

### **Conference Programme**

#### Saturday 13th April, 2013

08.45 - 09.15 Registration

09.15 - 09.30 Welcome (Parliament Hall)

Prof. Ali M. Ansari, Founding Director, Institute of Iranian Studies, University of St Andrews

09.30 - 10.45 Panels Session 1

10.45 - 11.15 Tea & Coffee

11.15 - 12.30 Panels Session 2

Special Session 1: Iranian Nationalism and the Enlightenment (Senate Room)

Ali M. Ansari, Professor of Iranian History, University of St Andrews

Michael Axworthy, Senior Lecturer, University of Exeter

Lloyd Ridgeon, Reader in Islamic Studies, University of Glasgow

12.30 - 14.00 Lunch

14.00 - 15.15 Panels Session 3

15.15 - 15.45 Tea & Coffee

15.45 - 17.00 Plenary Session: Early Career Scholars Q&A (Parliament Hall)

Robert Hillenbrand, Professor Emeritus of Islamic Art, University of Edinburgh

Ali M. Ansari, Vice President, British Institute of Persian Studies

Maria Marsh, Middle East Editor, I.B. Tauris Publishers

Kathy van Vliet, Acquisitions Editor, Middle East & Islamic Studies, Brill Academic Publishers

Seth Priestman, Ph.D. Candidate, University of Southampton and the British Museum

#### Sunday 14th April, 2013

08.45 - 09.30 Registration

09.30 - 10.45 Panels Session 5

10.45 - 11.15 Tea & Coffee

11.15 - 12.30 Panels Session 6

Special Session 2: The Historiography and Hagiography of Medieval Iran (Senate Room)

Charles Melville, Professor of Persian History, University of Cambridge

Evrim Binbas, Lecturer in Early Modern Asian Empires, Royal Holloway, University of London

David Dumville, Chair in History and Palaeography, University of Aberdeen

12.30 - 14.00 Lunch

14.00 - 15.15 Panels Session 7

15.15 - 15.45 Tea & Coffee

15.45 - 17.00 Panels Session 8

Special Session 3: The Art and Architecture of Islamic Iran (Senate Room)

Robert Hillenbrand, Professor Emeritus of Islamic Art, University of Edinburgh

Sussan Babaie, Lecturer in the History of Persian & Islamic Art and Architecture, Courtauld

Institute of Art, University of London

19.00 - 20.30 Conference Dinner



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### Welcome

We take great pleasure in welcoming you to Symposia Iranica's inaugural graduate conference, hosted by the Institute of Iranian Studies here in St Andrews. May we start by thanking the many scholars who join us in giving this symposium its sheer intellectual breadth and who, over the course of the next two days, will significantly expand our knowledge on such a diverse range of topics.

Having been founded in only February 2012 and formally launched later that year, it is doubly our pleasure to welcome so many speakers from near and far: from the United Kingdom to Belgium, Finland, France, Germany, Italy, Poland, Switzerland and The Netherlands in Europe, to Australia, Canada, China, India, Israel, Russia, Turkey and the United States. It is an encouraging testament to the vitality of Iranian studies that the Review Committee fielded almost four hundred applications from over thirty countries just five months ago, and of which ninety-nine of the best will be presented this weekend.

The main objective of this symposium is to facilitate dialogue and exchange between students and scholars across all levels, to broaden knowledge and understanding of the wider field as well as of one's own subfield within it, and to support professional development in what is an increasingly challenging climate for both postgraduates and post-docs. We are deeply appreciative of Symposia Iranica's sponsors who have enabled us to transform this goal from concept to reality. Grants from Iran Heritage Foundation, the British Institute of Persian Studies, the Soudavar Memorial Foundation, Magic of Persia, the Society for the Study of Medieval Languages and Literature, the Royal Historical Society, the Bibliographical Society, I.B.Tauris Publishers, the Centre for Academic, Professional and Organisational Development and the School of History at the University of St Andrews in addition to the generous support provided by the faculty and staff of the Institute of Iranian Studies, are key contributors to the symposium's success.

### We are also deeply grateful for the input, encouragement and support of the following:

Professor Ali M. Ansari Professor Carole Hillenbrand Professor Charles Melville
Professor Sussan Babaie Professor Robert Hillenbrand Dr. Ladan Akbarnia

### And thank the following for their assistance:

Nafiseh Bakhshian, Setareh Meshkati. Heather Robinson, John Watson, Logo Design Logo Concept Event Coordinator Brochure

### Symposia Iranica's Review Committee:

Ali M. Ansari, University of St. Andrews
Ladan Akbarnia, the British Museum
Sussan Babaie, Courtauld Institute of Art
Robert Hillenbrand, University of Edinburgh
Charles Melville, University of Cambridge

Narguess Farzad, SOAS
Hassan Fazeli, University of Reading
Jane Lewisohn, SOAS
Nacim Pak-Shiraz, University of Edinburgh
Christine van Ruymbeke, University of Cambridge

We are grateful to you all for your time and effort in joining us here and we hope that you will find the programme as stimulating and rewarding an experience as it has been for us to create it.

Armin Yavari, Founding Chair

armin yavari

Michael Pye, Co-Chair

### **Practical Information**

#### **Joint Chairs**

Mr. Armin Yavari, Iran Heritage Foundation, London Mr. Michael Pye, Institute of Iranian Studies, University of St Andrews

#### **Events Coordinator**

Miss Heather Robinson, Institute of Iranian Studies, University of St Andrews

#### **Administrative Support**

Dr. Paul Churchill, Institute of Iranian Studies, University of St Andrews

#### **Conference Badges**

Conference badges will be provided at the registration desk. Please wear your conference badge during lunch or coffee breaks in order to identify your entitlement.

#### **Notes for Speakers**

- Presenters should familiarise themselves with the location and time of their panel, and aim to arrive promptly.
   Please note that panels welcoming five speakers have slightly different start/end times, as indicated in the programme.
- A maximum of fifteen minutes is permitted per paper. If a paper overruns, the panel's chair will be obliged to stop the presenter irrespective of the point reached in the presentation.
- Following all presentations, the chair will open the floor to the audience for questions and comments. If many people wish to ask questions, please be brief in your responses.

#### **Cloaks and Valuables**

Limited cloakroom space will be provided. A steward will additionally be on duty in Parliament Hall throughout the conference, however, the University of St Andrews cannot be held responsible for any loss or damage to valuables.

#### **Printing and Photocopying**

A print and photocopying facility is available on request. Please speak to a member of the team.

#### **Internet Access**

Free wireless internet access is provided to all delegates throughout the conference venue. If your home institution uses Eduroam, access should be granted to you automatically. In all other cases, or if you are joining us from outside the UK, wifi usernames and passwords are available at the registration desk.

#### Refreshments

Lunch and refreshments are available to all Presenters and Conference Delegates. These will be served in Parliament Hall at the times indicated in the programme. Menus are available from the registration desk.

#### **Conference Dinners**

Saturday evening's informal dinner event will be held at The Vic from 18.30 onwards, and all those who have registered interest online are welcome to attend. Sunday's official conference dinner takes place at The Adamson on South Street from 19.00 onwards and is open to pre-paid ticket holders only.

#### **Prayer Room**

A prayer room is available at the University Chaplaincy, located in The Mansfield. Please ask any member of the conference team for assistance or directions.

#### **Taxis and Transport Connections**

A friendly and reliable taxi service is available from Williamsons (T. 01334 839279) or Golf City Taxis (T. 01334 477788). A regular bus service operates to Leuchars and also to Edinburgh Airport via Ferrytoll. Please speak to a member of the team for timetables or further advice.

### **Conference Sponsors**

### Iran Heritage Foundation



Iran Heritage Foundation is a non-political UK registered charity with the mission to promote and preserve the history, languages and cultures of Iran and the Persian world. The objectives of the Foundation are pursued by organising, on a worldwide basis, diverse activities of cultural or scholarly merit. Programmes include academic research, publishing and fellowships at top universities such as Oxford, Cambridge, St Andrews, and Exeter and at museums in the United Kingdom and abroad.

In 2010, the Foundation launched its landmark Institutional Partnerships Programme, supporting posts at the Universities of Cambridge, Edinburgh, and St Andrews and at the British Museum, the Victoria and Albert Museum and the British Library, as well as at the Freer and Sackler Galleries in the United States. Since then, IHF has formed new partnerships with the British Library, SOAS and Tate Modern.

### British Institute of Persian Studies



Starting under the first director, Professor David Stronach, the British Institute of Persian Studies sponsored important archaeological work on sites such as Pasargardae, Nush-i Jan, Shahr-i Qumis, Haftavan, Baba Jan and Siraf. With archaeological work in Iran presently restricted, BIPS' activities are mainly based in the UK although it sponsors visits by academics and students to Iran. BIPS awards grants each year for projects in different fields. These grants are awarded both for visits to Iran or work in the UK.

The Institute organises periodic seminars and workshops in the UK, at which scholars supported by the Institute and others come together to read and discuss papers and meet individuals from home and overseas involved in different aspects of Persian Studies. There are also occasional lectures which are open to all.

### Soudavar Memorial Foundation



The Soudavar Memorial Foundation owes its existence to the late Fereidoun Soudavar, and his wife, Massoumeh Amir-Alai. Established in London since before the 1979 Revolution in Iran, they were among the first Iranian expatriates to commit themselves to the preservation of the long established tradition of Persian studies in the West. The results were the Chair of Persian studies at the University of Oxford and the lectureship post in Persian Studies at the University of Cambridge (posthumously created), both dedicated to the memory of their sons.

The aim of the Soudavar Memorial Foundation is to contribute to the preservation and promotion of the rich heritage of Iranian history and Persian culture in the Greater Iranian world in its diverse aspects, with special emphasis on areas of neglect, as well as on interaction with other cultures.

### Magic of Persia



Established in 2004, Magic of Persia is a UK-based charity which nurtures and develops Iranian cultural practitioners of the arts. This is accomplished by establishing initiatives promoting modern, contemporary and classical Persian art, music and media in partnership with world-class institutions.

OF PERSIA Programmes include residencies for talented young artists at the Delfina Foundation, Gasworks and Visiting Arts. In addition, Magic of Persia offers several MA scholarships at the London Film School and MFA grants at the Royal College of Art.

### Medium Aevum

### MEDIUM ÆVUM

#### SOCIETY FOR THE STUDY OF MEDIEVAL LANGUAGES AND LITERATURE

Based at the University of Oxford, the Society for the Study of Medieval Languages and Literature exists to advance education through the encouragement and dissemination to the scholarly community and wider public of research on medieval languages and literature, as well as to support and promote medieval studies more widely. The Society does this primarily through its publications — the journal, *Medium Ævum*, and its monograph series. In addition, the Society sponsors conferences and has established an essay prize.

### Royal Historical Society



The Royal Historical Society was founded in 1868 and remains the foremost society in Great Britain promoting and defending the scholarly study of the past. The membership of over 3000 Fellows and Members draws together individuals from across the world, engaged professionally in researching and presenting public history, whether in archives, libraries, museums or the heritage industry.

The Society works with the academic community, particularly those members in the early stages of their careers. The Society offers a considerable range of small grants to postgraduate scholars and two generous awards to enable those engaged in PhD research to complete doctorates of high scholarly distinction.

### **Bibliographical Society**



Founded in 1892, the Bibliographical Society is the senior learned society dealing with the study of the book and its history. The Society seeks to promote and encourage study and research in the fields of historical, analytical, descriptive and textual bibliography, the history of printing, publishing, bookselling, bookbinding and collecting. It regularly holds meeting at which papers are read and discussed, supports research by awarding grants, prints and publishes the journal The Library: Transactions of The Bibliographical Society and books concerned with bibliography, maintains a bibliographical library, and from time-to-time awards a medal for services to bibliography.

### Special Session 1, Saturday 13th April, 2013

### Iranian Nationalism and the Enlightenment

"This panel will provide a forum for discussion of the study of nationalism and how it relates to Iran in particular. It will discuss issues of method, interpretation and current debates in Iranian nationalism and identity."

~ Ali M. Ansari, Panel Chair & Organiser



Professor of Iranian History and Founding Director of the Institute of Iranian Studies, University of St Andrews, Ali M. Ansari is Vice President of the British Institute of Persian Studies, Member of the Academic Council at Iran Heritage Foundation, and Associate Fellow of the Middle East Programme at Chatham House. He has written six books, the most recent of which, *The Politics of Nationalism in Modern Iran*, was published by Cambridge University Press in 2012. His research interests include the development of the state in the modern Middle East; ideology, myth and nation building; social and intellectual history; and Iran's relations with the West.



Appointed Director of the Centre for Persian and Iranian Studies in 2008, Dr. Michael Axworthy is Senior Lecturer at the Institute of Arab and Islamic Studies at the University of Exeter. He previously served as Head of the Iran Section in the Foreign and Commonwealth Office from 1998-2000, following which he wrote *The Sword of Persia: Nader Shah, from Tribal Warrior to Conquering Tyrant*, published in July 2006, and later, *Iran, Empire of the Mind: A History from Zoroaster to the Present Day.* His most recent book, *Revolutionary Iran: A History of the Islamic Republic*, was published recently.



Reader in Islamic Studies at the Department of Theology and Religious Studies, University of Glasgow, and Chairman of the Research and Publication Committee at the British Institute of Persian Studies, Dr. Lloyd Ridgeon teaches courses on classical Islam, modern Islamic thought and modern Iran. His research interests comprise Persian literature, Iranian history and culture, classical and modern Sufism and Islamic history. His latest book, *Shi'i Islam and Identity: Religion, Politics and Change in the Global Muslim Community* (I.B.Tauris, 2012), discusses the nature of contemporary Shi'ism and focuses on the creation of identities.

### Plenary Session 1, Saturday 13th April, 2013

### Early Career Scholars Q&A

This seminar/workshop is aimed at those contemplating an academic career and those who are planning to make applications for lectureships, fellowships, and studentships. This Q&A-format session will address questions on the key skills and experience vital to a successful career in academia, give an insight into the types of academic publications available and the processes involved in getting material published before moving to questions taken from the floor.



