

Iranian Studies

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Organised Panels

Indo-Iranian Ritual: Comparative Aspects of Philology, Text Traditions, Religious and Cultural History

Panel conveners: Alberto Cantera, Velizar Sadovski

Indo-Iranian ritual tradition is transmitted to us in two branches, which exhibit a series of impressive parallels but also notable differences. A reconstruction of a Proto-Indo-Iranian ritual nucleus is only possible when we employ the data of both complexes of sources. Noteworthy, scholarly research of Iranian ritual is less advanced than the long-year tradition of studying the richly ramified Vedic ritual schools. Only in the last years, a series of successes was scored in the field of the Avestan liturgy, which showed the extreme importance of this material from comparative and historical perspective, too. Thanks to the recent assessment of numerous Avestan manuscripts containing the so-called “intercalated liturgies” of the Avesta (Cantera 2009a, 2009b, 2013, 2014a, 2014b, 2016a, 2016b; Kellens 2006, 2007, 2010, 2011; Redard and Kellens 2013), we now know much more about the structure of Mazdean liturgies as well as about the employment of the extant Avestan texts in the real context of the corresponding ritual activities—and not only in the decontextualized form of the individual corpora extracted from the liturgical manuscripts. New Indo-Iranian perspectives have been furnished by the discovery of the significance of the comparison between the Avestan “Long Liturgy” and some apocryphal Vedic traditions (Sadovski 2018a, 2018b). It is this field of tension between common heritage and cultic innovation that we have to keep in mind when analysing, first intrinsically and then in comparison, litanies, ritual modules and entire liturgical complexes of the Vedic and Avestan ritual poetry on the quest of individual key concepts and their combinations in major structures. The basis of comparison between Indic and Iranian rituals is, in this sense, solid: both major ritual structures and individual ritual modules of the Yasna have Vedic correspondences—in the Khilas of the Rigveda and in old Yajurvedic rituals. Ever since the beginning of Indo-European Studies, the comparative evidence of Ancient Indic and Iranian texts has been playing a decisive role in the reconstruction of Proto-European grammar, sacred texts, myths and rituals. On the one hand, there are strong linguistic correspondences between the Old Indian of the Vedas and the oldest Iranian languages – the two Old Eastern Iranian idioms (‘Old’ and ‘Young Avestan’) and the Western Iranian languages Old Persian and ‘Median’ – in the framework of all subsystems of language, from phonetics and phonology, incl. prosody, via morphology and morphophonology, up to lexicon, syntax, and phraseology. Such correspondences point out to common heritage and allow us to propose reconstructions of a Proto-Indo-Iranian Zwischengrundsprache, re-constructions whose linguistic validity is well verifiable on all language levels.

On the other hand, Indic and Iranian cultures, esp. ritual and religious traditions, represent a rare and lucky case in which, after the split of the earlier (Indo-Iranian) language community, its two main

branches remain in close language contact also afterwards, in a complex system of areal relations that has been leading to serious mutual influences up to modern times.

The parallels between Old Indic and Old Iranian traditions are essential on other levels of intellectual, cultural and religious history, too. Ritual texts, cosmogonic myths and magic spells contain clear formulaic, poetic, and metatextual correspondences whose Proto-Indo-Iranian origin is evident: in some cases, one can directly translate a poetic formula from Avestan to Vedic Indian! What has largely lacked so far, was the systematic comparison, on inter-textual level, of cultic activities, liturgies and ritual complexes, in which the oldest Indian and Iranian texts were usually embedded as powerful ‘performative speech acts’, as prayers, hymns, multipartite litanies.

In the last decades, after the discovery of new text material (such as the Paippalāda version of the Atharvaveda) and especially after the beginning of the new edition of the Avestan corpus of liturgical texts by Jean Kellens and the research clusters on the Avestan liturgical manuscripts, we can see a constantly increasing number of examples of correspondences in ritual texts (formulae but also larger sequences such as lists) and ritual practices from the Avestan liturgical context with data of the Vedic ritual literature. Entire liturgical units of the Avestan and Vedic rituals can now be linked – and even compared module by module – with one another, thus demonstrating the sense of what Louis RENOUE used to call ‘grammar of ritual’. The study of the formal-and-semantic parallels of ritual elements and their compositional arrangement brings us to crucial discoveries: We find routine-by-routine and even word-by-word correspondences between liturgical formulae lists and catalogues of the two language traditions: After comparing sounds and word-formations, now is time to compare entire ritual litanies and liturgies contained in the Vedic Saṃhitās, Brāhmaṇas and Sūtras and the Avestan liturgical complexes of Yasna, Visprad and Vidēvdād. The correspondences in ritual, myth and religious notions and systems have deep relevance on theological, cosmological and anthropological level. There are, however, notable differences, too, which lead to the difficulty of the task to reconstruct an original form of common tradition. Therefore, we consider appropriate to bring together not only defenders but also contenders of the comparative approach to the study of Vedic and Zoroastrian rituals.

The proposed panel intends to display the achievements of comparative Indo-Iranian studies so far, to trace new directions of scholarly co-operation between Vedists, Avestologists, specialists in Achaemenid and Sassanian studies, as well as, more generally, between Indo-Europeanists, philologists and scholars of history of culture and religions with the aim to continue the reconstruction of Proto-Iranian heritage and later mutual influences on the various levels of pertinence.

The panel aims to bring together philologists and, historians of religion, ritual and spiritual ideas of Vedic Indian, Old Iranian (Avestan, Old Persian), Middle and Modern Iranian with different theoretical backgrounds, who work on the reconstruction of common features of Indic and Iranian ritual and religion.

The Conveners intend to publish the proceedings of this panel of the 34th DOT in a special volume.



Shared Motives in Kurmanji Kurdish Found in the Christian Milieu: The Speaking Skull and Other Themes

Panel convener: Khanna Omarkhali

Modern and Contemporary Persian Literature since 1921

Panel conveners: Leila Rahimi Bahmany, Goulia Ghardashkhani

The publication date of Mohammad 'Ali Jamalzadeh's collection of short stories *Yeki bud, yeki nabud* (Once upon a time) in 1921 has been marked by critics and scholars of Persian literature as the inception date of modern prose literature in Iran. This critical consensus provides us with an opportunity to celebrate the centennial anniversary and examine the norms and development of Persian literature since 1921.

In this panel, we are interested in the analysis and novel readings of samples of literary productions in Iran within the last one hundred years. We are keen to examine how some literary pieces have come to existence as the medium for communicating and responding to sociopolitical discourses of their time. We are also particularly interested in discussing literary creations, which have managed to stay aloof from their contemporary ideological state agendas, relying on their own private aesthetics. Likewise, we are eager to discuss literary turning points resulting in new trends, genres, and the expansion of the literary discourse in contemporary Iran.

Iranian Cineture, Transmediality and Glocal Media Culture

Panel convener: Naghmeh Esmaeilpour

During the current global pandemic, it has become increasingly apparent that literature and film continue to act as influential socio-cultural media that connect different nations along with their cultures. This panel investigates how film-text-transmediation, as applied in cineture, facilitates and mediates a dialogue/interaction between different cultures, focusing on the interaction and relation between Iranian and American authors and filmmakers. Even though there have been many studies in Iranian-American relations, thus far, only a few studies have been conducted on what Hamid Dabashi terms the “circulation of ideas” among people with the focus on Iranian and American society and culture. The suggested term, “cineture,” the combination of cinema and literature, tackles the circulation (mobility) of cultures through the combination, implosion, and blending of literary and cinematic works, and aims to represent the connections between cultures and different forms of media through “film-text-transmediation.” In other words, the aim of this panel is to address how the gap in both Iranian-American studies and approaches in cultural globalization can be filled by studying “the processes that circulate people, objects and information at various spatial ranges and speeds,” through cineture as a transmedial genre. The focus of this panel is, but not limited to, the papers in cultural studies, film studies, Iranian (American) studies, reception (adaptation) studies, and literary studies. Finally, we are interested in papers that study how Iranian (/American) literature and films act against or for, propagate or negate Iran’s (America’s) role in cultural globalization through “the spreading of culture-defining stories across media.”

Creation and Transmission of Persian Historical Narrative: A Comparative Study

Panel convener: Satoshi Ogura

Historical narratives are reflections of the cultural memory of a nation, and combine fictitious elements and factual data about major historical figures and events of their past. The study of such texts is crucial for understanding the formation of identity and values of each nation. Contrary to historians' attempts to be consistent in their use of source texts, and their striving to be reliable regarding problems with dating, authors of historical narratives benefit from freedom of imagination to reconstruct characters and actions within their own stories; they shift boundaries of history, myth and legend and create indeterminacy between reality and fiction. In the history of Persian literature, authors vigorously wrote historical narratives about pre-Islamic historical figures such as Alexander the Great and the Buddha, as well as famous personalities of the Islamic World who represented faith, chivalry and power, including Amir Hamza, Abu Muslim Khorasani and Mahmud of Ghazni. These narratives do not necessarily reflect actual historical facts, but are more fictional in nature. However, by comparing the content of each historical narrative and their strategies of narration, also by highlighting similarities among them, we can clarify what elements were mostly sought after by the readers of premodern Persian literature, whether it was history or their origins in myths. This panel aims to study and compare Persian historical narratives, and examine how the approaches and demands towards such genre differed across the written cultures of the Persianate World at different time periods and regions.

Keynote

NEZAMI'S MAGNIFICENT *HAFT PAYKAR*: the complexities of a medieval narrative.

Christine van Ruymbeke (University of Cambridge)

Haft Paykar, the *Seven Portraits*, must have delighted its patron 'Alā' al-Din Kōrp Arslān, the ruler of Maragha. What is probably Nezami Ganjavi's last narrative poem, was composed at the very end of the 12th century CE by a mature poet who had reached the summit of his poetical art and intellectual

sophistication. It is probably Nezami's last *masnavi* and none of the poet's other four narrative works shows a similar combination of fantasy, wealth of literary and scientific references, alternating between romantic mystery and teasing fun. *Haft Paykar* resonates within us and once read is rarely forgotten. Parts of it are much loved, it has inspired later authors, East and West, but it is probably not Nezami's most popular *masnavi*: it is indeed very different from anything anyone else has ever written and we have not yet managed to fully make sense of it.

Haft Paykar has hitherto been translated and edited several times, parts of it have been comprehensively studied, but the work was still patiently waiting for a detailed literary analysis. My presentation will delve into several moments of the narrative, showcasing examples of where my analysis is taking me. This is work in progress: I will be sharing parts of my forthcoming monograph on the *masnavi* and will also mention examples where Nezami's challenges might yet defeat me!

Presentations

A new perspective on a supposed sound change between Middle and New Persian

Milad Abedi (University of Zurich, INALCO, Paris)

This talk discusses the forms in -nd which occur besides forms in -ng in Middle Persian (3rd c. BC to 7th c. CE), Early New Persian (8th c. to 9th c. CE), and Classical Persian (10th c. to 18th c. CE). I will argue that these forms owe their (apparent) existence to misinterpreting the highly ambiguous script in which Zoroastrian Middle Persian (Pahlavi) was written.

Examples include: piring/parand 'silk' aurand/aurang 'throne, glory, beauty,' kuland/kulang 'pickaxe,' dērang/dīrand 'world, time.'

The Middle Persian phonemes /d/ and /g/ were written with the same grapheme in the Pahlavi script. One could differentiate them by diacritic marks, but scribes rarely make use of this. Forms like parand (which is in contrast with the original form containing -ng) could thus be due to a misreading by people who could read Pahlavi, but not speak Middle Persian fluently. The other above-mentioned words could be explained in the same way.

Although both forms in -ng ~ -nd are evident, no Persian grammar mentioned them. Moreover, dialectal forms are mostly in contrast with Persian forms, strengthening the idea that literary texts developed new forms (learnéd forms) by misinterpretations of the Pahlavi script. For example, Borhān-e qāṭe' (17th c. CE) described parand as a silk-made garment and parang as a sword's light reflection.

This study provides a new view by interpreting the Pahlavi script and attested forms in Iranian languages plus considering forms in Iranian contact languages to illustrate the aforementioned consonant clusters.

History of Prayāja / Anuyāja 'Preliminary / Concluding Worship' and Āprī Hymn in Vedic Ritual
Kyoko Amano (Kyoto University, Japan)

The Āprī hymn used in the preliminary worship (prayāja) of the animal sacrifice and the invocation of the Maitrāvaruṇa priest to the Hotar priest to recite this hymn are unique among the Vedic rituals. The invocation (praiṣa) shows a strikingly unusual linguistic feature not found in any other mantras. In addition, the hymn is quite unique, because the deities praised in it do not appear in ordinary offerings, and also because the hymn has many variations in several Vedic texts. A worship of these same deities as in the animal sacrifice is also found as the preliminary and concluding worships of other rituals.

