



THE INTERNATIONAL SOCIETY FOR IRANIAN STUDIES

انجمن بین المللی ایران شناسی

www.iranianstudies.com

ISIS Newsletter | Volume 36, Number 1 | May 2015

EDITOR'S NOTE

Dear ISIS Members,

The new year has begun with hopeful news of an agreement on the nuclear front, an agreement which if finalized should also have important repercussions on the work of our organization and its members in the United States, in Iran, and beyond. It has also begun with new leadership at ISIS, as incoming president Touraj Atabaki has taken the reins from Mehrzad Boroujerdi. You will find our new president's address in the opening pages, followed by excerpts of speeches given at the recent symposium honoring Professor Ehsan Yarshater on the occasion of his 95th birthday, a highly vivid report of the recently held symposium "Hedayat in Mumbai," research, member and dissertation news, a list of recently published monographs in Iranian Studies, and much more. We hope you will enjoy the many contributions so generously provided by members of our vibrant community.

Finally, a friendly reminder that members can now submit panel, roundtable and paper abstracts for the ISIS 2016 Conference to be held in Vienna by logging in to the ISIS website and following the instructions for submission and conference pre-registration.

Warm regards,

Mirjam Künkler, Princeton University

PRESIDENT'S NOTE

It has been a privilege to be trusted by the members of the International Society for Iranian Studies to assume the position of the Presidency of an academic institution, which, with nearly fifty years of history, stands out as one of the oldest associations of its kind in West Asian studies. It is also a privilege to assume the position of the Presidency of the society, when the past-president, in this case my good friend Mehrzad Boroujerdi, has left a management system that eases my tasks enormously. I am very grateful to him.

During my term of office, while I shall endeavor to continue to manage the activities of our society and make it more transparent and accountable to all members, I hope, with the support of our academic community, to bolster the organization's ability to offer to the students of Iranian studies and interested public the knowledge and expertise of its members.

EXECUTIVE COMMITTEE
2015

- TOURAJ ATABAKI
PRESIDENT
- RIVANNE SANDLER
EXECUTIVE DIRECTOR & TREASURER
- HOMA KATOUIAN
JOURNAL EDITOR
- MEHRZAD BOROUJERDI
PAST-PRESIDENT

COUNCIL 2015

- TOURAJ ATABAKI
HOMA KATOUIAN
RIVANNE SANDLER
MEHRZAD BOROUJERDI
KAMRAN SCOT AGHAIE
SUSSAN BABAIE
ALYSSA GABBAY
KISHWAR RIZVI
FLORIAN SCHWARZ
FARZIN VEJDANI
ASSEF ASHRAF
PEYMAN JAFARI

FOR THE 2013 & 2014
COUNCIL AND BOARD,
PLEASE VISIT:

[HTTP://WWW.IRANIANSTUDIES.COM/
ABOUT/OFFICERS/2012](http://www.iranianstudies.com/about/officers/2012)

PRESIDENT’S NOTE CONT’D

Soon, with the help of our web-designer Pendar Yousefi, we will offer a new platform where all members can share their work in written, audio or video formats. This project will be called the **Iranian Studies Academia** and I hope that all who wish to join our community and follow the academic activities of the society’s membership, but for various reasons are not able to do so, can benefit from this new platform.

Wishing you all a very productive and joyful 2015/1394.

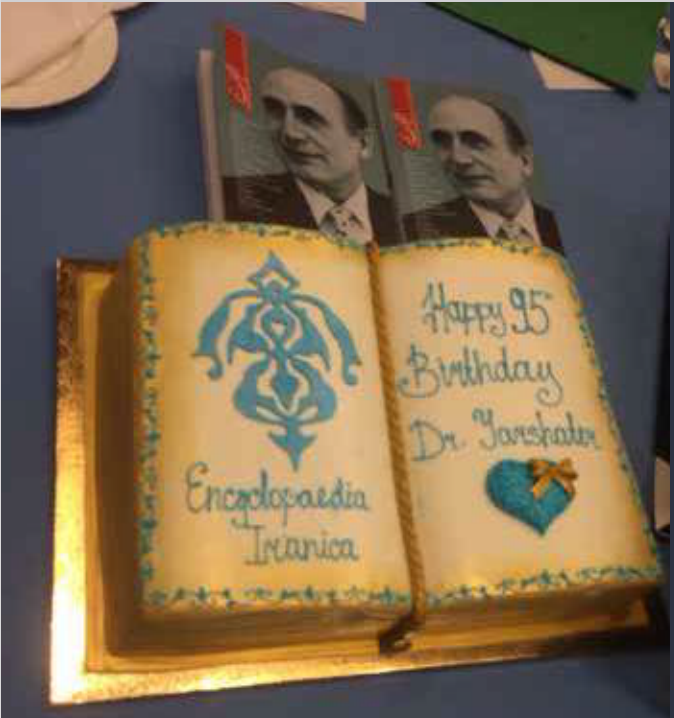
Touraj Atabaki
International Institute of Social History, Amsterdam

CELEBRATION OF PROFESSOR
EHSAN YARSHATER’S
95TH BIRTHDAY

COLUMBIA UNIVERSITY, APRIL 17, 2015
Introductory Remarks by Mohamad Tavakoli

A special issue of *Iran Nameh* was presented on 17 April 2015 to Professor Ehsan Yarshater in recognition of his prolific and multifaceted lifetime contribution to Iranian Studies as a wide-ranging field of academic inquiry. With a 1947 University of Tehran Ph.D. in Persian literature and a second Ph.D. in 1960 in Old and Middle Iranian from the University of London, he has served the field both as an exemplary scholar and as a pioneer. He has crafted the critical tools for the professionalization of Iranian Studies and for the dissemination and accessibility of scholarly research to both Persian and English language readerships. As Mary Boyce and Gernot Windfuhr noted in 1991, Professor Yarshater is “unique in his range of interests and achievements, and remarkable for the way in which he has joined profound devotion to Iran with scholarly objectivity, seeking always a balanced judgment and wide perspectives; a deeply cultivated scholar with a phenomenal capacity for work, who has sought tirelessly both to acquire knowledge and to disseminate it for the benefit of others.”

The outline of this unique lifetime contribution was already visible in Professor Yarshater’s detailed report on a 1951 UNESCO conference on the topic, “The Teaching of History as a Means of Developing International Understanding.” This vision of cultural-historical knowledge had been promoted by the Iranian delegates to the 1945 San Francisco conference, which concluded with the signing of the Charter of the United Nations. The commitment to an objective and well-documented cultural and literary history that promotes human understanding provides the foundation for the highly diverse scholarly efforts of Professor Yarshater. These include: his Iran-based efforts as the founding director of the Royal Institute of Translation and Publication, 1953-1961; his work on the UNESCO Council for Iranian Philosophy and Humanistic Sciences, 1954-1958; his Founding Editorship of *Rahnema-ye Ketab*, a journal of Persian language and literature, 1957-1979; his presidency of the Book Society of Iran, 1957-1979; and the editorship of the UNESCO Collection of Persian Representative Works, 1962-80. After two years of a visiting professorship, he moved permanently to Columbia University in 1961, as the Hagop Kevorkian Professor of Iranian Studies. He founded and has directed Columbia University’s Center for Iranian Studies since 1966. Like the multi-armed Indian Deity Durga, while in New York Professor Yarshater initiated the Persian Texts Series in 1956, the Persian Heritage Series in 1962, the Persian Studies Series in 1966, the Modern Persian Literature Series in 1976, the al-Tabari Translation Project in 1977, the Columbia Lectures in Iranian Studies Series in 1981 and A History of Persian Literature in 2005. The famed *Encyclopaedia Iranica*, on which Professor Yarshater embarked in 1974, is only one of the many arms of this knowledge-producing and -disseminating ustad of Iranian Studies.



Seemingly driven by nuclear fuel, in addition to teaching at the University of Tehran and Columbia University, he has served, among others, as the Chairman of the Department of Middle East Languages and Cultures at Columbia, 1973-1968; as Chairman of the Columbia University Publications in Near and Middle East Studies, 1968-1976; and as the Secretary of the American Research Institute in Iran, 1968-1970. He has been a source of inspiration and was the first President of the International Society for Iranian Studies; he has served as the chief advisor for scholarly journals such as *Iran Nameh* and *Iran Shenasi*. Regularly attending the annual meetings of Middle East Studies Association (MESA) and the biennial conferences of the International Society for Iranian Studies (ISIS), he has been generous in reaching out to younger scholars and providing them with encouragement and critical support. Simply put, Professor Yarshater has been an exceptional scholar, a visionary academic administrator, and the pioneering founder of a number of significant scholarly publication series. In all these efforts, he has been a tireless advocate and a generous source of inspiration and support for many students and scholars in Iranian Studies.

The special issue of *Iran Nameh* honouring Professor Yarshater is available [here](#).

THE CONTRIBUTIONS OF EHSAN YARSHATER TO IRANIAN STUDIES

Remarks by Martin Schwartz

Professor Yarshater, ladies and gentlemen,

It is an honor and pleasure for me to take part in the celebration of Ehsan Yarshater. I speak looking back on the years to the late 1960s when he, as chair of Columbia University's Department of Middle East Languages and Cultures, was my first boss. My present thoughts of Professor Yarshater and his indomitable devotion to Iranian Studies always bring up such words as 'lion,' 'hero' and 'champion.'

Today I'll address only a small part of his many contributions to the study of pre-Islamic Iran and to Iranian linguistics.

As for pre-Islamic Iran: Professor Yarshater's early publications had the virtue of making the field accessible to a Persian readership. Two interrelated books of his, each published in Tehran in 1957, won prizes: *Old Iranian Myths and Legends* (Dāstānhā-ye Irān-e bāstān) gained the Royal Award for best book of the year; and *The Book of Kings* (Dāstānhā-ye Shāhnāme) earned a UNESCO prize.

Several of his articles address discoveries in the Middle Iranian articles of Central Asia: "Rostam in Sogdian" (Rostam dar zabān-e soghdi) is devoted to a remarkable manuscript in Sogdian from long before the Shāhnāme, with such paralleling details as Rostam's close relationship to his horse Rakhsh, his leopard-skin garment, and his battle against demons. Next, on the emergent study of the Chorasmian or Khwarezmian language, the articles "Newly Discovered Chorasmian Works" (Āthār-e bāz-yāftehā-ye zabān-e khwārazmi) and "Some Remarks on the Chorasmian Language" (Chand نکته dar bāra-ye zabān-e khwārazmi).

Professor Yarshater's English articles from 1953 to 1979 include "Now ruz – the New Year Celebration in Persia," "Pasargadae," "Avesta," "Iranian Religions," "Shapur," "Zoroaster," "Shapur II," "Chosroes I," and the important study "Were the Sasanians Heirs to the Achaemenids?." The latter article was followed by the thematically related "The list of Achaemenid kings in al-Biruni and Bar Hebraeus", which appeared in the *Biruni Symposium Volume*, edited by Yarshater and Dale Bishop (1976). Then, in 1979, "Ta'zieh and pre-Islamic mourning rites in Iran."

As we know, one of Professor Yarshater's great and abiding contributions was his founding of the *Encyclopaedia Iranica*, and his untiring editorial oversight of it. In its first fascicle, we have his "Abarsām", an account of an early Sasanian high dignitary (1982). In the same year, there appeared Volume III of the *Cambridge History of Iran*, for which Yarshater served as editor and wrote four articles: "Survey of Parthian and Sasanian History," "Iranian World View," "Iranian National History," and "Mazdakism." Next, another treatment of "Why the Median and Achaemenian Kings are not Mentioned in the Persian National Epic" (Cherā dar Shāhnāme az pādeshāhān-e mād o hakhāmaneshi zekri nist), this in the 1984 volume of *Iran Nameh*, the journal which today is honoring Yarshater with a special volume dedicated to him.

Further articles of his include three devoted to pre-Islamic mythological figures in the Shāhnāme: "Afrāsīāb," "Siyāwush," and "Zahāk (Zuhāk)," as well as "The feared child in Iranian Mythology" and "Mazdakism," and articles in *Encyclopaedia Iranica* (2005-2006): "Iranian History: an Overview," "Iranian History: A Chronological Table of Events."