Professor Emeritus of Islamic Art, University of Edinburgh, Chair of the Academic Council, Iran Heritage Foundation, Honorary Vice President, British Institute of Persian Studies, Honorary Professor of History of Art, University of St Andrews, FBA, FRSE, Robert Hillenbrand was educated at the Universities of Cambridge and Oxford (D.Phil. 1974). He taught at the University of Edinburgh for thirty-six years and has published more than 160 articles as well as nine books, including the prize-winning *Islamic Architecture: Form, Function and Meaning* (translated into Persian in 1998).



Professor of Iranian History and Founding Director of the Institute of Iranian Studies, University of St Andrews, Ali M. Ansari is Vice President of the British Institute of Persian Studies, Member of the Academic Council at Iran Heritage Foundation, and Associate Fellow of the Middle East Programme at Chatham House. He has written six books, the most recent of which, *The Politics of Nationalism in Modern Iran* was published by Cambridge University Press in 2012.



Kathy van Vliet-Leigh is Acquisitions Editor for the Middle East, Islamic & African Studies at Brill Academic Publishers, Leiden in The Netherlands. She is currently also the responsible Editor for Brill's Iran Studies list. Founded in 1683, Brill has a rich history and a strong international focus, in addition to its longstanding tradition as a publishing house with a successful program in Middle East and Islamic Studies.



Maria Marsh is the Middle East editor at I.B.Tauris Publishers. She works on a range of subjects relating to Middle Eastern history, culture, politics and current affairs. Maria has a Social and Political Sciences degree from Newnham College, Cambridge, an MSc in Middle East Politics from SOAS and a Persian Language Certificate, also from SOAS. I.B.Tauris is an independent publishing house that was founded in London in 1983, since when it has built a major presence in Iranian, Islamic and Middle Eastern Studies.



Seth Priestman is a former Sackler Scholar and held the post of curator in the Middle East department between 2007 and 2009 while working on the study of excavated finds from the medieval port of Siraf in southern Iran. He is currently undertaking an Arts and Humanities Research Council funded Collaborative Doctoral Award with the Centre for Maritime Archaeology at the University of Southampton and the Middle East department at the British Museum. The aim of this research is to examine changes in the nature and scale of commercial activity within the Indian Ocean during the transition from the Late Antique to Early Islamic periods (500-1000 AD).

### Special Session 2, Sunday 14th April, 2013

# The Historiography and Hagiography of Medieval Iran

"This panel will explore the nature of both historical and hagiographical literature, the common features they share along with their different audiences, aims, sources and value for understanding the societies in which they were composed. The panel will seek to draw comparisons with similar works in the medieval European tradition, to gain insights that arise from considering the different contexts but similar concerns operating across the medieval world." ~ Charles Melville, Panel Chair & Organiser



Director since 1999 of the Shahnama Project, Charles Melville is Professor of Persian History and Head of the Department of Middle Eastern Studies at the University of Cambridge. He is President of the Islamic Manuscripts Association, Vice Chair of the Academic Council at Iran Heritage Foundation, and has been a long-serving member of the Governing Council of the British Institute of Persian Studies as well as Chairman of its Research Committee. He has published more than fifty articles and five books, of which Every Inch A King: Comparative Studies on Kings and Kingship in the Ancient and Medieval Worlds (Brill, 2013) is his most recent.



Currently Lecturer in Early Modern Asian Empires at Royal Holloway, University of London, Dr. Ilker Evrim Binbas' research interests embrace Timurid and Ottoman historiography in particular, as well as political thought and the intellectual networks of the fifteenth and sixteenth century Islamic world. He is currently leading the Leverhulme Trust funded project 'The Timurid Republic of Letters: Radicals and Freethinkers in Late Medieval Islamic History,' and is working on an intellectual biography of the Timurid historian Sharaf al-Din 'Ali Yazdi, who is primarily known as the most influential biographer of Tamerlane.



As Chair in History and Palaeography in the School of Divinity, History and Philosophy at the University of Aberdeen and Honorary Vice-President, Centre International de Recherche et de Documentation sur le Monachisme Celtique, Professor David Dumville, F.Roy.Hist.Soc., FRSAI, FSAScot, is engaged in the study of the History of Britain, Ireland and Scandinavia in the Middle Ages and the analysis of the sources for that history. He has written numerous articles and book over the past 35 years, founded a new scholarly journal for Anglo-Saxon studies entitled *Anglo-Saxon*, and is a Founding Member of the Medieval Chronicle Society.

### Special Session 3, Sunday 14th April, 2013

### The Art & Architecture of Islamic Iran

"This panel will treat the topic of Iran's Islamic art and architecture in an essentialising manner by dividing it into three sub-sets, namely architecture, the decorative arts and the arts of the book. This panel will discuss each one of these subjects and seek to answer, in that specific context, the question of "What makes Iranian Islamic art Iranian?". It will follow with a discussion on the present state of the field." ~ Robert Hillenbrand, Panel Chair and Organiser



Professor Emeritus of Islamic Art, University of Edinburgh, Chair of the Academic Council, Iran Heritage Foundation, Honorary Vice President, British Institute of Persian Studies, Honorary Professor of History of Art, University of St Andrews, FBA, FRSE, Robert Hillenbrand was educated at the Universities of Cambridge and Oxford (D.Phil. 1974) and is actively engaged in research projects in Persian painting, Islamic iconography and Islamic architecture, notably of Syria. He taught at the University of Edinburgh for thirty-six years and has published more than 160 articles as well as nine books, including the prize-winning *Islamic Architecture: Form, Function and Meaning* (translated into Persian in 1998).



Professor Sussan Babaie, recently appointed to the Lectureship in the History of Persian & Islamic Art and Architecture at the Courtauld Institute of Art, University of London, has taught in Europe and North America. Educated as a graphic designer at Tehran University, she trained in art history at the American University, Washington, DC, and the Institute of Fine Arts, New York University. Grants from the United States National Endowment for the Humanities, the Fulbright (for Egypt and Syria), and the Getty Research Institute (Los Angeles) have supported her projects on Safavid art and architecture, on transcultural arts of West Asia, and on historiographic problems in the contemporary arts of Iran and the Middle East. She is the author, among other publications, of the award-winning Isfahan and Its Palaces: *Statecraft, Shi'ism and the Architecture of Conviviality in Early Modern Iran* (University of Edinburgh Press, 2008).

### Panel List, Saturday 13th March, 2013

Session 1, 09.30 - 10.45

#### Panel 1a. Divinity Theatre 1

Sites and Artefacts Revisited: Pre-Historic and Ancient Iran

#### Panel 1b. Divinity Theatre 2

The Living Object: Inquiries into the Production, Use, and Appropriation of Persian Works on Paper in the University of Michigan Islamic Manuscripts Collection

#### Panel 1c. Psychology Theatre (ends 11.00)

Linguistic, Literary and Architectural Insights: Iran and Beyond

#### Panel 1d. The Old Psychology Library

Studies in the late-Qajar Period: Episodes and Encounters

Session 2, 11.15 - 12.30

#### Panel 2a. Divinity Theatre 1

Art & Architecture: Influence and Influences

#### Panel 2b. Divinity Theatre 2 (ends 12.45)

Perspectives on Classical Persian Literature

#### Panel 2c. Psychology Theatre

Iranian Womanhood: Perceptions and Realities

#### Panel 2d. The Old Psychology Library (ends 12.45)

Cross-Cultural Engagement in the Safavid and early-Qajar Periods

Session 3, 14.00 - 15.15

#### Panel 3a. Divinity Theatre 1

Islamic Ghazni: New Data and Research Perspectives

#### Panel 3b. Divinity Theatre 2

India and Iran

#### Panel 3c. Psychology Theatre

Twentieth Century Iran

### Panel List, Sunday 14th March, 2013

Session 5, 09.30 - 10.45

#### Panel 5a. Divinity Theatre 1

Contact, Communication and Exchange in Mongol Iran

#### Panel 5b. Divinity Theatre 2

Peerless Images and Persian Painting

#### Panel 5c. Psychology Theatre

Iranian Diasporas

#### Panel 5d. The Old Psychology Library

US-Iranian Relations in the 20th Century

Session 6, 11.15-12.30

#### Panel 6a. Divinity Theatre 1 (ends 12.45)

Nationalisms and Identities

#### Panel 6b. Divinity Theatre 2

Architecture and Urbanism

#### Panel 6c. Psychology Theatre

20th Century Literature

Session 7, 14.00 - 15.15

#### Panel 7a. Divinity Theatre 1

Sufis and Sultans: Sunni and Shi'i Sufism and Relations with the State

#### Panel 7b. Divinity Theatre 2 (ends 15.30)

Meaning and Interpretation: Religions and Beliefs

#### Panel 7c. Psychology Theatre

Contemporary Iran

Session 8, 15.45 - 17.00

#### Panel 8a. Divinity Theatre 1

From Elam to the Achaemenids: The World of Ancient Persia

#### Panel 8b. Divinity Theatre 2

Poetry: its Usages and Evolution

#### Panel 8c. Psychology Theatre (starts 15.30)

Obstacles to Detente: Iran in the 21st Century

### Session 1, 09.30 - 10.45

#### Panel 1a. Sites and Artefacts Revisited: Pre-Historic and Ancient Iran

Chair: Dr. Hassan Fazeli, Marie Curie International Fellow, University of Reading

## Weapon Wounds among the Prehistoric Inhabitants of the Central Plateau of Iran: the Voice from Tepe Hissar Zahra Afshar, Durham University, UK

Tepe Hissar represents one of the largest known urban settlements in the Central Iranian Plateau and was inhabited during the Chalcolithic and Bronze Age (late 5th to the 2nd millennium B.C). Archaeological evidence shows that during its existence, this site was subjected to cultural changes represented by transformations in material culture, mortuary practice, and craft production. Site abandonment and reoccupation occurred periodically at Tepe Hissar, and this has traditionally been explained by the arrival or invasion of new populations at this site. This study investigates patterns of violent injury among 130 adult individuals from Tepe Hissar. The results showed twenty-seven individuals with peri-mortem cranial, which may be interpreted as the cause of death of those individuals. Four and thirty-one individuals showed a pattern of healing, and healed head and face trauma, respectively. Such findings allow us to conclude that the population of Tepe Hissar experienced a risen social complexity as well as social tensions due to population increase, with intra- or inter-group competition accompanied by violence leading to lethal results.

## Investigating Ceramic Production in Southwest Iran in the 7th-6th Millennium BC: The Application of Scientific Techniques Alison Meakes, University of Nottingham, UK

The development and spread of Neolithic lifestyles has been described as a pivotal change in human society that impacted social organisation, human-animal relationships and the surrounding environment in drastic ways. The resolution of this shift from hunting and gathering to a farming subsistence is the subject of on-going scientific enquiry, and the Iranian Neolithic dataset has provided a wealth of sites and material assemblages to challenge traditional perceptions. My research focuses on the role of ceramic vessel production within this changing landscape of diet, food procurement, animal interactions and social relations. Recently excavated ceramic collections from various sites in Fars offer securely dated Neolithic deposits with complexly decorated ceramic vessels. This study forms the first application of these techniques to Neolithic ceramics and will specifically address questions of manufacture to reconstruct potting traditions in this period and landscape. This will offer a deeper understanding of the past construction/reproduction of social relations and cultural values in this period.

#### Merlons and Parapets: the Achaemenid Architecture of Qaleh Kali Amanda Dusting, University of Sydney, Australia

The Achaemenid site of Qaleh Kali *aka* Jinjun, Tappeh Servan and Fahlian, Fars province, SW Iran, was originally identified in 1924 by Ernst Herzfeld and explored briefly in 1959 by a team from Tokyo University. It has more recently been the focus of three seasons of excavation by a joint team from the Iranian Centre of Archaeological Research and The University of Sydney. Excavation has revealed a masonry portico with bell-shaped column bases and a group of stone-based mud brick walls of substantial proportion, which form the foundation of the associated building. This paper will present these architectural features: including column bases, merlons and parapets, and explore potential parallels for both the overall structure and individual architectural elements. This examination will highlight both the similarities and differences of royal Achaemenid architectural style and attempt to show how such variation may contribute to a further understanding of the structure at Qaleh Kali.

#### The Ceramic Sequence of Achaemenid and Post-Achaemenid Iran

#### Iona Katherine McRae, University of Sydney, Australia

Perhaps the most celebrated era of Iranian history is that of the Persian (or Achaemenid) Empire. While excavations at the Royal capitals of Susa, Persepolis and Pasargadae have provided invaluable information regarding aspects of monumental (palatial) architecture and sculpture, there are comparatively few studies concerning non-palatial Achaemenid archaeology within the Persian heartland. This paper will examine the ceramic evidence of the Achaemenid, and post-Achaemenid levels at three sites excavated as part of the joint Iranian-Australian Mamasani Archaeological Project (2003 – 2009). Tole Spid, Tole Nurabad and Qaleh Kali each provide a well-stratified sequence of occupation, offering a unique opportunity to analyse the nature of these settlements. These sites may be used to examine the apparent continuity between Achaemenid and post-Achaemenid ceramic assemblages, which reflect the current view of Achaemenid-Hellenistic continuity, in that Achaemenid institutions and cultural assemblages were not abandoned under Greco-Macedonian dominion.

## Panel 1b. The Living Object: Inquiries into the Production, Use, and Appropriation of Persian Works on Paper in the University of Michigan Islamic Manuscripts Collection

Chair: Professor Sussan Babaie, Lecturer in the History of Persian & Islamic Art and Architecture, Courtauld Institute of Art, University of London

### Painting Depiction: An Illustrated Manuscript of Yūsuf va Zulaykhā Attributed Mu'in Musavvir Elizabeth Rauh, University of Michigan, US

This paper will present a previously unknown illustrated manuscript of Jami's Yūsuf va Zulaykhā (Isl. MS 358). Inked in the colophon is a signature attributing the book's paintings to the seventeenth-century Safavid artist Mu'in Musavvir. In examining the manuscript and its paintings, Rauh will address the central issue raised by the object: the role of the master artist in the Persianate process of depiction (or tasvir). Due to the manuscript's deteriorated condition, the hidden mechanics inside the paintings are revealed and available for close scrutiny in determining the hand of the artist within the complex production of painted folios. Related artistic materials, however, suggest the artist's hand was not working alone. Using contemporaneous visual evidence, Rauh will argue the artist Mu'in Musavvir was the author of this manuscript's paintings while simultaneously problematising the process of image making in Safavid Isfahan.