The Maitrāyaṇī Saṁhitā and the Kāṭhaka- und Taittirīya-Saṁhitā contain the oldest explanation of the Vedic rituals, but they refer to the Āprī hymn and the prayāja / anuyāja only in fragments and at various rituals. It is necessary to compare these fragmentary descriptions, to reconstruct the form of the opening and concluding worships in the early stage and to trace its development. From this examination, I would like to find a fusion of various cultural elements in the development of Vedic rituals.

Yaldā and Čilla: Two Notions or One?

Ali B. Langroudi (Universität Göttingen, Deutschland)

In contemporary Iran, it is a widely popular tradition to exchange congratulations such as Yaldā Mubārak! “Happy Yaldā!” or “Blessed Yaldā!” on the first night of winter. Such a celebration in the name of Yaldā, however, was not recorded in historical primary sources. On the contrary, the term Yaldā, as the longest night of the year, was frequently used as a metaphor for distress, hopelessness and adversity, in Persian literature.

How did it happen that a metaphor with this connotation became the name of a happy festivity in contemporary Iran? The answer lies in assumption of scholars of the Pahlavi period, who considered Yaldā identical to an already existing Iranian calendric tradition, namely Čilla.

Although the calendric moment of Čilla is also on the first night of winter, a precise observation of what can be found in the relevant primary and secondary materials demonstrates that Čilla and Yaldā do not refer to one tradition. Their simultaneous occurrence does not necessarily mean that they both are from a shared origin and can be used interchangeably.

Komplikationen bei der Klassifizierung der Sprachen nach universaler Kriterien – Beispiel das Persische

Kaveh Bahrami Sobhani (Shahid Beheshti University, Iran, Islamische Republik)

Die kritische Behandlung der universalen Einteilung von Sprachen ist notwendig, weil man bei der Analyse der Sprachen wiederholt beispielsweise mit der Annahme konfrontiert wird, dass Sprachen mit SOV-Grundwortstellung über Postpositionen verfügen oder nur die Bildung der pränominalen Relativsätze zulassen. In diesem Beitrag wird der Versuch unternommen, zu zeigen, dass das Persische ein Gegenbeispiel für solche Generalisierungen liefert. Dabei wird der Frage nachgegangen, ob die universale Einteilung der Sprachen mittels eines historischen Überblicks am Beispiel des Persischen zu bestätigen ist. Des Weiteren wird untersucht, ob sich in der Satzstruktur des Alt- und Mittelpersischen offensichtliche Unterschiede zu dem heutigen Persischen entdecken lassen. Im Laufe des vorliegenden Beitrags wird durch Belegsätze auf mehrere Fälle eingegangen, die den universalen Annahmen von Sprachen widersprechen. Einige dieser widersprüchlichen Befunde in Bezug auf das Persische lassen sich jedoch durch die diachronische Behandlung erklären.

Chessboard-like *ṭughrās* on Safavid and Mughal royal decrees: a study in comparative diplomatics
András Barati (Avicenna Institute of Middle Eastern Studies, Hungary)

One of the most characteristic and resilient elements on official documents promulgated by the chancelleries of Islamic empires is the *ṭughrā*, the calligraphic emblem of rulers, their family members, and even high-ranking bureaucrats of the administration. Although its design and content underwent significant modifications during its long history, the one constant attribute of the *ṭughrā* was that it always served as an authentication tool on the issued document. Furthermore, it contained the name and title of the ruler, therefore it functioned similarly to the *intitulatio* in occidental diplomatics. In 17th-century Persia, royal decrees with *ṭughrās* were on the verge of extinction following the administrative reforms of Ṭahmāsp I (1524-76). However, from this period, there are three examples of a newly designed chessboard-like *ṭughrā* on decrees issued by the Safavid 'Abbās I (between 1588 and 1629), Ṣafī (in 1634) and 'Abbās II (in 1650). As Bert G. Fragner noted, there is an unmistakable resemblance between these three and the *ṭughrās* of the Mughal rulers. In my presentation, I wish to shed light on their gradual formation and to compare the content and structure of the Safavid and Mughal versions. Since this composition in Mughal India was originated during the reign of Jahāngīr (1605-27), I attempt to establish whether their development merely coincided with each other or one of the respective chancelleries adopted this chessboard-like design.

The Linguistic Adaptation of Iranian Loanwords with Affricate /č/ in Arabic

Pavel Basharin (Russian State University for the Humanities, Russland)

The reflection of Iranian affricate /č/ in Semitic Languages denotes the period of borrowings. In Middle Iranian period a number of lexemes have been reaching Arabic via Aramaic. In all older or more recent Arabic loanwords (via New Persian) Iranian affricates are rendering with /š/. In the largest group of vocabulary borrowed via Aramaic MP /č/ is rendering with /š/. This rendering seems to be indicated pronunciation of MP /č/ of the later period. Some lexemes were borrowed into Arabic directly. MP č /s/ is rendering Qur'anic Arab. /s/. This rendering seems to be indicated the Qur'an's phonetic. The toponymy of Sogdian origin containing /č/ rendering with /š/ and /š/ seems to be adopted via Middle Persian.

The Jewels in the Treasury: History and Literature in Amir Khusraw's Khaza'in ul-Futuh

Michael Boris Bednar (University of Missouri-Kansas City, United States of America)

When Sultan 'Ala ud-din Khalji concluded a decade of conquest in 1311 and his armies returned from conquering most of the Indian subcontinent, the Persian poet and courtier, Amir Khusrau, put his pen to paper and composed *The Treasury of Victories (Khaza'in ul-Futuh)* in celebration of their achievement. The text remains valuable as the only contemporaneous account of the Delhi Sultanate conquests with extensive descriptions of the southern campaigns. Amir Khusrau composed *The Treasury of Victories* as a prose panegyric in an ornate literary style known as the jeweled style in which nearly every paragraph follows a metaphorical plot. This style has made *The Treasury of Victories* one of the more difficult texts of the Sultanate period (1206-1526) and has led scholars to excerpt passages rather than engage the whole text.

Reading the form of *The Treasury of Victories* in addition to its content reveals Amir Khusrau's innovation. Gurgani employed the jeweled style in his *Vis and Ramin* (tenth century) and Hasasn-i Nizami used it in his *Crown of Glorious Deeds (Taj al-ma'athir)*, thirteenth century) as metaphors to enliven their narrative. Khusrau, in contrast, began with a historical event that determined the metaphor. New tropes emerged specific to the historical circumstances rather than poetic imagery. Instead of ornamenting the text, Khusrau's metaphors reflect historical imagination and show a historical awareness previously overlooked in the text.

Die Einflussnahme der persischen Kultur und Literatur auf die deutsche Literatur vom 17. bis zum 20. Jahrhundert

Hamideh BEHJAT (Universität Teheran, Iran, Islamische Republik)

Die gegenseitige Beeinflussung von Kultur und Literatur geschieht bei verschiedenen Völkern und Nationen seit Jahrhunderten immer wieder. Die in diesem Vortrag im Blickpunkt stehende Einflussnahme der persischen auf die deutsche Dichtung hat sich vor dem Hintergrund bestimmter Epochen der Zeitgeschichte abgespielt. Bei der Entwicklung dieser Beeinflussung haben drei Gruppen eine bedeutende Rolle gespielt. Dies sind Reisende, Orientalisten und Literaten, die Themen und Motive aus der persischen Literatur und Kultur rezipiert und in ihren Werken verarbeitet haben. Auf diese Weise haben die oben genannten Menschen der deutschen Geisteswelt ein Persienbild vermittelt, welches oft von großer Anerkennung und positiver Einstellung geprägt war.

Es sollte allerdings nicht außer Acht gelassen werden, dass viele Sachverhalte, wie die Kreuzzüge, die Entstehung wissenschaftlicher orientalistischer Gesellschaften, unter ihnen auch die Deutsche Morgenländische Gesellschaft, und historische Epochen wie Aufklärung und Romantik der Einflussnahme der persischen auf die deutsche Literatur wichtige Impulse gegeben haben.

Die vorliegende Studie wird zunächst einen kurzen Überblick über das Verhältnis der deutschen zur persischen Literatur geben. Anschließend wird anhand anschaulicher Beispiele aus der persischen Literatur – hier sind Molana, Hafez, Saadi, Nezami u.a. zu nennen – die Übernahme in die deutsche Dichtung, u.a. bei Adam Olearius, Friedrich Rückert, Josef von Hammer Purgstall, Johann Wolfgang von Goethe, Heinrich Heine, Ludwig Tieck u.a. – erläutert.

The expression of predicative possession in Avestan

Maria Carmela Benvenuto (University of Rome La Sapienza, Italy), Harald Bichlmeier (Sächsische Akademie der Wissenschaften zu Leipzig, Germany)

While the linguistic expression of predicative possession has been widely investigated in the languages belonging to the major Indo-European branches, in the case of the Ancient Indo-Iranian group these kinds of constructions have not yet been discussed in great depth. Regarding such earlier research, it is worth mentioning Benveniste's well-known 1960 study in which, on the basis of examples from many Indo-European languages including Old Persian and Avestan, the predicative constructions with dative and with genitive are classified respectively as «*prédicat de possession*», expressing "possession", and as «*prédicat d'appartenance*», expressing "belonging".

The aim of this paper is to provide a detailed account of the functional distribution of predicative possessive constructions in Avestan.

The investigation of the expressions of possession will be based mainly on the situation documented in the Old Avestan texts. The analysis will be focused on the two possessive constructions "verb to be plus dative" as in (1) and "verb to be plus genitive" as in (2), in order to identify the differences in their syntactic and pragmatic functions and in order to examine them from a semantic perspective.

(1) Av. Y. 62.1 ušta buiiāṭ ahmāi naire

"Salvation be to this man"

(2) Av. Y. 43.7 ciš ahī kahiiā ahī

"Who are you? Whose are you?"

At least for Old Avestan a clear picture emerges: The Genitive is used to mark already existing possession or possession in a general sense, while the Dative is used for possession to be, possession being longed for vel sim.

Russia's strategy in the tension between Iran and the United States in the Middle East (2011-2020)

Aref Bijan (Saint Petersburg State University, Russia, Iran, Islamic Republic of)

This article seeks to examine and frame Russia's current strategy in the tensions between Iran and the United States in the Middle East, using a structuralist approach as well as a Descriptive-analytical method. In recent years, issues such as the Syrian crisis, Trump's withdrawal from the JCPOA and the re-imposition of sanctions, the downing of the US drone by Iran and the seizure of tankers have intensified tensions between the United States and Iran. On the other hand, we are witnessing the activation of Russia's foreign policy in different parts of the world, especially in the Middle East. By regaining its role in the region as a post-Soviet world power, Russia seeks to infiltrate traditional US spheres of influence. The main question in the present study is: how Russia has formulated and implemented its strategy in the Middle East concerning the tensions between Iran and the United States. It is assumed that Russia, especially after the uprisings of the Arab world, sought to pursue two main goals with a multilateral policy consisting of bandwagoning and pursuing a profit-oriented balance based on its soft power: Increasing and consolidating its role as a mediating power, and gradually weaken the United States' role in the region. As a result, we see Russia, relying on its clever balancing, sometimes pursues a policy of balancing and forming alliances, and sometimes a policy of bandwagoning or shuffling.

Kurdenmedien im Iraq

Deniz Caner (IRAM (Center for Iranian Studies), Ahmed Qadir Ali Ali (University of Halabja, Collage of Humanities)

Der Anfang der Pressegeschichte der Kurden im Allgemeinen begann gegen Ende des 19. Jahrhunderts. Die erste Zeitung der Kurden mit dem Namen Kurdistan wurde am 22. April 1898 in Kairo von Mikdad Midhad Bedirhan herausgegeben. Die Zeitung setzte ihr Publikationsleben in Genf, London und erneut in Kairo fort, beendete ihre Publikationsdauer am 14. März 1902. Seitdem haben kurdische Intellektuelle unter dem Dach des Osmanischen Reiches oder außerhalb der Reichsgrenzen verschiedene Zeitungen unter verschiedenen Namen herausgegeben. Das erste kurdische Fernsehen ist der Kirkuk Channel, der 1967 gegründet wurde und auf Kurdisch sendet. In der kurdischen Region im Nordirak, die im Mittelpunkt unserer Studie steht, zeigen die Massenmedien seit 1991 einen ungebrochenen Anstieg.