Now for Professor Yarshater's contributions to Iranian linguistics. His early linguistic interest is shown by his Persian articles in the journal *Sokhan*, 1953. Under "Some Linguistic Notes" (Chand bahth-e zabānshenāsi), he published "Language and Civilization," "The Hittite Language," and "Relationships Among Non-Cognate Languages." To this should be added the 1958 survey prefacing *Loghatnāma-ye Dehkhoda*, "Iranian Languages and Dialects" (Zabānhā va Lahjahā-ye irāni).

Iranian Studies, volume 48, number 3, 2015 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

It is Professor Yarshater's fieldwork on the minor languages of Iran which constitutes his most important linguistic contribution. The linguistic terrain of Iran has featured a multiplicity of local languages, conventionally referred to as "dialects." These have been eaten away by Persian (and in the instance of Taleshi and the indigenous languages of Azerbaijan, by Turkic) with the result of drastic change, and, increasingly, extinction. For this reason, in 1956, the *Société de la dialectologie iranienne* was founded by Georges Redard, Georg Morgenstierne, and Émile Benveniste, with Ehsan Yarshater as vice president supervising the recording of minor languages in Iran. The linguist Gernot Windfuhr and the famed late Iranist Mary Boyce praised Yarshater's skillful and patient work with informants, and its attention to local and chronological variation among informants, social contexts, etc.

Under Henning's influence, Yarshater's fieldwork began in Northern Iran and gradually included other regions. His studies showed, for example, that Iranian remnants in Azerbaijan presented the old local speech there and not transplants; and he showed much the same for the majority of local forms of Jewish speech.

Professor Yarshater's publications based on his fieldwork began with his reports on the Shāhrudi dialect of Khalkhāl, 1957 and 1959. These were followed by "The Dialect of Kajal," "The Tāti dialects of Rāmand," "The Dialects of Alvir and Vidar," "The Marāghi Communities of Alamut and Rudbār and their languages" (Marāghiyān-e alamut va rudbār va zabān-e ānhā), "The Use of Postpositions in Southern Tāti," "Distinction of Feminine Gender in Southern Tāti," "The Tāti Dialects of Tārom," and "Jewish Communities of Iran and Their Dialects".

From 1983 to 1989, Yarshater wrote a series of linguistic articles for the *Encyclopaedia Iranica*: "Abāzaydābādī," "Abyāna'i," "Āštiāni," "Āzari, the old Iranian Language of Azerbaijan," and "Bidgoli."

Further article on Iranian dialects up to the present: "The dialects of Āran and Bidgol," "The Dialect of Borujerd Jews," "The Taleshi of Asālem," "The Jewish Dialects of Kāshān," "The Xo'ini Dialect," "The Tāti dialect of Kalāsur," "The Dialect of Karingān," and currently in press for the *Gnoli Memorial Volume*, with proofs to appear shortly "The Tāti Dialect,"

This return to Tati leads me to some personal remarks. In 1969 there appeared Professor Yarshater's book *The Grammar of Southern Tāti Dialects*. Although, as the title indicates, this work is focused on synchronic morphology and syntax, its potential interest for the languages of ancient Iran is implied in its subtitle, *Median Dialect Studies*. In fact, I noticed that among the book's rich lexical material, one word, *Chālī amberāz*, 'clothing', on one hand is a prefixed cognate of Old Persian *brāzman* – ritual proper ceremonial form, which, I now stress, must be attributed to Median Origin, and on the other hand and is related to some Middle Persian and Parthian words, for which

Henning proposed the meaning 'clothing' as well as the more basic 'appearance, form, ceremony', to which I was able to relate to words in Sogdian and Khwarezmian with the underlying meaning 'appearance'.

I also showed that kindred with the Iranian are words for 'form, formula, ritual' in Vedic and Germanic (to which I would now add Celtic), so that an important lexical range is gained for an ultimate Indo-European root. All this I was pleased to publish in the 1990 volume *Papers in Honor of Professor Ehsan Yarshater*.

For a final personal note, I have reserved until now mention of Professor Yarshater's 1977 article "The Hybrid Language of the Jewish Community of Persia." This was the first extensive account of the secret special vocabularies used, with regional variants, by Iranian Jews, only when outsiders were to be excluded from understanding. This article, together with relevant notes in Yarshater's 1989 "The Dialect of Borujerd Jews", remains the only scholarly source for this fascinating disappearing vocabulary. Using this material together with photoscans of a Shi'ite rogue's argot with Persian glosses in the margins of five pages of a 14th century manuscript in Tashkent, and together with 20th century data on the secret argot vocabulary used by Persian-speaking Gypsies and similar groups in Iran and Central Asia, I was able to confirm Professor Yarshater's speculation that the secret vocabulary of Jews in Iran lies behind what Classical Persian sources call *Luter(ā)*, like the term *Loterā'i*, etc., used by Jews, and that this has its chief source in Jewish Aramaic.

My long account of the Judeo-Iranian secret vocabulary and how it became part of underclass Persian speech with traces in today's Persian, may be found under "*Loterā'i*" in the Encyclopaedia Iranica online, and now in an expanded form in the recently appeared book "The Jews of Iran," ed. H.M. Sarshar, where I dedicated my article to Professor Yarshater as a token of the way his labors have opened new vistas for Iranian Studies.



HONORING HEDAYAT IN MUMBAI

A REPORT FROM A RECENT SYMPOSIUM

Marta Simidchieva, York University, Toronto

On the **map**, Mumbai looks like a peninsula, precariously attached to the mainland along the southern banks of the Ulhas river. In fact it is an island, an **archipelago of seven islands**, to be precise, first joint together by causeways, then expanding outwards, as land was reclaimed from the sea, and built over. By the time Sadeq Hedayat disembarked in Bombay in 1936, the erstwhile islands – Colaba, Worli, Mahim – were just names of neighbourhoods in the old city.



Poster announcing the Symposium.

“Sadiq Hidayat: A Persian Phoenix in the Indian Island” – the title of the international symposium organized by the Institute for Indo-Persian Studies to commemorate Hedayat’s birthday – resurrects the buried island past of India’s most populous city. It also invites scholars to dig into neglected aspects of Hedayat’s Indian sojourn, and to contemplate the role which India – as a romantic idea; a haven in troubled times; and a reality – played in Hedayat’s life and work.

The **Institute of Indo-Persian studies (IIPS)** is a young, autonomous, non-governmental organization of enthusiasts – scholars, academics, and students from various universities in South Asia – united by the determination to preserve and promote Persian studies in India, and to disseminate knowledge about Indo-Persian culture within the country and beyond its boundaries. It was founded in December 2013 through the efforts of its first President, Dr. Syed Akhtar Husain, (Jawaharlal Nehru University, New Delhi) and his associates, Dr. Aleem Ashraf Khan (University of

Delhi), Dr. Mahmood Alam (English and Foreign Languages University, Hyderabad), Dr. Arshadul Quadri (University of Lucknow), and Dr. Rizwanur Rahman (Jawaharlal Nehru University, New Delhi), all current members of its Executive. The Seminar honouring Hedayat was its first big event: a “calling card” declaring its presence on the academic scene.



Against the backdrop of the Powai Lake, from the left: The seminar organizers, Dr. Syed Akhtar Husain, President of IIPS, and Dr. Aleem Ashraf Khan, Vice-President of IIPS, with the Iranian guest of honour Ali Dehbashi, Editor-in-chief of the Bukhara literary journal. All photographs not otherwise credited, are by Marta Simidchieva.

The seminar sessions started on Hedayat’s birthday, February 17, with an inaugural address by Prof. Chandra Shekhar (Head of the Department of Persian, University of Delhi), who reflected on the important contribution which Indian-based research was making to Hedayat studies. Next, the Master of Ceremonies Professor Arshadul Quadri, Secretary of the IIPS, gave the floor to Professor Syed Akhtar Husain and to Professor Aleem Ashraf Khan. The two principal organizers emphasized Hedayat’s place among the great writers and poets who made Persian literature world literature, and addressed the need to facilitate and expand Persian studies in India, which had been for centuries a major contributor to Persianate culture and civilization.

The seminar sessions extended over two days, as speakers from five countries—Bangladesh, Canada, India, Iran, and Turkey—took the rostrum in turns. The presentations covered the following general themes:

Reception of Hedayat's works: In Iran after 1979 (Ali Dehbashi, Editor-in-Chief, *Bukhara* magazine, Tehran); **in Turkey** (Dr. Sadi Aydin, Mevlana University, Konya); **in Bangladesh** (Dr. Mohammad Abul Kalam Sarker, University of Dhaka); **in the Arab world** (Dr. Muzaffar Alam, The English and Foreign Languages University, Hyderabad, India).

Hedayat in India: unresolved issues of his sojourn, and aspects of his life and work (Dr. Mahmood Alam, English and Foreign Languages University, Hyderabad, India; Dr. Narges Jaberinasab, Islamic Azad University, South Tehran Branch; Mr. Nadeem Akhtar, PhD Candidate, Jawaharlal Nehru University, New Delhi).

Comparative analyses of Hedayat's works and those of other writers: Hedayat, Kafka, and Ionesco (Dr. Pinky Isha, Jhargram Raj College, Paschim Medinapur, India); **"Dash Akol" of Sadeq Hedayat and "Captain Michalis" of Nikos Kazantzakis** (Dr. Mandana Mangali, Islamic Azad University, Southern Branch, Tehran); **Hedayat and his Iranian contemporaries** (Dr. Mohammad Ataullah, University of Rajshahi, Bangladesh).

Literary analyses of specific works: The "Indian connection" in *The Blind Owl* (Dr. Marta Simidchieva, York University, Toronto); **the symbolism of "Dash Akol"** (Dr. Mahmoodreza Ekramifar, Islamic Azad University, South Tehran Branch); **a structuralist analysis of *The Blind Owl*** (Dr. Asiyeh Zabihnia-Imran, Payam-e Nur University, Yazd); **parallelisms and mirroring in "Three Drops of Blood"** (Ms. Nahid Morshedlou, PhD candidate, Jawaharlal Nehru University, New Delhi).

Overview of specific topics in Hedayat's works: The language of his characters (Ms. Mehri Shahhosseini, poet, writer, and literary critic, Tehran); **women in his short stories** (Ms. Ehteram Farrokhi, poet and writer, Tehran); **Hedayat's sketches and artwork** (Ms. Dipanwita Donde, PhD candidate, Jawaharlal Nehru University).

On the second night after the seminar sessions, we were treated to a **concert of classical Hindustani and Sufi music** at the Y.B. Chavan Cultural Center. The stirring, virtuoso performance of the violinist Shri **Kailash Patra** was complemented by the mellow, soul-searching voice of Pandit **Triloki Prasad**, singing of love – heavenly and earthly.

But it was the third day that is etched most indelibly on my mind, for it took us in the footsteps of Hedayat himself: south to the Colaba district and the house in which he resided; to the streets along which he walked; to the Harbour where he disembarked from the ship that brought him to India; and finally to the K.R. Cama Oriental Institute, where the Parsee scholar Bahramgore Tahmuras Anklesaria (1944-1873), Hedayat's instructor in Pahlavi, served as an honorary secretary and journal editor. The highlight of that third day was the memorable visit to the "Summer Queen," the lodging house which Hedayat resided during his sojourn in Bombay.

"The Summer Queen," a five-story guesthouse, was identified as Hedayat's residence only recently through the ingenious detective work of Nadeem Akhtar, PhD candidate at the Jawaharlal Nehru University in New Delhi. Reading through the short stories which Hedayat wrote in India, Nadeem Akhtar reconstructed with a remarkable acumen not only the writer's living arrangements in Bombay, but also his travels to the Indian south. Akhtar's finds are now part of the entry on Sadeq Hedayat in the Encyclopaedia Iranica (see the subsection "Hedayat in India," added on 12 March 2015).



For us – the participants in the Mumbai Seminar – the remarkable story of "The Summer Queen" does not end here: It has a postscript of unrivalled Indian generosity and hospitality. According to Prof. Syed Akhtar Husain (Nadeem Akhtar's academic advisor), when Janab Naseer Jamal, the current owner of the house, found out that a famous Iranian writer had resided there, and that a seminar dedicated to him was in the works, he urged the organisers to bring all participants to visit the house, and to be his guests either for lunch or for dinner.

Nadeem Akhtar and Naseer Jamal, Managing Director of the chain "Citywalk Shoes" in Mumbai, owner of The Summer Queen since 1962.



PHOTO by Syed Mohammad Kazim: Participants in the Seminar on Hedayat in India, held at the Centre for Excellence in Telecom Technology and Management, Powai, Mumbai.

