



# CENTER FOR IRANIAN STUDIES NEWSLETTER

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## ENCYCLOPÆDIA IRANICA FASCICLE 3 OF VOLUME XIII PUBLISHED, FASCICLE 4 IN PRESS

In 2005, the *Encyclopædia Iranica* arrived at an important juncture, one might say a milestone, when it reached the entry IRAN. It had long been felt that although the entire *Encyclopædia* is about Iran, yet we needed a series of articles under that general rubric to provide an overview of the main facets of Iranian geography, history, and culture. This series of entries began in Fascicle 2 of Volume XIII, continues through Fascicles 3 and 4, and will take most of Fascicle 5 to complete.

The details of the topics discussed in these articles will be covered by other entries throughout the *Encyclopædia*. Here the purpose has been to present a concise general account of what a student of the Iranian world and its civilizations needs to know. They will serve as a guide to other subjects and other entries, which either have already been published or will be published in the future.

It is true that the entire *Encyclopædia Iranica* concerns the history and culture of Iran. But the entry IRAN is an opportunity to present a convenient overview of the nation: it consolidates into one Series of sub-articles the discussion of selected key subject matter. These subjects, or portions of them, are also discussed in detail under diverse specific entry names throughout the *Encyclopædia Iranica*. Thus the entry IRAN can be a starting point for readers; one sub-article here will point them to numerous related entries.

However, the purpose of the Series IRAN is not to burden the reader with a mass of cross-references to other entries. A major factor in the selection of the entries for inclusion here—out of so many that could be selected—was their relevance to achieving an overall “definition” of the notion of “Iran.” The complexities involved in achiev-



ing this goal are by no means minimized. Such complexities become the main focus of the final sub-article.

The Series consists of the following entries: i. LANDS OF IRAN (a geographical essay), ii. FACTUAL HISTORY OF IRAN, iii. TRADITIONAL HISTORY OF IRAN, iv. IRANIAN MYTHS AND LEGENDS, v. PEOPLES OF IRAN, vi. IRANIAN LANGUAGES AND SCRIPTS, vii. NON-IRANIAN LANGUAGES IN IRAN, viii. PERSIAN LITERATURE, ix. RELIGION IN IRAN, x. PERSIAN ART AND ARCHITECTURE, xi. PERSIAN MUSIC, xii. HISTORY OF SCIENCE IN IRAN, xiii. PERSIA AND THE WEST, xiv. IRANIAN IDENTITY.

Within many of the above, the discussion is further subdivided by time period—at least into those of pre-Islamic and Islamic.

The introductory section LANDS OF IRAN by **X. de Planhol** is an exploration on the role of the geographical factor

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### MARY BOYCE (1920-2006)



**Dr. Mary Boyce**, Professor Emerita of Iranian Studies at the School of Oriental and African Studies, passed away in London on April 4, 2006. She was one of the foremost authorities on Zoroastrianism and a frequent contributor to the *Encyclopædia Iranica*. Prof.

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## GALA BENEFIT DINNER SAN FRANCISCO MAY 13, 2006



Maryam Rahimian

The elegant Ritz Carlton Hotel in San Francisco will be the venue of a Gala Benefit Dinner for the *Encyclopædia Iranica* on May 13, 2006. The Gala has been organized by a group of dedicated and hardworking friends of the *Encyclopædia Iranica* in the Bay Area. One of the features of such fundraisers is to honor Iranian talent and success in various fields of scientific, literary, economic, and humanitarian endeavors. The theme of the San Francisco Gala is “Science and Technology,” a fitting tribute to the Silicon Valley and the Bay Area, which is home to outstanding scientists and entrepreneurs in information technology. Accordingly, five prominent scientists and entrepreneurs have been selected by the Executive Committee of the Gala to be honored at the event. They are (in alphabetical order) Mr. **Hossein Eslambolchi**, Prof. **Ali Javan**, Mr. **Omid Kordestani**, Dr. **Fariborz Maseeh** and Prof. **Lotfi Zadeh**.

The Gala Executive Committee, chaired by Mrs. **Maryam Rahimian**, consists of Mr. **Reza Abbaszadeh**, Prof. **Elaheh Enssani**, Mr. **Kamron Ghiassi**, Mrs. **Azadeh Hariri**, Mrs. **Fazeelat Jalili** (Vice-Chair), Mr. **Salar Kamangar**, Mrs. **Ziba Marashi**, Mr.

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## GALA BENEFIT DINNER SAN FRANCISCO - MAY 13, 2006

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**Arash Rad, Mr. Majid Rahimian, Mrs. Neda Rahimian, Mr. Mehdi Safipour, Mrs. Shahrzad Salour and Mr. Saeed Shakeri.**

An Advisory Committee, consisting of Mrs. **Nastaran Akhavan, Mr. Shan Fazeli, Mrs. Akhtar Motamedi, Mrs. Homa Sarshar, and Mrs. Houra Yavari**, has been formed to advise the Chair.

Also actively involved in organizing the event are a number of dedicated community collaborators: including Ziba Marashi, **Hatef Moghimi**, and **Parinaz Zamani**.

Mrs. **Asieh Namdar** of CNN will serve as the Master of Ceremonies, while media personalities Mrs. **Shohreh Aghdashloo** and Mr. **Houshang Tozie** will attend as the Guests of Honor.

The evening will also feature superb entertainment, making the Gala an unforgettable event. The Gala benefits from the participation of Mr. **Ardeshir Rohani**, the acclaimed pianist and composer, Mr. **Siamak Pouyan**, prominent *zarb* player, as well as **Rushdi and His Band**.

The noted artists Mr. **Hossein Charles Zenderudi** and Mr. **Nasser Ovissi** have donated of their works for the Gala and several other supporters have also contributed items for live auction.

A group of socially active Iranian-Americans have volunteered to help with the organizational and administrative tasks of the evening, including Bahador **Hariri**, Sara **Jalali**, Haleh **Motie**, Ariane **Nader**, John **Nadjafi**, Ramin **Nadjafi**, Mona **Rahimian**, Sheila **Rahimian**, Navid **Tehrani**, Neema **Tehrani**, Shaghayegh **Tehrani**, and Shady **Vaezzadeh**.

Several sponsors have lent their financial support to the Gala. They are as follows:

### Ruby Sponsors:

**Mr. Khosrow Bayegan Semnani  
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(see biography on p. 3)

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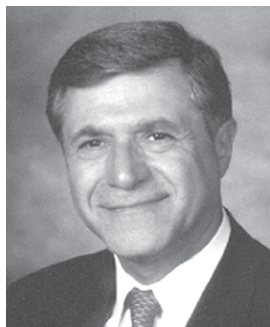
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### RUBY SPONSORS

**Khosrow Bayegan Semnani** was born in Mashad, in 1947. He completed his elementary and high school



education in Iran and later studied English in England. In 1972, Mr. Semnani received a B.S. in chemistry and physics from Westminster College in Salt Lake City, Utah. He then continued his education at the University of Utah where he received a Masters of Engineering Administration Degree in 1977. Mr. Semnani was later employed in the copper mining and the electrical/chemical industry for several years. He formed S.K. Hart Engineering in 1980, providing consulting services in the environmental protection industry. During the period of 1984 through 1987 he was involved in residential and commercial land development and other real estate activities. In 1987 he founded and operated Envirocare of Utah, currently the largest nuclear waste processing and disposal company in the country.