## Life of the Devotional Object: A Persian Talismanic Scroll and its Historical Context(s) Marian Smith, University of Michigan, US

This paper will explore a talismanic scroll from the Abdülhamid Collection at the University of Michigan. In this composite object (Isl. Ms. 220), the extra-textual evidence of the calligrapher's signature and the bilingual Persian and Arabic features of the opening portion of the scroll are suggestive of both production and ownership in a Persianate cultural context. Additionally, the two portions of the scroll are dated from the Qajar (nineteenth-century) and Ilkhanid periods (thirteenth-century) respectively. As a unified object it provides evidence of dialogic encounter between past and present, evident in other Qajar-era encounters with the visual culture of the past. This scroll raises many possible lines of inquiry into the nature of devotional objects in Islamic and Persian contexts as well as their accretion of value through use, manipulation, and movement through time and space.

## Collecting Calligraphy: Persian Calligraphic Specimens in the Abdülhamid II Albums Ashley Dimmig, University of Michigan, US

This paper will consider four albums of calligraphy currently housed at the University of Michigan which were produced under the auspices of Sultan Abdülhamid II in late-nineteenth-century Istanbul. The albums exhibit a variety of Persian calligraphic specimens interspersed with works from several other production centres. While these albums are continuing a centuries-long tradition of album-making in Ottoman Istanbul, their nineteenth-century cultural and political milieus must be considered, particularly in light of Abdülhamid II's patronage of complementary projects. While it is unknown how or in what condition these pieces came into the Ottoman court, their subsequent inter-cultural reframing potentially writes or rewrites an artistic narrative of the art of the pen, appropriating the artistic legacy of Persian calligraphy in an Ottoman context. Looking at a number of the Persian examples in these Ottoman albums, Dimmig tackles issues of collecting, preserving, and appropriating artistic commodities across time and space.

#### Panel 1c. Linguistic, Literary and Architectural Insights: Iran and Beyond

Chair: Dr. Andrew Peacock, Lecturer in Middle Eastern History, University of St Andrews

#### The Literary Tradition of the Ismailis of Badakhshan

Konstantin Vasiltsov, Russian Academy of Sciences, Russia

Nizarites of Badakhshan have their distinct literary tradition, based on the works of the Persian Ismailis. The Ismailis of Badakhshan did not create their own original intellectual schools - from the time of Nasir-i Khusraw, the Nizarites of Badakhshan have not put forward authors comparable to Nasir al-Din Tusi or Abu Ishaq Kuhistani. However, the literary tradition of the Pamirian Ismailis is undoubtedly of interest to the scholars as they managed to save many of the works relating to the intellectual circles of Iranian Ismaili community of Alamut and to the works of earlier period. In the present paper we will examine some early anonymous Ismaili manuscripts from Badakhshan, as well as the work of Sayyid Suhrab-i Wali Badahkshani (XV) Si wa Shish Sahifa and the poetic works of the late author Sufi Mubarak-i Wakhani (XIX) and give an analysis of the terminological and categorical dictionary of the treatises and consider the contextual use of key religious and philosophical concepts in the texts.

"Lang" is not "Leng"! New Light on the Etymology of the Terms "Chahar Lang" and "Haft Lang" in Bakhtiari Sima Zolfaghari, Leiden University, The Netherlands

The Bakhtiari confederation is traditionally divided into two tribal branches, Chahar Lang and Haft Lang, of which the exact meaning of "Lang" is unclear. For almost two centuries, two major explanations for the meaning of "Lang" is commonly found in literature on the Bakhtiari, both of which interpret "Lang" as 'leng" meaning "leg". This paper will review all the existing theories and hypothesises on the meaning of "Lang" and will provide linguistic and historical reasons for not using them. Following this, a new etymology will be proposed which has grown through investigating in the history of the language and the culture alike, incorporating the ideas and thoughts of some leading linguists in the field of the Iranian languages.

### Little-Known Persian Works on the Muslim Sacred Places of Central Asia

#### Nikolay Terletsky, Russian Academy of Sciences, Russia

Shrine pilgrimage (ziyarat) is one of the most significant features of Islam in the Muslim world, and Iranian domain is not the exception. This paper reviews several little-known Persian medieval and late-medieval literary sources circulated among the Persian-speaking population of Central Asia. These treatises form a special genre in Muslim literature dedicated to the description of sacred places, obligatory and advisable acts and rites that the pilgrim needs to perform at a holy site. The major part of such works forms a narrative about the life and deeds of pious people whose burial places or traces constitute the considerable part of the shrines. The considered "guide-books" bring valuable information concerning the location and description of popular 'mazars' of such centres as Samargand, Bukhara or Khiva and little-known rural places of pilgrimage.

## The Building Legacy of the Ishqiya: The Mosque and Mausoleum in Katta Langar, Uzbekistan Mustafa Tupev, University of Bamberg, Germany

At the end of the fifteenth-century, the pressure from the expanding Sufi brotherhood of the Naqshbandiya forced its smaller and less important rival, the Ishqiya, to leave its primordial centre. Instead of becoming a part of a mighty opponent, the Sufis from the Ishqiya decided to move to a secluded valley some 45km to the south-east of Shahr-i Sabz. In the village of Katta Langar, their new asylum, a lavishly decorated mosque and a mausoleum were commissioned shortly after moving to their new place of refuge. Thus, the competition among the different Sufi groups for the prevailing position in Central Asia produced rather unexpected results. In the following paper the building art of those widely unknown monuments will be discussed. Based on a comparison with contemporary buildings from major urban centres of the sixteenth-century, an attempt will be made to address the question of whether the political retreat of the Ishqiya had any impact on the exterior appearance of the monuments, or, quite to the contrary, if they were merely the product of a common predominant idiom, vivid even in geographically isolated regions.

#### The Image of Chinggis Khan in Early Safavid Historiography Gregory Aldous, University of Wisconsin-Madison, US

The Mongol invasions of the thirteenth-century devastated the Middle East. Nevertheless, the legacy of Chinggis Khan in Middle Eastern historiography has been complex. A number of historians, both in the thirteenth-century and in modern times, have excoriated Chinggis. Others, particularly those writing under the Mongol successor states and the Timurids, praised him. In this paper, I examine the depiction of Chinggis in three chronicles of the early Safavid era, the Habib al-siyar, the Lubb al-tavarikh, and the Nusakh-i jahan-ara. I argue that since the Safavids did not use Chinggis as a basis for their legitimacy, the depiction of Chinggis in each work reflects the author's personal viewpoint. The respective portrayals therefore give us some sense of how Persian intellectuals remembered Chinggis Khan in the sixteenth-century.

### Panel 1d. Studies in the Late-Qajar Period: Episodes and Encounters

Chair: Professor Charles Melville, Professor of Persian History, University of Cambridge

#### Divine Spark: the Prelude to the Tobacco Regie of 1890 Leonardo Davoudi, University of Oxford, UK

This paper will look at the negotiations leading up to the Persian Tobacco Régie of 1890 as well as a previous failed tobacco régie in 1886. There exist only a few allusions to these two phases of the Tobacco Concession in the existing literature. Due to the newly uncovered diaries of the main commercial intermediary in these negotiations, the present paper will be able to retrace, with precision, the events leading up to this economic concession of historical significance.

## Foreign Goods, Native Consumption: Economy as a Field of State-Society Interaction in Early Twentieth-Century Iran Serhan Afacan, Leiden University, The Netherlands

During the nineteenth-century, Iran suffered a major setback to many of its traditional craft industries. Although this was a multidimensional phenomenon, European economic penetration was one of the chief factors which undermined Iranian crafts. The discontent against the ever-increasing ready-made European imports continued throughout the nineteenth-century. However, it was in the first decades of the twentieth-century that a wider population, namely the craftsman, merchants,

the clergy, and workers, were involved in discussions concerning excessive imports and the trade deficit. The main channel through which they voiced their discontent was petitions. This paper analyses these petitions in order to show how Iranian society interacted and negotiated with established authorities in the 1920s. By attempting to deal with this economic phenomenon at the grassroots level, it suggests that state-society relations in Iran during this period were more complex than is often told.

#### Russia and the Merchants of Tabriz, 1880s to 1911 Moritz Deutschmann, European University Institute, Italy

This paper explores trade relations between Russia and Iran in the late nineteenth-century, and explores the interaction between merchant networks, imperial policies, and the urban politics of Tabriz. Using a large amount of hitherto unstudied archival material produced by the Russian consulate in the city, I examine the micropolitics of consular jurisdiction as it appeared in legal cases and conflicts, as well as the role of larger political movements in the city in the wake of the Constitutional Revolution.

## Persian Studies and the Military in Late Imperial Russia (1863-1917): State Power in the Service of Knowledge? Denis Volkov, University of Manchester, UK

My paper goes beyond Saidian notions of Orientalism and Said's assertion of the 'complicity of knowledge with power' and reaches back to Foucault's initial postulation on the role of institutions and the intellectual in the inter-play of power/knowledge relations. It concentrates on the role of Russian military Oriental studies institutions and Orientologists in the context of discourses that existed in late Imperial Russia and influenced the accumulation and development of scholarly knowledge on the Orient. The significant contribution of the military domain to Persian studies on both the institutional and individual levels will be examined from the angle of intra-Russian discourses in the period from the establishment of the Asiatic Section of the General Staff in 1863 up to 1917.

### Session 2, 11.15 - 12.30

#### Panel 2a. Art and Architecture: Influence and Influences

Chair: Professor Robert Hillenbrand, Professor Emeritus of Islamic Art, University of Edinburgh

#### Some Chinese Visual Sources for the Siyah Qalam Paintings James White, University of Oxford, UK

Historians of Islamic art have long argued about the origin of a group of paintings now housed in two albums in the Topkapi Library, broadly ascribing them to Iran or Central Asia, ca. 1350-1500. Some of these fragmentary paintings depict demons and figures that have variously been interpreted as dervishes, nomads and fur-traders. A smaller group of related paintings on silk are markedly chinoiserie in flavour. This paper hypothesises that Chinese album-paintings, fragments of which are also preserved in the Topkapi albums, acted as sources from which the artists who created the Siyah Qalam paintings drew much of their inspiration. Going on to consider strikingly similar Ming paintings in other collections, whose motifs may have once been disseminated on a large scale, this paper suggests that the creation of the Siyah Qalam paintings was rooted in workshop praxis, as fifteenth-century Iranian artists absorbed, adapted and played with foreign artistic conventions.

#### 'Friend and Brother'? The Mughal-Safavid Artistic Perception and Portrayal of Each Other, 1600-1650 William Harper, Koç University, Turkey

This paper will explore how the Mughal and Safavid empires imagined each other through art produced within the period of 1600-1650 and constructed an artistic backdrop to portray power, superiority and a self-fashioned image. While this paper will primarily analyse specific pieces of figural art, particular attention will also be spent exploring the important historical context such as the Qandahar question and the Safavid-Mughal involvement in the Uzbek territories, which are essential to understanding this artistic output. A cursory look at these two artistic projects would point to an interpretation of shared brotherhood and goodwill between the two dynasties. But a closer investigation of the paintings themselves within the historical context of their production reveals a much more complex reading. Underneath the images of embracing "brothers" and cordial assemblies lies a sentiment that is less courteous and, in actuality, tinged with competition and a sense of imagined reality.

## Iranian Influences on Buddhist Art: The Depiction of Flames in the Iconography of the Art of Gandhara Emilia Smagur, Jagiellonian University, Poland

Some iconographic elements deriving from the Iranian iconography illustrating Buddhist concepts appeared in the art of Gandhara during the Kushan period. Some of the most interesting representations of Buddha include sculptures and

paintings depicting the deity with flames emanating from his shoulders. The emergence of this motif is probably associated with the Iranian concept of 'khvarenah' and is one of the earliest types of representation of his supernatural powers. Also the Kushan rulers and the Kushan Fire-God Atsho were depicted with flaming shoulders on Kushan coins. The goal of this paper is to discuss the Iranian origin of this iconography in the Buddhist art of Gandhara. It also examines the associations between the depiction of flames in the Kushan royal art and representations of Buddha.

## The Impact of Shi'i Elements on Iranian Traditional Art and Architecture - A Case Study: Saqqa-Khaneh in Iran Nooshin Shafiei, Prince's School of Traditional Arts, UK

Since the Safavid period, of all religious architecture, the Saqqa-Khanehs were mainly influenced by Shi'i elements and appeared in Isfahan, Tehran and other Iranian cities. Despite the fact that these distinctive buildings played a significant role in Iranian traditional art, scholars have neglected their study and remain dismissive of the impact of spirituality or Shi'i ritual in the formation and particularly the decoration of these buildings. Therefore, the study of the Saqqa-Khaneh can identify gaps in our knowledge of the study of Islamic art in Iran. In addition, the most basic materials, such as plans and sections, are unavailable in published works and the historical context of these buildings has also been neglected. This study tries to provide an overview of the effect of Shi'i beliefs on the form of these Saqqa-Khanehs which can be found in traditional areas of Iranian cities.

#### Panel 2b. Perspectives on Classical Persian Literature

Chair: Professor Carole Hillenbrand, Professor Emerita of Islamic History, University of Edinburgh

The Alexander Romance in the Khodaynamag: A Search on the Pre-Islamic Alexander Tradition in Persia through the Early Arabic and Persian Sources Haila Manteghi-Amin, University of Exeter, UK

The Greek Alexander Romance was one of the most influential works of late Greek literature which left a great impact on both Arabic and Persian tradition. The Arabic Alexander tradition itself consists of several branches, based on the Syriac and Middle Persian sources which are mainly reflected in the works of early Islamic historiographers and in particular in the Shahnameh of Ferdawsi and the Darabnameh of Tarsusi. These versions deal with the episode of Alexander the Great (Iskandar) as part of the history of the Kayanian dynasty. Therefore, it is possible that this episode was included in the Sassanian Khodaynamag. As a result of the analysis and survey of these texts, a clear picture emerges of the Pseudo-Callisthenes tradition in the pre-Islamic Persian world.