The Dargah of Haji Ali Shrine and Golam Moinuddin, PhD candidate from Jawaharlal Nehru University and a member of the organizing committee of the Seminar, is a mausoleum and a mosque complex dedicated to a Sufi shaykh, who - according to oral tradition - came to India from Central Asia in the 15th c. Legend has it that he died while on the way to Mecca for a pilgrimage, and his coffin, dropped into the Arabian sea, drifted miraculously back to the Indian shores, stopping on a small inlet across from the place where he used to preach and pray. Now his mausoleum and the graceful white-marble mosque adjacent to it stand on a small island about 500 metres off the shore of Worli. Pilgrims of all faiths come to visit the shrine, and more than 40,000 worshippers may pass through its gates on Thursdays and Fridays.



The street view from the rooftop terrace of the Summer Queen, with the Harbour in the distance.



In the afternoon, another memorable sight awaited: a visit to the **K.R. Cama Oriental Institute** and the Molla Firoze Library, which boasts one of the finest collections of Persian manuscripts and of textual sources on Zoroastrianism.



The Chhatrapati Shivaji Maharaj Museum is yet another famous heritage building of Mumbai, designed by George Wittet, who fused Mughal, Hindu, and Gothic architectural elements to achieve the syncretic outlook of the so-called "Indo-Saracenic style."

The Cama Oriental Institute, named after the Parsee Zoroastrian scholar, reformer and educator Kharshedji Rustomji Cama (1909–1831), was founded in 1916, with the goal of promoting Oriental studies and especially the study of early Persian literature and Zoroastrian sources. As we enter the library, glass cases with memorabilia from the early days of the Institute, and the portraits of the Parsi Scholars like **Bahramgore Tahmuras Anklesaria**, one of the scholars who established its reputation for excellence, imparted a sense of the atmosphere, which Hedayat, too might have encountered.

In a section where ancient manuscripts are restored, we watched with fascination the painstaking work of men and women in white overalls, bent over rows of identical tables, where pages of an early *Shahname* manuscript were undergoing the conservation procedure: Each page passes through a water bath to be cleaned and to make sure that the brittle material can be made more pliable. Then it is straightened out, rents and holes are filled up, and after drying out, two translucent sheets of handmade Japanese paper enclose it on both sides, so that it can be handled by readers again.

The Mumbai gathering opened for all of us a new window on Hedayat's life and work, with India as its frame. Some of the ideas which sprang up from the discussions there will no doubt be tested at the ISIS conference in Vienna. New opportunities for productive collaboration also germinated in the fertile soil of this event. And as I was putting the finishing touches to this informal "travelogue," an e-mail arriving from New Delhi mentioned in passing that Prof. Syed Akhtar Husain and Ali Dehbashi, the Editor in Chief of the Bukhara journal, were discussing the possibility of a future conference in Delhi, commemorating the 80th anniversary of *The Blind Owl's* publication.

MEMBER NEWS

Abdolkarim Anvari has published *Talash Baray-e Esteghlal* (Striving for Independence), which details the role of the Jebh-e Melli during the 1979 Iranian Revolution. It is based on various relevant recorded documents. More information can be found [here](#) and [here](#)

Said Amir Arjomand, the (new and returning) President of The Association for the Study of Persianate Societies, has edited *The Arab Revolution of 2011: A Comparative Perspective*, SUNY University Press.

Sussan Babaie has edited together with **Talinn Grigor**, *Persian Kingship and Architecture: Strategies of Power in Iran from the Achaemenids to the Pahlavis*, with chapters by Margaret Cool Root, Matthew Canepa, our late colleagues Lionel Bier (reprint) and Melanie Michailidis (posthumously published here), as well as by Sussan Babaie and Talinn Grigor. I.B.Tauris, 2015.

Roksana Bahramitash has guest edited a special issue of *Middle East Critique* (Volume 23, Issue 3, 2014) on "Economic and Social Dimensions of Gender in Iran" with contributions by Amirhossein Vafa, Elaheh Koolaei, Roksana Bahramitash, Hadi Salehi Esfahani, Elhum Haghighat, Azadeh Kian, and Niki Akhavan.

Matthew Canepa has received a Guggenheim Fellowship for 2016/2015 to work on his project "Royal Glory, Divine Fortune, and the Iranian Expanse: Visual and Spatial Cultures of Power in Ancient Iran."

Claudia Castiglioni, Research Fellow at Ca' Foscari University of Venice and Adjunct Lecturer at the Institut d'études politiques de Paris, gave a presentation on *The Myth of American Omnipotence: Strength and Limits of US Influence in Iran during the Johnson Administration* (1963-1969), at The Manchester Iranian History Academic Network (MIHAN) on Friday, 13 November 2014. Webstream at www.mihan.org.uk

■ **Cyrus Copeland** has published *OFF THE RADAR*, a memoir of life in Iran during the Revolution, Penguin 2014.

■ **Willem Floor** has been particularly productive, with several books and articles published in Persian and English in the past year alone, among them "The Culture of Wine Drinking in pre-Mongol Iran," in Florian Schwarz, ed., *Wine Culture in Iran and Beyond*. Vienna: OAW, 2014; *Dutch-Omani Relations 1651-1806*, Washington DC: MAGE, 2014; *Farhang-e Nasiri*, eds., and introduction by Hasan Javadi, Willem Floor and Mustafa Kachelin. Tehran, 2014/1393; *Masqat. City, People and Trade*. Washington, D.C.: MAGE, 2014; "Sami Khalaf Hamarneh," in *Medical Encyclopedia of Iran and Islam 2*; "A Neglected Aspect of the Social History of the Iranian Oil Industry: The Case of Southern Khuzestān's Early Medical Infrastructure." *Studia Iranica* 2/43 (2014), pp. 4-221; and, with Maryam Khosrowshahi, *Sofreh, the art of Persian celebration*. [Book 1: Nowruz. Book 2: Aqd.] Lavishly illustrated. London: Hali Publications, 2015.

■ **Manfred Hutter** has published *Iranische Personennamen in der Hebräischen Bibel*, Wien: Verlag der Österreichischen Akademie der Wissenschaften, 2015 (= *Iranisches Personen-namenbuch* Bd. 7 / Faszikel 2 = *Iranische Onomastik* 14 = *Sitzungsberichte der Philosophisch-historischen Klasse* 860). This new fascicle of the "Iranische Personennamenbuch" covers 71 names of the Hebrew Bible which have been taken as "Iranian" in the history of study. The critical evaluation shows that only 54 names are Iranian. Due to the style of the other volumes of the "Iranische Personennamenbuch", for every name the (often rather limited) information on prosopography is discussed, but the main section covers the linguistic interpretation of the names.

Want to Publish in our Newsletter?

Institutions and businesses that are interested in publishing advertisements in the newsletter should contact the newsletter editor Mirjam Künkler at mirjam.kuenkler@gmail.com for fee arrangement and size regulations.

■ **Homa Katouzian's** book *IRAN: A Beginner's Guide* (Oneworld, 2013) has been selected by Choice magazine as an outstanding publication of the year.

■ **Rudi Matthee, Willem Floor** and **Patrick Clawson** have won the Houshang Pourshariati Iranian Studies Book Award for their *Monetary History of Iran, From the Safavids to the Qajars* (London: I.B. Tauris, 2013). Rudi Matthee published: "The Ottoman-Safavid War of 1578-90/986-998: Motives and Causes," *International Journal of Turkish Studies* 20 (1), 2-20. (2014)

■ **Hossein Mousavian** has published "Assessing New, Emerging Geopolitics in the Middle East" in the 2014 European Institute of the Mediterranean Yearbook.

■ **Ali Mozaffari**, Post Doctoral Research Fellow at Curtin University, has published *World Heritage in Iran: Perspectives on Pasargadae*. New edition. Farnham, Surrey, UK; Burlington, VT: Ashgate Pub Co., 2014. Use code 50AEV14N when ordering at www.ashgate.com

Laetitia Nanquette was appointed Lecturer at the University of New South Wales, Sydney. She also received a grant from the Australian Research Council to work on "A Global Comparative Study of Contemporary Iranian Literature."

■ **Laudan Nooshin**, Senior Lecturer in Ethnomusicology at City University London has published *Iranian Classical Music: The Discourses and Practice of Creativity* (Ashgate Press, SOAS Musicology Series, 2015).

■ **Lawrence G. Potter** has edited *The Persian Gulf in Modern Times: People, Ports, and History* (New York: Palgrave Macmillan, 2014). The book explores the historiography, port cities, and peoples of the Persian Gulf over the past two centuries. The authors clarify how the historical Persian Gulf is different from that of the modern day, and offers a more inclusive history of the region than previously available. The volume takes a fresh approach that examines the region from the viewpoint of local historians. By restoring the history of minority communities which until now have been silenced, it provides a corrective to the "official story" put forward by modern states. It is a major contribution to the history of the region, and follows up the previous volume from the same editor, *The Persian Gulf in History*.

■ **Anousha Sedighi**, Associate Professor of Persian at Portland State University, has published the textbook *Persian in Use: An Elementary Textbook of Language and Culture*, Leiden University Press. *Persian in Use* is an elementary Persian language and culture textbook designed for first-year Persian language students at college level. It offers a thematically organized and integrative approach to help students achieve proficiency in Persian language and culture. The book is accompanied by an interactive website: www.persianinuse.com

■ **Nahid Siamdoust's** award-winning doctoral dissertation, *Iran's Troubled Tunes: Music as Politics in the Islamic Republic* submitted to the University of Oxford and completed under the supervision of Dr. Walter Armbrust, is forthcoming from Stanford University Press in 2016.

OBITUARY FOR EDMUND BOSWORTH

There will surely be several obituaries of Edmund Bosworth that offer a thorough survey of his illustrious career, of his many, almost countless, publications, his tireless editorial activities, the honours awarded to him, and his importance in the fields of Islamic studies. In the present short memoir no such attempt will be made. Rather, as an Arabist, I shall limit myself to a more personal account.

Edmund Bosworth, who died on 28 February 2015 at the age of 86, was an astonishingly prolific, erudite, and versatile scholar, who combined breadth with depth. It is impossible, even for beginners, to study any aspect of pre-modern Islamic history, culture, and literature, without coming across some of his works. From the fourth volume of *The Encyclopaedia of Islam* ("Iran–Kha", 1979) until the final Index volume (2009) his name appeared on the title-page as one of the chief editors, and his own contributions to it are innumerable. They range from B (entry "Bahrā", vol. I) to the very last entry of Z ("Zurna", vol. XI)—I should add that he also contributed to the letter A, in the Supplement Volume. These contributions include some substantial ones, such as "Khawārazm", "Laḳab" ("nickname"), "Sīstān", "al-Ṭabarī", or a large section of the entry "Saldjūkids"; there are many entries on little-known persons, places, and dynasties but also surprising ones, among them "Liṣṣ" ("thief"), "Mu'ammā" ("riddle"), and "Yoghurt". Readers of this Newsletter will be aware, of course, that he was a frequent contributor also to the *Encyclopaedia Iranica*. His *Islamic Dynasties*, first in its original and then its expanded edition, is among my most frequently consulted books.

Although he was in a different league than me, I always felt academically somewhat akin to him: he was a man of sound scholarship rather than grand theories and daring hypotheses. Theories come and often go, but solid studies remain. He was principally a historian, but unlike many historians he had a lively interest in literature and language. The three disciplines, literature, philology, and cultural history, are combined magnificently and fruitfully in what has a special place among my favourite books: his two-volume work *The Mediaeval Islamic Underworld: The Banū Sāsān in Arabic Society and Literature*, which I acquired in 1977, when still a relatively junior Arabist teaching in Groningen, soon after its publication the year before. It is full of curious and entertaining information, some of it quite shocking. One reviewer, full of praise for the book, nevertheless called himself "old-fashioned enough to prefer, as a matter of taste, that some of the more revolting sexual perversions might be presented, when they must be, in the decent obscurity of Latin!" In retrospect, I believe this book must have had some influence on my own career and my attraction to what may be called marginal in Arabic literature. Like Edmund Bosworth I have always eschewed the decent obscurity of Latin.

Speaking about curious and entertaining, another favourite of mine, to dip into for pleasure or for consulting, is naturally his richly annotated translation (1968) of *Laṭā'if al-ma'ārif* by the great anthologist and litterateur from Nishapur, al-Tha'libī (d. 1038/429), which, true to its title, is a little book full of *Curious and Entertaining Information*.