Nach der Gründung des irakischen Staates 1921 traten die Kurden sowohl in ihren eigenen Regionen als auch in der Presse in Bagdad in den Vordergrund. Nach dem Golfkrieg 1991 nutzten die Kurden, die im Nordirak als autonome Region unter dem Dach eines föderalen Systems in die Selbstverwaltung übergingen, diese Teilfreiheit und maßen der Presse mehr Bedeutung bei, aber die Presse war immer unter der Kontrolle von politischen Parteien. Auch nach dem Sturz des Saddam-Regimes im Jahr 2003 und der Ausrufung der "Region Kurdistan Irak" in der irakischen Verfassung nahmen die Massenmedien im schriftlichen, audio- und visuellen Bereich weiter rasant zu.

Das Ziel der vorliegenden Recherche ist es, die innerhalb der offiziellen Grenzen der irakisch-kurdischen Regionalregierung angesiedelten Medienorgane vorzustellen. Diese Forschung wird den Grad der Genauigkeit der aus der Region erhaltenen Informationen oder die darin präsentierte Perspektive analysieren.

Environmental Politics of Iran: Domestic and Foreign Policy Challenges

Mustafa Caner (Sakarya University, Turkey)

Environmental disasters have been hitting Iran increasingly for the last couple of years. Air pollution, drought, floods, and sand storms are the most important problems that Iran has to deal with. Most of the time, environmental issues in Iran are intertwined with political, economic, and social dynamics. The aim of this study is to examine how the environmental issues shape both domestic and foreign policy dynamics of Iran and vice versa. The study begins by explaining the relations between Iranian foreign policy and environmental issues. It will then go on to analyze how environmental disasters set the stage for state and society confrontation and how they flare up ethnic and sectarian tensions in the country. Lastly, the study draws together the key findings and explores Iran's future prospects in the context of environmental politics. It is concluded that international pressures, i.e., sanctions, have crippled Iran's capacity to tackle environmental challenges. However, Iran's problematic relations with the world is not the only reason for deteriorating environmental conditions. Mismanagement, negligence, and prevailing economic priorities are also causing environmental damages. On the other hand, environmental problems also cause political unrest inside the country. Demonstrations, sit-ins, and violent actions take place, and sometimes they quickly gain an anti-regime character. In general, this study shows the complexity of environmental issues in Iran and how it is entangled with various political dimensions.

Illusions of the comparison? The spreading the *barhiṣ-*/*barəsmān-*.

Alberto Cantera (FU Berlin, Germany)

The Vedic and the Avestan rituals share lots of common elements. Many of them are of textual nature: a very high number of minimal textual formulas and also ritual-textual genres like the *nivid-*, *pravara-*, *āprī-*, *srōš-barišnīh*, hymns with similar metrical structures, etc. They have in common as well central material elements, some of them widely spread also in other cultures (Indo-European or not) like the fire, but others known only from the Indo-Iranian culture like *soma-/haōma-*. However, it is well known that even these central elements are used in different ways in both ritual traditions. Thus, the main function of fire in the Avestan tradition is not the one of conveyor of the offerings in contrast with the Vedic tradition. Av. *haōma-* and Ved. *soma-*, despite the similarities in their preparation, are also used in quite different ways. In both traditions is drunk by the priest, but the main use of *soma* in the Vedic tradition, the pouring into the fire, is unknown in the Avestan tradition, where *haōma* mixed with milk is used only for the libation to the waters, whereas the fire gets only the dried residue of the *haōma*-pressing. Unidirectional reconstructing attempts that discard one of the traditions as innovative (e.g. because of a supposed Zoroastrian reform) should be discarded. Instead we should provide critical analysis of the single *comparanda* in each tradition as a reliable basis for the comparison. In this presentation, I will approach the problem of the comparison between the *barhiṣ-* and the *barəsmān-*.

Landesrecht vs. lokales Recht? Fragen an das sasanidische Rechtsbuch Hazār Dādestān und Forschungsperspektiven eines digitalen Korpus und Wörterbuchs des Zoroastrisch-Mittelpersischen

Iris Colditz (Ruhr-Universität Bochum, Germany)

Das mittelpersische Hazār Dādestān „Tausend Rechtsentscheidungen“ (Anfang 7. Jh.) ist das einzige erhaltene sasanidische Rechtsbuch (dādestān-nāmag) und bietet wertvolle Einblicke in die Rechtstheorie und -praxis sowie das Sozial- und Familienleben dieser Zeit. Der Kompilator Farroxmard ī Wahrāmān nutzte verschiedenste, heute größtenteils verlorene Quellen. Die wichtigsten Rechtsquellen waren Avesta und Zand (autoritative zoroastrische Texte und ihre kommentierte mittelpersische Übersetzung) sowie der Konsens der Rechtsgelehrten. Aber auch Gerichtsakten, Fallrörterungen, und Amtsentscheidungen flossen in die Kompilation ein. Zahlreiche juristische Autoritäten und Kommentatoren, auch aus verschiedenen Schulen, werden im Hazār Dādestān erwähnt. Der Text ist für Juristen konzipiert und erörtert besonders komplexe Fälle. Zusammenhänge und Termini werden als bekannt vorausgesetzt und nicht erklärt. Der Sprachstil ist entsprechend konzis und kompliziert. Das Verständnis dieses Textes ist deshalb außerordentlich schwierig und erfordert die Heranziehung weiterer umfangreicher Literatur (Pahlaviliteratur, Inschriftenliteratur, Papyri, Dokumente, syrische Märtyrerakten, neupersische zoroastrische Literatur, Werke der neupersischen und arabischen Literatur). Einen methodisch neuen Zugang ermöglicht das DFG-Langfristvorhaben Zoroastrian Middle Persian Corpus and Dictionary (MPCD), das ca. 54 zoroastrisch-mittelpersische Texte, darunter das Hazār Dādestān, morphologisch und syntaktisch nach dem Standard Universal Dependencies (<https://universaldependencies.org/>) annotiert und auf dieser Basis ein digitales Open Access Korpus und ein Wörterbuch (ca. 7000 Lemmata) erstellt. Der Vortrag geht als Fallbeispiel der Frage nach dem Verhältnis von sasanidischem Landesrecht und seiner lokalen Ausprägung im Hazār Dādestān nach (vgl. MHD 44.2–3: dādestān-nāmag ī pad gurgān kardag „das Rechtsbuch, das in Gurgān Praxis ist“) und demonstriert die sich in MPCD bietenden Möglichkeiten und Instrumente für Recherchen zu umfassenden Forschungsfragen.

Living With the Daevas: Iranian Religious and Linguistic Identity in Multilingual Communities

Ionut-Valentin Cucu (FU Berlin, Germany)

Much ink has been spilled over how and why the daevas became the villains of the Zoroastrian world. This paper aims to focus on the oft neglected socio-linguistic implications of how the vilification of the daevas is tied to an 'Iranian' sense of linguistic identity, especially in melting pots like the Achaemenid court, ancient Turfan, or the cosmopolitan medieval Gujarat. In these places, the boundaries of language and religion were complimentary, while ultimately distinct, and as such the yazata-venerating followers of Ahura Mazda often lived near or alongside practitioners of the post-Vedic religions, including Jains and Buddhist, for whom the daevas were worthy of praise or, at most, amoral forces. Lesser known sources produced by these communities include Achaemenid onomastic data, fragments of texts available in multiple recensions from the Silk Road, and later translations of Zoroastrian texts, which taken together sketch a different picture of the long-term shared existence of these communities with their supposedly opposed cosmic forces.

Silence as Resistance in the Movie *The Father of the Other* (2015) and *I Hid My Voice* (2016) as Adaptations of Parinoush Sanii's *The Father of the Other* (2004)

Zohreh Daeizadeh (York University, Canada)

Parinoush Sanii's *The Father of the Other* (2004) has been both adapted into a film by the same name in 2015 and translated by Sanam Kalantari into English by the title *I hid My voice* (2016). Shahab, the six-year-old middle son of the family refuses to talk and the only person who can decode him is his mother. He has an unfavorable relationship with his father that "others" him and endears the other siblings. In this paper, by arguing Shahab's silence as resistance, mirroring his mother's silence with regard to her husband's family, I would like to examine the abundance of various textual, oral, and visual meanings of the word "I" in the title in translation and the phrase "the other" in the movie title as multimodal transformations of the Persian novel. Shahab's silence is not only psychological but also political. In the Western worldview, the "I" excludes and denies the "Other"; it advocates for the unheard voices and represents the ideology of individualism. To define his own individuality, Shahab must alienate himself from his mother and deny the validity of others through the practice of "I-ing". Ultimately, it is through others that he discovers his voice and "I". I would like to argue if the change of the title in translation is an additive enhancement or additive distortion of the "I" and that the title in translation indicates the necessity for a transition from the "Other" in the Iranian culture to the "I", without which individuation is not possible.

Priests, Rabbis, Holy Men and Bishops: The Encounters of the Religious Specialists in the Late Antique Persianate World

Neda Darabian (Ruhr-Universität Bochum, Germany)

Iran, with its religious plurality in the Sasanian period and its conversion from Zoroastrianism to Islam, provides rich opportunities for studying the interaction between different religious communities in the Persianate World. The religious communities in this region from the third to ninth centuries witnessed changes in the religious and political structures with which their religious specialists had to deal. This paper moots a small part of my dissertation which attempts to provide a better understanding of relationship between different communities in the late antiquity by examining the interactions of the religious specialists of Zoroastrians, Christians and Jewish communities, and the changing nature of their interactions across communal lines as the Persianate world shifted from Zoroastrian to Islamic rule. The focus of this paper is to discuss the encounter, overlapping power and competition between the Zoroastrian, Jewish and Christian religious specialists based on the discourse of belief found in the Middle Persian literature, Syriac and Armenian martyrdom literature as well as aggadic material within the Babylonian Talmud. This discourse includes polemical texts by all the communities under study, either in the form of a dialogue or disputation in which the 'religion' of the other group was considered sorcery or blasphemy and their religious specialists as sorcerers.

On the transmission of the ritual directions of the Yasna in the Indian tradition

Kerman Daruwalla, Céline Redard (School of Oriental and African Studies, London)

The ritual actions accompanying the recitation during the performance of the long liturgy have been transmitted in the written tradition and have also been preserved in the living performance. In the Indian tradition, ritual directions in Gujarati language are found in liturgical manuscripts dating back to the 16th century, have continued into the early printed editions of the 19th century, and are part of the present priestly training manual.

By comparing the ritual directions of selected passages in the oldest Indian Yasna Sade manuscript (ms. 100_B3) with printed editions and the current practice, this talk discusses the transmission history of the ritual directions in the Indian liturgical tradition. Moreover, a comparison with the Iranian practice will highlight some differences between the two ritual traditions.

An introduction to modelling of destiny dominance in Iranian myths and legends

Farideh Davoudi Moghadam (Shahed University, Iran, Islamic Republic of)

Myth is the oldest and most glorious literary creation of the human mind that emerges from the darkness of history and beyond the dusty millennia of human life and depicts the invisible distant corners of culture and thought in mysterious mirrors. All manifestations of ancient human experiences, such as religion, magic, literature, and philosophy, are deeply entwined with myth. Legends are an example of oral literature, and they are the reflection of ancient human thoughts, desires, fears, and beliefs.

The dominance of destiny in myths and legends of Iran and other nations in the East and West of the world is a pervasive and recurring theme that in many cases forms and advances the primary narration of the story by itself. Many myths and legends are based purely on this idea, making it possible to build a model of the general functions of narratives about fate and fortune. Although the dominance of destiny in myths and legends of Iran is one of the central and prominent themes in such stories' main plot and narrative, In this field, no research has been done to introduce and present its patterns. In this study, a model was derived from Iranian myths, legends, and heroism. Following the research, a general report about this model has been presented, and it will be introduced to myth and legend enthusiasts.

Persian manuscripts in Georgian Script Preserved at the Georgian National Centre of Manuscripts
Natia Dundua (Ilia State University, Georgia)

Several Persian manuscripts in Georgian script preserved at the Korneli Kekelidze Georgian National Centre of Manuscripts will be discussed in the paper. The paper except the paleographical-codicological description of the manuscripts, deals with the issues of Georgian-Persian phonetic correspondences: tables will be presented showing all Georgian equivalents of each Persian phoneme attested in the manuscripts. Furthermore, the hypothesis about probable users, owners and audience of the manuscripts will be expressed.