Mr. Semnani has been involved in various charitable activities for many years and has founded the Semnani Foundation to facilitate his philanthropic work. This foundation has

been involved in supporting many Iranian causes and cultural and religious programs, including the *Encyclopaedia Iranica*, and is working with programs worldwide to benefit several women and children's organizations. Mr. Khosrow Semnani has been a 30-year resident of Utah. He and his wife Ghazaleh and their three sons, Taimour, Rodmehr, and Jahangere take special pride in their Iranian heritage, and have tried to be spokesmen and advocates of the loving, intelligent and kind people of Iran. Mr. Semnani has been a generous trustee of the Encyclopaedia Iranica Foundation for the past eight years and its Vice-Chairman since 1998. He currently holds the position of the Chairman of the Board of Trustees of *Encyclopaedia Iranica*.

### EMERALD SPONSORS

Born in 1953 in Tehran, **Majid Rahimian** came to the United State in 1969, where he finished his high school and attended the University of California at Davis. He received his Bachelor of Science in Electrical Engineering in 1975 and returned to Iran. After the 1979 Revolution he emigrated to Sacramento, California, where he received his Master's Degree in Electrical Engineering and Computer Science from Sacramento State University. In 1983 Mr. Rahimian and his brother and partner, Javad, founded "Motion Control Engineering, Inc." Motion Control Engineering has designed and manufactured many state-of-the-art elevator control systems and today is the largest Elevator Control Manufacturing company in North America, enjoying over 65% of the market share in its industry. Majid and his brother were featured in the February 1997 issue of Fortune Magazine as the award recipients in "Implementing Technology." Presently, Majid is a managing member of Parlin Development involved in land acquisition and development.



His father, Dr. **Ali Rahimian**, with the support of his two sons, has built a charity hospital in the province of Qazvin; the hospital has been in operation since 2004 and has served a great number of underprivileged families in the region.

Born in 1957 in Tehran, **Maryam Akhavan Rahimian** came to the United States in 1974, where she finished her high school in Seattle, Washington. She met Majid Rahimian in Tehran in 1977 and decided to continue her college education in Iran. She moved to Sacramento in 1979 with her husband and received a Bachelor's and Master's of Science in Biology in 1986. Maryam received her real estate license in 1991 and started her construction company in 1999, Pars Development LLC, a company established with the aim of building affordable housing in the Sacramento area. Majid and Maryam were the 2003 recipients of the National Philanthropic award. They were instrumental in the establishment of the Persian Language Collection at the Sacramento Public Libraries as well as the establishment of a Center for Iranian Studies at Sacramento State University. The Rahimians have three daughters, Mona, Neda and Sheila.

## GALA HONOREES

**Hossein Eslambolchi**, a noted entrepreneur and advisor to high-tech firms in Silicon Valley, served as Chief



Technology Officer for AT&T from 2001 to 2005 when he led the transformation of AT&T's network, systems and services. After nearly 20 years with the company, he left AT&T soon after its merger with SBC in late 2005. Upon his departure, *BusinessWeek* called him "a critical player in maintaining AT&T's status as a technology leader" and noted that he is "a bold, but pragmatic visionary."

*Light Reading* said that Eslambolchi's "evangelizing has underscored the notion of where the entire communications infrastructure is heading," when it named him to the # 1 spot on its list of Top 10 Movers and Shakers in Telecom in 2003. And *The New*

*York Times* credited him as "the technological strategist behind AT&T's ambitious turnaround plan to become a data transmission company selling an array of software products like network security systems."

Mr. Eslambolchi has also served as President of AT&T's Global Networking Technology Services (GNTS), President of AT&T Labs and Chief Information Officer, giving him end-to-end responsibility for the implementation of the company's technology vision.

Mr. Eslambolchi holds over 800 worldwide patents – issued, pending, and in preparation, and was named "Inventor of the Year" by the New Jersey Inventors Hall of Fame in 2001.

**Ali Javan**, Francis Wright Davis Professor Emeritus of Physics at MIT, is a recognized world leader in the



field of lasers and quantum electronics. Born on December 27, 1926 in Tehran, Prof. Javan came to the US in 1948 and received his Ph.D. in Physics from Columbia University in 1954. He joined the MIT faculty in 1961 where he founded the first major research center in the field of lasers. Many of the early breakthroughs in fundamental laser research took place at his MIT laboratories. He has won international acclaim for his invention of the world's first gas laser, the very first laser to operate continuously.

He conceived his laser principle in 1958 and successfully operated his first gas laser in December 1960, the well-known and widely used Helium-Neon laser. The discovery attracted immediate worldwide attention. His contributions have extended over the years to the applied research areas in lasers, from laser chemistry to high energy gas lasers, and to multistatic laser radar, controlled by accurate optical clocks for use in space, to lasers for medical diagnostics of special interest. He has supervised the research for the doctoral theses of a large number of graduate students in physics. He has served at various times as active consultant to both the Government and Industry and has authored over one hundred research articles in scientific journals.

**Omid Kordestani** is Google's Senior Vice-President of Global Sales and Business Development. He is directly responsible for



Google's worldwide revenue generation efforts as well as the day-to-day operations of the company's sales organization. He joined the company in May 1999 as Google's "business founder," leading the development and implementation of the company's initial business model. Since then he has brought Google to profitability in record time, generating more than \$6 billion in revenues in 2005.

Following the death of his father to cancer, Mr. Kordestani, 42, emigrated to the United States from Iran in 1978, along with his mother and younger brother. As the son of a nurse and an engineer, Mr. Kordestani's interests naturally gravitated to the sciences, studying electrical engineering at San Jose State University while working to pay his way through school at NASA's Ames Research Center and Stanford Medical Center.

Mr. Kordestani has more than 20 years of high-tech experience, holding key positions at several start-up companies, including Netscape Communications, The 3DO Company and Go Corporation. Prior to that, he held product marketing positions at Hewlett Packard for several years before receiving an MBA from Stanford Graduate School of Business in 1991.

Mr. Kordestani lives with his wife, Bitra and their two children in the San Francisco Bay Area.

**Dr. Fariborz Maseeh** is the chairman of the Massiah Foundation and Managing Principal of Picoco LLC, an investment



management firm which invests in broad asset classes.

Dr. Maseeh is recognized worldwide as an expert in the field of micro-electro-mechanical systems (MEMS). He founded IntelliSense in 1991, with the vision of reducing the time and expense of creating next-generation miniature sensor and actuator devices.

IntelliSense became the world's fastest-growing MEMS company, and was twice named to the New England Technology "Fast 50" and the Forbes "Fast 500."

After IntelliSense, he started Picoco LLC, embarking on a new career in investment management, and the Massiah Foundation for charitable work in Southern California. He is a board member of several non-profit organizations and a trustee of UCI foundation.