Through his many translations he helped to make Arabic and Persian works—most of them not at all "marginal" but central and essential—accessible to a broader readership. The core of *The Mediaeval Islamic Underworld* is an edition and translation of two long and difficult Arabic poems; apart from al-Tha'libī's *Laṭā'if* mentioned above he translated four volumes of al-Ṭabarī's great *History*; a work by the 9th/15th-century al-Maqrīzī on the Abbasid overthrow of the Umayyads; an early, anonymous chronicle of the Seljuqs (*Akḥbār al-dawla al-saljūqiyya*); and, in three volumes, Bayhaqī's massive Persian history of the Ghaznavid Sulṭān Mas'ūd.

Many of his articles were collected in three "variorum" volumes: *The Medieval History of Iran, Afghanistan, and Central Asia* (1977), *Medieval Arabic Culture and Administration* (1982), and *The Arabs, Byzantium and Iran: Studies in Early Islamic History and Culture* (1996). Mention should also be made of his interest in travel literature: his monograph *An intrepid Scot: William Lithgow of Lanark's Travels in the Ottoman Lands, North Africa and Central Europe, 1609–21*, (2006), and *Eastward Ho!: Diplomats, Travellers and Interpreters of the Middle East and Beyond, 1600–1940* (2012).

I feel privileged in having known Edmund Bosworth, at first only as a great name, later also as a good friend, as he became during my years in Oxford, not only because he liked coming back to his old college, St John's, but also through my modest help, in particular when he needed expertise on poetry found in historical sources. It is perhaps difficult to believe that someone so knowledgeable in Middle Eastern and Central Asian history, who mastered Arabic, Persian, and Turkish, and who maintained a stream of publications even in old age, still had time to devote to other things, but he had a lively interest and a good knowledge of English literature, classical music, nature, and probably other fields I did not know about. Meeting him was always a pleasure, for he was not only a mine of information, often curious and entertaining, to use that phrase once again, but also kind and interested in other people (unlike some other brilliant academics I have known). By the time I came to know him personally he had already retired from his chair at the University of Manchester, and was living with his wife Annette in Castle Cary, a small town in Somerset. When my wife and I visited him and Annette there last October, we noticed he looked frailer than usual, but we thought it was due to a minor ailment that he mentioned. His death came as a shock. He will be missed by many; through his works he will long continue to serve the large community of scholars working in the fields of Iranian/Persian, Turkish, Arabic, Middle Eastern, Central Asian and Islamic studies.

Geert Jan van Gelder
Haren, the Netherlands.

HONORARY MEMBERS OF ISIS

An Honorary Member is the highest recognition that ISIS as a professional association can bestow on the most distinguished scholars in our field.

Current Honorary Members

Gilbert Lazard
Ehsan Yarshater

Late Honorary Members

Iraj Afshar (Tehran University) (1925-2011)
Richard N. Frye (Harvard University) (1920-2014)
Oleg Grabar (Princeton University) (1929-2011)
Ann Lambton (SOAS, University of London) (1912-2008)
Eugen Wirth (Institut für Geographie der Universität Erlangen-Nürnberg) (1925-2012)

PHD DISSERTATION AWARDS

Eric S. Lob (Princeton University) has won the 2013–14 Best Ph.D. Dissertation of the Year on a Topic of Iranian Studies Award of the Foundation for Iranian Studies. Lob's dissertation, "An Institutional History of the Iranian Construction Jihad: From Inception to Institutionalization (1979-2011)," was supervised by Mirjam Künkler and is the first organizational history of the rural development organization *Jehad-e Sāzandegi*. According to the Selection Committee, Lob has made an "exceptional contribution to the field of Iranian and Middle Eastern Studies" by, among other achievements, "stating clearly the study's problematic... constructing an adequate and efficient theoretical framework... developing and using successfully a rigorous methodology to bring together a significant array of primary and secondary sources, including critical information secured through interviews judiciously conducted in the field in Iran and abroad, to support an innovative approach to the empirical study of post-revolutionary politics in general and politics of the Islamic Republic in particular, using the evolutionary history of the Iranian Construction Jihad (*Jehad-e Sāzandegi*) as a case... methodically connecting data, text, and speech to achieve a credible framework for studying the ways and means states may employ to achieve and maintain control over otherwise chaotic and uncertain post-revolutionary conditions... successfully tracing the political and administrative outlines for, and establishing the importance of, routinizing revolutionary rigor into efficient institutions in support of state domestic and foreign policy... excellent organization of the work."

Lob also earned a first Honorable Mention in the Mehrdad Mashayekhi Dissertation Award competition of the International Society for Iranian Studies.

Nahid Siamdoust's doctoral dissertation, *Iran's Troubled Tunes: Music as Politics in the Islamic Republic* submitted to the University of Oxford and completed under the supervision of Walter Armbrust, received both the *British Society for Middle Eastern Studies' 2014 Leigh Douglas Memorial Prize for the best Ph.D. on a Middle Eastern topic as well as the Middle East Studies Association's 2014 Malcolm H. Kerr Dissertation Award in the Humanities*. The dissertation examines the work of four musicians – a giant of Persian classical music, a rebel rock and roller, an underground rapper, and a government-supported pop star – each with markedly different political views and relations with the state. Her research demonstrates how these musicians each devise strategies for conveying their politically and socially critical messages to their audiences while retaining their sense of authenticity in the face of restrictions. On a more minor parallel track, "Iran's Troubled Tunes" also traces the state's efforts to engage in this field through its own productions, and highlights the ways in which music is an expressive reflection of the evolution of the Islamic Republic. Each chapter studies in greater depth a specific time period so that, taken together, "Iran's Troubled Tunes" offers a chronological overview of music as an alternative public sphere in the Islamic Republic.

RESEARCH REPORT

WRITING THE SOCIAL HISTORY OF LABOR IN THE IRANIAN OIL INDUSTRY

Touraj Atabaki

International Institute of Social History, The Netherlands

Equally as important as other dramatic episodes in Iranian twentieth century history, two revolutions (1978–1982, 1905–1909), two coup d'états (1921, 1953) and three major wars (1980–1988, 1941–1945, 1914–1918), the discovery of oil in Iran in 1908 created new social, political, economic and even cultural realities at local, national, regional and international levels. Now a century on, Iran's geopolitical role and significance continue to grow. In many fundamental ways, the commodity oil, and those producing it, has played a central role in shaping a model of development, of social mores and behaviors, of political and social relations in Iran, and beyond.

In 2009 with the generous support of the Netherlands Organization for Scientific Research (NWO), a research project was launched at the International Institute of Social History on the social history of labour in the Iranian oil industry. While previous studies of the Persian/Iranian oil industry chiefly focused on the roles of the state and the oil companies, the main objective of this project has been to study the people who worked in the industry, thereby providing a history from below. Our research is focused on five main areas: the composition of the labor force (ethnicity, gender, and age); the process of labor formation (recruitment, skills, training, and education); labor relations (wages and labor discipline); labor migration, mobility, and integration; and living conditions/quality of life (housing, nutrition, hygiene, health, and leisure). After investigating the material circumstances of the oil workers' daily existence at work, at home, and in the community the project has turned to researching the interactions among oil workers; the creation, by the Anglo Persian/Iranian Oil Company, of a colonial-style corporate entity in an independent nation; and the evolution of the Iranian state over the one hundred years following the discovery of the oil.

That discovery of oil in 1908 and the ensuing construction of a massive oil refinery, shipping docks, and industrial towns in southwest Iran opened a new chapter in Iranian labor history. At the turn of the twentieth century, heavy oil rapidly replaced coal as the principal source of energy in Western economies. The demand for Iranian oil was heightened during the First World War, which resulted in a sharp increase in the number of workers in the oil industry. Throughout this early period, the Anglo-Persian Oil Company treated the oil-producing region of Iran like a colony, reaping eighty-eight percent of the industry's profits. Meanwhile, the migration of workers to

the newly founded oil towns resulted in the formation of a new social class with a distinct class identity that intersected with elements of its members' preexisting communal and tribal identities.

Following the end of the First World War, a new political order emerged that aimed to reduce provincial and tribal autonomy. In 1925, Reza Shah Pahlavi took power, establishing a constitutional monarchy with a centralized government. He adopted a top-down approach to modernization, rapidly urbanizing and industrializing the nation. The new monarch also forced the Anglo-Persian Oil Company to offer better working conditions to its employees. However, Reza Shah denied the workers autonomous representation by free labor unions and other democratic rights. His policies created a tripartite relationship between the state, labor, and the oil company. As his modernization policies were implemented, oil gradually shifted from being merely an export commodity to a commodity for domestic consumption.

The outbreak of the Second World War halted the process of authoritarian modernization in Iran. The occupation of Iran by Great Britain and the Soviet Union in August 1941 weakened the centralized government of Reza Shah; in September of the same year the king was forced to abdicate the throne in favor of his son, Mohammad Reza Shah Pahlavi. This situation opened a space for the labor movement to become increasingly active throughout the country. In the oil industry, organized labor engaged in mass activities such as strikes, sit-ins, and public protests and demonstrations. The growth of political awareness, labor activism, trade unionism, and class-consciousness led to the nationalization of the oil industry in 1951, by Premier Mohammad Mosaddeq. This was unacceptable to the Western powers that had come to rely on Iran's oil. Two years later, after an intense diplomatic campaign, Britain and the United States orchestrated the 1953 coup d'état that overthrew Mosaddeq's government.

The nationalization of oil in 1951 ended Britain's monopoly over the Iranian oil industry and paved the way for other international oil companies, particularly those from the United States, to become part of a new consortium that was formed in 1954. Although the oil industry was nationalized, the consortium controlled aspects of production and marketing. The consortium, Iranian Oil Participants Ltd. (IOP), included British Petroleum, Exxon (Esso), Socony, Texas Oil, Socal, Gulf, Royal Dutch/Shell Group, and Compagnie Française des Petroles (now Total), which controlled sales from the nationalized oil industry.

In the post-1953 period, the balance of power again shifted toward the state, which, while taking repressive measures to eradicate any form of labor organization, introduced a series of measures to improve working conditions in the oil industry. Using increased oil profits, Mohammad Reza Shah Pahlavi financed a massive modernization project, which, in turn, brought significant socioeconomic changes to the nation.

The most substantive change was the use of oil revenue to industrialize the still primarily agrarian country. This, in turn, created a sizable working class, with some 2.5 million people in manufacturing, 70,000 to 80,000 of them in the oil industry. Despite the Shah's efforts to implement massive socioeconomic reforms and secularize Iranian society, religious-political forces remained active.

The influence of nationalists and the political left on the oil industry's workforce had a major impact on the political transformations of the 1940s and the crises of the early 1950s. However, during the 1960s, in the absence of organized political opposition, the core political activities within the mainstream industries gradually adopted some Islamic dimensions. By the mid-1970s, labor activism was gradually becoming influenced by religious forces and became the channel through which the working class expressed its opposition to the government. The increased influence of religion was encouraged by the Shah's reluctant tolerance of religious opposition. This created a small space for the clergy to express its views when other social forces were silenced considerably.

Although the government's absolute control over the oil industry and the improvements in living conditions and social welfare benefits resulting from increased oil prices delayed the participation of oil workers in revolutionary activities, their late, yet active, involvement proved to be vital to the success of the Revolution.

The Iranian revolution of 1979 which brought to an end more than seventy-seven years autocratic rule of Mohammad Reza Shah Pahlavi had far reaching consequences both for Iran as well as the international allies of the ancient regime, chiefly the United States and Britain. As a result the country remained locked in a confrontation with the West, which retaliated with sustained economic sanctions and embargos. However, when the western managers and technicians withdrew from the oil industry, Iranian oil workers resumed production without them—an unprecedented event in developing countries. Nevertheless, the workers' sense of independence eventually put them in serious conflict with the revolutionary government. They increasingly resisted the encroaching Islamization of the labor movement by the establishment of Islamic Associations of Labor in workplaces.

