After “register,” they can “propose a paper” for this seminar.

This seminar seeks to explore the complexities of Iranian contemporary art and culture; discuss the religious, artistic, and sociopolitical dimensions; and trace the emergence of discourses previously neglected by academia.

Advocating a comparative cultural approach, it aims to reflect the competition between subversive and reinforcing discourses embedded in many cultural products in a seemingly inflexible structure. The process of their cultural formation reflects not only Iran’s central values but also the continuously performing and revisionist qualities of those beliefs.

It will address new possibilities within the version of Iran produced by Iranians themselves for (inter)national audience embedded in Iran’s post-revolution literature, cinema, music, fine art, popular culture, and advertising.

For further inquiries, contact organizers:
ghandeharion@um.ac.ir, clarkosh@umassd.edu

CALL FOR PAPERS: “THE ARMENIANS AND THE COLD WAR” DEARBORN, MICHIGAN, 1–3 APRIL 2016

To mark the 30th anniversary of its founding, the Armenian Research Center at the University of Michigan-Dearborn is holding a multi-disciplinary academic conference on the theme “The Armenians and the Cold War.” The conference will be held on the university’s campus in Dearborn over the weekend 1–3 April 2016.

The global Cold War from around 1945 to 1991 inevitably affected the Armenians, not only in Soviet Armenia, but also in the many Armenian communities scattered across the world. Indeed, something resembling a coldwar had already surfaced in the Armenian Diaspora not long after the establishment of Soviet rule in Armenia in late 1920. Political factions opposing Communism and those expressing readiness to cooperate with the Soviet Armenian government had developed in the Armenian Diaspora as early as the 1920s. What changed in this dynamic in the Armenian Diaspora when the global Cold War began not long after the end of the Second World War? What are the differences, if any, in the peculiarities of political rivalries in the Diaspora before and after the Second World War? Does the chronology of the Armenian Cold War from 1945 to 1991 differ in any way from the chronology of the global Cold War? What were the regional differences as the Armenian Cold War was waged in the Americas, North and South, as well as in Western Europe and the Middle East? What impact did the Armenian Cold War have on relations between the Armenian Diasporan communities in different countries and their respective host governments? Moreover, the Cold War also affected relations between the Soviet government of Armenia and the many Armenian communities and pan-Diasporan Armenian political factions outside the USSR. What policies did the government of Soviet Armenia pursue toward the Armenian Diaspora prior to and during the global Cold War? Was there an Armenian dimension in the global Cold War struggle between the United States, the USSR, and their respective allies, and especially in relations between the USSR and Turkey? How did the Cold War affect Armenian culture, literature and the arts? What is the legacy of the Cold War era for Armenians today? The conference will seek to answer these and related questions, by bringing together the research already completed in this domain. It will also identify existing gaps in scholarship and suggest new themes and approaches for future research. The organizers also welcome papers on the impact of the Cold War on migration to and from Soviet Armenia, on Armenian spies in the Cold War era, and on famous individual Armenian ‘Cold Warriors’ and their role in public life. Scholars researching the Armenian dimension of the Cold War are invited to submit abstracts for possible papers to be delivered at this gathering by November 15, 2015.

These abstracts should be about 300 words in length. They should be forwarded, along with an email contact address, to Ara Sanjian (arasan@umich.edu).

Young and upcoming scholars are also encouraged to attach their CVs. The language of the conference is English. Exceptionally good papers can be accepted in Armenian or select European languages, provided the participant also submits, prior to the conference, a detailed English summary or a full English translation of his/her paper. The English version of the paper will be distributed among those attending the conference. Accepted papers will be announced by 31 December 2015.

This conference is being supported by the National Association for Armenian Studies and Research (NAASR). The Armenian Review will devote a special issue on Armenians and the Cold War with academic articles based on some of the papers to be delivered at this conference.

The Armenian Research Center expects some of the participants, especially those with appointments in established universities or research centers, to seek funding for travel from their respective institutions. When covering travel expenses, priority will be given to participants who cannot receive institutional or organizational support. Therefore, applicants who have no means to obtain outside assistance should also submit to the conference organizers a request for travel assistance. Participants from Armenia will be able to benefit from the Short Term Conference and Travel Grants offered to students and academics by the Department of Armenian Communities at the Calouste Gulbenkian Foundation in Portugal. All invited participants will be provided with accommodation and meals during the length of the conference.