Dr. Maseeh received a Doctor of Science in engineering from MIT in 1990, and he has over sixty scientific publications in business strategy, fabrication technologies, and design of software for MEMS. He has also the owner of a number of patents and trademarks. In 2005, *Computer World* recognized Dr. Maseeh's entrepreneurial work in founding IntelliSense with a gold medal and a worldwide permanent archive of its case study. Dr. Maseeh was recently awarded the 2006 Ellis Island Medal of Honor, which is created to pay tribute to the ancestry groups that comprise America's unique cultural mosaic.

Dr. Maseeh and his wife, Azam, live in Southern California with their young son and daughter.

Dr. **Lotfi Zadeh**, Professor in the Graduate School, Computer Science Division, Department of EECS, University of California, Berkeley and the



Director of BISC (Berkeley Initiative in Soft Computing), is a renowned scientist in the field of "Fuzzy Logic."

Born in Baku in 1921, he graduated from the University of Tehran in electrical engineering in 1942. He emigrated to the US and took a Master's degree from MIT in 1946 and a Ph.D. from Columbia University in 1949, where he began teaching systems theory. Since 1959, Zadeh has taught at Berkeley, first in the Electrical Engineering (EE) Department where he served as Chair from 1963-68, and later in the Computer Science Division (EECS).

Since 1965, Prof. Zadeh's research interests have shifted to the theory of fuzzy sets and its applications to artificial intelligence, linguistics, logic, decision analysis, control theory, expert systems and neural networks and the

newly developed computational theory of perceptions and precipitated natural language.

Prof. Zadeh is the recipient of numerous prestigious awards including the IEEE Richard W. Hamming Medal in 1992; the Rufus Oldenburger Medal from the American Society of Mechanical Engineers in 1993, and in 2000 he received the IEEE Millennium Medal; he has also received the IEEE Pioneer Award in Fuzzy Systems and the ASPIH 2000 Lifetime Distinguished Achievement Award.

### EUR FASCICLE 3

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in the shaping of the enduring Iranian people and their culture on the Plateau. Given the success of the Iranians in adapting their social and economic life to the land and its climate, geography helped later arrivals to conform to the predominant Iranian culture.

Next, **E. Yarshater** takes up the considerable challenge of outlining the political, and to some degree the cultural, history of Iran from the beginnings in prehistoric times to the 21st century, with division into pre-Islamic and Islamic periods. The first section begins with the history of Elam, the ever-increasing archeological evidence for the culture of the plateau before the appearance of written documents, and the arrival of the Indo-Iranians in the northeast; the domination of some of their tribes in the northwest of the plateau; separation of the Iranians and the Indians; settlement of Iranians on the plateau; Assyrian domination of the western plateau; the rise of the Medes to power and the extent of their kingdom; the accounts of Greek historians with regard to the Medes and some other Iranian tribes. Then the rise of the Persians and the history of the Achaemenid empire is sketched, with a concise discussion of its culture; the kings' religious policies; and the spread of Zoroastrianism in Iranian lands during this period. Several overviews follow—of Alexander and his successors, the Arsacid dynasty which dominated Iran for some 500 years, the developments in eastern Iran and Central Asia, the interaction and cultural exchanges among Iranians and non-Iranians, all of which contributed to the complexity of the final period of this section, which deals with Sasanian empire. The existence of a royal ideology, a state church, and a

more centralized administration, as well as relations with the Roman/Byzantine empire are discussed. Finally, the decline of the Sasanian empire after the brilliant periods under Khosrow I and Khosrow II and the exhaustion of the country through internal contradiction and abuses of power, which end in a major upheaval by the Arab expansion across the Near and Middle East, are dealt with.

The second part of the article begins with the Arab Conquest and the conversion of Iran to Islam. Then, new beginnings are seen from the ninth century, with the rise of local dynasties, namely, the Saffarids, the Samanids, the Ghaznavids, the Ziyarids, and the Buyids. Next, the invasion of the Turkic Saljuqs and the powerful state they formed with the help of their capable viziers, is taken up, followed by a brief account of the Turkic dynasty of the Khwarazmshahs, who faced the Mongol invasion. A discussion of the Mongol invasion and the Il-khanid dynasty, the abolition of the Abbasid caliphate and the onslaught of Timur and the rule of his descendants as well as the Turkmen dynasties, chiefly in western Persia, follows. The rise of the Safavids and the significance of their unifying the country under their enforced Shi'ism, with particular attention to the reign of Shah 'Abbas I and contacts with the West, and the role of the Georgians and Armenians in economic and military affairs of the Safavids, come next. An account of the Portuguese occupation of the southern shores of Persia and their eventual ousting, the intermezzo of Afghan rule, the rise of Nader Shah, the Zand dynasty, and the Qajars follows. The Constitutional Movement, the coup of Sayyed Zia'-al-Din, and the formation of the Pahlavi dynasty are treated next. The modernizing efforts of Reza Shah and the secularizing effects of such efforts are next focused upon, followed by an account of the reign of Mohammad Reza Shah, the revolution of 1979, and the formation of the Islamic Republic of Iran.

This account, which covers millennia of evolution and change is necessarily panoramic in approach and compact in treatment. It is therefore supplemented, reinforced, and illustrated with a chronology of specific events and personalities which mark significant moments, whether large or small, including all significant dates in the development of Iranian studies, in the

Iranian historical venture. The chronological table, the most extensive of its kind, is followed by a convenient index of proper names to facilitate finding of the desired events and dates.

**E. Yarshater** then turns, in "Traditional history of Iran," to describe and summarize what may be called the "national history." This is a mixture of mythological, legendary, and factual history and ancient lores inherited essentially from Sasanian times and based on pre-Zoroastrian and Zoroastrian accounts of Iranian history. It was systematized and committed to paper towards the end of the Sasanian period as *Khwadaynamak*, which after the advent of Islam was translated into Arabic until a Persian version of it reached Ferdowsi, which he used as the basis for his *Shah-nama*. In this article the content of the traditional history is summarized, from the mythological Pishdadids to the legendary Kayanids, to the brief mention of the Arsacids and on to the historical Sasanians dynasty. Before that, however, the tradition's layers are carefully considered—the presence of elements both archaic and late—and their relationship to the oldest adumbration in the Avestan hymns, the long drawn out feud between Iranians and Turanians, and the exploits of noble warriors on both sides. Finally, the absence of the Medes and the Achaemenid kings from the traditional history and the Sasanian lack of knowledge of these dynasties and the kings such as Cyrus, Darius, and Xerxes, in spite of their great significance, is explained, and the Sasanian final contribution to the molding of the traditional history, which stamped the national history with their royal ideology, is dealt with.

The reader next shifts from the historical perspective, as **J. R. Hinnells** considers the typology and content of IRANIAN MYTHS AND LEGENDS. He gives detailed accounts of the men and gods and other figures of the Avestan yasht hymns. He also emphasizes the Zoroastrian myths relating to the creation and the end of the material world and the life of Zoroaster.