Cinecture, Transmedial Narratives and Film-text-Mediality

Naghmeh Esmaeilpour (Humboldt University in Berlin, Germany)

In cultural globalization, films play an important role as a social medium to connect different countries and nations along with their cultures, traditions, and religions. Iranian filmmakers, as an example of this model, employ transmedial narratives in their films to imbed or transfer information about Iranians to “the whole world to see”. The argument in this study relies on this hypothesis of how multimodalities, transfictionality, and transmediality, in my term, transmediation (in this case, mostly film text mediality), applied in Iranian Cinecture (Cinema and Literature) facilitate and mediate a negotiation between different cultures and nations. In other words, this article presents how Daryoush Mehrjui, Asghar Farhadi, and Rakhshan Banietemad combine and connect the artistic literary story world to erase world boundaries through introducing Iranian culture and traditions in relation to the rest of the world.

Literatur, Film und Erinnerung: Zum kulturellen Gedächtnis in Werken vom Mohamadreza Aslani am Beispiel von Jâm-e- Hassanlou (Hassanlous Kelch: Die Geschichte einer Person, der fragt)
Raed Faridzadeh (Shahis Beheshti University Tehran, Iran, Islamische Republik)

Die beiden Begriffe „Literatur“ und „Gedächtnis“ werden in den jüngsten literaturwissenschaftlichen Studien oft zusammengebracht, was auf die Durchsetzung kulturwissenschaftlicher Ansätze zurückgeführt werden kann, die Kultur als symbolisches Zeichensystem, also „Kultur als Text“, begreifen.

Um die Beziehung zwischen Literatur, Film und Erinnerung (bzw. Gedächtnis) genauer darlegen zu können, muss man sich zunächst auf die Rolle der Schrift und Film als eine Form des Speicherns konzentrieren. Der Film als Übertragungs- und Konservierungsmedium veranschaulicht die fixierte Schrift und bezieht sich zugleich auf eine gemeinsame Erfahrung und Erinnerung. Der iranische Dichter und Filmemacher Mohammad Reza Aslani ist einer der führenden iranischen Künstler, der sich der künstlerischen und philosophischen Strömungen seiner Zeit bewußt ist und in der Lage ist, eine besondere ästhetische Darstellungsform hervorzuheben, um das kulturelle Gedächtnis seines Landes besser zur Schau zu stellen. In diesem Beitrag wird im Spezifischen auf seinen Film 'Jâm-e-Hassanlou' (Hassanlou`s Kelch, die Geschichte einer Person, die fragt) (1967) eingegangen, in dem er den Versuch unternimmt, die gravierenden Zeichen auf dem 3200 jährigen Kelch durch eine poetische Beschreibung der reziproken Beziehung zwischen Poesie, Film und Erinnerung zu entschlüsseln.

Freund oder Feind? Die Entwicklung iranischer Russlandbeziehungen in Reiseberichten des 19. Jahrhunderts

Sara Faridzadeh (University of Tehran, Iran, Islamische Republik)

Durch das Trauma der Kriegsniederlagen gegen Russland, die räumliche Nähe zum Russischen Reich und die daraus erfolgende Intensivierung der Kontakte geriet der Iran Anfang des 19. Jahrhunderts in eine Fremdheitsbeziehung zu Russland. Der „nahe Feind“ verkörperte für die iranische Gesellschaft nicht nur Fremdes und Furchterregendes, auch die ersten Impulse für Reform und Erneuerung traditioneller Strukturen kamen vor allem aus dieser Gegend.

Russland als nördlicher Nachbar des Iran stand in seiner geographischen Nähe. Sie teilten miteinander mehr als nur geopolitische Relevanzaspekte. Schon in dem ersten ausführlichen Gesandtschaftsbericht nach Russland kann man erkennen, dass, während des Aufenthalts dort nicht nur Kompatibilitäten vorgefunden wurden. Auch Inkommensurabilitäten wurden weitgehend thematisiert. Die Russen wurden in vielerlei Hinsicht als barbarisch, unzivilisiert und als den Iranern moralisch unterlegen beschrieben.

Sie waren jedoch trotz ihres gewissen gesellschaftlichen Rückstandes der iranischen Gesellschaft sozialpolitisch näher als Europa: Beide hatten absolutistische Herrscher, die Reformen anstrebten, die ihre Herrschaft nicht gefährdeten.

Russland war anscheinend von Anfang an nicht gänzlich der europäischen Sphäre zugehörig. Erst mittels der von außen eingeleiteten Modernisierungsprozessen war ein sozialwirtschaftlicher Aufschwung zu beobachten, der die Position dieses Landes auf die europäische Ebene hob. Demnach war die Fremdheitsbeziehung zu Russland stets ambivalent. Einerseits führten die wiederholenden Beschreibungen konkret beobachteter Unterschiede und damit verbundene Grenzziehungen zu einer Konsolidierung der Fremdheitsbeziehung zwischen Iran und dem russischen „Anderen“. Andererseits entfaltete sich nach und nach ein Führungsplan, der im Gegensatz zu dem westeuropäischen Modell sich als eine realisierbare und dem Iran wesentlich nähere Gestaltungsoption erwies.

Warchitecture and Narrative Contention in Iranian War Fiction

Goulia Ghardashkhani-Otter (University of Bamberg, Germany)

Wars are the result of conflicts over material and ideological territories. In this sense, the ontology of war is quintessentially tied to conceptualizations of space, identity, and power.

The same holds true about the Iran-Iraq war (1980-1988) and its territorial and ideological dimensions and implications. The prolonged military conflict between the two parties has caused motion and collision at the frontlines and has transformed the shape and the spatial relations of the domestic built areas of both countries rapidly and drastically.

With a particular focus on the relationship between war and architecture, this paper aims at examining the representation of wartime architectural damage and reconstruction in Iranian war fiction. The case in point is Mohammad Reza Bayrami's novel *Pol-e mo'allaq* (The suspension bridge) (2002). In this paper, I will examine how the destruction of a strategic inter-city bridge connecting the capital to the southern warfronts interacts with the grand narrative of the Holy Defense within the representational framework of the story told.

The Avestan citations and their Pahlavi translations in the colophons of Avestan and Pahlavi manuscripts

Saloumeh Gholami (Goethe Universität Frankfurt, Germany)

The Avestan citations in the colophons have been briefly thematised in Hoffmann (1975) and recently in Redard (2019). Focusing on these citations in the colophons, Redard (2019) argues that the numbering assigned to the passage of Y72.11 is ill-suited, since it is not the last passage of the Yasna.

A comparison of the Avestan citations and their translations in the colophons shows considerable differences. Hoffmann's interpretation is that 'the eventual Pahlavi translation consists mostly in a mere paraphrase which allows no certain conclusions for the Avestan wording to be drawn.' (Hoffmann 1968: 282)

This presentation provides an overview of the variants of Avestan citations and their Middle Persian translations in the colophons and has three objectives: 1) to present a quantitative and qualitative analysis of the variants; 2) to understand the relationship between Avestan citations and their Pahlavi translations; and 3) to offer a better reading and understanding of Avestan citations.

Our point of departure is to clarify why the Middle Persian translations are different in length and content from their Avestan equivalents in the colophons.

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Sasanian Studies in Georgia

Ellen Giunashvili (G.Tsereteli Institute of Oriental Studies/Ilia State University, Georgia)

Sasanian-Georgian historical, political, economic and cultural interrelations have the most ancient tradition.

Rich archaeological evidence (see photos), epigraphic material, historical records and mostly linguistic data testify the Iranian-Georgian intensive multilateral interrelations of that period (III-VII cc AD).

Scientific tradition of philological researches on Sasanian Iran in Georgia is related to the name of outstanding Georgian scholar, one of the founders of Oriental Studies in Georgia, Academician George (Giorgi) Tsereteli (1904-1973).

George Tsereteli devoted several important studies to III century Sassanian epigraphy (Shapur I (260 AD) trilingual inscription and the high priest Kerdir's Middle Persian inscriptions (293 AD) as well as the Early Manichaean texts.

G.Tsereteli's linguistic-philological investigations have brought new light on the origin and identification of some Sassanian ethnic and geographic terms; these studies also concerned significant cultural issues of the Early Christian Georgia and its interrelations with the Sassanians.

The tradition of Middle Iranian Studies in Georgia was continued by G. Tsereteli's disciples – Academician Mzia Andronikashvili (1920-2000) and Professor Thea Chkheidze (1928-2013).

The current paper offers the detailed analysis of the Georgian Orientalists' contribution in Sasanian studies alongside the recent issues and prospects of these researches in Georgia.

The Islamic Republic Narrates Itself: The Continued Relevance of the Islamic Republic's Ideology

Olivia Glombitza (Autonomous University of Barcelona, Spain)

Is the Islamic Republic of Iran's revolutionary ideology still relevant more than forty years after the revolution? Is it still relevant in the Islamic Republic's foreign policy? While the Islamic Republic's ideology undoubtedly developed alongside its institutions over the course of forty years, this article argues that its revolutionary ideology continues to remain relevant and in fact important. Centring on the Islamic Republic's ideological discourse, it further argues that it contains several recurring narratives which have remained salient throughout the Islamic Republic's existence: narratives about the revolution; resistance, imperialism and independence; nationalism; the Iran-Iraq war; and narratives in reference to Islam.

Those narratives operate at the intersection of domestic and international politics and are part of the Islamic Republic's ideological foundation and continue to play an important role in contemporary Iranian domestic and foreign policy. The paper shows how the narratives contextualize foreign policy issue and how they provide the Islamic Republic with a discursive *raison d'être* and how they are an important means of symbolic politics to convey political messages and to direct public opinion. Approached through narrative and critical discourse analysis, the paper contributes a comprehensive study of how and why this is the case by enquiring into the strategic discursive employment of these narratives during Ahmadinejad's and Rouhani's presidencies (2005-2021) by analysing a major case of international interest: the nuclear issue.

Violence in Specific Context: A Comparative Reading of Contemporary Iranian TV Series, Mahdaviaan's Biting Wound & Shakespeare's Macbeth

Bahee Hadaegh (Shiraz University, Iran, Islamic Republic of)

The culture of violence targets the continuation of violence in diverse shapes within the vast scope of societal dimension. examples of culture that authenticate violence can be seen everywhere from mythological stories to victim blamings in modern world. In literature, acts of violence are also manifest from classical epics to postmodern and contemporary era. Cinema is not an exception in this regard. Whether in Literary texts or Cinematic adaptations, violence appears in different types ranging from psychological, spiritual, historical, social, or political modes. The present study tries to evaluate the specific form of violence in a Persian TV Series that is the Iranian adaptation of *Macbeth*. The study aims to apply *Bataille's* theory of violence to Mahdaviaan's *Biting Wound* (*Zakhm -e- Kaarie*). This significant approach in line with referring to the idea of Man's Nature based on Machiavelli's belief about "Man's Drive" attempts to investigate if the origin of violence is instinctively within or something municipal pushed by the social/political systems or both. Set in the context of Iran, the study also tries to see if there is any difference in the way violence appears in Contemporary Persian culture with regard to its Western counterpart *Macbeth*. Finally, the author seeks to pose the question whether this Iranian TV series can be considered actually as an adaptation.

Land-ownership in the Sassanid Era

Samaneh Haghshenas (Graduated MA Iranology, Yazd University. IRAN)

Land ownership was one of the foundations of power in Sassanid era that effected the politics and economy of this period. Since the outset of Sassanid dynasty until the Mazdak's movement, the absolute power was in the hands of great land-owners. However; these occurrences created a significant place in the social class definition, their wealth and properties in different forms of land ownership. In addition, great land-ownership system made basic effects on the social and economic development in that period which resulted in reforms, made by the great King Khosrow Anoushirvan.

In order to evaluate these developments, this study is based on library method in historical data. The land-ownership system in the Sassanid period will be analyzed and evaluated based on the main forms of land ownership and management method of that in Sassanid era. Otherwise, the changes and developments of land ownership system and its impact on social and political structures of that period would be considered though.

According to the documentary evidence, particularly the law of the Sassanid era, the land ownership has different forms in this course which each of them also has its own laws and regulations. Sassanid land ownership system was changed during its history, that these developments put significant effects on the economic, social and class system regarding the Mazdak's movement and Anoushirvan's reforms.