The September 1980 Iraqi invasion of southwestern Iran suddenly overshadowed the internal conflicts and contradictions. The events of the 1980s affected the oil industry in many ways. It found itself at the forefront of the war when Iraq destroyed Abadan, one of the world's largest oil refineries. In addition to the attacks on pipelines, oil refineries and installations, Iraq attacked the workers home and workplaces. Workers also suffered from the state's lack of investment in infrastructure and technology, chiefly due to the war economy now underway. As a result, the war had an enormous impact on oil production and the labor force, turning thousands of workers and their families into 'internal migration.'

By the end of the war and during the presidencies of Rafsanjani (1989–1997) and Khatami (1997–2005), the oil industry and its labor force again experienced major changes. As private companies, both Iranian and foreign, were again allowed to participate in the oil industry, initiatives promoting privatization and the outsourcing of labor were introduced, affecting the status of Iranian employees.

The core of the research team conducting the current project includes Touraj Atabaki, Kaveh Ehsani, Peyman Jafari, Maral Jefroudi and Robabeh Motaghedi. Touraj Atabaki stands as the coordinator of this project and conducts his own research on social history of Iranian oil industry from 1908. Kaveh Ehsani and Robabeh Motaghedi have recently defended their PhD thesis on different theme and period of the history of the oil industry, while Peyman Jafari and Maral Jefroudi plan to defend their PhD thesis by the end of 2015.

The partial results of this project have been published in the following articles:

- T. Atabaki, "Writing the Social History of Labor in the Iranian Oil Industry", Editor of special issue of *International Labor and Working-Class History*, 84 (Fall), 2013, pp. 154-158.
- T. Atabaki, "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. 159-175.
- T. Atabaki, "Far from Home, but at Home. The Indian Migrant Workers in the Iranian Oil Industry", *Studies in History* 31(1), Spring 2015, pp. 85-114.
- T. Atabaki, "La ausencia del trabajo en las metanarrativas de la modernidad existente en Irán. El papel de la iniciativa histórica obrera en la reformulación del discurso sobre desarrollo social" in Rossana Barragán and Pilar Uriona (eds), *Mundos de trabajo en transformación: entre lo local y lo global* (La Paz - Bolivia: CIDES-UMSA, 2014), pp. 307-333.
- T. Atabaki, "Missing Labour in the Metanarratives of Practicing Modernity in Iran: Labour Agency in Refashioning the Discourse of Social Development", David Mayer and Jürgen Mittag (eds.), *Interventions: The Impact of Labour Movements on Social and Cultural Development* (Wien: International Conference of Labour and social History – ITH, Akademische Verlagsanstalt, 2013), pp. 171-195.

■ T. Atabaki and Kaveh Ehsani, "Oil and Beyond Expanding British Imperial Aspirations, Emerging Oil Capitalism, and the Challenge of Social Questions in the First World War", in Helmut Bley and Anorthe Kremers (eds), *The World During the First World War* (Essen: Klartext Verlag, 2014), pp. 261-287.

■ K. Ehsani, "Oil, State, and Society in Iran in the Aftermath of WWI", in Thomas Fraser (ed.), *The First World War and its Aftermath: The Shaping of the Middle East*, (London: Haus Publishers, Forthcoming 2015).

■ P. Jafari, "Reasons to Revolt: Iranian Oil Workers in the 1970s," *International Labor and Working-Class History*, 84 (Fall), 2013, pp. 195-217.

■ M. Jefroudi, "around 'the Long Night' of Iranian Workers: Labor Activism in the Iranian Oil Industry in the 1960s", *International Labor and Working-Class History*, 84 (Fall), 2013, pp. 176-194.

ABADAN:RETOLD (www.abadan.wiki) is an innovative cross-segment, multi-media project to document the fascinating history of Abadan in text, pictures, videos, sound and art. When it is launched in 2016, www.abadan.wiki will present research-based articles by esteemed scholars, a user-driven public wiki for storing local knowledge and personal memories, essays by notable Abadanis, an oral history component as well as Abadan-related artwork - all connected to multi-layered, interactive maps. It is the aim that this framework be shared open source with the public and the research community in order to strengthen the study of urban history and heritage across the world. The project director, Rasmus Christian Elling (University of Copenhagen), invites all those interested in the project - academics and non-academics alike - to contribute. Please visit the website, which also contains videos in English and Persian outlining the project. Contact: elling@hum.ku.dk.

Women's Worlds in Qajar Iran, is pleased to announce the addition of a unique collection of audio-files of the first vocal recordings of female singers, Iftikhar Khanum, Amjad Khanum, and Zari Khanum, made in Iran in 1912. To listen to these recordings, please go [here](#).

THE INSTITUTE FOR IRANIAN STUDIES AT THE AUSTRIAN ACADEMY OF SCIENCES

Florian Schwarz

The Institute for Iranian Studies at the Austrian Academy of Sciences is looking forward to welcoming the participants of the 11th Biennial Iranian Studies Conference in Vienna. The conference is scheduled to take place 2-5 August, 2016 in the iconic landmark building of the University of Vienna in the world-heritage historic center of the capital of Austria.

Vienna's contacts and connections with Iran go back to the Middle Ages. They find a palpable expression in many fascinating and sometimes surprising artifacts from the Iranian world or inspired by Iranian culture. The Habsburg duke Rudolf IV was buried in 1365 in a luxury cloth that had been produced a few decades earlier in Iran for the Ilkhan Abu Sa'id. The Millionenzimmer, a room in Schönbrunn palace, is decorated with dozens of 16th- and 17th-century Indo-Persian miniatures. In the 18th century the Austrian National Library acquired via the Ottoman Empire the so far oldest known dated manuscript in New Persian, al-Harawi's pharmacopoeia *Kitab al-abniya*, copied by the poet Ali ibn Ahmad Asadi Tusi in 447 h.q. / 1056 C.E. (a facsimile edition was published jointly by the Institute for Iranian Studies, the Austrian National Library and Miras-e Maktoob in Tehran in 2010). A rather different witness to the ties of Austria with the Iranian world is the Zacherlfabrik, a 19th-century manufacturing building in the style of a Persian mosque. Today close to 10,000 Iranians call Vienna their home.

An active interest in Iran and the Persian language emerged in Austria with the establishment of regular diplomatic contacts between the Habsburg Empire and Iran in the 16th century. It reached a first peak in the second half of the 17th century with the publication in Vienna of several major works on Persia and Persian, including G. Podestà's (1669) and F. Meninski's (1680-87) works on the Persian language and the Persian-Armenian P. Bedik's fascinating history and description of Persia entitled *Cehil Sutun* (1678). The foundation of the Oriental Academy in Vienna, an imperial school for the training of professional interpreters and diplomats, in 1754 brought new momentum to the study of Persian. Professors and alumni of this academy engaged in an impressive activity of literary translations from Persian into German. One of those diplomats-cum-scholars was Joseph von Hammer-Purgstall (1774-1856) whose translations of Hafiz inspired Goethe to write his *West-Eastern Divan*.

Hammer-Purgstall served also as founding president of the Austrian Academy of Sciences in 1847. In the late 19th and early decades of the 20th century scholars at various Austrian academic institutions made important contributions to the flourishing field of Iranian Studies, especially to Old and Middle Iranian philology and linguistics, a trend that was picked up again in the second half of the 20th century. But despite this strong presence of iranological scholarship, and despite the flourishing of the field in neighboring countries like Germany or Italy, Iranian studies were not institutionalized at Austrian universities and remained fragmented over several disciplines and departments, a situation that continues until the present day. Only with the foundation of a small research group in Iranian studies at the Austrian Academy of Sciences in 1969 and its expansion to a full-scale research institute for Iranian studies in 2003 did Iranian studies find an academic home in Austria.

The Institute for Iranian Studies at the Austrian Academy of Sciences, or IfI, is now one of the largest research institutes in this field in Europe. It covers a wide range of themes in Iranian Studies and is embedded in a rich academic environment that fosters the study of Iranian themes in various other disciplines, such as numismatics, Islamic art history, anthropology and linguistics.

The IfI is dedicated to scholarly research on all aspects of Iranian studies. The core research projects aim to explore cultural processes in Iranianate and Persianate societies and communities and cross-cultural contacts and transfers between Iran, its wider Asian context, and Europe. The IfI promotes theoretical and methodological diversity and comparative approaches in Iranian studies. Currently the IfI has an international staff of twelve researchers with backgrounds in history, linguistics, literary studies and art history, including specialists in Old Indo-Iranian and Middle Iranian linguistics and philology, medieval, early modern and modern Iranian and Central Asian history, classical and modern Persian and Kurdish literatures, the art and architecture of medieval and modern Iran, and manuscript studies. Larger projects include the following: The corpus of Iranian Personal names (Iranisches Personennamenbuch or IPBN), an international collaborative project based at the Academy since 1969; Christian Sogdian book culture, funded by the Austrian Programme for Advanced Research and Technology; a bio-bibliographical database of military slaves in the Safavid Empire; Persian poetics and metrics; travelogues in the persophone world in the 18th to early 20th centuries; the Austro-Hungarian presence in Qajar Iran since the middle of the 19th century to the First World War; Persian Art in the South-East European context; and "Seeing like an archive", a six-year project funded by the START program of the Austrian Science Fund and exploring the concept of "culture of documentation" in a case study on the archive of the Khans of Khiva. Members of the institute coordinate international research networks on modernity and modernism in persophone literary history and on shari'a in the Russian Empire. Persianate cultures in South Asia are an area of vital interest of the institute as well, with two projects on the period of Shah Jahan

recently completed. Connectivity, authorship, cultures of documentation and book culture are some of the major themes and concepts explored in these projects.

The IfI is a research institute and offers no academic courses or degrees. It engages, however, in various ways in academic training, mostly at the graduate level. The IfI has held summer schools on Persian codicology (2008) and the social history of modern Central Asia (2012). Staff members teach on a regular basis at the University of Vienna, the University of Bamberg in Germany, Eötvös Lorand University Budapest in Hungary, the University of Bologna and La Sapienza University Rome in Italy, and the Leiden Summer School in Languages and Linguistics at Leiden University in the Netherlands. Members of the institute have recently held visiting professorships at the University of Munich, Germany, Bogazici University in Istanbul, Turkey, and the University of California Los Angeles, USA.

The IfI edits two monograph series in Iranian studies published by the Austrian Academy of Sciences Press. The Journal for the Economic and Social History of the Orient is also currently edited at the Institute for Iranian Studies.

For more information on the Institute for Iranian Studies, see http://www.oeaw.ac.at/iran/english/home_english.html

Recent publications in the monograph series of the Institute for Iranian Studies

- Alexander Lubotsky, *Alanic Marginal Notes in a Greek Liturgical Manuscript*, Vienna: Austrian Academy of Sciences Press, 2015.
- Tilmann Trausch, *Formen höfischer Historiographie im 16. Jahrhundert: Geschichtsschreibung unter den frühen Safaviden: 1501–1578*, Vienna: Austrian Academy of Sciences Press, 2015.
- Manfred Hutter, *Iranische Personennamen in der hebräischen Bibel* (Iranisches Personennamenbuch 2/7), Vienna: Austrian Academy of Sciences Press, 2015.
- Bert Fagner, Ralph Kauz & Florian Schwarz (eds.), *Wine Culture in Iran and Beyond*, Vienna: Austrian Academy of Sciences Press, 2014.
- Christine Nölle-Karimi, *The Pearl in its Midst: Herat and the Mapping of Khurasan (15th-19th centuries)*, Vienna: Austrian Academy of Sciences Press, 2014.
- Desmond Durkin-Meisterernst, *Grammatik des Westmitteliranischen (Parthisch und Mittelpersisch)*, Vienna: Austrian Academy of Sciences Press, 2014.

Full list of the IfI manuscript series: http://verlag.oeaw.ac.at/kategorie_105.shtml and http://verlag.oeaw.ac.at/kategorie_236.shtml

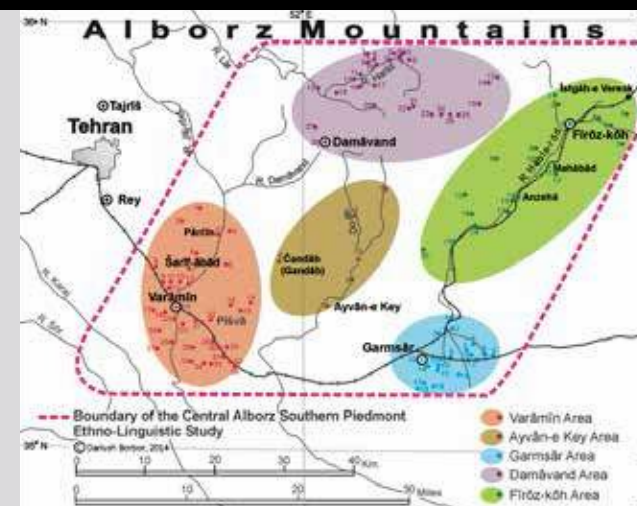
RESEARCH INSTITUTE AND LIBRARY OF IRANIAN STUDIES (RILIS, TEHRAN) ANNOUNCEMENT

The Research Institute and Library of Iranian Studies has initiated the Central Alborz Southern Piedmont Ethno-Linguistic Study. This is a very important project which will deal with the most diversified ethno-linguistic region in Iran. The project is directed by Dr. Dariush Borbor in association with Dr. Habib Borjian.