The section on PEOPLES OF IRAN remains a work in progress. Two sections are included in the fascicle, and it is hoped that a detailed survey of the contemporary ethnolinguistic groups of Iran can be commissioned in the near future. (For Afghanistan, see AFGHANISTAN IV.) The section begins with some reflection on the word "people," which

can be subject to a range of preconceptions as to what the term embraces and what it excludes. In this entry the intent is not to deny past or present ethnic diversity in the country; at the same time, no assumption is made that particular social barriers or conflicts necessarily result from ethnic diversity. Ever in the writers' minds is the fact of multilingualism in Iran. This is better documented the closer one comes to modern times and is also occasionally evidenced in the ancient past.

In the introductory portion, **R. N. Frye** creates an overall view of the Iranians from distant past to present. He begins by looking at the obscure entrance of Iranian-speaking people onto the historical scene of the Plateau and adjoining regions: here we encounter for the first time the key term "Bactriana-Margiana Archeological Complex" (which will be invoked several times in the course of the entry); it designates the transition zone between Central Asia and the Plateau proper, located in northwest Afghanistan and north of the Oxus River. In this region, it is thought, the Iranian-speakers began to be acculturated by a settled, agricultural economy (of unknown extent and polity). Continuing through the second millennium B.C.E. and on into the recorded history of the Iranians, the author reviews the distribution of population groups as far as known. In summary fashion the account is continued through the complex movements of peoples down to modern Iran.

For the pre-Islamic period, **C. J. Brunner** collects chiefly the references to tribes and peoples in the Greek and Latin sources and considers these in a geographical sequence. The tax districts and army lists furnished by Herodotus, considered together with the Achaemenid inscriptions and their varying lists of "lands," form an inevitable starting point. The later historians of Alexander's campaign in the east and the geography writers drew on the first-hand and second-hand accounts of Alexander's expedition; they likewise provide an abundance of ethnographic references, however difficult to evaluate in many cases. They are also supplemented by the historical accounts of the late Achaemenid period and the Seleucid period, as well as some eyewitnesses such as Xenophon.

In IRANIAN LANGUAGES AND SCRIPTS, **P. O. Skjærvø** documents the Iranian dialects ancient and modern with a

wealth of bibliography. He is especially attentive to the problems in the earliest linguistic evidence. To begin with, he orients the reader in time and space with a listing of the languages attested at the Old, Middle, and New stages of historical development and gives examples of criteria used to define the affinity or separateness of two languages. The section "Earliest Evidence" then considers the fragmentary and difficult linguistic evidence relating to Indo-Iranian origins—most famously, the Aryan (or specifically Indo-Aryan) proper names and terms in Hittite sources of the 14th century B.C.E. Discussion continues to the clearer "first contact" documentation in the Assyrian royal annals (see also ASSYRIA) and to the personal names of Medes, Persians, and Scythians in the problematic historical account of these peoples by the Greek Herodotus.

What follows is a systematic tabulation of the Old, Middle, and New languages and major dialects with notes on the history of research for each and on the contents of the relevant sources given. Languages which are barely known from proper names in Greek or Latin sources, such as Scythian and Alanic (see ALANS), are not left out. Naturally, there is a wealth of published studies collected here regarding Persian itself, as well as for the dialects of Iran, Pashto and the Northwest Frontier languages, Ossetic, and others. The final section, which deals with Iranian scripts, is organized likewise and tabulates the various scripts that have been used at the Old, Middle, and New stages of the various languages. All in all, the reader receives a thoroughgoing introduction to the Iranian language family.

In NON-IRANIAN LANGUAGES IN IRAN, **G. Windfuhr** provides a similar amount of detail for the non-Iranian language groups and the history of research into them. Among such languages that are documented for the pre-Islamic period, perhaps Elamite is of foremost interest, since it was the language of the major state of pre-Achaemenid Iran (discussed in the entry ELAM) from the third millennium B.C.E. onward. While the main centers of Elamite civilization were located in Fars and Khuzestan, its influence reached the pre-Aryan and early Aryan inhabitants along the trade routes across the Plateau. A linguistic sketch of the language is given.

Also sketched is Urartian, the language of the kingdom and culture

## COLUMBIA UNIVERSITY SEMINARS ON IRANIAN STUDIES

### IRAN'S NEO-CONS AND THEIR MESSIANIC NARRATIVE

On November 3, 2005, Dr. **Abbas Amanat**, Professor of History at Yale University, led a discussion on "Iran's Neo-Cons and Their Messianic Narrative."



Prof. Amanat began his seminar by saying that his talk is about contemporary religious and political transformation in Iran, with special reference to the messianic themes that have recently come in vogue with the

conscious backing of the Iranian regime. This is evident in the election of the fundamentalist former mayor of Tehran, Mahmoud Ahmadinejad, as the new president and the rise of Islamic neo-conservatism in Qom that aims to compete with its Christian and Jewish counterparts. It is openly anti-Semitic (and anti-Baha'i), conspiratorial, apocalyptic in its view of the world, and aimed primarily at the younger generation.

He noted that Ahmadinejad's recent statement: "Israel must be wiped off the map," was uttered in a speech given before 4,000 high school students mobilized in a youth movement. Speaking before a backdrop that read "A World Without Zionism," the clear visual symbolism was designed to speak to both domestic and international audiences (along with a website that has since been removed). This new trend has its roots in a long messianic tradition in Shi'ism and plays on old messianic paradigms, usually anti-clerical; yet here it has been co-opted by the neo-conservative Ayatollahs and their clerical and lay supporters essentially to dismantle the "revisionism" of the Khatami brand.

Prof. Amanat continued by explaining that the new movement advocates an "essentialist" reading of Islam against multifaceted and relativist readings of the reformists and is in favor of an authoritarian Islam dominated by the theologians. It is anti-democratic,

questions values of universal human rights, ridicules feminism, does not believe in religious tolerance (even to the limited extent that is respected in today's Iran), adamantly rejects the separation of religion and state, and has clear anti-modernity postures.

Remarkably, he noted that this new trend relies on popular rites and rituals and especially the cult of Mahdi and a yearning for the coming of the Hidden Imam. It is propagated by low-rank preachers (not unlike the televangelists in this country), street-level mobilization, and internet and propaganda publications complete with translations of *Armageddon* and commentary on Hollywood movies with apocalyptic themes. The most striking symbol of the growth of what may be called "vulgar messianism" is the Jamkaran phenomenon, a minor pilgrimage site near Qom where it is believed that the Hidden Imam appeared in someone's dream in the 10th century (not unlike Catholic veneration cults in Spain, France, and Latin America). Every Tuesday, at midnight, tens of thousand of believers from all over the country (and as far away as Pakistan and Iraq) come to the shrine (now lavishly reconstructed), drop off their petitions in a sacred well where it is believed that their wishes will be miraculously granted by the Hidden Imam, and stand in a congregational repentance prayer calling for the coming of the Hidden Imam. When Prof. Amanat was in attendance last July there were more than 100,000 pilgrims present.