100 Years of Laughter: Moqaddam's "Ja'far Khan is back from Europe" as an Everlasting Classic of Iranian Theatre

Anna Heller (Philipps-Universität Marburg, Deutschland)

On March 29 in 1922, Hasan Moqaddam's comedy "Ja'far Khan is back from Europe" (Ĝa'far Ḥān az farang āmade), premiered in the salon of the Grand Hotel Tehran. With the publication of the theatrical text, Moqaddam (1898-1925) was celebrated as a shooting star of modern Persian literature who understood well how to transfer the sociopolitical discourses of his decade to a broader audience. His comedy about the cultural obstacles that a returnee from Europe has to overcome is one of the classics of Iranian theater that still makes audiences laugh today. The plot unfolds around the day of Ja'far Khan's return from Paris, where he had studied for ten years. Ja'far's "Europeanization" as well as his modernist views lead to an escalating sequence of conflicts with his traditional family. The protagonist's key phrase, "Man nerveux mi-sham" -- "I'm getting quite nerveux", expresses the mood of his generation in a society on the threshold of irreversible change. With the instant popularity of his play, Moqaddam succeeded in initiating a cross-societal debate on the question of his nation's modernization and secularization. The author offered his peer group a forum for reappraising their experiences as reform-minded returnees who were still in search of their cultural identity. Today, the new productions of the play succeed not only because of the timelessly funny stereotypes, but also because the subject matter has still kept its topical relevance: Returning from "the West" and the inevitable clash of diverging cultural mentalities is a constant phenomenon of Iranian society.

Contested Masculinities in Neẓāmi Ganjavi's Layli o Majnun

Alexandra Hoffmann (The University of Chicago, USA)

It is due to Neẓāmi Ganjavi's masnavi Layli o Majnun (1188) that Majnun became famous as a suffering lover. However, Majnun has been read quite differently in scholarship: either as a failed courtly lover or an archetypical Sufi hero. Both interpretations remain unsatisfying to a certain degree. Instead, I suggest that Layli o Majnun unites various perspectives. The voices of the characters create a polyphonic whole, and Majnun has to be read as part of this polyphony, as part of a system of masculinities.

The (mostly) male figures in the poem embody various identities and value systems that create tensions in the poem. For example, the traditional family values of the father, the ascetic understanding of the uncle, or the admiration of the Ẓarif all shine a different light on Majnun. Furthermore, Majnun (as well as the narrator) criticize the (often normative) masculinities of other men. The father is too pre-occupied with reputation and succession, the rival is rich, but helpless, and the Ẓarif too weak for the authentic life of a lover. Majnun himself embodies an ascetic model of masculinity, on the one hand based on his alternative authority that he wields as king of the animals. On the other hand he is also a liminal figure, characterized by transcendental corporeality.

Speculative Iranian loanwords in Hungarian and Turkic

Sampsa Holopainen (Universität Wien, Österreich), András Czentnár (ELTE University, Hungary)

This presentation analyzes dubious Iranian etymologies for Hungarian and Turkic words and criticizes hypothetical Iranian source-forms.

Most Iranian loanwords in Hungarian are from Alanic, but loans from other Iranian languages have been suggested, too. However, the criteria for various source-languages is unclear, and quite speculative suggestions have also been made. Harmatta (1997) and WOT suggest loanwords from various Middle Iranian languages (Chwarezmian, Sogdian) without clear phonological criteria. Harmatta reconstructs “East Iranian” forms based on phonology of loanwords: for example, Hu *nyerég* ‘saddle’ and Turkic **eger* (? Pre-Turkic **neyer*) id. < “East Iranian” **nəwer* (cf. Khotanese *nyūrr* ‘harness’ < Plr **niwarn-*). WOT also postulates “Alanic” source-forms not based on any clear Alanic criteria (Hu *káliz* ‘Chwarezmian’ < Alanic (?) **kālīs* id.; Hu *réz* ‘copper’ < Alanic (?) **redV* id.). Szemerényi (1951) has suggested early “South-West Iranian” loanwords for Hungarian and Turkic, speculating on the basis of scarce evidence that a Persian-type Iranian language was spoken in the steppe areas (for example, Turkic **tanī-* ‘know’ < Iranian **dan-* (cf. Old Persian *dan-* id.)).

We analyze etymologies involving such speculative sources and determine whether these etymologies should be rejected, or can some of them bring useful evidence for the history of Iranian languages of the steppe. Hopefully the methodological issues raised are useful for loanword researchers in general.

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Observations on the Manichaean New Year ritual

Xiaodan Hu (Fudan University, Shanghai, China)

As the Manichaean New Year Festival, the Bema Festival was celebrated with a well designed ritual, including a special New Year Table, which was depicted by a famous miniature fragment MIK III 4979 unearthed in the Turfan oasis, Xinjiang. Based on the analysis of the Bema scene in MIK III 4979 and related sermons and hymns from Dunhuang and Turfan, this paper provides some observations of this New Year Table.

Breakfast at Agohya's: Competition and Craftsmanship in Indo-Iranian Ritual Discourse

Peter Gustaf Jackson Rova (Stockholm University, Sweden)

A successful reconstruction of Indo-Iranian ritual cannot base its sole claim on the overwhelming comparative evidence for commonalities in the Avestan and Vedic ritual nomenclatures; it also has to take into account the idiosyncrasies of singular ritual players. To judge from the extant poetic record – even in its partial dependency on the testimony of a single player or poetic lineage (Zarathustra [?]) – Indo-Iranian ritual was premised on the exchange of services and commodities between competing ritual professionals and local chieftains. Unbound by any definite strictures of canon, it must have once flourished on an open ritual market.

In an attempt to reconstruct this common background, this paper provides a synthesis of two sets of comparanda, the first of which (“Avestan Responses to the Vedic Vala-myth”) is designed to comprehend a specifically Indo-Iranian ritual rhetoric, and the second of which (“Dwellings in the Making”) pays more general attention to the poetic realization of what could be tentatively termed (building on Austin’s terminology) perlocutionary space. References to such poetically realized “abodes” (e.g. Avestan -šiti- [hušiti-] [Y. 30.10] and Vedic kṣétra [RV 10.33.6]) are made both in Gāthic and Vedic poetry, either more abstractly to an abode of truth, or more concretely to a delightful dwelling designed to satisfy the desires of the poet’s patron.

The Origin of the Legal Tradition in the Church of the East: The Birth of Family Law (480-552)

Nima Jamali (University of Toronto, Canada)

In Middle Eastern intellectual history, the third to sixth centuries are marked by intense interactions among neighbouring religions and cultures, notably Zoroastrianism, Judaism, and Syriac Christianity. Arguments over what constitutes decent sexual behaviour form an essential part of this trend. These arguments chiefly appear in the form of polemics against the sexual ethics of the other cultures. Each of these cultures tends to take its own sexual ethic as symbolic of a distinguishable identity. For instance, in his *Demonstration 18*, Aphrahat (c. 280, c. 345), an early Syriac Christian writer, argues against a Jewish individual who lambasted the idea of celibacy and virginity, the core of Christian sexual ethics. The legal minds of the Church of the East reacted to these external polemics. Furthermore, the internal challenge was that some Christians were following the local sexual practices such as polygamy and next-of-kin marriage, which painfully provoked those figures of the Church of the East. At the end of the fifth century, addressing these external and internal challenges, Narsai, Aqaq, and Barsauma were the first generation who embodied the earliest legal ideas in their works. These embryonic ideas on sexual ethics as a token of identity resulted in the birth of family law in the Church of the East in the works of Mar Aba I. This paper studies these trends through re-examining primary sources written by the aforementioned legal minds to analyze how the origin of the legal tradition of this Church was underpinned by creating a Christian identity.

Syntactic Ambiguity in Middle Persian – A quantitative approach

Thomas Jügel (Ruhr-Universität Bochum, Germany)

This paper ventilates the issue of ambiguous Middle Persian syntax focusing on the pronominal system and discusses the possibilities offered by an annotated online corpus, the MPCD.

Several demonstratives have been identified for Middle Persian. However, if used as pronouns, their participant reference is not fully clear (continued subject, new topic, inactive participants, etc.). In combination with the difficulties in distinguishing pronouns and determiners, relativizers and nominal junctors, this complicates the identification of sentence boundaries.

Identification of sentences involves the problem of nominal clauses with a zero/omitted copula. This again is connected to the ambiguous status of adverbials, which qualify as predicate of a sentence. Adverbials such as ‘abar : over’ have been translated as adverbials, preverbs, prepositions, even postpositions. Their interpretation can depend on enclitic pronouns, which are variously interpreted as encoding possessors, beneficiaries, objects, oblique subjects, and complements of adpositions.

If the context is not sufficiently clear, editors need to make many decisions regarding the above-mentioned ambiguities, which in turn affects further ambiguities.

The DFG project Zoroastrian Middle Persian Corpus and Dictionary (MPCD) (<https://mpcd.uni-koeln.de/about/>) creates an online open-access corpus of all Zoroastrian Middle Persian texts in the Pahlavi script that will be lemmatized as well as morphologically and syntactically annotated following the Standard Universal Dependencies (<https://universaldependencies.org/>). It shall provide a solid collection of data enabling quantitative analysis for well-founded decisions.

Khvājū Kirmānīs (1290-1350) Epos „Humāy-u Humāyūn“ und die Anderswelten der klassischen persischen Epik

Christine Kämpfer (Otto-Friedrich-Universität Bamberg, Germany)

Khvājū Kirmānī war einer der vielseitigsten Dichter der nachmongolischen persischen Literatur. Sein bekanntestes Epos „Humāy-u Humāyūn“ vollendete er 1331 am Hof der Ilkhaniden in Bagdad, wo ihn seine ausgedehnten Reisen hingeführt hatten. Das maḡnavī handelt von dem syrischen Prinzen Humāy, der sich in das Gemälde der chinesischen Prinzessin Humāyūn verliebt und sich auf eine abenteuerliche Reise nach China begibt, um seine Geliebte zu finden. Khvājū selbst war neben seiner Tätigkeit als Hofdichter Schüler der islamischen Mystik, und so waren seine Reisen neben der Suche nach Patronage auch von der Aneignung mystischen Wissens motiviert, eine Dichotomie, die in Prinz Humāy verkörpert wird, der in der mystischen Lesart des Epos zur Seele auf der Reise zu Gott wird. Doch Khvājū lässt seinen Protagonisten nicht nur von Syrien nach China reisen, vielmehr erschafft er zwischen diesen beiden Punkten eine mehrdimensionale Topografie, die die neben der weltlichen Geografie exotische und wundersame Landschaften enthält, die als Anderswelten klassifiziert werden können. In diesem Vortrag soll die Rolle dieser Anderswelten in der Erzählung herausgestellt werden als auch ihre Funktion innerhalb des Genres.

Reimagining The Persian Garden: A Comparative Study on the Mythological Plants and Trees in Zoroastrian texts and Iranian Motifs and Iconography

Sina Kazemirashid, Anita Damanshokoh (Politecnico di Milano, Italy)

In many Zoroastrian texts like "Bundahishn" in the chapter "On the Nature of Plants", numerous plants have been mentioned along with their features and classifications. The description of many of these plants can be traced in the later Iranian literature, arts, and motifs, in the visual or textual form. Finding a connection between these two sides of the Iranian mythological footprints can provide a clearer understanding toward the visual perception and use of plants among Iranian peoples throughout history.

Throughout this research, the most significant examples are extracted from various Zoroastrian sources e.g., "Bundahishn" and "Avesta"; and then analysed with a comparative method with the later Iranian motifs and iconography of botanical elements in the literature, painting, architecture, etc.

The objective of this research is to recognize, recollect and reassemble the botanical elements of the Iranian mythology into a united reimagination of a hypothetical garden called "The Reimagined Persian Garden", which is in other words a visual collection, representing the collective memory of Iranians regarding their myths.

The result of this research can be interpreted as a visual projection of the continuity and unity of the Iranian storytelling in various forms, such as literature, painting, carpet weaving and architectural motifs.

In conclusion, it can be said that despite the various natural and imposed transformations that have occurred in the country's history, the visual understanding of mythological plants has remained relatively unchanged.

Fonction des cercles de l'appartenance sociale dans l'Avesta ancien

Jean Kellens (Collège de France)

Dans chaque Gâthâ et dans le YH, la mention des cercles de l'appartenance sociale constitue un thème spécifique précisément localisé, mais dont la distribution et l'interaction avec un autre thème sont variables. A quelle intention correspondent les structures ainsi composées?

Cinature, Transcultural, Dialogues and Resistance: A Study of Farhadi's *The Salesman*

Adineh Khojastehpour (University of New South Wales, Australia)

Asghar Farhadi is a prominent Iranian and internationally recognized filmmaker. His Oscar-winning *Foroushandeh* (*The Salesman*, 2016) challenges and resists multiple discourses in post-revolutionary and even pre-revolutionary Iranian society. The present paper focuses on this film as an adaptation of Arthur Miller's 1949 play *Death of A Salesman*. The objective is to analyze the ways in which cinature and cross-cultural dialogues between American literature and Iranian cinema mount resistance against some established discourses. In this paper I investigate the ways in which Farhadi's rewriting of Miller's play in the post-revolutionary Iran starts a dialogue with the Islamic Republic and some of its dominant discourses and ideologies. Through its rewriting of Miller's account of rapid societal changes of the 1950s and the failure of the concept of American Dream into the context of the post-revolutionary Iran, this adaptation addresses the country's social, cultural and ideological complexities and contradictions.