A fieldwork lunch in the house of one of the villagers

The area of the study comprises of a parallelogram of about 2500 square kilometres, significantly featured with four river valleys and three fertile river deltas at Varāmīn, Ayvān-e Key and Garmsār. The historical and contemporary importance of the region has always depended on four essential economic features: first and foremost, the existence of abundant water sources combined with fertile plains; secondly, the convenience of short haul seasonal migration from the borders of the central desert to the lush pastures of the Damāvand highlands; thirdly, the existence of nearby lucrative urban markets, including Tehran (Rey in ancient times), Qom, Sāveh, Qazvīn, etc.; and fourthly, its situation on the Silk Road and a pivotal geographical position next to the all important Fīrōzkōh pass which constituted the most important crossing of the Alborz chain in central Iran. These historical socio-economic factors have paved the way for modern industrialization including the development of several important industrial estates at Pardīs, Pārčīn, Pākdašt, Šarīfābād, Čarmšahr, Ayvān-e Key, Garmsār, etc.



The region under consideration has been divided into five separate but inter-related ethno-linguistic areas and 108 locations for the purpose of this study. Varāmīn is situated on the Jājrūd river delta which has attracted a large migrant settlement many of whose residents use this city-region as a dormitory town of Tehran. Ayvān-e Key is placed at Do-āb river delta with a few scattered settlements along the length of the river. Garmsār is located on the Ḥabla-rōd river delta with a cluster of small, dispersed settlements at the mouth of the narrow meandering upland river valley with sparse habitation. Damāvand includes a series of highland valleys along the tributaries of the Lār-Harāz River, which flow north into the Caspian Sea.

While the whole of this area is littered with an assortment of ethno-tribal variation which includes among others Kurds, Lors, Tājīks, Afqāns, Bōrbōrs, Baxtīyārīs, Qašqā'īs, Hadāvands, Turks, Arabs and others, there is a uniform pattern of twelver Šī'īsm throughout, even amongst the Kurdish speaking population. Several particular points of interest exist in the ethno-linguistic configuration of this region which are either unknown or little known, including a profusion of toponyms which are historically associated with western Iran, such as Kerend, Ayvān-e Key, Bōrbōr, and Kurd- or Arab- suffixed names.

Although the majority of the area under study is of Persophone population, diverse pockets of other dialects are also detected in various tribal and ethnic groups. The research project under consideration intends to elucidate the essential fundamentals of the underlying significance of this region both in socio-economic and ethno-linguistic terms. To this end, a short ethno-linguistic questionnaire was designed to acquire the basic data for each of the 108 designated locations through interviews. The second stage will lead to a longer questionnaire for a selected number of sites in each of the five regions under investigation. The final ethno-linguistic focus will try to define tribal affinities and their routes of migration and eventual settlement patterns in relationship to idiosyncrasies, such as the secret jargons, unidentified Lorī and Kurdish dialects, and Caspian varieties. An eventual DNA genetic study will accompany the concluding stage.

Mariam Borbor • RILIS Director of Public Relations and Management

A DOCTORAL RESEARCHER'S INTERVENTION STRATEGIC DIVIDES AND THE REFORMIST ALLIANCES IN IRAN

SUMMARY OF A RECENTLY PUBLISHED JOURNAL ARTICLE

Mohammad Ali Kadivar, *Department of Sociology at the University of North Carolina at Chapel Hill*

After Iran's reformists united their ranks behind Hasan Rouhani in the 2013 election and sent him to the presidential building, tensions reappeared among reformist groups about different issues such as the formation of a new reformist political party Neda-ye Iraniyan. Founders of this group were members of at the time banned political parties such as Mosharekat or from the circle of young advisers of ex-president Mohammad Khatami. The first statement of the party as well as interviews of the founders emphasized a model of reformist politics that avoids confrontation with the incumbent elite, participates in existing political institutions of the Islamic Republic, and engages in dialogue with conservative groups within the regime. The formation of this new group to some extent is a response to the failure of the Green Movement's confrontational mass mobilization to achieve any concrete political change in 2009. Reformists outside Neda, nonetheless, did not welcome the formation of Neda, but criticized the founders of opportunism, betraying the cause of the Green Movement, and providing a sham of reformist participation to legitimize the limited competition that still exclude true reformist politicians from running for office even after 2013.

The debates between the supporters and critics of Neda reflect major strategic chasms that had existed in Iran's reformist camp since 1997. In my article "Alliances and Perception Profiles in the Iranian Reform Movement, 1997 to 2005" (*American Sociological Review* 2013)¹, I explain the major strategic debates within the Reform Movement and how these strategic chasms derived from coalition changes within the movement. I argue that the positions of reformist actors in these debates can be better understood and classified along the lines of three different dimensions: optimism about the incumbent elite in the Islamic Republic of Iran, optimism about the possibility of reform through the institutions of the Islamic Republic, and optimism about the viability and consequences of popular mobilization. The convergence or divergence of reformist groups' perceptions along these three dimensions drove the formation and disintegration of alliances in the Reform Movement.

This argument presents novel contributions to the sociological studies of social movements as well as the scholarship on the Reform Era in Iran. First, studies of alliances within opposition groups have emphasized the role of political context in the formation or disintegration of alliances. According to this scholarship, political opportunities such as openings within the political system or threats such as state repression drive changes in alliances. Through the case study of the Iranian Reform Movement, I demonstrate that opportunities and threats indeed matter, but only through the mediation of actors' perception of the context. It is the divergence or convergence of these perceptions that advent or collapse alliance between opposition groups.

Second, this case study also suggests that perceptions do not always go hand-in-hand. Actors may see an opportunity in one area but not another. This article disaggregated perceptions into three dimensions: perceptions of the incumbent elite, perceptions of political institutions, and perceptions of the potential for contentious collective action. Challengers may not assess opportunities and threats consistently in all of these contexts. I developed the concept of "perception profiles" to describe patterns of assessment of opportunities and threat.

Finally, much scholarship about Iranian reformism focuses on structural factors that supposedly explain the emergence and outcome of the movement or the resilience of the Islamic Republic. Major explanatory factors in such studies include the political institutions of the Islamic Republic of Iran, and the ideology and discourse of the Reform Movement itself. Another body of work argues that the trajectory of reformism was not preordained, but was due largely to the movement's strategic decisions. Some scholarship on the reformists recognizes the coalitional nature of the movement and tensions within it, although these distinctions are treated as secondary to the main focus of the analysis. Here, by contrast, I treat organizational diversity within the movement as a crucial factor mediating other explanatory approaches.

The Reform Movement took off in Khatami's landslide victory in the 1997 presidential election. It hoped to promote the rule of law, hold officeholders accountable, and strengthen civil society. Three major actors backed Khatami's campaign and later constituted the reformist alliance that supported Khatami's policies and plans: a clerical reformist party (the Assembly of Militant Clerics), two lay reformist parties (the Organization of the Mujahedin of the Islamic Revolution and the Participation Front), and the student movement (represented by the Office for Strengthening Unity).

These three groups all shared a strategic assessment of the political context in Iran at the time that was key to sustaining the alliance. This assessment, the political negotiation model, was based on optimism toward the incumbent elite in the Islamic Republic, optimism about reforming the regime through its own institutions, and pessimism about the consequences of popular mobilization for the Reform project. This model indicated that dialogue and negotiation with hardliners would finally convince them of the benefits of reformism.

“We believe there is a rational faculty at the upper level of the regime that has always rescued the country at the edge of the precipice,” wrote the official newspaper of Khatami’s administration (*Iran* 28 April 2000). This model was also credited with stating that institutions of the Islamic Republic were capable of reforming the regime from within (Asr-e Ma, December 1999/January 2000). As a journalist affiliated with the lay reformist parties put it, the political institutions of the Islamic Republic were not “dead-ends.” Indeed, he continued, “there is no way to change the world other than to act within legal institutions” (Neshat, 13 July 1999). In addition, supporters of this model feared that because of deep grievances, mass mobilization would stir up emotions, spawning radicalism and provide hardliners with an excuse for repression, possibly leading to civil war. A newspaper affiliated with the lay reformist parties wrote, for instance, that “in a mass gathering extremists always take the position of leaders and lead the crowd, people who shout the most radical slogans and agitate feelings and emotions. That’s what mass psychology tells us” (*Sobh-e Emruz*, 27 July 1999).

This model was dominant among the clerical reformist party, lay reformist parties, and the major organization of the student movement between 1997 and 2000, and even survived earlier waves of repression. At the same time, the nationalist opposition — the Iran Liberation Movement, and the Nationalist-Religious Activists — were the one set of reform organizations that did not share this view of political opportunities. Their perception profile, which I call the political-activist model, was not optimistic about persuading the conservative elite of the Islamic Republic to accept democratization, and stressed the possibility and necessity of contentious collective action to confront the regime. Nationalist groups encouraged Khatami to adopt the political style of Mohammad Mossadeq, the democratically elected prime minister who mobilized mass support for the nationalization of Iran’s oil industry in 1950, forcing his better-placed opponents within Iran’s political institutions to accept his programs (Iran Liberation Movement, statement #1369, 19 May 1999). At the same time, the nationalist opposition shared the political-negotiation view that Iran’s political institutions offered opportunities for democratization. Nonetheless, nationalist groups did not act in alliance with the other three reformist groups. The alliance in this period was only between groups that shared the political-negotiation model.

The escalation of repression against the movement in 2000 triggered new strategic debates within the movement, disillusioned many reform movement supporters about the political-negotiation model, and transformed their political perception. The most radical reaction came from the student movement. They became discouraged about the prospects of convincing hardliners through dialogue as well as reforming the regime through its own political institutions. A leading member of the student movement explained this position: “Struggling to reform an unreformable system is futile. In an inflexible power structure and sociopolitical configuration that has left no hope of submitting to the will of people, how can one talk about political action within the framework of reformism?” (*Sharq*, 29 September, 2004). Accordingly, they did not participate in any elections from 2000 to 2005.

Lay Reformist parties ultimately lost their optimism about Iran’s dominant elite and stated that reformists in the government should take a confrontational position and use all of their institutional and legal authorities in their struggle with the hardliners. This new perception brought these groups closer to the Nationalist groups who were also pessimistic about Iran’s incumbent elite but optimistic about the capacities of Iran’s political institutions. At the same time, president Khatami and his allies in the clerical reformist party maintained the negotiation profile even after the Guardian Council disqualified thousands of reformist candidates from the 2004 parliamentary elections, including dozens of incumbents.

Shifting perception profiles resulted in a new set of alliances during the 2005 presidential election. Adherents of the political-negotiation model supported Mehdi Karroubi, who emphasized his pragmatism and bargaining skills. The student movement’s Unity Office boycotted the election based on its radical perception profile that saw no chance of reforming the regime through institutions such as elections. Lay reformist groups nominated Mostafa Mo’in, who stressed his confrontational stance, and promised for example that he would never hold elections with mass candidate disqualifications, as Khatami had done in 2004 (ISNA, 15 May, 2005).

When the Guardian Council disqualified the candidate of the Nationalist opposition, they chose to support Mo’in’s candidacy, formalizing the alliance between the lay reformist parties and the nationalist groups. They justified this decision by pointing to the threat they perceived if the hardliners were to solidify control of all political institutions. Late Ezzatollah Sahabi, head of the Nationalist-Religious Activists at the time, said that “if we do not participate in the election, the right faction will win the election, and that will be a disaster for the country, as we can observe in the behavior of the mayor of Tehran [Mahmoud Ahmadinejad]” (ISNA, June 6, 2005). This marked the first time the nationalist opposition had allied with other opposition groups since the 1979 revolution and resulted in a coordinated electoral campaign on behalf of Mo’in. Although this short-term coalition was not successful in the 2005 election, it became the pioneer strategic cooperation among pro-democratic forces of different ideologies and backgrounds within Iranian politics.