Prof. Amanat concluded his talk by stating that it may be asked whether the neo-conservatives trend is ephemeral or enduring? What is its popular base and what are the resources at its disposal: funding, doctrinal and propaganda backing and how the pragmatists and the reformists of the regime and the Iranian public as a whole deal with it? What are the repercussions for Iran's foreign policy? How will it affect the leadership and to what extent will it undermine the relative unanimity within the clerical ranks in Iran and in the Shi'ite world? If we take the rhetoric of this messianic movement seriously, how does it change Iran's posture toward the West on questions of human rights and nuclear policy?

### HASANLU ARCHAEOLOGICAL SITE

On December 8, 2005, Dr. **Oscar White Muscarella**, Senior Research Fellow at the Department of Ancient Near Eastern Art at The Metropolitan Museum of Art, led the discussion on "An archaeological assessment of the site of Hasanlu in Northwestern Iran."



Dr. Muscarella began his talk by pointing out that the site of Hasanlu in northwestern Iran was discovered in 1936 by the great **Aurel Stein**. It was subsequently excavated in ten campaigns between the years 1956 and 1974, sponsored by The University of Pennsylvania and the Metropolitan Museum of Art; its Director was **Robert H. Dyson, Jr.**, along with Assistant or Co-Directors, **T. C. Young, Jr.**, **Oscar White Muscarella**. In addition, during this time other sites in the Ushnu Valley region were excavated under the label Hasanlu Project each headed by various Directors (Dyson, Young, **Mary Voigt**, and Muscarella).

On publications concerned with revealing the results of the excavations of Hasanlu itself, he noted that they have appeared in publications by Hasanlu staff members in about 20 academic journals, in a number of other disparate venues, as well as in five monographs. They amount to over ninety works, which does not include the many articles written by others, non-staff members, such as **Edith Porada**, **Roman Ghirshman**, **N. I. Medvedskaya**, **Reinhard Dittmann**, etc. But to date there does not exist a final, unified report on the site. Moreover, a reading of all the publications in their chronological order of appearance from 1956 to 2004, across a half century, and assembled with some difficulty, reveals an inadequate and inconsistent publication record: with regard to the various cultural levels exposed, the range and quantity of the artifacts recovered, the

major, elite architecture preserved, the number and contents of burials in the cemetery, and the chronology of these various cultures.

Dr. Muscarella discussed in the course of his talk some of these issues, citing the publications, and discussing how this record affects our knowledge of what is known and what is not known about the major ancient site of Hasanlu, and concomitantly the archaeology of northwestern Iran in the second and first millennia B.C.

### POLITICS OF MARTYRDOM

On February 7, 2006, Dr. **Ali Banuazizi**, Professor of Cultural Psychology and Co-Director of the Middle East and Islamic Studies Program at Boston College, led a discussion: “From Sacred to Profane: The Politics of Martyrdom in Iran and the Middle East.”

Prof. Banuazizi began his talk by noting that for centuries, the themes of martyrdom and redemptive suffering have been among the most distinctive aspects of Shi’ite popular culture and devotional rituals. The Shi’ite Imams, with the exception of the Twelfth (the Mahdi), are all believed to have suffered



persecution at the hands of corrupt and tyrannical rulers and ultimately sacrificed their lives in defense of faith, virtue, and justice. The supreme example of such pietistic self-

sacrifice in the pantheon of Shi’ite saints has always been Hosayn, the grandson of the Prophet and the third imam, whose heroic struggle against the Umayyad ruler (Yazid) and tragic death in the plains of Karbala in 680 A.D. casts him as the “Lord of the Martyrs” in the Shi’ite tradition.

On contradictory readings of martyrdom, Prof Banuazizi stated that in spite of its prominence as a central tenet of the Shi’ite worldview and its profound impact on the Shi’ite political culture and consciousness—or perhaps because of it—the interpretations and uses of martyrdom have varied considerably in the course of Shi’ite history and have been contingent upon the socio-historical, cultural, and political circumstances of Shi’ite communities across time and space. Within the



Hasanlu burial, period IV,  
9th century B.C.

broader Islamic culture, inclusive of both the majority Sunnis and the minority Shi’ites, this has been true, also, for the related concept of jihad.

Discussing the changing political uses of martyrdom, he noted that two particularly significant transformations in the symbolic meaning and political uses of these concepts have occurred in the last few decades. In the case of martyrdom, beginning in the 1960s, a small number of Iranian Shi’ite thinkers, including both clerics (e.g., Motahari, Salehi-Najafabadi, Taleqani) and religious intellectuals (e.g., Shariati), as well as several Sunni modernists, offered a new reading of the Karbala tragedy that sought to demystify the drama as a pre-ordained affair guided by divine will, and reinterpreted it, instead, as a rational and this-worldly political struggle against an oppressive and unjust ruler. The clear implication of this reformulation for the politically conscious Muslims was that they, too, can engage actively in a Hosayn-like struggle against the oppressive regimes of their own time. This more all-encompassing meaning of martyrdom in the active mode helped shape the radical ideology of Iran’s Islamic revolution and several militant Islamic movements elsewhere. Later, an even more expansive interpretation of martyrdom, as a personal and collective religious duty, was used in the massive mobilization of

the young people in the eight-year-long Iran-Iraq war.

On the notion of self-sacrifice in Sunni Islam he noted that a similar reinterpretation of traditional Islamic teachings and ideals took place in parts of the Sunni world, though not around the concept of martyrdom but that of jihad. Tied closely to the twentieth-century revivalist movements in the Indian subcontinent (e.g., Jama’at-e Islami) and in Egypt and Syria (Muslim Brotherhood), the new interpretations of jihad helped create a religio-political ideology that was anti-colonialist, politically assertive (including resorting to violence), and directed, not only against Western infidels, but also against local regimes and groups that were accused of being collaborationist, corrupt, and un-Islamic.

Prof. Banuazizi concluded his presentation by saying that the current surge of jihad movements in many parts of the Muslim world, though in each case a product of its own cultural and political circumstances, represents the most extreme exploitation of the concepts of martyrdom and jihad for purely political objectives under a puritanical Islamic guise. The ready resort to terrorist tactics by these groups, including suicide bombing attacks against civilians, has done incalculable damage to the contemporary image of Islam around the globe. As such, it demonstrates the dangers, in the extreme, of using religion as political ideology—a tendency that finds its counterparts in other religions in today’s world as well.

### THE MEDIEVAL POLITICAL DISCOURSE

On March 2, 2006, Ms. **Negin Yavari**, Assistant Professor of Islamic Studies in the Department of Religion, Columbia University, presented a talk at the Iranian Studies Seminar entitled “Counsels of Advice and the Literature of Power” in which she discussed several themes central to the comparative study of medieval Christian and Islamic political language.

Advice literature, and in particular, the *Siyar al-muluk* of Nezam al-Molk (d. 1092), the fabled vizier of the Saljuq era, formed the bulk of the narratives mentioned and analyzed in the lecture. A primary concern was the manifold Islamic representations of the pre-Islamic

past, in an effort to revisit the traditional paradigms of “translation” and “borrowing” and to draw out the particulars of the interaction of the religious with the secular in medieval Islamic political vocabulary. The speaker argued that the



avowed concerns as well as the implicit pre-occupations of medieval Muslim historians could be used in a direct and productive manner to shed light on aspects of medieval Christian historiography, and that while allowing for different perspectives, a comparative study could pose new questions and seek new paradigms that would enrich our understanding of medieval studies in a wider context. By studying the writings of a handful of luminaries in the mid-eleventh century, the talk undertook to bring to life the political questions embedded in the various theological debates, and to shed light on the “public writing of power” and its performative dimensions in Islamic historiography.