Dancing animal. On one parallel Iranian-Slavic ritual and its local variants

Mateusz Mikołaj Kłagisz (Jagiellonian University in Kraków, Poland)

In her book "Some Key Figures of Iranian Calendar Mythology" (1998) on various calendar-related beliefs and rituals to be found in the Iranian world, Anna Krasnowolska analysis, inter alia, similarities between Iranian and Slavic winter-and-spring rituals, i.e. kuse, the participant of which is an actor disguised as a quasi-animal. As Krasnowolska's inspirational monograph ends with several problems requiring further research, to her comments concerning origins and changing dynamics of such kuse rituals information regarding five more phenomena - dances: asb-e čubi (Iran), aspakbozī (Tajikistan), a popular play: boboi dehqon (Tajikistan), a quasi-religious play: kobyłka (Poland), and an urban festival: lajkonik (Poland) - might be added. The common denominator of these rituals are: (i) an actor dressed up as an animal (specifically: horse), (ii) practices strengthening the new vegetation season, eventually: strengthening human's fecundity or his prosperity and well-being, (iii) curious geographical continuum - from Tajikistan via Iran to Southern and Eastern Europe. In my speech I analyse thus the genetic and phenomenological connections between above-mentioned Iranian and Slavic rituals, critically evaluating Georges Dumézil's thesis to be found in his "Le problème des centaures. Étude de mythologie comparée indo-européenne" (1929), as he was the first to noticed them. I also refer to classical Islamic polymaths, inter alia, Biruni and Gardizi, and include partially unpublished data acquired by Soviet ethnographers as well as material newly researched by Iranian scholars. The thesis of my speech is that one deals here with a parallel cultural phenomenon in various stages of decomposition.

The Xorde Avesta and the structuring of time

Goetz Koenig (Freie Universität Berlin, Germany)

The Xorde Avesta is considered a collection of shorter Zoroastrian liturgies. Until recently, neither the architecture of the manuscripts in which the Xorde Avesta was handed down was analyzed, nor was the relationship between manuscript and practice adequately described. My paper develops the thesis that the representation of the Xorde Avesta in manuscripts and liturgical practice can be understood from the point of a ritual structuring of circular units of time.

Visual Representations of Iran by the Western Media after 9/11

Angeliki Koletsou (Ionian University Greece, Greece)

This piece of research discusses how Iran has been represented by the Hollywood industry and independent European cinema ever since 9/11 and is based on the theory of Critical Discourse Analysis. The main research questions this study seeks to answer is when and how has Iran been represented by the western media, whether there are differences between American and European imagologies and how these portrayals can be associated with the western foreign policy. To answer these questions, the study traces how dominant ideology, orientalism, the ideology of War on Terror and the American soft power is expressed through film dialogues, cinematography, and language representation. The findings suggest that media representations of Iran are in line not only with the Iranian and American policies but also with the events that have shaped the political landscape of the MENA region. Overall, Iran is represented as a backward fanatic Islamic society with the climax of Iran's negative representations taking place during 2005-2015. On the other hand, a smaller number of independent European films tend to present a rather neutral depiction of Iran by highlighting several cultural or linguistic aspects of the country, which are rarely discussed.

Circulation of texts in the Indian context: Kṛṣṇa Stories in Persian translations of the Bhāgavatapurāṇa

Lingli Li (Georg-August-Universität Göttingen, Germany)

The Indian subcontinent was home to several intellectual traditions which were, at the same time, diverse and part of a common process of literary exchange that sustained a multilingual, multicultural and multireligious India. The translation was, in most cases, the bond that held it together. However, despite the existence of Sanskrit terms for "translation" such as *anuvāda* or *bhāṣāntara*, no theoretical reflection on the practice of translation was ever produced in pre-colonial India. The difficulties surrounding the scope of the term "translation" are particularly concerning in the Indian context since the ambiguity of this term led to a diversity of manifestations. This presentation focuses on the circulation of texts in medieval India and attempts to understand the translation practices in the Indian context through the case of the *Bhāgavatapurāṇa*. The stories of Kṛṣṇa, the eighth incarnation of Viṣṇu, written in the tenth part of the *Bhāgavatapurāṇa*, were quite popular in medieval India. As a result, there is an immense number of translations of the tenth part into Persian, Urdu, and other Indian vernaculars. The case study reveals these Persian stories to be the result of cultural fusion mediated by translation in the contact zone of the Hindu and Islamic cultures, in parallel with a spontaneous and unique Indian perception of translation cultivated by the multicultural and multilingual India. The latter belongs to a broader historical process and in which it intrinsically promoted linguistic decentralization, the localization of scriptures, making knowledge flow from a few elites to the public.

Jews for 'Alī Rabbinic Support for the Waṣiyy in Majlisī's Biḥār al-Anwār

Zeev Maghen (Bar Ilan University, Israel)

What is a creature within a creature, with no consanguinity or kinship between them? Upon what place did the sun shine once, but then never again? These and host of other Judeo-'Alīd brain-teasers are adduced by the seventeenth century Shi'ite encyclopedist Muḥammad Bāqir al-Majlisī in order to shore up the most pristine and essential of Shi'ite claims: that 'Alī should have been the successor to the Prophet Muḥammad. The material examined in this lecture sheds light both upon aspects of the Sunni-Shi'ī polemic and on Shi'ism's outlook on the previous monotheistic dispensations. This lecture analyzes the series of interlocutions adduced by Majlisī (and his sources) as part of the campaign to retroactively unseat the caliphs enshrined by Sunnism. As with Islamic tradition in general, Shi'ism displays in this material a penchant for drafting the exponents of surrounding creeds to shore up its political and religious claims.

Ctsiasian method and a classification of sciences

Yaser Malekzadeh (University of Tehran, Iran, Islamic Republic of)

A form of Sasanian science classification is mentioned in the post-Sasanian texts. Some scholars have pointed a clear effect of the Neoplatonic philosophy in this classification in the late Sassanid period. In contrast, these texts claim the philosophical thoughts date back to the early Sasanian era. The aim of this study is investigation of the possible reasons for not mentioning the influence of Neoplatonic views on a Sasanian science classification in these texts.

Manichaean Cosmogony and Cosmology and its Iranian Background.

Floriana Marra (CERES, Germany; University of Rome, 'La Sapienza')

This paper is the presentation of the doctoral project between the RUB-Universität (Bochum) and the University of Rome 'La Sapienza', which aims to investigate Manichean cosmology and Cosmogony. The importance of this theme is due to the fact that it pertains not only to individual salvation, but to the entire religious system.

The Manichaeism, since its discovery, was always saw as a 'copycat', especially towards Zoroastrianism, considered as the Iranian religion par excellence: in agreement with this view was also seen the Manichaean Cosmogony, a mere copy of Zoroastrian idea of Cosmos, the description of which we find in the Zoroastrian Texts in Pahlavi script.

The new studies in Manichaean scholarship, in particular BeDuhn (2020) , present a new perspective: the co-formation of the Manichaean and Zoroastrian religions in third-century Iran. Within this framework, the aim of my project would be to identify the common background of Old Iranian religious tradition(s) that Manichaeism could share with Zoroastrianism, with a focus, in particular, on Cosmological Science (Cosmology and Cosmogony). Through this comparative study it will be possible to highlight not only the similarities, thus also identifying the common background, but also the differences developed in the two religious system.

The conference is an excellent opportunity to present the project to the scientific community, but also to discuss the methodology, theoretical framework and objectives.

Which are the 33 "ratu pairiš.hāuuani"?

Jaime Martínez Porro (Freie Universität Berlin, Deutschland)

In the Zoroastrian Long Liturgy in Avestan language, the following expression appears at different moments of the letanies. E.g. Y1.11: "ńiuaaēđaiemi haṅkāraiemī vīspaēibiiō aēibiiō ratubiiō yōi haṅti aṣahe ratauuō ōraiasca ōrisaṣca nazdišta pairiš.hāuuanaiiō yōi. haṅti aṣahe yaṭ vahištahe mazdō.frasāsta zarađuštrō.fraōxta". The meaning of the 33 "ratu pairiš.hāuuani" have been object of speculation even in the Zoroastrian meta-ritual literature. However, what the 33 "ratu pairiš.hāuuani" reference is a question that still remains obscure. In this contribution, there is an attempt to solve the problem from different approaches: on the one hand, from a text-internal analysis; on the other, from the contexts in which the rituals are celebrated. Furthermore, parallels in the Vedic tradition will be analyzed, especially the link between the "rtu" and "soma".

Vedic krātu-, Avestan xratu-: etymology, phraseology, and congeners

Laura Massetti (Harvard CHS / University of Oxford, Vereinigtes Königreich)

It is well known that Vedic *krātu-* ‘resolve’ and Avestan *xratu-* ‘(guiding) intellect’ bear great formal resemblance to the Greek substantive κράτος ‘might, strength’ and the adjective κρατύς ‘might.’ Still, the hypothesis of a possible etymological tie among the Indo-Iranian and the Greek terms has been the object of a long debate (cf. Benveniste 1969: 2.71–83, Strunk 1975: 265–96).

In this paper, I support that the Indo-Iranian terms are related to both Greek κράτος and κρατύς as proposed by A. Nussbaum (1998:147). Moreover, I submit that the cumulative phraseological evidence confirms this etymological proposal: In at least ten cases, Vedic *krātu-* and Avestan *xratu-* combine with terms, whose Greek linguistic cognates are joined with κρατύς, κράτος and congeners. Finally, Old Indic expressions, in which *krātu-* and its derivatives are joined to the verb *vi-bhā* ‘to shine forth’, are formally comparable to the Homeric formula κρατύς Ἀργεῖφόντης, since the compound member φόντης can be traced back to PIE *bheh2 ‘to shine’, which underlies Ved. *bhā*.

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The Blessing of Ordinary Objects: Obsessive Housekeeping and its Emancipatory Potential

Sahar Maziar (Otto-Friedrich-Universität Bamberg, Germany)

For a long time, housekeeping has been considered as part of women's contribution to domesticity. Having a clean house is mostly regarded as a sign of being a good wife. Furthermore, in Islam, one can find many references to the relationship between faith and cleanness. Being clean and having a clean house is regarded as a significant part of being a good Muslim.

Despite this cultural background, while examining post-revolutionary Iranian women's novels, I have come across many narrative plots within which obsessive housekeeping and the repetitive act of cleaning are represented within a different frame of reference. They are neither necessarily resulted from the religious beliefs of the female protagonist nor do they stem from her sense of duty to serve as a good wife. In these novels, it seems that this kind of obsessive behavior has rather roots in traumas and psychological crises that the protagonist is going through in her life.

Psychoanalytic criticism as a literary approach facilitates a better understanding of the inner world and behaviors of fictional characters. It can further provide us with insight into how the fictional characters' complexes and traumas influence their actions in the process of narration.

In my presentation, by highlighting textual examples from *My Bird* (2002) by Fariba Vafi and *As If You Had Said, Leily* (2000) by Sepideh Shamlu, I will demonstrate how the female protagonists' continuous presence in the locus of trauma and abuse gradually transforms their normal habits of cleaning into an obsessive behavior.

Bactrian names on coins

Francesca Michetti (Università di Roma La Sapienza, Italien)

It is commonly believed that the earliest evidence of Bactrian, the Middle Iranian language of present-day northern Afghanistan, is the Dasht-e Nāwūr royal inscription of the second Kushan king, Wima Takto (104/5 A.D.). Very rarely the numismatic documentation has been taken into consideration in this regard, even though it represented the only written source on the Bactrian soil for the two centuries separating the Greek and the Kushan periods (130 B.C. – ca. 50 A.D.). The aim of this paper is to show how earlier traces of the Bactrian language can be identified in the personal names engraved on the local coinage of pre-Kushan Bactria. These names are normally thought to belong to the nomad chiefs who held sway in the region between the end of the Graeco-Bactrian reign and the rise of the Kushan dynasty. Three of these rulers, ΣΑΠΑΔΒΙΖΗΣ, ΑΡΣΕΙΛΗΣ and ΠΥΛΑΓΗΣ, have been recognized to bear an Iranian name. The etymologies for their names were however proposed based on traditional readings, which can now be improved thanks to the numerous high-definition coin images available online. Through an accurate revision of the coin legends of these three rulers and new etymological proposals based thereof, this paper argues that their names can be traced back to a Bactrian origin. Furthermore, new hypothesis on the reconstruction of the history of Bactria during the two centuries of nomadic rule will be suggested.