## Letters and Epistolary Communication in Abu-l-Qasim Firdausi's "Shahnameh" Sofiya Lakhuti, Russian State University for the Humanities, Russia

In this paper modern communication theory is applied to more than 250 episodes containing mediated communication scenes in Abu-I-Qasim Firdausi's Shahnameh. The messages in the Shahnameh are inseparable from descriptions of the creation and transmission process. Textual comparisons of these episodes allow us to reveal meta-scenario of the communication process, seen through the eyes of Firdausi, a fundamental figure in Iranian culture. It also gives us the opportunity to find out which blocks in the scenario were considered most significant. Each block in the meta-scenario of mediated communication has a set of "key-words" which serves as an indicator of the immediate proximity of a message. The analysis indicates that it might be productive to adjust classic schemes of communication to act in relation to medieval Iranian traditions.

#### The Arabic Translation of Firdausi's Shahnameh Jouni Harjumäki, University of Helsinki, Finland

Firdausi's Shahnameh was translated into Arabic by al-Bundari in the 13th century. This paper studies the decisions of the translator by examining the beginning of Feridun's reign as told in the Shahnameh and its translation. The analysis illustrates several interesting phenomena which are of importance when studying translations of medieval epics. This is achieved through a careful examination of the structure and minute details of the text in both languages. The first signs of al-Bundari's decisions are clear from the outset. He has translated the epic poem into prose, and in the process heavily abridged certain passages. At the same time he also adds descriptive passages. These passages are usually in rhymed prose – a form he does not use when translating Firdausi. The paper also examines more detailed translation strategies with certain terms, expressions, formulae, and common vocabulary shared by the two languages.

#### "Libra Turned Her Scales to Castanets": Muhammad's Ascension Through the Zodiac in Nizami Ganjavi's Makhzan al-Asrar Matthew Hotham, University of North Carolina at Chapel Hill, US

Nizami Ganjavi's (d.1209) Makhzan al-asrar inaugurated a tradition of beginning Persian masnavis with a series of introductions in praise of the Prophet. Nizami focuses special attention on the Prophet's ascension (mi'raj), but his account distinguishes itself from other ascension narratives through its elaborate description of Muhammad's trip through the zodiac.

Frederick Colby and Christiane Gruber have highlighted how ascension narratives subordinate competing symbolic systems to Muhammad's revelation for the purposes of winning converts and training the newly converted. Though aimed at a courtly audience, this paper argues that Nizami's ascension narrative nevertheless fits this paradigm. Through a close reading of twelve lines of the Makhzan, one for each astrological sign, this paper argues that Nizami's Mi'raj account: 1) demonstrates the author's thorough knowledge of astrology; 2) highlights the Mi'raj as the moment in which Muhammad transcends starbound fate; and, 3) demonstrates the superiority of mystical knowledge to astrological interpretation.

## "Badayi" al-Vaqayi" by Zayn al-Din Vasifi and Memoir Writing in Classical Persian Literature Evgeniya Nikitenko, Russian State University for the Humanities, Russia

'Memorabilia' by Zayn al-Din Vasifi (1485, Herat – 1551-56, Tashkent) has long been treated as a 'unique' and 'pathbreaking' work. Indeed, it was much more common for a poet and secretary simply to make a collection of his poems (Divan) and of his letters. So why did Vasifi compose Memorabilia and was he really a pioneer? When he fled Herat and came to Central Asia, his sole possessions consisted of some poems and letters – and a great deal of ambition. He had to earn his living, so he had to find a patron and therefore needed to prove his authority and credibility to be noticed. I will show how Vasifi makes a reader of the first part of his Memorabilia see him as a highly professional secretary and poet with the help of various types of first-person narrative.

#### Panel 2c. Iranian Womanhood: Perceptions and Realities

Chair: Haleh Anvari, Writer and Founder, AKSbazi.com

#### Challenging the Male Gaze in the Work of Mehraneh Atashi: Bodyless

Asieh Harati, Concordia University, Canada

After persisting for a while to gain access to "Zourkhaneh", a traditional gymnasium exclusive to Iran where religion, tradition and virility are all mixed, Mehraneh Atashi succeeds in getting into this sphere, the prerogative of men. She contrived to cross the threshold of a male domain and came up with some telling images that would not be as compelling had she not availed herself of the mirror, ubiquitous in her photos. Mehraneh is present in all of the images, controlling the scene and its protagonists with her lens. While the theme of her photos is the controlling gaze by way of reflection, she also tackles issues of gender and challenges the position of women and in doing so, transcends the national or regional confines of women representation. The delicate use of mirror acts as a passport to face the spatial problem of entry, an agent in spatial negotiation in a gendered space.

## Broken Mirrors and Translucent Veils: The Past and the Present Portrayal of Iranian Women in Western Eyes Maryam Ala Amjadi, University of Kent, UK

Although representations, misrepresentations and absences of femininity in Western accounts of Iran can be traced back to the Early Modern period (1400-1700) when the first significant encounters between Persia (a country) and Europe (a continent) took place, present day portrayals of Iranian women reveal a new wave of instrumentalisation of women's issues in an attempt to rationalise anti-Iranian policies targeted at Iran as a state and a nation where women are portrayed as either suffering captives or infantilised beings: the two stereotypical colonial and orientalist extremes. By drawing instances of representations, misrepresentations and absences of Persian/Iranian women from Early Modern European travel accounts and recent narratives, I aim to reveal how the media today possibly represents a mere sea change of the Early Modern Western pre-colonial mindset towards the veil and how the sustaining of such fragmented and homogenised narratives is detrimental to nuanced representations of Iran in these crucial times.

### Learning Sexuality in Iran: An Inter-Generational Study

Nafiseh Sharifi, School of Oriental and African Studies, UK

This paper investigates how idealised, normalised and globalised constructions of female sexuality have affected the bodily experiences of Iranian women throughout the decades before and after the Islamic Revolution. I conducted ethnographic research amongst two generations of women in Tehran: those born in the 1950s and those in the 1980s. I argue that amongst these two generations, women's bodily experiences, their sources of learning sexuality and their awareness of the right to pleasure shifted hugely due to the increasing accessibility and globalisation of the media. In spite of strict control of the Islamic regime on media, Iranian women's narratives emphasise how the internet, pornography, Hollywood movies and satellite television have become popular sources of learning sexuality. Women are challenged by differing representations of female sexuality which then compels them to rethink and redefine their understandings of 'normality'. Subsequently, this paper also appraises the struggles of the Islamic Republic to keep up with these transformations of sexual norms.

### Panel 2d. Cross-Cultural Engagement in the Safavid and Early-Qajar Periods Chair: Professor Charles Melville, Professor of Persian History, University of Cambridge

#### Some Aspects of Protocol at the Court of Shah 'Abbas

Dolores Perpiñán Silla, University of Alicante, Spain

What does a seventeenth-century Spaniard see and how does he live in a culture as different from his own as Persian culture? What were those Persian customs that surprised him most? García de Silva y Figueroa was not a simple traveler but a diplomat and, in the exercise of his functions, he had to follow certain guidelines. Gifts, clothing, everything had a role in the development of his mission. The purpose of this paper is to answer these questions by analysing protocol at the Safavid court in the context of Figueroa's work, Comentarios de Don García de Silva y Figueroa. Welcoming acts, banquets and parties, diplomatic gifts and apparel are the elements chosen to develop this paper. These elements provide a good understanding of Safavid protocol during the reign of Shah 'Abbas I and how this protocol was not always understood by European visitors.

## Western Ears in Iran: Early Modern European Travel Literature and the Sonic Culture of Safavid Iran Huub van der Linden, University College Roosevelt Academy, The Netherlands

Despite the growing attention to the various new sensory experiences that European travelers encountered in the East (and which in part also arrived in Europe itself through the introduction of spices and food stuffs), Western engagements with the non-Western 'sonic worlds' that they met have so far received little in-depth attention. Although travel accounts and other sources provide a range of reports on the sounds that Europeans encountered in Iran, only rarely have historians (or musicologists) focused on the wealth of material. The linguistic and conceptual translation of the sounds of Persia into (or at least with reference to) European sonic languages and concepts – this filtering through European ears – indirectly provides a view of Europe's own sonic cultures at the same time as adding the 'aural aspect' to Europeans' exploration of the non-Western world. Beyond purportedly 'detached' observation, this body of texts also provides examples of sonic interaction between Europeans and their Persian hosts.

## The Poet and the Lord of the Slaves: Riza Quli Khan Hidayat and the Qajar Embassy to Khiva Mira Xenia Rossipaul, Princeton University, US

In 1851 the poet and Qajar official Reza Quli Khan Hidayat (1800–1871) was sent on an embassy to Khiva by Nasir ad-Din Shah. The aims of the trip were to gather information about the Khanate as well as negotiations with the Khan about the slave trade. For many years Turkmen riders had abducted Persians from the area of Khwarezm and sold them as slaves in Khiva. Hedayat's report for the Shah is not only very attractive because of its autobiographical character but also because it presents an intimate view of Khiva. As a high-ranking diplomat, Hedayat had access to buildings which were closed to other travellers. The report therefore contains unique descriptions of Khiva's architecture as well as providing an insight into Persian politics.

#### Late Ottoman Views on Ancient Iran and their Political Applications Enis Erdem Aydın, Boğaziçi University, Turkey

Comparative Ottoman-Iranian intellectual history is a relatively unexplored area. One of the least studied, perhaps untouched areas is the way in which Ottomans saw Iranian antiquity and what resonance it had for Ottoman society. Following the arrival of Iranian political refugees starting from the 1860's, Ottoman Istanbul became a centre for Persian literary revival. Meanwhile, Ottoman translations of Ferdousi's Shahnameh (1889), Xenophon's Cyropedia (1884), plays based on the Shahnameh (Kaveh,1876; Hushang,1880; Siyavush,1883), monographs on ancient Iranian kings (Ancient Iranian History,1860; Xerxes,1865; Cyrus,1870;) became commonplace in the last quarter of the nineteenth-century. In this paper, through a literary and archival study, I will seek to decipher how late nineteenth-century Ottoman intellectuals in an increasingly 'dualist' legal and political system observed pre-Islamic Iran, how they employed such imagery (in particular Ferdousi's Shahnameh) to suit their political needs (especially in an environment of rising nationalist discourses), and the roots of this increased zest in the given period.

## Prevailing Religious and Political Discourses: The Safavid Image in Sixteenth Century Ottoman Historiography Yasin Arslantas, Bilkent University, Turkey

The Safavid ruler, Ismail I (r.1501-1524) began the Safavid's domination of Iran in the early sixteenth-century. The political threat he posed provoked a harsh reaction from the Ottoman Empire. Although many historians have examined the anti-Safavid actions of Sultan Selim I (1512-1520), this paper will attempt to fill a gap in current literature by showing how sixteenth-century Ottoman elites imagined the Safavids as they appeared in commissioned historical and political writings, as well as in miniatures. This image of the Safavids not only justified the Ottoman wars against another Muslim state, but also played a significant role in the consolidation of Sunni identity in the Ottoman Empire.

### Session 3, 14.00 - 15.15

#### Panel 3a. Islamic Ghazni: New Data and Research Perspectives

Chair: Professor Robert Hillenbrand, Professor Emeritus of Islamic Art, University of Edinburgh

#### From Ceramics to History: Pottery's Contribution to the History of Ghazni

Agnese Fusaro, Sapienza University of Rome, Italy

This paper focuses on the pottery brought to light during the excavations of the Italian Archaeological Mission at Ghazni. The collected sherds come from the Sultanial palace and a dignitary's private residence, the so-called 'house of the lustre-wares'. This research primarily helps to clarify some chronological aspects of the history of the palace and the 'house of the lustre-wares'. The pottery corpus refers to a period between 11th and 16th centuries. The pottery study also highlights the change of function and the use of the palace over the centuries. Furthermore, the research provides new historical information about Ghazni and its role, and tries to put it in a wider economic context. The collected data testifies to the local manufacture of ceramics. Ghazni was also involved in long-distance trade exchanges in a period at least between the tenth and thirteenth-centuries, as fine ceramic wares imported from Iraq, Iran, Central Asia and China demonstrate.

#### Evidence of the Use of Persian in Monumental Epigraphy from Ghazni

Viola Allegranzi, Sorbonne Nouvelle Paris 3, France

Presented in this paper are some preliminary analyses concerning Ghaznavid epigraphic production in Persian. Although the great majority of Islamic inscriptions from Ghazni are in Arabic, some occurrences attest to the use of Persian from the early twelfth-century onwards. This documentation is highly-valued due to the early-dating and the variety in text typologies and writing styles. Some evidence highlights the spread of Persian inscriptions within the architectural decoration of Ghaznavid buildings, the most extraordinary example being the poem carved in the Palace courtyard. In civilian epigraphy, Persian appears mostly in poetic texts, while official and religious inscriptions are always in Arabic. Instead, in funerary epigraphy, Arabic and Persian often co-exist on the same monument and even are combined in single inscriptions. However, few occurrences exist of poetical epitaphs entirely in Persian. The insertion of Persian invocations on tombs also emerges in post-Ghaznavid production, reflecting the local Iranian linguistic identity.

## Late Funerary Monuments from Ghazni: some Morphological and Linguistic Remarks Martina Massullo, Aix-Marseille University, France

A high number of late funerary monuments have been documented in the extensive cemeteries and burial areas around Ghazni (Afghanistan) and which were significantly enlarged after the thirteenth-century Mongol invasion. This rich documentation is today extremely valuable and worthy of study since almost all of these monuments have disappeared. The outcome of fine local production to which there is apparently no close parallel in the region, these tombs – dating from the fifteenth-century onwards – could be considered at first as the result of the Ghaznavid tomb prototype simplification. Nevertheless, according to a preliminary comparison with contemporary funerary monuments from other Islamic regions, they could even represent the monumental evolution of prismatic stele, which are most common in Northern African territories. This paper presents an analysis of the morphology of these tombs, focusing on the above-mentioned dichotomy and the description of their epigraphic features, which often display an interesting combined use of Arabic and Persian.