In conclusion, Professor Yavari focused on the representations of the secular realm in medieval Islamic narratives and the techniques adopted by the writers in exploiting religious tropes and moulds to air their immediate concerns. The aim was to integrate medieval Islamic debates with western ones, to demonstrate how similar preoccupations and problems were confronted and dealt with in different ways by different cultures. The conceptual framework underpinning the study sought to use insights and methodological debates that have originated in western medieval studies without resorting to the all too common recital of deficiencies and chronicles of despair that dominate some contemporary comparative accounts of medieval Islam (such as for instance, its failure to

separate church and state, or its timeless and uncritical approach to the study of itself), and without appearing to use western theory as a master key to unlock and glean “meaning” from apparently meaningless and alien texts. Rather than submitting to a process of anachronistic decoding through fleetingly fashionable theories, a historical study of important features of medieval societies such as the role of the panegyric in courtly life, or the story-telling strategies employed by popular sermons, or a synchronic study of the corpus of extant didactic literature east and west, reveal homologous features rooted in specific local traditions. As with the many colors of the rhetoric of praise, the grammar of advice can only be thoroughly appreciated by a study of its variations, local and regional, which at the same time takes cognizance of the overall deeper structures and functions that appear through comparative studies.

### MUSIC IN IRAN 3000 B.C. TO 1500 A.D.

On April 6, 2006, Dr. **Bo Lawergren**, Professor Emeritus of Physics at Hunter College of The City University of New York and Senior Research Associate at Columbia University, led a discussion on “Music in Iran, 3000 B.C. to 1500 A.D.”

Prof. Lawergren made a brief mention on sources at the beginning of his talk and noted that in the long period from 3000 B.C. and 1500 A.D. the sources of Iranian music are extant material (e.g., Oxus trumpets), representations, and texts. No notation has survived, but the sources shows the circumstances of music, its means of production, and societal function. The focus lies on the music of Iran, but its distinctiveness is brought out by comparisons with Mesopotamia.

Beginning with the third millennium BC, he noted that this time is dominated by arched harps and large lyres,

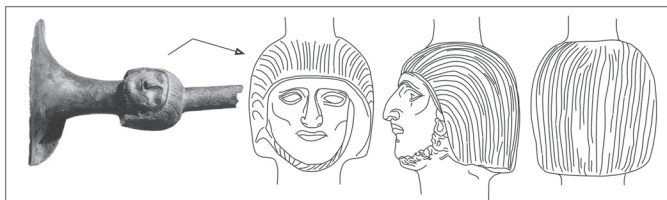
and both are similar to instruments in Mesopotamia. Representations show lyres with elements resembling animals, e.g., bull’s heads. But an extant lyre from Ur (largely unpublished) goes further: the *three-dimensional* shape of its sound box resembles a bull. Moreover, Sumerian texts liken the sound to that of a bull. Lyres were multi-dimensional representations of bulls. Oxus trumpets appear towards the end of the millennium. Some were decorated with heads of humans and animals. Various instru-



ments were associated with representations of animals and humans. Were they mere decorations, or did they have deep significance?

Then Prof. Lawergren turned to the early second millennium during which bull-lyres and arched harps disappeared, and so did representations. The instruments were replaced by small lyres and angular harps. The new construction allowed up to 20 strings on harps, and one might consider them the “grand pianos” of antiquity. Their tuning probably posed a problem then as it does now. Maybe it prompted the tuning theory that appeared in Mesopotamian texts by mid-millennium. With a large number of strings, and an emphasis on correct tuning, music reached a first flowering which required a wide range of pitches. This forms a stark contrast with Egypt which still used arched harps with few (around 6) strings. Lutes emerged in Iran with short necks (around 40 cm), but they doubled in length by the end of the millennium.

During the first millennium BC, he noted that rock carvings at Kul-e Farah show ensembles of harps, and a wall relief in Assurbanipal’s palace displays a large orchestra marching out of the Elamite city of Madaktu (653 BC). It has nine harps and two pipes, followed by 15 hand-clapping people. Meanwhile, Assurbanipal celebrated his victory in a famous banquet scene surrounded by 16 musicians. Depicted orchestras were relatively large, agreeing with texts that list food rations for 200 musicians at Sargon’s court (721-705 BC). Music was required on formal occasions (royal cult and celebration banquets), as well as in frivolous merry-making (shown on the Arjan bowl, ca. 590 BC).



Oxus Trumpet,  
2000-1700 B.C.



Finally, Prof. Lawergren discussed excellent depictions that occur on rock carvings at Taq-e Bostan and other types of Sasanian art during the first millennium AD. But a new source of information has recently been uncovered in China. Tombs of Sogdian immigrants contain distinctly non-Chinese elements such as objects of Zoroastrian worship and a panoply of instruments from the Sogdian-Iranian milieu.

### EIR FASCICLE 3

*Continued from page 5*

which dominated northwestern Iran, as well as Armenia and northern Iraq, in the late second and early first millennium B.C.E. (An article discussing the archeological remains of Urartu in Iran, and the implied economic and social influence on the region, is currently in preparation for the *Encyclopædia Iranica* website.)

Finally, the Kassite language, one of the languages spoken in the Zagros mountains region in the second millennium B.C.E., is briefly discussed. It is only sketchily known from the cuneiform sources, but its indications of Aryan contacts are valuable clues to the movements of peoples in western Iran.

For all three of these languages, no family affiliation has been established. Their origins, possible connections to other languages from the era before written history, and possible traces of cultural interaction and exchange are matters of intense interest for constructing the proto-history of Iran and adjacent regions. The introductory section of the entry touches on some of the research issues in this area.

For the Islamic period, the author describes the complex language situation of modern Iran, and its historical context; he then focuses on an outline of the Turkic and Semitic families as they are represented in Iran and Afghanistan. For purposes of illustration, he provides linguistic sketches of the important language of Azeri Turkish and the somewhat marginal ones of Khorasan Arabic and Jewish Urmia Neo-Aramaic.

The section on literature begins in Fascicle 4 but does not quite reach completion. Like the sections for history, religion, and languages, it divides discussion into pre-Islamic and Islamic periods. In this case, it is also

necessary to distinguish between the classical and the modern periods of Persian literature. PRE-ISLAMIC PERIOD by P. Huyse manages to quickly guide the readers across the full spectrum of the written remains of the Old and Middle Iranian languages and leaves them well prepared for further pursuit of the subject. (The detailed, individual articles are to be written in the future, but see AVESTA.) The entry concisely describes the materials in Old Persian, Avestan, Parthian, and Middle Persian, and, in very compressed form, those in Bactrian, Sogdian, Chorasmian, and Khotanese.