CALL FOR PAPERS: THE ELEVENTH ISLAMIC MANUSCRIPT CONFERENCE: SUFISM AND ISLAMIC MANUSCRIPT CULTURE
13-15 SEPTEMBER 2016, MAGDALENE COLLEGE, UNIVERSITY OF CAMBRIDGE

The Islamic Manuscript Association—in cooperation with the Thesaurus Islamicus Foundation and the HRH Prince Alwaleed Bin Talal Centre of Islamic Studies at the University of Cambridge—invites the submission of abstracts for the **Eleventh Islamic Manuscript Conference**, to be held from 13 to 15 September 2016 at Magdalene College, University of Cambridge, United Kingdom.

The theme of the conference is Sufism and Islamic manuscript culture. Sufis have written litanies, panegyrics, didactic works in verse and prose, hagiographies, discourses, exegetical works, and metaphysical treatises made into manuscripts both humble and lavish. Sufi lodges have housed libraries and manuscript ateliers, and Sufi networks have disseminated manuscripts across the Muslim World. This conference seeks to present current international research trends on the relationship between Sufism and Islamic manuscript culture and generate discussion and study in this field. Possible topics for papers include but are not limited to:

- Apotropaic uses of Sufi and non-Sufi manuscripts by Sufis
- The arts of the book and Sufi artists and patrons
- Bibliophilia and bibliophobia in Sufism
- Cataloguing manuscripts on Sufism
- Collection care programmes for collections of Sufi manuscripts
- Conservation treatments on Sufi manuscripts
- Diagrams and illustrations in manuscripts on Sufism
- Digital humanities and the study of manuscripts on Sufism
- The effects of recent conflicts in the Muslim World on collections of Sufi manuscripts
- The history of Sufi libraries
- Paratexts in manuscripts on Sufism
- Preparing printed and digital editions of manuscripts on Sufism
- The production of manuscripts by Sufi lodge ateliers
- Publication programmes or series of editions or facsimiles of manuscripts on Sufism
- Dissemination of texts and manuscripts through Sufi networks
- The use of manuscripts in Sufi rituals

This invitation is open to members and non-members of the Association. The languages of the Conference will be Arabic and English, and submissions will be accepted in both languages. The duration of each conference paper will be 20 minutes followed by ten minutes of questions and answers. The Association will pay for round-trip economy-class travel to Cambridge, accommodation in Magdalene College, and College-based meals for authors whose papers are accepted.

Papers should not have been presented or published previously. Selected papers will be considered for publication in the Association's peer-reviewed Journal of Islamic Manuscripts, and speakers are expected to give the Journal the right of first refusal.

The deadline for submission of abstracts is 10.00 GMT on Monday, 23 November 2015. Please submit the cover sheet ([downloadable here](#)), an abstract of no more than 250 words, and a biographical statement (a personal statement of no more than 200 words detailing your current work, education, research interests, and previous publications or research projects in third-person prose form) to the email, fax, or postal address below. Incomplete submissions will not be considered.

**PERSIANATE CULTURES OF DOCUMENTATION (15TH–20TH CENTURIES):
AN INTERNATIONAL CONFERENCE
CONVENERS: PAOLO SARTORI AND JAMES PICKETT**

**23-24 JUNE 2016
INSTITUTE OF IRANIAN STUDIES
APOSTELGASSE 23, 1030 WIEN**

States enact themselves through paper, leveraging the written word to project coercive authority outward—or the illusion of control. Producing, collecting, and cataloguing are simultaneously administrative acts and performative ones, shaping both the nature of the state and the historian's perception of it. Over the past decade scholars of the Muslim world, and the Middle East in particular, have conferred greater epistemological significance on textual genres that conventionally go under the rubric of "documents." However, the burgeoning field of Persianate studies remains overwhelmingly oriented toward literature—despite the existence of vast, largely untapped, repositories of documents. Can we speak of a common Persianate culture of documentation stretching from the Kazakh steppe to the Deccan, from Sarajevo to Kashgar?