#### Ziyārāt of Ghazni: an Historical and Religious Heritage Valentina Laviola, Ca' Foscari University of Venice, Italy

A preliminary overview on the ziyārāt of Ghazni is offered in this paper. Varieties in shape, size and typology make it hard to give a unique description of a ziyāra; nevertheless, it is clear why a grave became a destination of pilgrimage. The number of ziyārāt found in the Ghazni area is such that it proves a widespread religious phenomenon which seems to be closely related to the Sufi tradition of this region. Therefore, Ghazni is likely to have acquired the role of a holy city after the loss of its political and military power. Many epigraphic and un-epigraphic valuable finds come from ziyārāt. Particularly significant are the marble architectural decorational elements which, dating back to the Ghaznavid period, were re-employed for decorative purpose in the ziyārāt. A few case studies (ziyāra Ibrāhīm, ziyāra Pīr-i Fālīzvān) are presented in depth to explain the chronological development of ziyārāt.

#### Panel 3b. India and Iran

#### Chair: Professor Charles Melville, Professor of Persian History, University of Cambridge

#### The Last Nawab of Arcot (d.1855) and the Politics of Persian Renewal in Mid-19th Century India Kevin Schwartz, University of California, Berkeley, US

Amidst the backdrop of the break-up of the Mughal Empire and the call by the British to abolish Persian as the primary administrative language of India, stood the court of the Last Nawab of Arcot (d.1855), one of the final official epicentres of Persian literary activity in nineteenth-century India. Utilising a series of locally produced tazkirahs, this paper will provide an insight into the literary milieu of this far-off outpost of Persian poetic culture and situate it in the greater landscape of the Persianate world, in India and beyond. It argues that the tale of Persian literary culture in nineteenth-century India was not so much one of outright decline, but as the case of the Arcot state testifies, one of renewal as well, at once driven by the politics, personalities and poetic tastes of a local elite, yet nonetheless connected to larger literary trends and debates in the greater Persianate world.

## Persian Learning in the Bengal Presidency with Special Reference to Fort William College Mohammad Jafar, Jawaharlal Nehru University, India

In 1800 A.D., Fort William College was established to train the English officials in Indian languages. Persian, being the language of administration, gained prominence in the College. The Department of Persian was recognised as the most elite circle of the College and the numbers of students enrolled in the Persian department was higher than in any other department. A large number of translated and original works was completed in this department, for example books translated, edited and published by the Professors and the Munshees. The translation of important Persian works such as *Gulistan, Bostan, Diwan-i-Sadi, Ukhlaq-e-Mohsinee, Unwari-soohuelee, Abul Fazl's Ayeen-e Akbary*, which provide important information about the Mughal administration and revenue matters, was translated by Francis Gladwin and contributed greatly in increasing the knowledge of Persia's culture and language among English officers.

### In Memory/Memoriam of the Madarvatan: Khushro Shirin, Yezdegard Sheriar and the Politics of Parsi Theatre Rashna Nicholson, Ludwig Maximilian University of Munich, Germany

The Parsi Theatre was India's first modern theatre and an answer to the bourgeois aspirations of a new Indian middle class. Although its importance has been acknowledged due to its association with Indian cinema, there exists to this date no published critical history of the texts themselves and of their relation to the community that they sprang from. This paper will serve as a corrective measure filling in the gap in existing research through an outline of the development of the Parsi Sansaari Natak and the Zoroastrian epic play, and through an analysis of their relationship to a turning point in the history of the Parsi community. The latter will be undertaken through a study of the plays Khushro Shirin and Yezdegard Sheriar in relation to the motifs of kudrat (nature), the madarvatan (motherland) and the trope of 'the internal threat' that runs throughout the discourse of pre-independence Parsi Theatre.

#### The Rise of Persian under the Mughals Neelima Joshi, Jawaharlal Nehru University, India

Under the Mughals, India witnessed the use of Persian as a medium of political as well as of cultural development. Akbar not only declared Persian as the language of administration at all levels, but also instituted a position of poet laureate at the court that was awarded only to a Persian poet. The obvious result of this was the creation of everything, from the royal orders (farmans) to the literature produced during this period, in Persian. Also, it led to the rise of great scholars of Persian poetry. In my paper, I will elaborate on the factors which led to the rise of Persian in political circles as well as in academic circles in the Mughal era from Akbar onwards. This paper also seeks to answer questions such as why the Mughals chose Persian and not any other language as the "language of the empire". To what degree did society accept Persian as the "language of the rulers"? And to what extent can the Mughal period be considered as a heyday for the development of Persian?

#### Panel 3c. Twentieth Century Iran

#### Chair: Professor Paul Luft, Honorary Research Fellow, Durham University

### The 'Ajam Community in Kuwait: Migration and Settlement from the last Quarter of the Nineteenth Century to the Discovery of Oil in 1938 Mohammad Alhabib, Royal Holloway, University of London

In Kuwaiti society, the term 'Ajam is used for Kuwaiti Shi'a people of Persian origin who carry Kuwaiti citizenship. Their ancestors had migrated from southwestern Iran (Fars, Khuzestan and the Persian Gulf coast) to Kuwait since the early history of Kuwait. This paper discusses the formation of this community during the construction of Kuwait as a political entity

and its economic prosperity from the last quarter of the nineteenth-century to the discovery of oil in 1938, a period where the Ajam migrations reached its zenith. It sheds light on the "push-pull" dynamics of their migration from southwestern Iran which led them to settle and establish a community in Kuwait. By comparing the internal political, economic, and social conditions of both regions (southwestern Iran and Kuwait), this paper examines why the 'Ajam migrants, such as merchants, artisans and laborers, left southwestern Iran and chose Kuwait as their final destination to settle during that period.

### Relations between the Zoroastrians and the British during the Iranian Constitutional Revolution Alexandra Buhler, School of Oriental and African Studies, UK

This paper will examine the significance of the relations between the British and the Zoroastrians in Iran between 1905 and 1911. During the early months of the Constitutional Revolution there are clear examples of the British supporting the Zoroastrian community, especially following the murder of an influential Zoroastrian merchant in February 1907. Although it has been suggested that after the Anglo-Russian Convention was signed in August 1907, British interest in the welfare of Zoroastrians waned, I will argue that British links with the Zoroastrians did continue to have an important effect beyond August 1907. Through the use of British Foreign Office records and other contemporary sources, I will show that there was a continued interest in the situation of the Zoroastrians, especially since the British were keen to maintain positive relations with the Parsis, the wealthy and influential Zoroastrian community in India.

## "Old Rules, New Games: British Policy in the Early Years of the Anglo-Soviet Occupation of Iran, 1941-1943" Rowena Abdul Razak, University of Oxford, UK

This paper re-examines a particularly important period in Iranian history. Occupied by both British and Soviet troops, Iran became the centre of international intrigue and an important showcase for Britain's position in the Middle East. From the Foreign Office in London to the British Embassy in Tehran, Britain's imperial designs remained a key factor in their policies during the early years of the occupation, whether it was protecting Iran from Nazi German intrigue, promoting reform within Iran's political landscape or stabilising the alliance with its ally, the Soviet Union. By drawing extensively upon primary documents sourced from the National Archives, this paper hopes to shed important light and provide a comprehensive analysis on British motivations and policy-drivers during a key turning point in twentieth-century Iranian history.

### Session 5, 09.30 - 10.45

### Panel 5a. Contact, Communication and Exchange in Mongol Iran

Chair: Dr. Judith Pfeiffer, Lecturer in Arabic and Islamic History, University of Oxford

## The Maragha Observatory: a Centre of Knowledge Transfer During the Mongol Empire Qiao Yang, Hebrew University of Jerusalem, Israel

Convinced of the role of astronomy as an instrument to interpret the will of the heavenly god Tengri, Hulegu ordered the construction of the Maragha observatory, the most significant of its era and of a magnitude that the World of Islam had never witnessed before. The observatory, incorporating "all the masters of the time", astronomical instruments of impressive size and sophistication and some 400,000 volumes of books, became a magnet that attracted hundreds of scholars from different regions and various scholarly fields. Some of them travelled a long way to attend the prestigious institution, and some even stayed there for the rest of their lives. The current paper aims at presenting the multidisciplinary qualities of Maragha through examination and analysis of the various scholarly networks that evolve around it. Impacts of the knowledge exchange in various fields over the vast range of Eurasia and the uniqueness of Maragha as a scholarly institution will be discussed as well.

#### A Land of Many Colours – Religion in Mongol Iran Under the II-Khan Arghun (1284-1291) Na'ama Arom, Hebrew University of Jerusalem, Israel

Three decades after the Mongols stormed into the Middle East, Iran is a part of the Mongol state encompassing the area of modern-day Iran, Iraq and Azerbaijan. This state, known as the Il-Khanate, was formed by a foreign people whose language, traditions and beliefs are unfamiliar, often threatening. This paper touches on the rule of Arghun, a Mongol Il-Khan who adhered to neither cross nor crescent, was described by scholars as a 'zealous Buddhist' – and was considered by certain contemporary writers as a serious enemy of Islam. By comparing different texts of the time, this paper traces the religious character of Arghun's rule in Iran; and what previously appeared to be a war of Light and Darkness might be revealed as a wide spectrum of many different colours.

### Messiahs, Mongol Converts and Inter-Religious Violence in the Ilkhanate Jonathan Brack, University of Michigan, US

The revolt of Timurtash, Mongol governor of Anatolia, and moreover, his proclamation as mahdi in the 1320s is one of the most intriguing episodes in the history of Ilkhanid Anatolia. The Armenian Martyrdom of Grigoris of Erzurum, which attributes to Timurtash the persecution of Christians in Anatolia, offers a new avenue for interpreting Timurtash's mahdi claim as that of the reformer rather than the apocalyptic redeemer. The paper considers Timurtash's revolt within the context of rising concerns over the moral regulation of non-Muslims in response to climatic disasters and the political crisis in the Ilkhanate. I further argue that the roots of Timurtash's proclamation must be sought in the circulation of ideas about religious renewal and reform after the conversion of Ilkhan Ghazan. Finally, I suggest that the appropriation of the legitimising model of the religious renewer (mujaddid) by early modern rulers had its roots in these particular developments in the Ilkhanid period.

### The Ilkhans, the Pax Mongolica and Problems of Communication and Contact Gillian Bateman, School of Oriental and African Studies, UK

The central thesis of this paper is that the Pax Mongolica is a misnomer and that such freedom of movement as existed during the period of Chinggisid domination was largely confined to the period when Ogodei was Khan. It will be argued that the idea of a 'pax' was at most a 'Pax Ogodeid'. This paper thus suggests that the perception that the so-called Pax Mongolica facilitated communication and exchange generally and between the Mongol polities of Western and Eastern Asia in particular requires further consideration. It will be argued that the Pax Mongolica - in the sense of freedom of secure movement - was limited in time and scope and that the concept should be treated with caution.

#### Panel 5b. Peerless Images and Persian Painting

## Chair: Professor Sussan Babaie, Lecturer in the History of Persian & Islamic Art and Architecture, Courtauld Institute of Art, University of London

### Seven Scenes, One Act: Repetition of the Narrative Moment in a Haft Paykar Cycle Matthew Gillman, University of Chicago, US

Using a nine-image cycle of the Haft paykar in a seventeenth-century copy of Nizami's Khamsa (BnF supp. pers. 1029), I argue for a reconsideration of both how visual repetition is theorised in the context of Persian manuscripts and how we map textimage relationships. On the one hand, the insistent repetition of all seven pavilions using the same architectural-compositional model — rather than being merely a veridical representation of quasi-mystical mood-lighting— are also instantiations of a prototypical narrative moment. Within this frame, the princesses, maidens-in-waiting, and heroines of each nights' story participate (textually and visually) in the same inescapable literary cliché of exemplarity. On the other hand, bounded by two non-pavilion scenes, the entire cycle participates in this manuscript's broader program of visualizing narration, didacticism, and anagnorisis. This latter task is accomplished not only visually but also, and more importantly, through haptic processes.

### Reception and Perception in the Paintings of Reza 'Abbasi Naciem Nikkhah, School of Oriental and African Studies, UK

Reza 'Abbasi, a painter active in the court of Shah Abbas I (r. 1587-1629), was known for his single page paintings of idealised figures executed with perfect mastery of penmanship. While traditionally Persian painting belonged to the arts of the book, Reza's paintings were collected as individual sheets or in elaborate albums called 'muraqqa'. Reza's portraits have been associated by scholars with specific spiritual genres such as Sufism or conspicuous social classes; however, little discussion has focused on the ornamented text surrounding the figures which contains carefully selected verses of poetry. This paper will focus on four of his paintings focusing on the relationship between text and image. I will argue that the poetic text accentuates the importance of gaze in the Lacanian sense, constructing the young men in Reza's paintings as "objects of desire." Viewing these paintings through a lens of voyeurism and spectatorship elicited the patron's desire to observe and be observed in return.

## "Your true vocation is art:" Transformations in Ottoman and Safavid Miniature Painting in the Late 16th - early 17th Centuries Melis Taner, Harvard University, US

This paper focuses on Ottoman and Safavid painting in the latter years of the sixteenth- and the first quarter of the seventeenth-century, which show a shift in patronage relations, in the taste, consumption and reception of art, the conception of the image, and a shift from the manuscript to the album and the single-folio. While the art of the two empires is characterised by visually distinct styles, all the more so in response to each other, looking at the Ottoman and Safavid cases together suggests a certain alignment with early modern sensibilities but each expressed in its own way. In taking this body of material, the paper highlights issues of artistic authorship and agency, the interplay between studies of poetry and the visual arts, the self-fashioning of the artist, as well as the rise of an open art market.