C.-H. de Fouchécour in CLASSICAL PERSIAN LITERATURE first reviews the beginnings of the New Persian language in the altered political and social milieu of Iran after the Arab Conquest, and the elevation of it to literary status. Also indispensable prologue is the consideration of the influence of the Arabic literary model, for example, in the adoption of quantitative meter and rhyme for Persian poetry. The reader is grounded in the mathnawi, qasida, ghazal, and roba'i verse forms, and is made aware of some of the aesthetic principles discussed in medieval literary criticism. Then the author can proceed to a summary of the development of Persian literature and the interplay of that process with the dynastic politics of the Middle Ages in what he defines as the "founding period," which lasts through the period of the major Mongol Il-Khanids to the beginning of the 14th century. In the founding period, which is the author's main focus, were created the great works which would continue to mold the practice of literature in the "second classical period," the age of regional centers of power and religious expression and of the patronage and art they fostered.

The author continues with more detailed descriptions of the major literary forms. Lyric poetry (the art of the qasida, ghazal, and roba'i) is the first subject covered. Historical epic follows, devoted to Ferdowsi's *Shah-nama* and its sources in pre-Islamic literature. Next, medieval fiction is covered, again with consideration of sources ancient and foreign. This genre culminates with the art and lasting influence of Nezami in the late 12th century, with works such as *Leyli o Majnun* and the *Eskandar-nama*. There is a natural connection between this topic and the next, the fertile field (from pre-Islamic

times) of didactic literature. This category includes the familiar "mirrors for princes" such as the *Siasat-nama* of Nezam-al-Molk (late 11th century) but also takes in a wide range of moral and religious teaching, such as Jalal-al-Din Rumi's *Mathnawi-e ma'nawi* and the whole vast area of Sufi didactic texts. Finally, the special significance of Sa'di—for this genre and classical literature in general—is examined. The article concludes with a rapid overview of the second classical period (14th to 17th centuries).

The remaining sections of the entry IRAN which are listed above will appear in Fascicle 5, to be published later this year.

### NOTES ON THE SHAHNAMEH, VOLUME 3

This volume, which has just been published, and which has been called, by its author, Dr. Djatal Khaleghi-Motlagh, Part I of the second Section of the Notes, comprises the explanations of the volumes III, IV, and V of the text of the *Shahnameh*, edited by him.

The *Shahnameh*, as Dr. Khaleghi makes clear, is deceptively easy to understand, but in fact requires the explanations of an expert such as the author to be fully understood. Dr. Khaleghi carefully and assiduously explains all the words, lines and themes of the epic in the three mentioned volumes as well as the grammatical and syntactical aspects of the lines, where needed.

No one who would like to thoroughly enjoy the matchless poetry of Ferdowsi or to study the *Shahnameh*, its stories, its legends, their mythological or historical background, and the views of the outstanding *Shahnameh* scholars can afford to do without the *Notes on the Shahnameh*.

Like other volumes of the critical edition (six volumes) and the first two volumes of the *Notes*, the third volume is published by the Persian Heritage Foundation and distributed by Eisenbrauns, Inc. P.O. Box 275, Winona Lake, Indiana 46590. Telephone: 574-269-2011. Fax: 574-269-6788. Email: customer\_service@eisenbrauns.com. Website: www.eisenbrauns.com.

Scholars who are interested in reviewing the volume may write to the distributor or to the Persian Heritage Foundation at 450 Riverside Drive, Suite 4, New York, NY 10027. Email: deal@columbia.edu.

## OBITUARIES

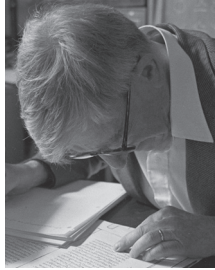
### DAVID E. PINGREE (1933-2005)

David Edwin Pingree, renowned Professor of History of Mathematics and Classics at Brown University and Consulting Editor for the History of Science of the *Encyclopædia Iranica* (1982-2005) and its frequent contributor, passed away on November 11, 2005.

He joined the History of Mathematics Department at Brown University in 1971, serving as its Chair from the mid-1980s, and later as its sole regular faculty member. During that time, he supervised approximately ten doctoral students. Pingree was a leading scholar of the history of exact science (including mathematics, astronomy, astrology, and magic) in the ancient world. His personal library collection is considered to be among the finest in the world for scholars interested in the study of mathematical science in the ancient world.

His many books and articles are very influential, and the quality of his scholarship was recognized with many academic honors, including a MacArthur Fellowship. Pingree's death has raised worries about Brown University's History of Mathematics department, which was created in the late 1940s and is the only American research center focused exclusively on the study of ancient science and mathematics.

Pingree contributed over 65 entries to the *Encyclopædia Iranica* on the history of astronomy, astrology, and mathematics in Persia, including 43 biographies of astronomers and astrologers, 14 biographies of mathematicians, and 8 entries on astronomical texts and concepts as well as general overviews. Some of his main contributions include ASTRONOMY IN PERSIA, ASTROLOGY IN PERSIA, *ATHAR AL-BAQIA* by Biruni, three major entries treating Biruni's geographical contributions, his works on history and chronology, and his bibliography. Pingree's last contribution



to *Iranica*, IRAN xii. SCIENCE IN IRAN, will be published soon in Fascicle 4 of volume XIII. In light of his outstanding contributions, Pingree's loss is a heavy blow to the *Encyclopædia Iranica*.

### GEORGE M. WICKENS (1918-2006)

Prof. **George Michael Wickens**, a distinguished University Professor Emeritus in Persian literature, the founding chair of the Department of Islamic Studies at the University of Toronto, and a contributor to the *Encyclopædia Iranica*, passed away in Toronto on January 2, 2006.

Born in London, England, Wickens attended Trinity College, Cambridge, receiving his B.A. in 1939 and M.A. in 1946. Following his wartime service, mostly in Iran from 1941-46, Wickens



resumed academic life, teaching at the University of London for three years and at Cambridge until 1957 when he joined the University of Toronto and from 1961-68 served as the founding chair of the Department of Islamic Studies (now Department of Near and Middle Eastern Civilizations), which soon became a major center in North America.

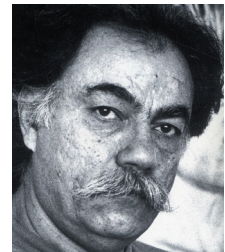
Wickens was a prolific and distinguished humanities scholar. "He was a scholar of enormous breadth and with a knowledge unusual in that he was trained in modern European languages before he went on to Arabic and Persian and this gave him an enormous range," said Professor Emeritus **Roger Savory**, a close friend and colleague.

Wickens was the author of *Avicenna: Scientist and Philosopher* (1952), *Booklist on Asia for Canadians* (1961), *Introduction to Islamic Civilization* (1976). His contributions to *Iranica* included treatment of three classical Persian books on ethics: *Akhlaq-e Naseri*, *Akhlaq-e Jalali*, and *Akhlaq-e Mohseni*; a handbook of love poetry, *Anis al-Oshshaq*; a book on fables, *Anvar-e Soheyl*; a Persian mystical-ethical text, *Awsaf al-Ashraf*; belles-lettres by Jami, *Baharestan*; and *Bustan* of Sa'di. (Source: In memoriam: Professor

Emeritus George Wickens, University of Toronto).