Parvīn I'tiṣāmī: Traditional or Modern? Patriarchal or Feminist?

Behnam Mirzababazdeh Fomeshi (Monash University, Australia)

Parvīn I'tiṣāmī (1907-1941), the first important twentieth-century woman poet of Iran, was well versed in classical Persian poetry. Her knowledge of English language and education at the American school for girls as well as her father's translations from foreign literatures contributed to her appreciation of the modern ideas, including women's rights. In her poetry she has freely borrowed from multiple sources, including Aesop's and La Fontaine's Fables, her father's translations of foreign literatures, as well as Persian classical poetry. However, the resulting work remained distinctly her own. The present paper elaborates on the questions of tradition/modernity and feminism/patriarchy in her poetry. The paper ends with suggestions on revisiting the relation between tradition and modernity in Persian poetry as well as the relation between Persian poetry and world literature.

The Divinity of the King in Safavid Persia; Representation of a Sassanian Tradition

Mina Moazzeni (Iranology Foundation, Iran, Islamic Republic of)

The divinity of the Sassanian Shahanshah (King of kings), known as Farr-e Kiyāni, was one of the essential elements of his sovereignty. This ancient Iranian term describes the Sassanian King as the possessor of divine approval and a representation of God on earth. By possessing Farr-e Kiyāni, the King is the sole and worthiest ruler on earth, and no soul should disobey his commands. His words and orders are God's orders, and whoever betrays him has betrayed God and His holy religion. Around 850 years later, the kings of the Safavid Empire, mainly Shah Ismail I and Shah Tahmasb, were described as Al-Sultan Zil-i-Allah, meaning the Shadow of God. This term defined the Safavid King as the indisputable symbol of God on earth and the representation of the Shiite Imams, particularly the Absent Imam. With this attribute, the Safavid King was rightful to command every life under his rule, and no one was permitted to violate his orders and betray Islam, the Imams, and God. The present study examines how the Safavids adapted the Sassanian tradition of regarding the King as divine. Using primary sources of Iran's history and secondary literature, this study analyzes these two terms' definitions and political and religious aspects to find a resemblance and representation of one in the other. Through careful examination, this article studies how the Safavid kings transformed an ancient Iranian concept to the conditions of time and Shia Islam.

Visuality and Textuality in Forough Farrokhzad's Poems and Film

Mona Monsefi (Eötvös Loránd University, Hungary)

Among the Modernist poets emerging from the Persian tradition in the twentieth century, Forough Farrokhzad (1934-1967) was one of the most influential ones. In this era, modern poetry developed simultaneously to some other modern forms of art such as the early New Wave in Iranian cinema. Farrokhzad's film documentary, *The House is Black* is a precursor of the New Wave in Iran. She directed, edited and wrote the script of her unique documentary about a leper colony in Iran. The script of her film is compiled by Farrokhzad from Biblical texts, mostly from *David's Psalms*, *Jeremiah* and some texts from *Lamentations*, *Job* and *Isaiah*. She had read the scripture carefully and had reconfigured selected parts of them in a way that creates a poetic narration for her film. The script of this film is constructed with three types of quotes. First, direct quotes without any change, such as Psalms 6:5. Second, quotes from different books of the Bible merged together to make a coherent narrative as seen in a scene when the narrator recites Psalm 22:14, followed by Lamentations 3:6. The third type consists of parts of the narration which reference stories or verses or symbolic elements of the book without direct quotation. For example, the word *fākhte*, according to James Hawkes in *Persian Bible Dictionary*, refers to a dove-like bird symbolizing innocence, therefore worthy of being offered or sacrificed to God, and a symbol of the Holy Spirit (Hawkes 641).

Hawkes, James. قاموس کتاب مقدس. ۱۳۹۴، انتشارات اساطیر، تهران

Attempt to Elucidate Tumshuqese Secular Documents

Hirotooshi Ogihara (Ryukoku University, Japan), Chao-jung Ching (Kyoto University, Japan)

Since S. Konow founded the basis for the philological study of Tumshuqese in 1935, H. W. Bailey, R. E. Emmerick, D. Hitch, P. O. Skjærvø, D. Maue and others have dedicated much effort to interpret its grammatical structure. However, linguistic research on Tumshuqese has been much delayed because of the fact [1] that the corpora in this language are too scarce and fragmentary to elucidate the detail of the grammar and the vocabulary, and [2] that the phonetic value of a few symbols in the local Brāhmī script remains unclear. In addition, only the Tumshuqese Karmavācanā published by Konow permits us to compare it with parallels written in other languages. In this presentation, the attempt will be made to elucidate Tumshuqese words attested in secular documents in comparison with material belonging to the same genre in other Central Asian languages.

Non-Muslim Heroic Conquerors in Persian Historical Narratives: The Cases of Indic Rulers

Satoshi Ogura (Tokyo University of Foreign Studies, Japan)

Persian universal histories comprise not only the rules of Muslim dynasties but also those of non-Muslim kings who ruled a region before a Muslim dynasty became dominant. Persian historical narratives often depict such non-Muslim rulers as heroic conquerors regardless of their religious affiliation. For example, two famous historians of the Ilkhanid Iran, Abū al-Qāsim Qāshānī and Rashīd al-Dīn (d. 1318) refer to a view that identifies the Kashmiri king Lalitāditya Muktāpīḍa (r. 724-760), who conquered the greater part of North India as well as parts of Afghanistan and Central Asia, with Alexander the Great and describing Lalitāditya's heroic expeditions. They claimed furthermore the plural existence of Alexander that includes Tubba', the legendary king in Yemen. Some Persian histories compiled in the Mughal period also depicted Lalitāditya's conquests.

This paper observes such narratives about non-Muslim rulers' heroic conquests in Persian historiography especially the cases of Indic rulers. In this presentation, I will discuss how Muslim authors regarded such non-Muslim heroes. Did they aim to learn lessons from Indic rulers' conquests? Do such narratives have commonality with those of Islamic heroes such as Amir Hamza and Hatam Ta'i to a certain extent? Alternatively, do the narratives of Indic heroes' conquests inherit a famous motif in Sanskrit literature digvijaya (world-conquering)?

Comparing Persian (Farsi) and English Complex Predicates from an Applied Cognitive Construction Grammar Stance

Maryam Pakzadian (Friedrich–Alexander University Erlangen–Nürnberg, Germany)

This paper addresses Persian complex predicates (CPs) and English CPs from an Applied Cognitive Construction Grammar (ACCxG) stance. Persian CPs are multi-word predicates comprised of twenty so-called light verbs and a non-verbal element (noun, adjective, adverb, preposition, verbal particle, complex noun, noun plus adverb) forming a single conceptual unit (e.g., *pakhshkardan*, lit. scatteredADJdo, ‘spread’; and *charkhzadan*, lit. wheelNhit, ‘stroll’). English CPs are also multi-word predicates which are composed of a semantically empty verb that denotes the grammatical meaning in a sentence, and a noun (frequently indicating an event or a state of affairs) which conveys the main lexical meaning of the entire phrase (e.g., to carry on a conversation, to show interest, to place one's hope in, etc.). Persian CPs present a compelling challenge to theoretical linguistics due to their lexical and phrasal properties. For example, they can undergo derivational processes, but they are also syntactically separable by the negation prefix, future auxiliary, or the direct object clitics. In this study, I argue that for teaching Persian CPs to English speakers an ACCxG approach can be construed as a multidisciplinary effort aiming to elicit those aspects of Construction Grammar that can be tied more explicitly with Applied Linguistics, teacher education, and language pedagogy.

Sanskrit Ritual Directions in the Sanskrit Yasna

Martina Palladino (SOAS University of London, UK)

This talk discusses an unexplored aspect of the Sanskrit Yasna: the Sanskrit ritual directions. Most of them provide instructions for the recitation of the text, but some also include interesting elements concerning the ritual terminology and the ritual practice of the time when the manuscript was copied. While the Sanskrit translation and commentary of the Yasna are strictly related to the Pahlavi (and the Avestan) version, the Sanskrit ritual directions are independent from the Pahlavi ones, which are also present in the manuscripts of the Sanskrit Yasna. Focusing on the ritual directions in Sanskrit, this talk will explore the ritual context in which the Sanskrit Yasna took shape.

The formation of a Zoroastrian Middle Persian meta-liturgical terminology

Benedikt Peschl (Freie Universität Berlin, Germany)

The terms used in the Zoroastrian Middle Persian (MP) corpus to denote Avestan (and thereby, in many cases, traditional Indo-Iranian) liturgical genres and speech acts are often etymologically linked to, or represent loans of, the corresponding Avestan terms. Obvious examples include MP *frašn*, *pursīdan* (Av. *frašna-* ‘interrogation’, *pərəsā* ‘I ask’), *yān* (*yāna-* ‘request’, *yāsā* ‘I request’), *stāyišn*, *stāyīdan* (*staōta-* ‘praise’, *staōmi* ‘I praise’), *āfrīn*, *āfrīdan* (*āfriuuana-*, *āfrīti-* ‘propitiation’, *āfrīnāmi* ‘I propitiate’). To these may be added various less well-known terms of pertinence, e.g. *niwēy(ēn)išn* ‘announcement’ (*niuuāēδaiia-* ‘I announce’), *azbāyišn* ‘invocation’ (*zbaieiemi* ‘I invite, invoke’) and *āstawān būdan* ‘to avow oneself’ (cf. Av. *āstaōβana-*, *āstuiiē* ‘I praise hither’). An example that involves etymologically unrelated items is *nikōhišn* ‘ritual scorn’, which denotes the speech act that in Avestan is expressed by the verb *nāismī* ‘I scorn’.

I aim to evaluate to what extent the relevant MP words may be regarded as constituting a comprehensive meta-liturgical terminology. The following related issues will be addressed:

1. The augmentation of an inherited Western Middle Iranian meta-liturgical vocabulary with artificially coined MP terms that are based on (or even entirely restricted to) the Zand.
2. The way in which some of the relevant terms are also used in the wider realm of Pahlavi literature, i.e. outside the domain of strictly meta-ritual discourse.

Finally, I will touch on the overall impact of Avestan-derived technical vocabulary on the lexicon of the MP language, and the sociolinguistic implications of that impact.

Kategorisierung, Radikalisierung und Toleranz im Umfeld der iranischen Verfassungsrevolution (1906–11)

Anja Pistor-Hatam (Christian-Albrechts-Universität zu Kiel, Deutschland)

In Zeiten gesellschaftspolitischer Radikalisierung wie der iranischen Verfassungsrevolution (1906–11) lassen sich politisch, religiös und/oder ideologisch bedingte ebenso wie pragmatische Forderungen und Zugeständnisse nach bzw. die Ablehnung der Anerkennung von Gleichheit, Toleranz und Respekt von „religiösen Minderheiten“ sehr gut untersuchen. Dafür wird das *Ablehnung-Respekt-Modell der Toleranz* von Bernd Simon (Kiel) herangezogen, dessen zentrale Aussage als „Toleranz ist durch Respekt gezähmte Ablehnung“ zusammengefasst werden kann. Diese Konzeption beruht auf der Annahme, dass man sinnvollerweise nur tolerieren kann, was man eigentlich ablehnt. Dazu jedoch ist Respekt vonnöten, welcher auf der Gleichheitsanerkennung unter Menschen beruht.

Die Tauglichkeit dieses Modells der Toleranz soll an der Haltung gegenüber Menschen überprüft werden, die in Iran nicht zur Eigengruppe schiitischer Muslim*innen gezählt wurden und werden. Als Fallbeispiel bietet sich die iranische Verfassungsrevolution an, weil an ihr sowohl Angehörige anerkannter „religiöser Minderheiten“ als auch „religiöse Dissidenten“, „Häretiker*innen“ oder „Apostat*innen“ teilnahmen. Das Spektrum dieser Personen reicht von Rechtsgelehrten, die von der in Iran vertretenen Hauptströmung des schiitischen Islams abwichen, über armenische Christ*innen oder Anhänger*innen religiöser Heilserwartungen bis zu Angehörigen einer neuen Religion. Vor dem Hintergrund der Konstruktion einer kollektiven nationalen Identität, die sich maßgeblich auf den zwölfschiitischen Islam stützte, wurden besonders die Babis und Baha'is zu Fremden im eigenen Land, zum wesentlichen internen und häretischen Anderen, sogar zu inneren Feinden erklärt. Dennoch gab es während der Revolution Phasen und Ereignisse, während derer die Ablehnung gegenüber Angehörigen dieser beiden und weiterer Gruppen durch Respekt gezähmt wurde. Tatsächlich gründete dieser Respekt auf einer Anerkennung als Gleiche im gemeinsamen Streben nach der Etablierung einer konstitutionellen Monarchie.