## Persian Style, Christian Subject: Edmund Dulac's Rendition of the Adoration of the Magi Using Persian Painting Techniques Jaimee Comstock-Skipp, Williams College, US

This paper examines a painted Adoration of the Magi subject entitled Three Wise Men from 1917 by the British illustrator Edmund Dulac (1882-1953). It analyses the artist's usage of Safavid and Mughal iconographies to render its Biblical subject in a Persian painting style. The investigation analyses early interpretations of Persian miniature painting in British scholarly communities during the first two decades of the twentieth-century. Dulac's obsession with the Persian arts of the book was kindled through friendships with W.B. Yeats and Edward Denison Ross, Iranologist and Director of the (then) School of Oriental Studies. For the artist, Persian painting's adoption of different cultural forms might have been part of the style's appeal. Ahead of his time, Dulac's conception of art did not resort to the problematic classification scheme of Eastern and Western. His scholarly contributions to Persian art studies and art history, however, have been entirely overlooked until now.

#### Panel 5c. Iranian Diasporas

### Chair: Dr. Maryam Ghorban-Karimi, Iran Heritage Foundation Teaching Fellow, University of St Andrews

#### Iranian Children and Intercultural Encounters Samaneh Zandian, University of Warwick, UK

With regards to the growing brain drain in Iran, many families leave this country with the hope of a better lifestyle elsewhere. Since there is very little emphasis on intercultural education in the Iranian educational curriculum, Iranian individuals and families immigrating to other countries may face extreme cases of culture shock. Exploring Iranian children's understanding of intercultural interactions can provide unique and vital data for educational purposes: in this talk, I explore some aspects of the Iranian children's perception of intercultural encounters and transitional experiences. Whilst a good deal of research has focused on adult cross-cultural travellers, very few studies have targeted children as sojourners and there is a dearth of research targeting local children's understanding of intercultural issues. This research is an attempt to narrow this existing gap.

## "Born Again" Across Borders: Evangelical Christianity Among Iranian Migrants to the UK Mari Michener Oye, University of Cambridge, UK

This paper describes a process of conversion to evangelical Christianity among Iranian migrants in the United Kingdom. Drawing on in-depth interviews, it examines individual motives for both migration from Iran and conversion. In addition, the transnational activity of Christian religious groups, especially Pentecostals, is analysed in conjunction with the constraints imposed by the state on religion in Iran and on migration in the UK. While conversion and "house church" attendance is clandestine in Iran, migration status is often clandestine or contested in the UK. As a result, transnational evangelical networks work against or at least around the state in both cases.

## Migration of the Elite? Biographies of Highly Skilled Iranian Migrants in Germany and the USA Uta Lehmann, University of Osnabrück, Germany

The debate about skilled migration mainly concentrates on terms like 'brain drain' and 'brain gain', expressing that skilled migrants from so-called developing countries deploy their human capital when accessing host countries labour markets. However, such a discourse neglects important aspects of educational and professional biographies of skilled migrants. It fails to thoroughly encompass micro-individual, meso-organisational and macro-contextual influences that affect their unfolding. Especially in the case of skilled Iranians who have been migrating for decades for various reasons, such as political persecution, education or family reunification, a multilevel perspective seems to be promising. Drawing on a qualitative study of skilled Iranians in Germany and the US, my paper offers insight into the complexities of educational and occupational pathways of skilled migrants by exploring the interaction of (opportunity) structures and individual agency shaping their careers.

#### Long Distance Activism Pardis Shafafi, University of St Andrews, UK

Thirty-four years have passed since the Islamic revolution of Iran which spawned an international Diaspora. It seems that despite the now assumed 'permanence' of their exile, the political fervour of many former (Leftist) political activists endures. Using Benedict Anderson's "long distance nationalism" as a theoretical lens, movements such as The Iran Tribunal will be explored, situating them within a diverse transnational Diaspora community. This 'community' is fragmented along ethnic, political and provincial lines – these categories occasionally subsuming and informing each other. Their long-distance activism therefore becomes questionable both ethically and practically. This paper seeks to build on this polemic of Diaspora activism by understanding the complexity and contradictions of a life in political exile. My own research amongst one of many particular communities of exiles, as well as time spent observing political groups and movements abroad will inform the themes of this work.

### Panel 5d. US-Iranian Relations in the 20th Century Chair: Dr. Michael Axworthy, Senior Lecturer, University of Exeter

### Inventing the Future: US-Iranian Relations and Reform in Iran, 1961-63 Michael Willcocks, University of Manchester, UK

The reform measures ratified by referendum in January 1963, under the banner of the "White Revolution", had a significant impact on the social, economic and political future of Iran, so much so that some view this as the prelude to the revolution of 1978-9. The Iran Task Force established by President Kennedy in 1961 promoted reform in the context of a "controlled revolution". Task Force members wanted Iranian Prime Minster Ali Amini to glamorise the 3rd Development Plan to "capture the imagination of the general public", specifically the growing middle class, and quell the tension that had resulted in riots and protests against the regime. Ultimately, the Shah's "Revolution of the Shah and the people" was the vision that prevailed, introduced at the beginning of Kennedy's final year as President. Although, it was the appointment of reform minded politician Ali Amini in May 1961 that would place the issue of a solution to the countries social and economic problems at centre stage, and with greater urgency.

## In Search of Democracy: John F. Kennedy's Failed Programme of Political Reform in Iran David Collier, Boston University, US

John F. Kennedy came to power with Iran in crisis. To avert an uncontrollable popular revolution, his administration developed a plan to democratise the country to ensure Iran's stability and continued allegiance to the West. The programme that developed involved intense intervention in Iran's political system, including the selection of prime minister and members of his cabinet, marginalising the Shah, and dictating the order and timing of reforms. It was an ambitious programme that relied on theories of modernisation to ensure a peaceful and self-sustaining transition. This paper examines the development of Kennedy's Iran policy, why it was followed, and why it ultimately failed. Its failure marked the end of American efforts to ensure a peaceful and controlled transition in Iran. Efforts to promote democracy were instead replaced by support for the Shah's personal rule. In doing so, an uncontrollable revolution was made inevitable.

## Decision Making Processes of the Carter Administration Regarding the Iranian Revolution Steven Terner, Tel Aviv University, Israel

The Iranian Islamic Revolution took the United States by surprise in the fall of 1978. Suddenly, the administration of US President Jimmy Carter was forced to develop a way to stabilise Iran and protect America's strategic military, economic, and energy interests in the region. The ongoing energy crisis, peace negotiations between Egypt and Israel, and the use of military bases in Iran for surveying Soviet weapons programmes during Strategic Arms Limitations Treaty (SALT II) talks, all begged for the continued stabilising forces of the Shah. However, the American populace was disgusted with the way recent administrations had helped autocratic dictators suppress popular revolutions. Likewise, Carter, and many of his officials, harboured an ideological affinity for the Iranian opposition movement and had pressed the Shah to democratise Iran for years. This study examines the Carter administration's efforts to grasp and develop policy in reaction to the Iranian Islamic Revolution of 1978-1979.

### Newly Found Notes and Letters of Allahyar Saleh, Mohammad Mosaddegh's Last Ambassador to the United States Farshad Kashani, University of East London, UK

This paper shows how the efforts of the Iranian ambassador in the United States to provide a realistic view of the ongoing events in his country failed. At the same time, it shows how, despite its willingness to help Iran, the United States changed its approach, and prepared the ground for a military coup by supporting the communism-weary Shah, and therefore put an end to the short period of political freedom in the post-Reza Shah Iran. Under Reza Shah, Allahyar Saleh was an interpreter at the American embassy in Tehran, and he later took part in the application of the equivalent of the Marshall Plan (Asle 4) in Iran. Ten months before his fall, Mossadegh appointed him as ambassador to Washington. This article aims to demonstrate how and why the relations between Iran and the United States deteriorated before the fall of Mossadegh's government, and shows how small disputes were transformed into complicated and international problems which are ongoing even to this day.

### Session 6, 11.15 - 12.30

#### Panel 6a. Nationalisms and Identities

Chair: Professor Ali M. Ansari, Professor of Iranian History, University of St Andrews

#### The Jews in Iran and their Response to Iranian Nationalism Miriam Nissimov, Tel-Aviv University, Israel

In the first decades of the twentieth-century, Jews in Iran were exposed to a discourse of Jewish nationalism through the endeavours of the Alliance Israélite Universelle schools in Iran. However, alongside their introduction to Jewish nationalism, during those years, Jews as part of Iranian society also experienced the emergence of Iranian nationalism. In order to fully understand the Iranian Jewry's response to Iranian nationalism one must deconstruct the unique affinity that was formed between Jewish nationalism and Iranian nationalism in the Jewish communities of Iran during the first decades of the twentieth-century. In this paper I intend to elaborate and explain this unique affinity and to examine how it was expressed by the Jews of Iran.

## "A Line with no Order" - on the Quest for Order and the Search for Authentic Iranianness in Pahlavi Iran Menachem Merhavy, Hebrew University of Jerusalem, Israel

In this paper I look into the role of law and order as central concepts in modern Iran, from the early twentieth-century to the late-Pahlavi period. I explore law and order (or the lack thereof) as something seen as key to national revival, as well as a measure to its success. The thread that connects the calls for better standards of hygiene, the need to inculcate physical training in schools, and the humorous takes on the lack of order in the streets of Iran – as expressed in articles in the early 1970's – which points to the centrality of law and order as a yardstick for the success of modernisation in the eyes of the Pahlavi elite. This ideal attained the status of a national ethos to be aspired to by the masses.

#### "Keys to the Borders": Kurdish Identity in the Early Modern World Djene Rhys Bajalan, University of Oxford, UK

The debate regarding the nature and meaning of Kurdish identity has often been shaped by present day political concerns and, more precisely, the politicised nature of the Middle East's Kurdish question. Recent academic studies have often sought to debunk older nationalist interpretations of Kurdish history, showing that modern nationalism amongst the Kurds is a relatively modern phenomenon. While modern nationalism is indeed a product of recent history, there has been a systematic failure to contextualise and understand the meaning of the Kurdish identity in earlier historical eras. It is this failing that this paper seeks to address through an examination of manifestations of Kurdish 'ethno-politics' in the early modern period (sixteenth- to eighteenth-century).

### Religious Nationalism vs. Secular Nationalism: 'Nationalism' in the Political Thought of Ayatollah Khomeini and Kemal Ataturk Izzettin Sumer, University of Exeter, UK

This study is an attempt to comparatively investigate the role of 'nationalism' in the political thought of Ayatollah Khomeini and Kemal Ataturk in their respective roles as the chief architects of their religious and secular republics. Both leaders imbued the political history of their countries with their views and understanding of world issues. The main aim of this research is to analyse these charismatic leaders, with a specific focus on their particular brand of nationalisms. This analysis will not only help us to understand how both revolutionary leaders understood the concept of 'nationalism', but it will also extend our understanding of nationalism in the modern political history of Iran and Turkey by examining the political thought of Khomeini and Ataturk as representatives of religious and secular Jacobinism.

### Iranian Jewish Emigration from Iran in 1950 and Post-1979: Framing their Cultural and Nationalistic Identities Allessandra Cecolin, School of Oriental and African Studies, UK

The issue of nationality versus cultural identity became an increasingly relevant question for Iranian Jews who decided to immigrate to Israel in 1951 and again after the Islamic Revolution in 1979. The central aim of this paper is to consider how these two Iranian Jewish emigrations to Israel and determine if during these two different historical periods, with their particular socio-political circumstances, Iranian Jews integrated themselves into the Israeli mainstream. The importance of addressing these two emigrations lies in their importance as meaningful and defining moments in Iranian Jewish history. The birth of Israel in 1948 gave Diaspora Jews the first opportunity to become citizens of the Jewish State whilst the Islamic Revolution in 1979 nominally identified Iran as an Islamic State and officially rejected any diplomatic relations with Israel.

#### Panel 6b. Architecture and Urbanism

Chair: Professor Sussan Babaie, Lecturer in the History of Persian & Islamic Art and Architecture, Courtauld Institute of Art, University of London

Itinerant Style: the Impact of the Architecture of Iran in Anatolia through the Prism of the Izz al-din Keykavus Hospital in Sivas Richard Piran McClary, University of Edinburgh, UK

This paper focuses on the early thirteenth-century hospital and tomb of Sultan Izz al-Din Keykavus in Sivas, Turkey. The building exhibits the confluence of Iranian styles and their integration into a new visual aesthetic. Disparate elements of Iranian architectural practice are brought together into one structure that served as a model for later Anatolian structures in the thirteenth- and into the fourteenth-century. By deconstructing and interpreting the nature and origin of the various component parts, the connection to antecedent structures from Maragha in northwest Iran to Jam in Afghanistan can be seen. The Sivas hospital demonstrates the maturing interaction of the pre-existing styles of brick architecture developed in Iran and Turan with the stone building techniques of Anatolia. The conjunction of brick and stone in the one building aids in the understanding of the Anatolian Saljuq approach to building practice.

### The Mahaleh Bala and Mahaleh Paein Structures of Persian Cities Eisa Esfanjary-Kenari, University of Edinburgh, UK

An analysis of Iran's street systems reveals different geo-morphological patterns. The oldest patterns developed on an elevated topography with only an underground source of water and no surface qanats. They are characterised by a compact urban fabric with small houses and a winding street network. The second pattern, called an orthogonal system, developed later on gentler slopes with surface qanats. The overlapping zones of these two street patterns are where the early Islamic hub and Friday Mosque were erected. This suggests a zone of transition between the pre-Islamic and Islamic period. Furthermore, in the nineteenth-century, a pre-planned geometric system developed on the urban fringe. Wide, tree-shaded streets with qanats in the middle became a new and impressive addition to existing urban landscapes. Drawing on different cases, these morphological patterns are identified and examined as examples of the dynamics of Persian urbanisation.