Studies of Islamicate documentation outside the Ottoman Empire have been few and far between until very recently. The result is that most of the available studies on archives and documents in the Muslim world are based on legal sources, i.e., texts the documentary attributes of which reflect either a probative or a precedential value alone. The problem with this approach is that it predicates on a reified meaning of document thereby misidentifying other possible uses of the written word and overlooking other principles behind the preservation of texts. A number of recent studies have begun to revise this status quo by historicising the production and preservation of certain texts in an effort to complicate a dominant (yet untenable) narrative predicated upon the purported absence of archives and the ostensibly limited patterns of textual consumption prior to the early modern period—illuminating, for instance, the existence of chancery practices and dynastic arc hives under the Abbasids and the Mamluks. While a great effort has been made to prove that in the early Islamic and medieval period Muslim states did in fact rely on central administrative apparatuses, little has been done to reflect on what we may term coeval cultures of documentation, by which we mean the assumptions that informed the functionality of writing and governed the preservation of texts in a certain period. By ignoring such questions, historians of the Islamicate world have risked their superimposing a commonsensical understanding of the documentary attributes of texts onto historical material that may well require a different hermeneutical approach.

We contend that a solution to this problem demands that we expand our informational basis and take a larger number of compositional genres into our purview. To achieve this goal, we propose to reflect on the meanings of documentation across a larger historical area of the Muslim world, which is termed "the Persianate." With this symposium we thus bring together scholars who work on material either in Persian or in languages directly influenced by Persian such as Urdu, Chaghatay, Marathi, Ottoman, Tatar, Telugu, and Uyghur across the early-modern and modern period.

By addressing the following questions, the symposium sets for itself the task of outlining a comparative history of documentation early modern and colonial periods across the Middle East, Central, and South Asia:

- What makes an archive in the Persianate world, and what are the practices of documentation therein?
- Should we distinguish between archives and private collections?
- Why did dynasts preserve certain texts and how did they use them?
- Was the creation and the preservation of archives reflective of a certain historical consciousness?
- Did the preservation of texts alter their original meaning? How do we take stock of the aspirational aspect of recordkeeping?
- What was the relationship between archival practices and public knowledge?
- How did the culture of the spoken affect archival practices?
- What was the nature of interaction between manuscripts and practical documents—in terms of authorship, worldview, functionality and genre conventions?

Proposals should include paper abstracts of up to 500 words and a short CV (no more than 2 pages) of each speaker. Please send your proposal to paolo.sartori@oeaw.ac.at by 15 December 2015 at the latest. Travel and accommodation costs for invited speakers will be covered by the Institute of Iranian Studies. This is an initiative of the START Project "Seeing like an Archive": <http://seeinglikeanarchive.wordpress.com>

CALL FOR APPLICATIONS

RESEARCH PROJECT OF THE PRINCE DR SABBAR FARMAN-FARMAIAN FELLOWSHIPS

With the generous support of Farman-Farmaian Family, the International Institute of Social History (IISH) launches a new fellowship programme named the Prince Dr Sabbar Farman-Farmaian Fellowships for scholars who wish to use its collections for the study of the social and cultural history of 18th–20th century Iran, whether from a regional, national, or comparative and transnational perspective.

Fellowships are awarded for six months each year. This is a call for applications for fellowships for the year 2016.

Fellows receive a monthly stipend of €1,500. The fellowship also includes an economy return flight to the Netherlands, visa support, as well as arrangements for accommodation and health insurance in Amsterdam.

Minimum requirements/selection criteria

- An MA degree or equivalent academic track record
- An updated CV
- A research proposal in not more than 500 words

The fellow's research plan should fit the Institute's focus on social history.

Fellows are expected:

- To write a report on their research activities at the end of the fellowship period,
- To be present at the institute customarily,
- To take part in the activities of the Institute's Research Department,
- To interact with other fellows and the IISH's research staff in the English language,
- To give at least one public lecture.

Selection will be made based on the quality and novelty of the proposed research project, its affinity to social history research conducted at the International Institute of Social History, and the applicant's qualifications.

Outcome

Fellows are expected to present the results of their work both orally to the other members of the Research Department, and in writing with a paper of minimum 5,000 and maximum 8,000 words (including notes). It is envisaged that the PDF version of the paper will be published as an occasional paper on the website of the IISH.