The outcome of the 2005 election was disastrous for reformists though; their votes were divided between multiple candidates and Mahmoud Ahmadinejad managed to win the election in two rounds.

The 2009 massive protests reshuffled the perception profiles of many reformist groups and individuals. However, ten years after the end of the Reform Era, we again observe that supporters of democratic change in Iranian politics are debating similar themes about the possibility of reform through negotiation with Iran's incumbent elite, participation in political institutions, and popular mobilization. Debates about the Neda party will likely not be the last occasion that these strategic debates reappear in the reformist camp, and affect the unity and effectiveness of the reformist camp as a major political actor in Iranian politics.

¹ Kadivar, Mohammad Ali. 2013. "Alliances and Perception Profiles in the Iranian Reform Movement, 1997 to 2005." *American Sociological Review* 78 (6): 1063-86.

REPORT OF THE AMERICAN ASSOCIATION OF TEACHERS OF PERSIAN

The past year has been a very productive year for the American Association of Teachers of Persian (AATP). The AATP had a successful annual meeting in conjunction with the annual meeting of MESA in Washington, D.C. with the participation of more than 30 of its members from across the nation. In addition to our annual meeting, the AATP held a very informative and productive Persian language teaching workshop entitled "Content-Based Instruction and Task-Based Language Teaching and Their Applications in Persian Instruction and Materials Development" with five interesting presentations, one of which was by an international colleague from University of Exeter, U.K.

In addition to the annual meeting and the workshop, the AATP held a Life-time Achievement Award Ceremony at MESA in honor of Prof. Don Stilo for his four decades of service to Persian language and linguistics. Don's colleagues and friends talked about his achievements and contributions and at the end they requested him to sing a Persian song. Don obliged and everyone had such a wonderful time.

The AATP is also delighted to welcome its new institutional members: The Middle East Center at University of Pennsylvania, The Center for Middle Eastern Studies at University of Arizona, and the University of Maryland. For more information about the AATP, visit us at: www.aatpersian.org or find us on Facebook.

Princeton University's **Sharmin and Bijan Mossavar-Rahmani Center for Iran and Persian Gulf Studies** was officially inaugurated on Tuesday, October 14, 2014, with a **lecture** by the Honorable James A. Baker III '61, 52nd US Secretary of State, titled "Iran: 35 Years after the Revolution." The aim of the center is to support teaching and research on all aspects of Iran and Persian Gulf studies. The center pursues a comprehensively interdisciplinary approach to advancing understanding of Iran and the Persian Gulf, with special attention to the region's role and significance in the contemporary world. The associated faculty, research scholars and students explore a broad range of topics, including policy issues such as the impact of Iran and the Persian Gulf on regional and international security, oil and energy markets, trade and global finance. But the center is also concerned with teaching and research that address the history, politics, society, economics, religion, literature, art and culture of the region, from ancient Iran to the modern states that border the Persian Gulf.

BOARD GAMES IN SASANIAN IRAN: FUN, INTELLECT, IDEOLOGY

Professor Enrico Raffaelli from the University of Toronto organized a series of four lectures on the theme "Board games in Sasanian Iran: fun, intellect, ideology", given by Professor Panaino (University of Bologna). The lectures were part of a series of events within the context of the Jackman Humanities Institute (University of Toronto) Program for the Arts of the year 2014–15 which were entitled "Humour, Play, and Games". The lectures dealt with themes related to the history of games in pre-Islamic Iran, and took place at the Jackman Umanity Building in Toronto, from March 16 to 20, 2015 and topics of the lectures were:

■ "Sasanian Chess, Origins and Development" (March 16, 2015).

A brief history of Chess; which Homeland? India or China? With or without dice? The military disposition and symbolism. The Indian sources and their importance. The Sasanian Catrang and its explanation in Pahlavi literature. The evolution of the game and its varieties in the Islamic and Mediæval traditions.

■ "The Game as Mirror of Royal and Aristocratic Ideology at the Sasanian Court" (March 2015, 18)

Games as a serious challenge and a subject of scholarly research. Board games and sports in antiquity and their educational values. The ideology of the game; the Sasanian story of Wuzurgmihr and Xusraw and Iranian supremacy.

■ “Astral Lore and Games in Antiquity” (March 19, 2015)

Games and divination; chess and dice; destiny and individual ability. The astrological implications of backgammon and similar games since Seleucid times; the Mazdean interpretation. Astrological Chess in the Islamic and Byzantine world.

■ “Sasanian Backgammon, Origins and Development” (March 20, 2015)

Iranian nard and its origins since earliest antiquity. Similar games in other cultures. The pattern of the Greek Table and the Ludus duodecim scriptorum; sources and rules. The Sasanian cosmological and astrological description of the game and the disposition of its pieces. Later traditions.

The lectures were attended by a large audience, including students and faculty from the University of Toronto, and general public.

The Association for the Study of Persianate Societies (ASPS) is holding its Seventh Biennial Convention in Istanbul, Turkey, September 8-11, 2015. The preliminary program can be accessed [here](#).

RECENT PUBLICATIONS IN IRANIAN STUDIES

Aigle, Denise. *The Mongol Empire Between Myth and Reality: Studies in Anthropological History*. Leiden: Brill, 2015.

Amitai, Reuven and Michal Biran (eds.). *Nomads as agents of cultural change: the Mongols and their Eurasian predecessors*. Honolulu: University of Hawaii Press, 2015.

Ansari, Ali M. *Iran: A very short introduction*. New York: Oxford University Press, 2014.

Balabanlilar, Lisa. *Imperial identity in the Mughal Empire: memory and dynastic politics in early modern South and Central Asia*. London: I.B. Tauris, 2012.

Barry, Michael A. *Farīd al-Dīn ‘Aṭṭār. The Canticle of the Birds: illustrated in Eastern Islamic paintings*. (translation by Dick Davis and Afkham Darbandi). Paris: Diane de Selliers, 2013.

Briant, Pierre. *Darius in the Shadow of Alexander*. Cambridge, Massachusetts: Harvard University Press, 2015

Bridges, Emma. *Imagining Xerxes: ancient perspectives on a Persian king*. London: Bloomsbury Publishing, 2015.

Dashu Qin, Jian Yuan. *Ancient silk trade routes: selected works from Symposium on Cross Cultural Exchanges and Their Legacies in Asia*. Hackensack, NJ: World Scientific, 2015

Emami, Goli (ed.). *Karim Emami on Modern Iranian Culture, Literature, & Art* (with an introduction by Shaul Bakhash). Eisenbrauns, 2014.

Grenier, Robert L. *88 days to Kandahar: a CIA diary*. New York, NY: Simon & Schuster, 2015.

Herzig, Edmund; Stewart, Sarah. *The Age of the Seljuqs: The Idea of Iran* (v. 6). London: I.B. Tauris, 2015.

Kaviani, Khodadad. *Rethinking Khayyāmism: his controversial poems and vision*. Lanham, Maryland: Hamilton Books, 2014.

Korangy, Alireza and Daniel J. Sheffield (eds.). *No tapping around philology: a festschrift in honor of Wheeler McIntosh Thackston Jr.’s 70th birthday*. Wiesbaden: Harrassowitz Verlag, 2014.

Mairs, Rachel. *Hellenistic Far East: archaeology, language, and identity in Greek Central Asia*. Oakland, California: University of California Press, 2014.

Man, John. *Mongol Empire: Genghis Khan, his heirs and the founding of Modern China*. London: Bantam Press, 2014.

Motadel, David. *Islam and Nazi Germany’s War*. Cambridge, Massachusetts: The Belknap Press of Harvard University Press, 2014.

Mozaffari, Ali (ed.). *World heritage in Iran: perspectives on Pasargadae*. Farnham, Surrey, England; Burlington, VT, USA: Ashgate, 2014.

Nader, Alireza. *Iran’s influence in Afghanistan: implications for the U.S. drawdown*. Santa Monica, CA : Rand Corporation, [2014]

Nouraiie-Simone, Fereshteh (ed.); translated from Persian by Faridoun Farrokh and Sara Khalili. *Shipwrecked: contemporary stories by women from Iran*. New York: Feminist Press, 2014.

Potter, Lawrence G. (ed.). *Persian Gulf in modern times: people, ports, and history*. New York, NY: Palgrave Macmillan, 2014.

Rahnama, Ali. *Behind the 1953 coup in Iran: thugs, turncoats, soldiers, and spooks*. Cambridge: Cambridge University Press, 2015.

Rante, Rocco. *Rayy: From Its Origins to the Mongol Invasion: An Archaeological and Historiographical Study*, Brill, 2014.

Rapp, Stephen H. *The Sasanian World Through Georgian Eyes: Caucasia and the Iranian Commonwealth in Late Antique Georgian Literature*. Farnham, Surrey, England: Ashgate, 2014.

Sadeghi, Behnam; Asad Q. Ahmed; Adam Silverstein; Robert Hoyland (eds.). *Islamic cultures, Islamic contexts: essays in honor of Professor Patricia Crone*. Leiden: Brill, 2015.

Samiei, Sasan. *Ancient Persia in Western History: Hellenism and the Representation of the Achaemenid Empire*. London; New York: I.B. Tauris, 2014.

Squires, Geoffrey T. (preface and translation). *Hafez: translations and interpretations of the ghazals*. Oxford, Ohio: Miami University Press, 2014.

Tagliacozzo, Eric; Helen F. Siu; Peter C. Perdue (eds.). *Asia inside out: changing times*. Cambridge, Massachusetts: Harvard University Press, 2015.

Yetisgin, Mehmet. *History of Turkistan in the nineteenth century: motives, process and aftermath of Russian invasions*. Ankara: Türk Tarih Kurumu, 2014.

CALLS FOR PAPERS

“The Armenians and the Cold War” Dearborn, MI, April 1-3 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, MI, over the weekend April 1-3, 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 cold war 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 would 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, Armenian spies in the Cold War era, as well as 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 December 31, 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.

LIKE OUR ISIS FACEBOOK PAGE!

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

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 31/12/ 2015).

Iran’s Constitutional Revolution of 1906 and the Narratives of the Enlightenment 15-16 September 2015, British Academy, London

Ginkgo-BIPS Conference

Convened by Professor Ali Ansari, British Institute of Persian Studies, and Dr Barbara Schwepcke, Ginkgo Library

Scholars from diverse fields are invited to contribute to a wide-ranging, interdisciplinary conference – PhD students and researchers are encouraged to submit proposals, as well as established academics. Further details can be found [here](#).

■ **Fourth International Conference on Iran's Economy (2016)**

The International Iranian Economic Association (IIEA) is pleased to announce its 4th conference on Iran's Economy to be held at Philipps-University of Marburg, on 17-18 June 2016.

- Deadline for Submission of Abstracts: 31 May 2015
- Deadline for Submission of Completed Papers: 30 November 2015

The event follows a series of successful conferences on the Iranian Economy that have been held at the University of Illinois Urbana-Champaign (2008), University of Southern California (2009), University of Chicago (2010), SOAS (the Inaugural Conference of IIEA, 2011), Bilgi University (2013) and Boston College (2014). As on previous occasions, the purpose of this conference is to showcase the best current research on Iran's economy and to generate information and encouragement for future high quality research in this area.

All submissions will go through a two-stage review process. In the first stage, the Program Committee reviews the submitted abstracts and selects those that indicate a high chance of yielding high quality papers. The authors of the selected abstracts are invited to submit their full papers by 30 November 2015 for the final selection by the Program Committee.

The criteria for the selection of papers are: (i) focus on Iran's economy; (ii) quality of work and rigor of the analysis; and (iii) history of the authors' contributions to research on Iran's economy (this last criterion will not be applied to papers submitted by PhD students and recent graduates). The proposed topics may be in any field of economics/political economy. The Program Committee welcomes both empirical and theoretical papers that use quantitative or analytical narrative methods.

The conference will have limited funds to provide partial financial support for travel and lodging costs of those presenting a paper. Conference fees will be waived for the authors of accepted papers, session chairs, and discussants. Fees will be announced in due course.

Both senior and junior scholars as well as economics PhD students are encouraged to submit abstracts by emailing the following documents to IranEconomyConf@gmail.com:

- An abstract of the paper being proposed for presentation.
- Short CV(s) of the author(s).