## Performative Architecture: a Theoretical Shift in the Examination of "Neighbourhood Takiyehs" in Persian Cities Sahar Hosseini, University of Wisconsin-Milwaukee, US

While the city has often been viewed as a coalition of buildings with spaces flowing through them, for a number of scholars such as Habermas and Lefebvre, the significance of the city does not come from the aesthetical quality of its buildings, but from the spatio-corporal practices it embraces. A compelling example of such places in the Iranian city is the "neighbourhood takiyeh", the examination of which has suffered from our deficient understanding of its nature as an urban institution. This paper suggests that the examination of "neighbourhood takiyeh" demands a theoretical shift, from traditional approaches to architecture as a fixed physical artefact encircling the space to a temporal space defined through performance and choreography. Focusing on selected examples from the city of Gurgan, the paper employs archival research, fieldwork, and interviews to the examination of the spatial configuration of "neighbourhood takiyeh" in their urban context. Instead of projecting it as a representation of an overriding abstract aim of the patron, it embraces the role of participants as active agents who define and redefine the space.

## Night, Public Spaces and Urban Activities - a Case Study: Mashhad, Iran Atepheh Amid, University of Westminster, UK

Night has been known and experienced differently in various cultures and time periods. Local and international forces related to economic, cultural and political issues shape the night-time activities of each city or area. In Western societies, different leisure spaces attract people for socialising at night, while in Iran nightlife is different as a result of religious practices or a response to the climate. In this paper, Mashhad, the second biggest city of Iran after Tehran, is investigated as a different type of 24-hour city. Night-time activities in Mashhad have less visible boundaries with day-time activities and include all kinds of urban activities whether religious, business, recreational, social or commercial. However the modernisation efforts of Iranian urban planning are threatening the continuity of Mashhad's nightlife by replacing the small businesses, guesthouses and the residents' houses with new multi-level, residential-commercial complexes and more vehicular ways.

#### Panel 6c. Twentieth-Century Literature

Chair: Mohammad Emami, Ph.D. Candidate, University of St Andrews

From Margin to Margin: Comparative Literature in Iran Haidar Khezri, Mardin Artuklu University, Turkey

This article investigates the modern history of comparative literature in Iran. The first part describes the relationship between

comparative literature and pre-revolution "Pan-Iranism", "Iranian school" and "Internal Language Colonialism". It explains the overlap caused by the equalisation of competence in foreign languages (Russian, then French) and comparative literature and comparative literature studies. The second part discusses the relationship between comparative literature in post-Islamic Revolution Iran and "Islamic unity", "Pan-Shi'ism", and "internal religious colonialism". It reveals the gradual process of shifting Iran's comparative literature from the western margin towards the Arab world. It also discusses how after the Islamic revolution, mastery in the Arabic language was considered to be the same as comparative literature and how the Arabic language was required for doing research in comparative literature. The consequences of such an overlap in Iran's comparative literature are explained.

#### Sepehri's Poetic Identity in "We Nothing But Look"

#### Maryam Serajiantehrani, University of Cambridge, UK

This paper looks at the notion of a "text-constructed" poetic identity in Sohrab Sepehri's last poem collection, We Nothing But Look, by employing intertextuality and semiotics alongside an extended version of Bakhtin's dialogue criticism to create a systematic framework for the analysis. Firstly, the voices that exist in the text are identified and analysed in terms of their signification, and then, additional voices forming heteroglossia through intertextual literary and cultural references are discussed. Secondly, the dialogue between these voices as well as the dialogue these voices have with established voices from Romantic discourses (that is, Romanticism as a literary school) are analysed. Finally, the findings are used to examine the validity of labeling Sepehri's poetry a Romantic discourse.

### Douglas Craven Phillott and his Contribution to Iranian Studies

#### Esmaeil Haddadian Moghaddam, University of Leuven, Belgium

In this paper, my aim is to examine the under-researched role of Phillott beyond his editorial work in the publication of The Adventures of Hajji Baba of Ispahan. Through archival study and textual analyses, I will show the various roles played by Phillott in his discursive practices and examine the weight of his contributions to the field of Iranian Studies while pinpointing various areas for further study. To further illustrate his translatorial and editorial role and his knowledge of Persian, especial reference will be made to his forgotten translation from Persian of Some Current Persian Tales, Collected in the South of Persia from Professional Story-tellers, published in 1906 in Calcutta. These analyses will provide insights not only into translation strategies used by Phillott in his rendering from Persian into English, but enhance our understanding of the importance of "story-tellers" in the Persian oral tradition.

## The Purple Feminist: Masculinities and Femininities in Goli Taraghi's Selected Short Stories Amir Vafa, University of Sheffield, UK

For Alice Walker, the "[w]omanist is to feminist as purple is to lavender"; that is to say, the "womanist" is conscious of gender, race, and class in her/his commitment to the "wholeness" of humanity, "male and female." (xi-xii). My paper suggests that Goli Taraghi is a habitual "womanist" or "feminist of colour" by virtue of her poignant portrayals of femininities and masculinities embedded in varied contexts, and scattered throughout her long career. From the "Bengali Amineh" and her quest for autonomy and self-realisation in India, Iran, and France, to Amir-Ali and his struggle with the impossible ideals of manhood in "Another Place," Taraghi is established as a "womanist" whose colorful depictions of women and men transcend her works towards a gender democracy sorely needed in Western Asia (and beyond).

### Session 7, 14.00 - 15.15

#### Panel 7a. Sufis and Sultans: Sunni and Shi'i Sufism and Relations with the State

Chair: Dr. Lloyd Ridgeon, Reader in Islamic Studies, University of Glasgow

## Shaykhs and Khātūns: the Ladies of the Court and their Relationship with Sufism in Ilkhanid Territories Bruno De Nicola, University of St Andrews, UK

Interactions between the Mongols and religious leaders from different confessions have been documented since the early period of the Mongol Empire. Taoist, Buddhist, Christian, and Muslim scholars from China to the Mediterranean were attracted to the Mongol court, and received financial and political support. Such support, of course, depended on the context in which the empire found itself in the 13th and 14th century. With the establishment of the Ilkhanate in Persia, ca. 1254, this relationship was marked by the territoriality of the Ilkhanid realm, which included the lands of modern Iran, Afghanistan, and the southern Caucasus. Within this sprawling but unified territory, Christians and Muslims competed for court patronage. The Mongol court was comprised of different members of the royal family, many of whom had the financial means and independence to offer monetary support to charismatic religious leaders. Among them, the khātūns (Mongol ladies), played indispensable roles in securing political favours and financial support for religious leaders within the Ilkhanate. This paper

explores the relationship between the certain women of the Mongol court and Sufi shaykhs, by examining a diverse range of sources that will potentially illuminate the nature of this relationship. Furthermore, we shall explore whether these interactions with spiritual leaders differed substantively from the relationships that the male royals had with spiritual leaders.

## The Shrine of Shaykh Aḥmad-i Jām and Patronage by Shāh-Rukh and Gawhar-Shādi Shivan Mahendrarajah, University of Cambridge, UK

The Masjid-i Gawhar-Shād is situated beside the shrine of Twelver Shīism's eighth Imām, Imām Rizā, in Mashhad. This magnificent mosque was donated by the Timurid sulṭān Shah-Rukh (d.850/1447) and his wife Gawhar-Shād. Construction ended in 821/1418. On 12 Sha'bān 821/14 September 1418, both benefactors were in Mashhad on pilgrimage. It is believed the mosque was inaugurated on this visit. A later revision of the waqfiyya for the Masjid-i Gawhar-Shād was published by 'Azīz-Allāh 'Aṭāridī in Tānīkh-i āstān-i quds razavī The original text of the waqfiyya only recently became available. The waqfiyya was executed on Rajab 829/May-June 1426, and signed by Shāh-Rukh, Gawhar-Shād, et al. The original waqfiyya describes substantial endowments of amlāk for the benefit of Aḥmad-i Jām's shrine. I will discuss aspects of this waqfiyya, and also interpret what the benefaction may say about the benefactors and their perspectives. While the waqfiyya's descriptions of amlāk offer evidence of the tangible benefits that the shrine received, evidence on how they acquired this endowment is indirect and inferential. Our interpretations, therefore, are tentative.

## Mahan and Taft: Patronage of Ni'matullahi Khanaqah Complexes in the Early Safavid Period Peyvand Firouzeh, University of Cambridge, UK

This paper is aimed at studying the dynamics of the patronage offered to the Ni'matullāhīs by the Safavids in comparison with that of the Timurids. While Shāh Ni'matullāh was banished from Samarqand by Timur after his ascension to the throne, and the Ni'matullāhīs were never granted architectural patronage by the Timurid court, the order did enjoy royal patronage at least during the early Safavid period. The main question of this paper is how the relationship between the Ni'matullāhīs and the ruling class changed from the Timurid to early Safavid period, and how this changed and developed the architecture associated with the Sufi order. We shall focus on the narratives of the relationships between the order and the ruling power in the primary sources as well as those on patronage of Ni'matullāhīs' architecture to answer this question.

### The Heritage of Khwaja Ahrar: Naqshbandis and Chaghatay Rulers in 16th-century Central Asia Yusen Yu, School of Oriental and African Studies, UK

With the end of the Timurid dynasty in 1506, while Iran was soon to be submerged by the violent tides of Safavid Shi`ism, the disciples of Khwaja Ahrar still propagated their teachings in a relatively receptive climate in Central Asia. In the land of Moghulistan (the former domains of the Eastern Chaghatay Khanate), a close relationship was also established between Khwaja Muhammad Yusuf, the grandson of Khwaja Ahrar, and the founder of the Yarkand khanate Ab Sa id Khan (r. 1514-1533). Ab Sa id was a direct descendant of Yunus Khan, who was greatly influenced by Khwaja Ahrar in the Timurid court, and later even became one of the disciples of the Khwaja. This paper tries to discuss the relations of Naqshbandi Khwajas from Ahrar`s line with the Chaghatay rulers in sixteenth-century Central Asia. Great attention will be paid to the functioning of the Naqshabnd-Ahrari networks in the context of post-Timurid Central Asia, especially the ways that his disciples used to re-seize power in Central Asia and Hindustan through the political, religious, cultural and sentimental heritages of Khwaja Ahrar

#### Panel 7b. Meaning and Interpretation: Religions and Beliefs

## Chair: Professor Carole Hillenbrand, Professor Emerita of Islamic History, University of Edinburgh

## The Perception of Zoroastrianism in Early Islamic Literature: the Case of Shahrastani Mehmet Alici, Istanbul University, Turkey

This study will examine how the Zoroastrian tradition has been approached, defined and explained by early Muslim writers, particularly in the Shahrastanî. The Islamic conquests brought along a period of Islamisation and triggered the alteration of the religious and social structure from top to bottom. This period witnessed religious conversions and migrations. Becoming a recessive theology, Zoroastrian tradition shifted its inner dynamics and started to build a self-enclosed construction. The clergy guarded Zoroastrian thought and prevented religious texts from being understood both by Zoroastrians and non-Zoroastrians. The record of Shahrastanî, one of the first Muslim heresiographers, tried to understand this religious tradition. He approaches Zoroastrianism via the Quranic term al-Majûs (Magians) in his magnum opus al-Milal wa al-Nihal. This paper will try to assess Shahrastanî's possible sources through an analysis of his texts and comparing it with Pahlavi literature.

#### From Men and Mithra to Mithras? Agnieszka Fulinska, Jagiellonian University, Poland

Among the possible sources of Mithraic iconography are the representations of Graeco-Iranian and Graeco-Phrygian deities worshipped in the Hellenistic kingdoms. An interesting case is the kingdom of Pontus, ruled by dynasts of Persian ancestry. The last king from the Pontic dynasty, Mithridates VI Eupator, who claimed descent from Cyrus the Great as well as Alexander the Great, was one of the most prominent enemies of Rome in the 1st century BC. The incorporation of Pontus into the Roman Empire provided continued contacts during the Imperial age which would influence the rise of one of the most important religious movements in Imperial Rome. This paper discusses iconography of the Phrygian cosmic deity Men in his Pontic version, which is associated with a number of Iranian and Greek divinities (Mithra and Mah, Apollo, Dionysos, the deified Alexander/Helios), as one of the possible sources for the iconography of the Roman Mithras.

## Remember me! The Effect of Islamic Beliefs on Ghosts on Iranian Film and Theatrical Adaptations of Hamlet Azadeh Ganjeh, University of Bern, Switzerland

Ever since the seventeenth-century, Shakespeare's "Hamlet" has been appropriated and re-appropriated to serve changing political and social objectives across the world. Many scholars have focused their attention on its multilayered characters and especially the Ghost of King Hamlet. The Ghost raises questions about the role of the supernatural on stage and hearkens back to the late medieval world of superstition and the Catholic doctrine of purgatory. Despite the interest in the reception of Shakespeare beyond the borders of Britain, existing scholarship has not adequately addressed this issue in countries with different religious backgrounds. This paper puts the matter in a new perspective for the country of Iran, a country with one hundred years history of staging Hamlet under Islam. It will illustrate how different beliefs on topics such as "ghosts", "purgatory" and "life after death" in Islam and Christianity affect the presence and functions of the Ghost in theatrical and film adaptations of Hamlet in Iran.

#### The Case of Black Magic in the Avesta Paul Schwerda, Harvard University, US

When comparing the corpus of ancient Iranian texts, specifically the Avesta to their closely related Indian counterparts, one comes upon a very interesting phenomenon. Whereas in late Vedic texts there is frequent use of harmful magical actions, these seem to be missing in the Iranian texts. Was there no need for such action, not even against enemies of the Zoroastrians? Not much is known about such deeds and it has remained a rather understudied area in studies of Zoroastrianism and Ancient Iran. In this paper I will argue that there are at least reminiscences of black magic comparable to the Indian evidence and that it is possible to assess it via both direct as well as indirect evidence from the texts and to postulate what such malevolent magic might have looked like.

## Ta'ziyeh: the Socio-Political Aspects of a Theatrical Performance Maryam Golabi and Meysam Soleimani, Middle East Technical University, Turkey

The present study considers how the socio-political importance of a religious ritual was addressed in traditional Iranian cities. Ta'ziyeh is the theatrical performance of Hossein's martyrdom, which was invented in the Safavid period by the government in order to develop Shi'i theory. In spite of the fact that Ta'ziyeh, like other Islamic rites, could be carried out only inside buildings, it was nevertheless brought outside and into the public realm. Neighbourhood squares were designed so as to fulfil their local function, integrate with the neighbourhood's social and physical fabric, and to act as the scene for Ta'ziyeh, from which its name "Hosseiniyeh" is derived. Although the performance was conducted only once a year, the name of the square was tied to the content of that performance.