General information about the IISH can be obtained at: <http://socialhistory.org>

More information about the fellowship can be obtained at <http://socialhistory.org/en/jobs/fellowships-prince-dr-sabbar-farman-farmaian-research-project>

Applications should be submitted before 15 October 2015 to: farmanfarma@iisg.nl

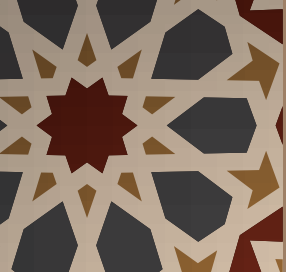
JUNIOR AND SENIOR FELLOWSHIPS 2016-17, GLOBAL CHALLENGES FELLOWSHIP PROGRAM

The School of Public Policy (SPP) and the Institute for Advanced Study at Central European University (CEU IAS) in Budapest, and the Global Public Policy Institute (GPPI) in Berlin invite applications from outstanding researchers from nine countries (Brazil, China, India, Indonesia, Iran, Mexico, Nigeria, South Africa, Turkey) to participate in the Global Challenges Fellowship program for the 2016–17 academic year. This unique collaborative program seeks to bridge policy theory and practice to generate mutually beneficial and groundbreaking exchanges between the two areas. The goal is to encourage fresh perspectives on some of the most pressing global public policy challenges by forging closer ties between policy practitioners and academics from Europe and outside the “established West.”

Outstanding practitioners and researchers are invited to submit applications that demonstrate innovative approaches in the fields listed below. The Global Challenges Fellowship offers a unique opportunity for skill development, academic research, professional experience, and involvement in the scholarship and policy work of host institutions.

Starting 1 October 2016, Global Challenges Fellows will spend seven to eight months conducting analytical and policy work and engaging with policy practitioners at SPP and CEU IAS in Budapest and at GPPI in Berlin. Although the precise timetable will depend on their research projects, fellows will likely spend more than half of their time in Budapest. During their stay in Budapest, fellows will be associated with the two institutes—SPP and CEU IAS—to varying degrees, depending on their backgrounds.

Fellows will conduct independent research with the goal of producing journal articles, book chapters, and/or policy papers and will participate in a series of small working-group discussions and seminars. Other researchers and fellows at SPP, CEU IAS and GPPI will engage with Global Challenges Fellows during and after the fellowship year to build a community of professionals who share a commitment to improving policy outcomes on a range of key global challenges. During the fellowship, the three institutions will assist fellows in developing professional networks with the academic and policy research communities in Budapest and Berlin, laying the foundation for lasting engagement and exchange. Fellows will work on a concrete project in one of the two research areas listed below that leads to a publication in the form of an academic piece (a working paper or journal article) and/or a policy paper that builds on academic research.



Fellows must have empirical material ready for analysis by the time they arrive in Budapest so that they can read relevant literature and work on formulating their argument and producing a policy paper or document during their stay.

The Global Challenges Fellowship is looking for innovative ideas and projects that deal specifically with issues of global governance and the most pressing global challenges. Within this broader focus, applicants can apply for junior- and senior-level fellowships in the following areas:

- Peace & security
- Humanitarian assistance & human rights

The deadline for applications is midnight, 23 November 2015 (Central European Time, GMT+1).

For more details on the program and application procedures, please visit the GCF website: <http://www.globalchallengesfellowship.net/home/>

THE PERSIANS, WARRIORS AND POETS. EXHIBITION AT THE WERELDMUSEUM, ROTTERDAM, 24 SEPTEMBER 2015 – 28 MARCH 2016.

As one of the world's most ancient cultures, the Persians produced a vast array of beautiful objects. Their poems, tapestries, and architecture are familiar to us, but what we often forget is the civilization's other art form: weapons. The Wereldmuseum in Rotterdam is proud to present the exhibition 'The Persians - Warriors and Poets'. With beautifully-decorated swords, daggers, shields, helmets, coats of armour and cavalymen on horseback, rare lacquer tableaux, miniatures, refined woven fabrics and earthenware, as well as more than 100 major showpieces from the Stibbert Museum in Florence, the visitor is given a complete overview of Persian culture and particularly the culture of warfare from the 16th century to the 19th century.

An extensive catalogue accompanies this exhibition with contributions of guest curators Francesco Civita and Mark Hoos.