### MORTEZA MOMAYYEZ (1936-2006)

**Morteza Momayyez**, a distinguished figure of Iran's graphic arts and a contributor to the *Encyclopædia Iranica* passed away in Tehran at the age of 69. He graduated in painting from University of Tehran's Faculty of Fine Arts in 1965 and continued his study in the field interior architecture and design at the cole des Arts Decoratifs in Paris. After returning home, Momayyez started his prolific activities in graphics and illustration and developed the graphic design curriculum for Iran's higher education system.



For more than 45 years, Momayyez was the art manager and chief graphic designer of many distinguished cultural and literary periodicals. He also functioned as set and costume designer for 14 plays and two films. He compiled six books on painting and graphic design and received several international awards. He demonstrated his brilliant talent in the graphic illustrations of "Ketab e Hafteh." Recently he has served as the designer of periodicals "Kelk and Bokhara," as well as "Goft o Gou." He made three short films, one of which (*A Green Point*) won the honorary diploma of Moscow's festival in 1973.

Momayyez has left a profound influence on the younger generation of graphic artists. He initiated a series of individual and distinctive techniques in the Iranian graphic arts. He played a leading role in the establishment and development of graphic arts colleges as well as training top artists and designers. The 5,000 and 10,000 Rial banknotes currently in use have also been designed by him.

He had been a member of the Alliance Graphique Internationale (AGI) since 1975, having joined the group at the invitation of American graphic designers **Milton Glaser** and **Walter Allner** and Polish graphic artist **Roman Cieslewicz**. He was the chairman

of the board of directors of the Iranian Graphic Designers Society since 1988, and was honoured by the International Council of Graphic Design Associations (ICOGRADA) with a lifetime achievement award in April 2004 (*source*: Community Weblog of Persian Students in the UK).

## MARY BOYCE (1920-2006)

*Continued from page 1*

Boyce was elected to the International Advisory Board of the *Encyclopædia* in 1997, succeeding Sir **Harold Bailey** as the U.K. representative. She also served as the *Encyclopædia's* Consulting Editor for Iranian religions from 1982-97.

She received her B.A. in 1943 (1<sup>st</sup> class with distinction in archeology), her M.A. in 1945, and a Ph.D. in 1952 in Oriental Studies from Cambridge University. She taught Iranian Studies at the School of Oriental and African Studies from 1947-90. She served as secretary and treasurer of *Corpus Inscriptionum Iranicarum* from 1955-70, was a member of the Council of the Royal Asiatic Society from 1956-60 and 1965-68, and member of the Editorial Board of *Asia Major* from 1962-76. In 1972 she was awarded the Burton Gold Medal for her work among the Zoroastrians of Iran in 1963-64. She delivered the Ratanbai Katrak lectures in Oxford in 1975 and was a Visiting Patten Professor at the University of Indiana in 1977. She was elected an Honorary Member of the American Oriental Society in 1976 and a foreign member of the Royal Danish Academy of Sciences and Letters in 1978. In 1985 she was awarded the Sir Percy Sykes Memorial Medal of the Royal Society of Asian Affairs.

Professor Boyce has published numerous works, including: *The Manichaean hymn-cycles in Parthian* (1954); *The Letter of Tansar* (tr.; 1968); *A Persian Stronghold of Zoroastrianism* (1977); *A History of Zoroastrianism* (3 vols. 1975-91, vol. 3 with Frantz Grenet); and *Zoroastrians, Their Religious Beliefs and Practices* (1977, 1984). She also delivered the fourth Columbia Lecture Series on Iranian Studies, published as *Zoroastrianism, Its Antiquity and Constant Vigor* (1992).

## NEW MEMBERS OF THE BOARD OF TRUSTEES

The Board of Trustees of the Encyclopædia Iranica Foundation have unanimously elected three new members: Mr. **Mehdi Metghalchi**, Mr. **Mohammad Mohseni**, and Mrs. **Tina Tehranchian**. The biographical notices of Mr. Metghalchi and Mr. Mohseni will be presented in the Fall issue of the *Newsletter*.

Mrs. Tina Tehranchian, is a capable and successful branch manager and financial advisor at Assante Corporation.



She was the successful organizer and chair of the Gala Benefit Dinner in Toronto on November 25, 2005, the first fundraising gala in Canada to benefit the *Encyclopædia Iranica*.

Mrs. Tehranchian holds a Master of Arts degree in Communications from the University of Portland. She has also earned a Certified Financial Planning designation and has been awarded the Chartered Life Underwriter (CLU) and Chartered Financial Consultant (CHFC) designations by the Canadian Association of Insurance and Financial Advisors.

She is a financial branch manager with over a decade of experience in assisting business owners and self-employed professionals in building wealth and developing sound financial and estate plans.

She is quoted as an expert in her field in national newspapers and magazines and her articles on financial planning have been published in different national, local and community magazines and newspapers. She has also been teaching personal financial planning at Centennial College's Center for Entrepreneurship since 1994, and has been the recipient of numerous academic and professional awards.

Mrs. Tehranchian has also served as a director of the Markham Board of Trade and is currently serving as an advisory council member at the Family Service Association of Toronto and is a director of JVS of Greater Toronto, a non-profit community-based agency helping people find their life's path through education, career, employment, and rehabilitation counseling.

## DR. SHAPUR SHAHBAZI RECEIVES LIFE-TIME ACHIEVEMENT AWARD

Dr. **Shapur Shahbazi**, a frequent contributor to the *Encyclopædia Iranica* and Professor of History at Eastern Oregon University, was the recipient of the award for life-time achievements in Iranian Studies at the 39th Annual Conference of the Middle East Studies Association of North America (MESA), held in Washington D.C. in November 2005. The MESA's "Houshang Pourshariati Iranian Studies Book Award," was founded in 2005 and Prof. Shahbazi was the first recipient of the award at its inaugural ceremony.

In an interview given to Radio Farda Prof. Yarshater said, "Professor Shahbazi is a most erudite Iranian scholar currently working in the West."



In the inaugural ceremony of MESA's award Prof. **Richard Bulliet** of Columbia University noted that Professor Shahbazi's works include more than "140 articles and book chapters, a third of them in the "rigorously scholarly *Encyclopædia Iranica*," where he has also served as Visiting Associate Editor in the academic year 2001-2002.

The MESA's annual "Houshang Pourshariati Iranian Studies Book Award," which carries a stipend of \$2,000, will be awarded to non-fiction scholarly monographs based on original research published in English. According to the guidelines established for the award, works eligible for consideration are those that "seek to advance knowledge and scholarship on Iran and Iranian culture and history, and its expression in literature, philosophy, art and science from ancient times to the present." This award was founded in memory of **Houshang Pourshariati** (1934-2004), a journalist, intellectual and humanist, who served as Director of the national Iranian "Pars News Agency," during the late 1970s.

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