Abstracts should be no more than 2 pages, describing concisely the hypotheses, the data, the methodology, and the potential results and policy implications of the research being conducted. The deadline for abstract submission is 31 May 2015. Decisions on abstracts will be made by 31 July 2015.

For more information, please visit www.iraneconomics.org, or send an email to IranEconomyConf@gmail.com.

■ **International Congress on Pluricentric Languages**

From 8 to 11 July 2015 the 4th International Congress on Pluricentric Languages and their Non-Dominant Varieties will be held in Graz, Austria.

As this topic is of interest to scholars working on the variation of Iranian languages (e.g. Persian, Pashto, Kurdish, Balochi, Ossetian, etc.), we invite you to participate in the conference. The organizing committee will be happy to receive proposals for papers relating to the situation of non-dominant varieties of Iranian languages, whether in their native lands or the diaspora. More information is available [here](#).

■ **Research in Iran and Iranian Diasporas: Findings, Experiences, and Challenges**

Saturday, October 24, 2015

Indiana University--Bloomington

A Conference Sponsored by DĀNESH Institute and Hosted by the Department of Central Eurasian Studies (CEUS), Indiana University

The Planning Committee for this conference invites submission of proposals for papers and panels related to the above conference theme. Papers may include empirical or conceptual studies, and panels may focus on a single topic or a range of related topics. Paper or panel proposals should include the following information:

- Name, institutional affiliation, postal address, e-mail address, and phone number(s) of the paper's author(s) or panel chair;
- A concise professional biography of the paper's author(s) or panel chair;
- The title and an abstract of the paper or of the panel.

The deadline for submission is August 15, 2015. Proposals should be sent to Dr. Irene Queiro-Tajalli at itka100@iupui.edu or via U.S. mail addressed to her at Indiana University School of Social Work, 902 West New York Street, Indianapolis, IN 46202-5156.

CALL FOR APPLICATIONS

Iran Graduate Student Workshop (IGSW)

Receipt deadline for applications: August 1, 2015, 11:59 EST

To build bridges across Persian and Iranian Studies programs, scholars from New York University's Middle Eastern and Islamic Studies Department and the Gallatin School (ISI-NYU), Princeton University's Center for Iran and Persian Gulf Studies, and the University of Pennsylvania's Middle East Center announce the *Iran Graduate Student Workshop* (IGSW). The workshop will provide a valuable venue for academic exchange and production, giving distinguished young scholars of the field an unrivalled opportunity to present and promote their research. On April 29-30, 2016, Princeton University will host the first meeting of this joint workshop, to be followed by similar gatherings at the other campuses every two years.

The first workshop cohort will consist of PhD students that are near ABD status and preparing their dissertation proposals (i.e., typically in their 2nd or 3rd year of graduate work). This cohort will participate again, as discussants, in the second workshop, to be held in 2018, i.e. towards the end of their graduate work. Applicants must focus on modern Iran, other countries of the Persianate world, or diasporas, or conduct relational histories and comparative work; and will be drawn from disciplines and programs in the humanities and social sciences, including anthropology, art history, economics, history, literature, politics, sociology, and related fields.

IGSW Purpose:

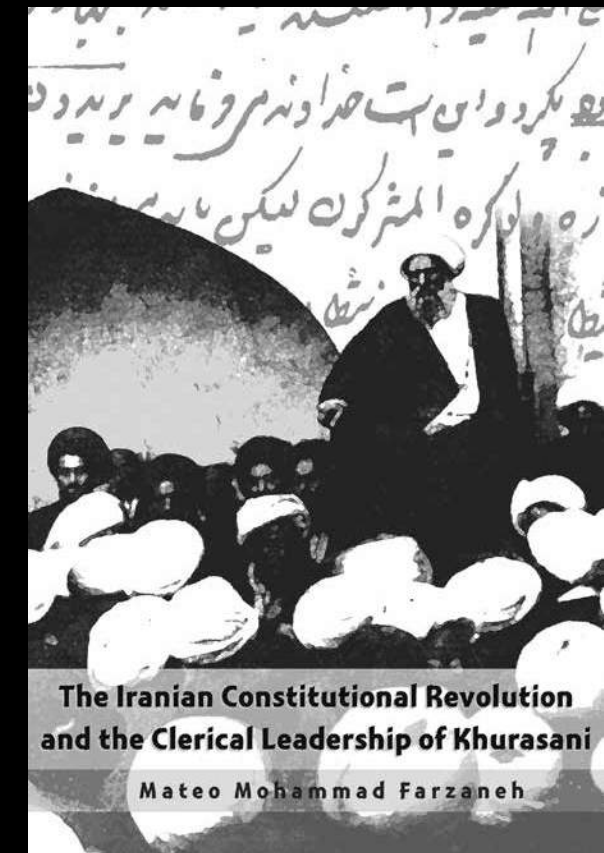
- To provide graduate students with intellectual feedback on their research, encompassing both area studies and disciplinary critiques, twice in their graduate student careers.
- To ensure that graduate students of Iran are aware of, and make their work accessible to, scholars from other parts of "their" area (i.e., the Middle East broadly defined) as well as from their own discipline, whether it be history, literature, or the social sciences.
- To use the above points to make sure that graduating scholars who focus on modern Iran will continue to be placed, if not more frequently placed, in both area studies and disciplinary departments.
- To help doctoral students improve skills in scholarship and teaching.

To apply, please send the following materials to igsw@princeton.edu:

- One letter of recommendation from an advisor or committee member supporting the research project and attesting to the student's good standing in their program of study.
- Curriculum vitae
- Research proposal of 1000 words on argument, methods, and evidence to be used in dissertation.

Decisions on applications will be sent out by September 2015. If selected by the IGSW committee, participants will be expected to attend workshops in years 2016 and 2018. Travel and accommodation for accepted applicants will be provided by the IGSW.

NEW FROM Syracuse University Press

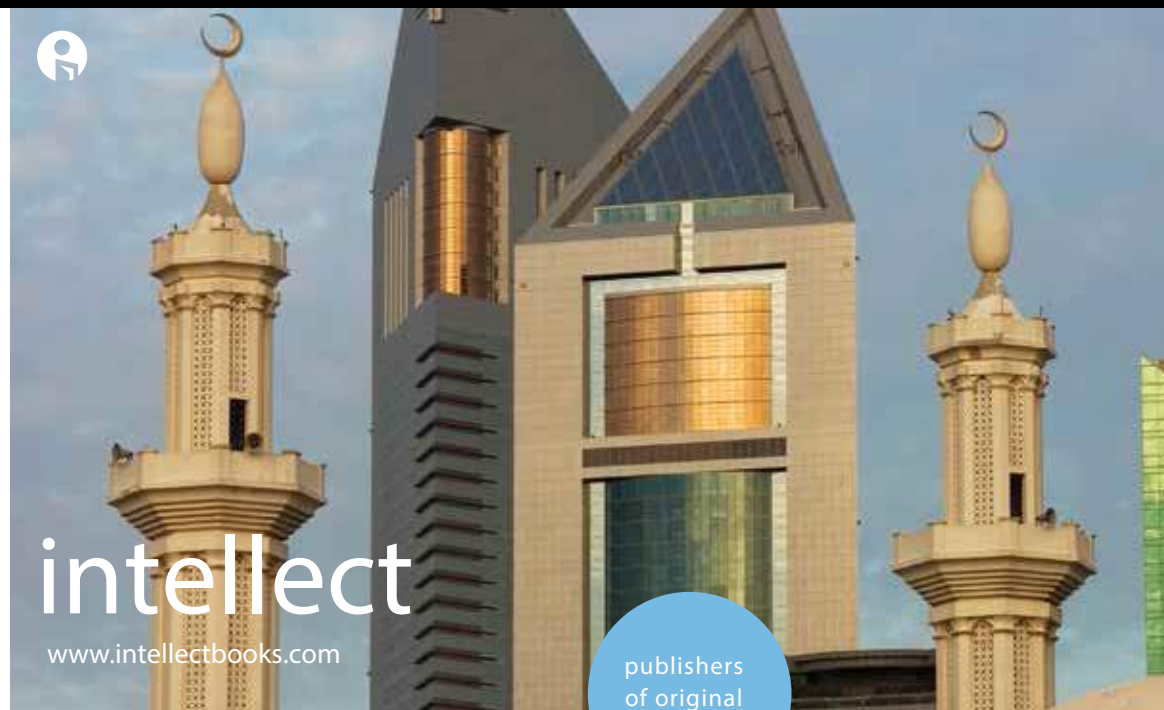


"By focusing on the leadership role of Khurasani this book is a welcome contribution to the study of Shi'i clerical involvement in the early twentieth century and its diverse impact on Iran's constitutional politics."

—Ali Gheissari, coauthor of *Democracy in Iran: History and the Quest for Liberty*

Cloth 49.95\$ 4-3388-8156-0-978
ebook 0-5311-8156-0-978

To order, contact your favorite bookseller or go to:
SyracuseUniversityPress.syr.edu



International Journal of Islamic Architecture

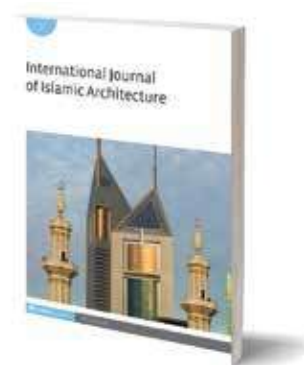
ISSN: 5895-2045 | Online ISSN: 5909-2045
2 issues per volume | Volume 4, 2015

Call for Papers

The International Journal of Islamic Architecture (IJIA) publishes bi-annually, peer reviewed articles on the urban design, architecture and landscape architecture of the historic Islamic world, encompassing the Middle East and parts of Africa and Asia, but also the more recent geographies of Islam in its global dimensions. The main emphasis is on the detailed analysis of the historical, theoretical, and practical aspects of architecture. The journal also aims to encourage dialogue between practitioners and scholars.

IJIA is currently soliciting manuscripts under a variety of categories ranging from history and theory, to the practice of architecture and design to book, conference and exhibition reviews.

For additional details, please visit the IJIA website: www.intellectbooks.co.uk/ijia



Director and Founding Editor
Mohammad Gharipour
mohammad@gatech.edu

Academic Editor
Hasan-uddin Khan

Associate Editors
Heather Ferguson
İvanç Kılınc

Reviews Editor
Yasser Tabbaa
Michelle Craig
mh_craig@yahoo.com

Administrative Coordinator
Patricia Blessing
ijia@intellectbooks.com

Assistant Editors
Patricia Blessing
Ünver Rüstem
Karen Britt

CALL FOR SUBMISSIONS

The Journal of Oriental and African Studies (JOAS)

(<http://joastudies.wordpress.com>) invites ISIS members to submit papers as well as book reviews for publication. Interested members should contact the journal's editor, Prof. Athanasius Th. Photopoulos, at joas AT otenet.gr

AATP workshop at MESA in Denver, Nov. 21, 2015

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

The American Association of Teachers of Persian (AATP) is holding a workshop in conjunction with the Middle East Studies Association (MESA) meeting in Denver, Colorado, on Nov. 21, 2015. We invite members and other professionals in the field of Persian teaching to submit proposals for the workshop, **"Multiliteracies: Language, Culture, Communication and Technology in Today's Persian Classroom."** The workshop aims to provide teachers of Persian with cutting-edge research in the field of pedagogy and includes a wide variety of topics such as innovative methods or techniques for teaching the language and culture, corpus-based research, use of cutting-edge technology, and web-based teaching materials. Both quantitative and qualitative research are welcome. The workshop will be conducted in English.

To apply, please send an abstract of no more than 200 words to executive@aatpersian.org by **June 10, 2015**. The abstract page should not include your name or your affiliation. Your name, affiliation, and institution should only appear in the body of the email. Abstracts will be blind-reviewed by a review committee. Notification of acceptance will be emailed by July 15, 2015.

We accept proposals from both current members of the AATP as well as other professionals. However, if your proposal is accepted, you must become a current member of AATP. Please note that since this is a workshop in conjunction with the MESA meeting, the name of the presenters of this workshop will not be reflected individually on the MESA program. The AATP provides a letter of acceptance that you can submit to your institution for travel reimbursement. Unfortunately, the AATP does not have funds to support travel costs of the presenters.