#### Panel 7c. Contemporary Iran

Chair: Haleh Anvari, Writer and Founder, AKSbazi.com

## British-Iranian 'Accented' Cinema in the Aftermath of the Iranian Post-election Protest Naz Massoumi, University of Bristol, UK

This paper is part of a broader research project focusing on Iranian Diasporic cinema in Britain. It seeks to contribute to our understanding of Hamid Naficy's Accented Cinema (2001) theory of exilic and Diasporic cinemas through a textual reading of two BAFTA-nominated short films made by Iranian-born filmmakers in Britain: Two & Two (Babak Anvari, 2011) and Only Sound Remains (Arash Ashtiani, 2011). The paper will examine how these films are accented using Naficy's model with particular attention paid to the social and political themes they take up vis-à-vis the Iranian election crisis of June 2009. In considering how these films are accented, the paper aims to illuminate the explicit and implicit ways in which these films inscribe Iranian and Diasporic identity. Both films also represent useful case studies when examining the boundaries of accented cinema as a theory of Iranian Diasporic cinema.

### Envisaging 'Iranianness' Inside-Out: Photo Blogs and Contemporary Iranian Visual Self-Representation Shireen Walton, University of Oxford, UK

This paper introduces a visual anthropological enquiry into Iranian photo blogs: online photographic 'diaries' created by Iranians living inside and outside of the country, which exhibit daily or previously captured images of the landscape, people and cultural customs of Iran and their correlating comments by Iranian and non-Iranian viewers. It presents these sites as significant visual systems of knowledge production and exchange in negotiating contemporary 'Iranianness'. Via a specifically ethnographic approach to studying everyday online visual communication, the paper develops a much needed quotidien understanding of new media usage by Iranians which moves the scholarly discourse beyond paradigmatic associations with political activism, mobilisation and resistance. Engagement with this novel field site, centred on the concept of Iranian visual self-representation, ultimately aims to visualise the wider theoretical and methodological scope in the anthropology of transnationalism and aesthetics in a digital age, beyond ideological and epistemic boundaries.

#### Censorship and Silence in Contemporary Iranian Art Kirstie Imber, Birkbeck, University of London

In 2008, the Iranian artist Mandana Moghaddam was denied a permit to install her open, water-well structure entitled The Well (2008) in the House of Artists in Tehran. The project was intended to foster unmediated dialogue between members of the Iranian public, and to establish dialogue with unknown individuals in Gothenburg, Sweden (the structures were to be linked using technology similar to telephones). This paper will therefore explore the implications of this instance of government censorship to suggest that Moghaddam's project illuminates the fraught complexities inherent in foregrounding free speech and dialogue in Iran. Although this moment of censorship joins many others in the wider context of contemporary Iranian art, here the concern is with the intangible, ubiquitous presence of the human voice – a tool that many visual artists are now using in order to critique the dominant structures that define contemporary Iranian culture.

### Discourses on Iran and its Challenges for the Iranian Tourist Industry Masood Khodadadi, Glasgow Caledonian University

In this paper, I will examine the role of media discourses in the formation of destination images by looking at the role of the British media in the production and circulation of Iran's discourse/s in Britain. The majority of previous studies which have looked at the area of destination image formation have looked at this concept from a positivist perspective which ignores the role of societal and media discourse in the formation of destination images. In this paper, I look at this area from a social constructionist perspective.

### Session 8, 15.45 - 17.00

## Panel 8a. From Elam to the Achaemenids: The World of Ancient Persia Chair: Dr. Hassan Fazeli, Marie Curie International Fellow, University of Reading

#### The Inscription of Assurbanipal in the Cyrus Cylinder Miles Lester-Pearson, University of St Andrews

The Cyrus Cylinder, discovered in the foundations of the Esagila temple in Babylon, is a vital document for understanding how Cyrus II presented himself and his dynasty. Cyrus states that he found an inscription of Assurbanipal within the walls of Babylon as he was rebuilding them. I believe that the construction of the Cylinder renders the use of Assurbanipal as more than simply a model ruler to follow. Cyrus' complete denigration of his predecessor Nabonidus results in the Cylinder bypassing the whole of the Neo-Babylonian Empire in order to proclaim his continuation of the Neo-Assyrian empire. Cyrus' indication that his rule in Babylon would be in the vein of the Assyrian Assurbanipal, rather than a native Babylonian ruler, reveals a different facet of how Cyrus thought the Achaemenid dynasty ought to explain its new-found power and also the nature of succession via cultural memory in the Near East.

## Recumbent Bulls and the Iconography of Submission: Notes on the Evolution of Bull Protome Sculpture in Elam and Persia Ana Becerra, University of Sydney, Australia

The art of ancient Iran is characterised by a dynamic use of animal motif. Faunal elements pervade the decorative and monumental arts of the first millennium B.C.E. and demonstrate a level of style and symbolic meaning distinct from Mesopotamian influence. The frequent appearance of bull protome sculpture in the Achaemenid Persian tradition has compelling antecedence in the Neo-Elamite record, notable examples of which include faience knob figurines from Susa and a bronze stand candelabrum from Arjān. This paper will argue that the recumbent bulls of Arjān, Susa and Persepolis demonstrate an instance of direct artistic synthesis between Elam and Persia informed by the symbolism of Assyrian religious and heroic-encounter iconography. The interpretation of the bull as the 'weaker' of the enemy beasts in Persian art will be re-examined in favour of its qualities of stability and endurance which are as integral to the Achaemenid imperial vision as the lion's embodiment is of conquest.

#### The Aegean Policy of Darius the Great Daniel Beckman, University of California, Los Angeles, US

By examining the Persian conquest of Samos (c517 BC) and the invasion of Skythia under Darius the Great (c513), I aim to demonstrate that Persian expansion into the region was intended not to conquer and hold all of Hellas, as Herodotus would have us believe, but simply to protect their territory in Asia Minor, Phoenicia, and Egypt. Darius' Aegean policy consisted of military operations against dangerous external threats which ran parallel to intense efforts designed to prevent Persian satraps from rebelling. Because Darius was ultimately unsuccessful in achieving all of his goals, a diachronic analysis will show that these very same issues continued to inform Persian policy in the Aegean for at least a century after the reign of Darius the Great.

#### Contact and Commerce between the Achaemenid Empire and South Asia

Sureshkumar Muthukumaran, University College London, UK

This paper will examine the commercial intercourse sustained between the Achaemenid Empire and South Asia by sketching the biographies of networks (maritime and terrestrial), mercantile diasporas and the commodities (such as textiles, minerals, aromatics and ornamental fauna) using a wide range of sources including archaeological material and textual sources in Akkadian, Old Persian, Greek, Sanskrit and Pali.

#### Panel 8b. Poetry: its Usages and Evolution

Chair: Professor Carole Hillenbrand, Professor Emerita of Islamic History, University of Edinburgh

Poetry of the Dead: a Socio-literary Study of the Poetry on Tombstones in Iran - the Case of Behesht-e Zahra Fatemeh Shams, University of Oxford, UK

The paper seeks to describe and analyse the role that poetry plays in the death rituals in Iran. This will be done with reference to the poems that are written on the tombstones of the central cemetery of Tehran. Through undertaking this research, I hope by means of a discourse analysis to explore the relationship between poetry and death rituals in Tehran. My analysis will be based on one hundred case studies randomly selected from the tombstones of Behesht-e Zahra. In conclusion and based on the content of the selected poems, I will discuss the connections between gender, age, religiosity and the social status of the dead and the written poems on their gravestones.

#### Sacred Defence Through the Lense of Persian Haiku

Faryaneh Fadaeiresketi, Leiden University, The Netherlands

This study will focus on 'Haiku', the shortest Japanese form of poetry as a relatively new genre in Persian war poetry. Through examples of Persian war haikus, this study will examine the specific characteristics of Haiku and its function in the post-war poetry of Iran. Moreover, this paper will examine the influence of local motifs and themes in Persian war Haiku, which diverge from standard Japanese Haiku, and the question of whether or not the Persian Haiku succeeds in finding the structure and characteristic of this genre.

### The Emergence of Modern Kurdish Poetry: A Discursive Analysis

Farangis Ghaderi, University of Exeter, UK

The emergence of Modern Kurdish poetry was coeval with the emergence of Kurdish nationalism and the establishment of political organisations and societies in the early twentieth-century. Modern social, historical and political discourses transformed the Kurdish poetic sign system and introduced new definitions of poetry and poets. Poetry became a means of enlightening and the poets were expected to take the responsibilities of intellectual leaders for propagating nationalism and educating people about their language, culture and history. To suit these new responsibilities, the language of Modern poetry changed into a simpler language free from the complex figurative language of Classical poetry. Modern poets also abandoned Aruz and applied syllabic metre, previously practiced in Hawrami poetry and folklore. This paper aims to contextualise the emergence of Modern Kurdish poetry and explore the involved discursive formations and the way they transformed Kurdish poetic discourse.

## Classical Allusions in Modern Poetry: A Comparison between the Poetic Styles of Shafii Kadkani and Guangzhong Yu Zhe Lin, Peking University, China

Mohammad Reza Shafii Kadkani and Guangzhong Yu are famous contemporary poets from Iran and China. This paper will make a brief introduction of Shafii and Guangzhong Yu's poems and discuss their main features and the similarities and differences of their poetic works by comparison and through analysis. I will also try to figure out the historical and cultural factors behind their similarities and differences in order to further explore the importance of modern poetry in Iran and China.

#### Panel 8c. Obstacles to Detente: Iran in the 21st Century

#### Chair: Professor Ali M. Ansari, Professor of Iranian History, University of St Andrews

## Iran's Nuclear Policy from 2002 to 2012: Continuities, Changes and Identity Dynamics Morgane Colleau, University of Exeter, UK

This paper examines Iran's nuclear policy from 2002 to 2012 and makes three arguments. Firstly, a constructivist approach to the "nuclear issue" allows for a better understanding of the importance of the historical context and processes of interaction between Iran and the international community in the social constructions of Iran's nuclear programme as a security issue or a matter of inalienable rights. Secondly, Iran's strategies to deal with the "nuclear issue" evolved, partly in response to its processes of interacting with the EU-3/ P5-1. Iran defined its interests and shaped its actions (permissible options) in light of its socially constructed identity and constructed knowledge of others' intentions. The repeated diplomatic dead-ends can thus be largely attributed to the reproduction of the social structures of relationships between Iran and the state negotiators. Finally, the Iranian leadership sought to turn the "nuclear issue" into an opportunity to re-position Iran in the international system, by bridging the gap between its desired and actual role due to its "rogue state" status.

## Bureaucratic Psychologies at War: Encounters between the Jacksonian Bush-Obama Administrations and the Populist Ahmadinejad Administration Nima Rassooli, San Francisco State University, US

The conventional wisdom of international relations looks at variable explanations of power, perceptions, civilization and issues of intersubjectivity. This paper will draw upon Beeman's cognitive organisational frameworks and bureaucratic cultures as an alternative paradigm. To illustrate the competitive advantage this theory has over conventional explanations, I will look at 2-3 cases of interaction between the US and Iran in a series of nuclear talks since 2005. The case of the U.S.-Iranian divide is important for demonstrating the benefits and limitations of traditional foreign policy explanations and for learning possible ways to de-escalate dangerous bilateral conflicts.

### The Role of Mahdaviyat in the Internal Politics of Mahmoud Ahmadinejad Arash Guitoo, Christian Albrecht University of Kiel, Germany

The main subject of this paper is the attachment of Mahmoud Ahmadinejad's to the 12th Imam. It is examined whether and to which extent Ahmadinejad's statements on mahdaviyat are contradictory to the doctrine of the Islamic Republic of Iran and the theory of velayat-e faqih. His statements shall be compared with the political ideas of Mesbah Yazdi, to whom Ahmadinejad is considered to be attached. This analysis indicates substantial differences between Ahmadinejad's ideas on mahdaviyat and those of Humayni and Mesbah Yazdi. This paper will then try to explain Ahmadinejad's attachment to the Mahdi as a part of the ideology of a new fundamentalist political class whose goals diverge from those of the established conservative and neoconservative spectrum of the Islamic Republic. The emergence of this new stratum is explainable through the post-war social and economic crisis of the country.

### The Obstacles to Diplomacy in Iran-US Relations: Failed Negotiations on Iran's Nuclear Programme Helia Farahnoosh, University of Glasgow, UK

This study centres specifically on what characterises the dyad's relationship: how they came to view one another with such hostility, and what made their engagement on the nuclear programme so arduous. Constructivist tools are implemented to understand how the hostile relationship was created. Discursive representations are unpacked to demonstrate how the perception of the other was created and then sustained into the 21st century. Finally, the study will discuss the consequences of such a distrustful and apathetic relation in order to explicate how this has hindered successful engagement and diplomacy.

## The Securitisation Turn: the Rise of the Islamic Revolutionary Guard Corps in Iran's Foreign Policy Hesam Forozan, Durham University, UK

Despite a plethora of studies on the politics of post-Khomeini Iran, there has been little study on the Iranian Islamic Revolutionary Guard Corps (IRGC), the ideological wing of the Iranian military. This paper highlights the increasing role of the IRGC in the context of the post-2005 turn of Iran's foreign policy towards securitisations. The paper argues that with the ascendency of the IRGC as a major player in Iran's domestic politics in the post-Thalami era (2005-) and the rising perception of threat from the United States, the foreign policy of the Islamic Republic of Iran has been largely securitised, emphasising the use of extraordinary means to ensure the regime's survival. This has increased the regime's reliance on military power at both national and regional levels and enhanced the IRGC's purview on national defence and, among others, its overseas actions and diplomatic portfolio to offset the US threat and secure Iran's foothold in the region.