How did dákṣiṇās become priestly gifts in Yajurvedic sources

Tiziana Pontillo (University of Cagliari, Italy), Maria Piera Candotti (University of Pisa, Italy)

In Candotti-Neri-Pontillo 2020/2021 the ṚV/AV occurrences of dákṣiṇā are interpreted as the sacrificer's "magnificence" both in an abstract sense "as the successful leader's auspicious condition", and in a more material one "as the outcome of such a condition", i.e. the ritual substance which allows a community to perform a sacrifice. An intriguing trace of the slow evolution of the concept of dákṣiṇā emerges from the survey of the occurrences of the following mantra: (VSM 4.19) *cíd asi manási dhír asi dákṣiṇāsi kṣatríyāsi yajñíyāsy áditir asy ubhayataḥśírṣṇí | sá naḥ súpṛācī súpṛācīcy edhi [...]* || "You are intellect, you are insight, you are thought, you are dákṣiṇā, you are fit to the kingly power, you are fit to the sacrifice, you are Aditi, you have a head on both sides, you are successful moving both forward and back. [...]" Cf. TS1.2.4.6; ŚBM3.2.4.16; BŚS26.32; MŚS2.1.3.35; 1.4.2.10). What is telling is the fact that, in the quoted BŚS occurrence, the modification of the mantra (*ūha*) is intentionally inferred (*katham u khalv asya mantrān abhinamayet* "How should one modify the relevant formulas?"). Since in that context Soma is purchased in exchange for a calf instead of a cow, the formula is entirely agreeing with the masculine, including *dakṣiṇa-* instead of *dakṣiṇā*, a detail which seems to suggest that at this age *dakṣiṇā* was still considered a qualifier for the ritual substance. The paper will also focus on a sort of foundational myth of the classical sacrificial arena presented in KS 34.9 and TS 7.2.10.1.

Vā'iz Kāšifī's Primary Source in the Composition *Aḥlāq-i Muḥsinī*

Reza Pourjavady (Universität Bamberg, Deutschland)

Kamāl al-Dīn Ḥusayn Vā'iz Kāšifī (d. 910/1504–5) composed his Persian book of political advice, *Aḥlāq-i Muḥsinī*, in 907/1501-02 for Abū 'l-Muḥsin Mīrzā (d. 913/1507), the son of Timurid ruler, Sulṭān-Ḥusayn Bāyqarā (r. 873-911/1469-1506). The book is comprised of forty chapters. Each one is about an activity a just king should engage in or a virtue he should possess. Kāšifī illustrates each of the virtues and points he is expounding on with the help of anecdotes. Unlike many works of Persian advice literature composed in the post-Mongol period, the *Aḥlāq-i Muḥsinī* is not based on Naṣīr al-Dīn Ṭūsī's (d. 672/1274) *Aḥlāq-i Nāṣirī*. Instead, the work in its structure and its contents has some significant resemblance to Rażī al-Dīn Nīšābūrī's (d. ca. 597/1200-01) *Makārim al-aḥlāq*. Similarly, the *Makārim al-aḥlāq* contains forty chapters and it includes numerous anecdotes. In this paper, I will examine the materials Kāšifī extracted from the *Makārim al-aḥlāq* and explain how he modified them. This investigation helps us to understand the intention of Kāšifī in this composition better.

The Structure of a Province in the Sasanian Empire

Nils Purwins (Freie Universität Berlin, Deutschland)

The structure and processes in a province of the Sasanian Empire have been completely unknown until now. The analysis of hundreds of Middle Persian and Bactrian documents from the areas of Parišwārgār, Qom, Egypt, and Bactria and the administrative seals now allows an accurate picture of the administration, economy, and elites in these areas and in the cross-section as a whole. This presentation will set forth a picture from the village to the provincial top in a Sasanian province.

Political Economy and social organisation of Yezidi Diaspora in Siberia

Henriette Raddatz (FU Berlin, Germany)

Seit August 2014 sind Yezid:innen durch den brutalen Genozid an ihnen durch den IS zu trauriger Berühmtheit gekommen. Dieser Genozid war auch nicht der erste in der Geschichte der Yezid:innen. Durch Gewalt, Vertreibung, Enteignung, ökonomische Zwänge und Unterdrückung bildete sich eine yezidische Diaspora, welche weltweit verteilt ist. Ein beachtlicher Teil der yezidischen Gemeinschaft befindet sich in Russland und hat ihren neuen Lebensmittelpunkt in Sibirien gewählt und etablierte hier eine blühende ethische Ökonomie und soziale Hilfsnetzwerke. Dieser Beitrag soll die Ergebnisse der Forschung zur politischen Ökonomie der Yeziden in Sibirien im Rahmen meiner Doktorarbeiten präsentieren. Ein Großteil der armenischen Yezid:innen siedelte in den frühen 90er Jahren oder Anfang des neuen Jahrhunderts nach Sibirien über. In einem Zusammenspiel aus ökonomischer Not, sozialen Ungleichheiten in Armenien und einer wachsenden Bedrohung durch den anhaltenden Armenien-Azerbeijan Konflikt, suchten tausende von Yezid:innen neue Perspektiven in Sibirien. Die Aufrechterhaltung ihrer Kultur und Traditionen in der Diaspora, als auch die Nutzung von etablierten Clan Strukturen um sich in den politisch, sozialen und ökonomischen Krisenlage des Zusammengebrochenen Sowjetsystems zu orientieren und neue Wirtschaftszweige zu entwickeln soll in der Arbeit analysiert werden und darlegen, welchen Einfluss diese wirtschaftlichen Veränderungen auf die Kultur und Religion der Yezid:innen in Sibirien hat. Darüber hinaus wird die sibirische Diaspora in ihren internationalen Kontext gestellt in der Kommunikation mit Vertreter:innen aus Nahost und dem Kaukasus. Durch Feldforschung und qualitative Interviews vor Ort war es möglich ein repräsentatives Bild der yezidischen Gemeinschaft in Sibirien zu entwickeln.

Persia in the Serbian press in the period 1868 – 1903

Jelena Radosavljevic (The Institute of History in Belgrade, Serbia)

The topic of this written work deals with mentions of Persia in Serbian language press in the Principality/Kingdom of Serbia and the Austro–Hungarian Empire. The chronological frame of this work encompasses the reigns of two rulers from the Obrenović dynasty in Serbia – Prince Milan Obrenović IV (since 1882, King Milan I) and King Alexander Obrenović I. During this timeframe, the Qajar dynasty was in power in Persia. The first detailed articles about Persia in the Serbia press were published during the 1860's. News about the possible outbreak of war between Persian and the Ottoman Empire dominated throughout them, which was seen as being conducive to the realization of the liberation of the Balkan peoples. The second most important topic was the relations between Persia and the Russian Empire, which was particularly emphasized in news articles during the 1880's. In 1878, Persia and the Principality of Serbia established formal diplomatic ties. After the Persian Shah Mozaffar ad-Din Qajar officially visited the Kingdom of Serbia in 1900, news about Persia in the Serbian press became more prevalent and thematically diverse.

The 'Ajam Dervishes and their Role in the Transmission of Popular Persian Narratives

Shahrokh Raei (Ruhr-Universität Bochum, Deutschland)

Our primary knowledge of the 'Ajam dervishes, who are close related to the Khāksāriyya but belonged originally to the dervishes without an order is mainly due to an important treatise from the 19th century. This treatise deals in detail with the customs, rituals, and beliefs of these dervishes.

The 'Ajam dervishes had a historical connection with the Ḥaydaris of the Safavid era and a strong relationship with the trade and professional guilds (aşnāf). They did traditional performances on the streets and open spaces, included the public declamation (sokhanvarī) and the delivery of Shi'i panegyric speeches (maddāḥī).

This contribution tries to introduce the 'Ajam Dervishes based on the existing manuscripts and to explain their role in the transmission of popular Persian narratives. Furthermore, the article seeks to analyze the connection between the 'Ajam Dervishes and the Manāqeb-Khāns, the Shi'a poets and storytellers from the 12th -14th centuries.

Sacred space and the politics of pilgrim-ization in Iran's post-revolutionary calendar

Maryam Rahmani (Erfurt University, Germany)

Iran's post-revolutionary national calendar is the embodiment of its official narrative of the past. The celebrations, mournings, and days named in honor of places, persons, and events, reflect the sacred and represent what is relevant for the state's identity and memory project. In this sense, we can draw a map of sacred in the post-revolutionary narrative of the past and realize what is expected to be remembered by the generation born after the Islamic revolution. In remembering the highlighted events in the past, space plays as important a role as time, for historical events do not occur in placelessness. In fact, any event in history without the presence of an imaginable place would be in danger of falling into the valley of oblivion.

The present paper focuses on the sacred space in Iran's official commemorative narrative. By collecting the places mentioned in the national calendar and drawing a "spatial Commemogram," I will try to identify the sacred space within and beyond the national borders.

I will demonstrate how the sacred space becomes sacred through the invention of rhetoric and rituals and how the state has expanded its sacred space and encroached upon the profane space. Eventually, I will discuss how the idea of sacred space, its main Shi'i signifier 'Ziaratgah,' and its associated ritual 'Ziarat' have been challenged during the Covid pandemic and how the state has tried to overcome this challenge.

Mapping the City: Flâneuses of Tehran

Golrang Ranjbar (Philipps-University Marburg, Germany)

The figure of the flâneur, originating in Walter Benjamin's writings about the modern city, is a highly influential concept in literary urban studies which provides complementary insights into studying representations of cities. The female counterpart of the figure, the flâneuse, on the other hand, reveals the intricacies of the urban spatial negotiation from a gendered perspective.

In my presentation, I intend to elaborate on the significant characteristics of the Iranian version of the flâneuse by examining two novels: *Negaran nabash* by Mahsa Mohebb'ali and *Ehtemelan gom shodeam* by Sara Salar, for both of which, Tehran serves as the main narrative setting. By tracing the footsteps of two examples of the female urban wanderer, I will analyze the narratives based on the backdrop of the underlying social conditions of the city. In doing so, I will explore to what extent these literary figures of the flâneuse are satisfied with, conflicted about, or opposed to the social aspect of their spatial surroundings. Moreover, the texts under discussion will be analyzed in order to demonstrate how the urban condition of Tehran is articulated through the focalizing point of view of the flâneuses. I, therefore, discuss how the figures are reconfigured and re-conceptualized based on the conditions of Tehran in order to be able to reflect on the poetics and politics of the present-day Tehranian urban reality.

Re-encating Khayam as a micro-blogger: Which Rubayi would have been viral on twitter?

Seyed Javad Rasooli (Universidad Autónoma de Barcelona (UAB), Spain)

This study is interested in imagining Khayam, the great Iranian poet of the 11th century as a micro-blogger whose Rubayiat can be studied as his tweets. Among the Persian poetic forms, Rubayi has always had its charm for the classic Iranian poets because it creates a challenge to express the content in the most minimalistic style possible. From this perspective the form Rubayi could be considered as a tweet. Considering Khayam's poetic world and the fame he has achieved after centuries, one might conclude that among all great Iranian poets who have tried the form Rubayi, if there were a competition, Khayam would have had the best chance to win. In other words, his tweets among others would have been more viral. Among his own works also there would be some Rubayis/tweets which probably would have been more chance to go viral.

Today thanks to digital humanities and computational analyses, we have more tools to use in analyzing classical Persian literature. In this case it would be interesting to see how these tools work on such a problem as Khayam's Rubayiat/ tweets. The study is also interested in doing the same with other Iranian poets such as Rumi, Abu Saeed, Baba Taher and others who all have used similar forms as Rubayi in their works.

Das zweifelhafte Ritual im zoroastrischen Ritualrecht: eine Kategorie zwischen den validen und invaliden Ritualen

Kianoosh Rezania (Ruhr-Universität Bochum, Deutschland)

Die Durchführung eines Rituals nach einem bestimmten Ablauf bzw. durch Personen mit einer bestimmten Kompetenz konstituiert ein bedeutendes Charakteristikum der Rituale. Um die Richtigkeit von Ablauf und Kompetenz der Spezialisten zu überprüfen, setzen Rituale Kontrollmechanismen ein. Diese sorgen dafür, dass nicht jedes durchgeführte Ritual als gültig gilt. Es gibt valide und invalide Rituale.

Der Zoroastrismus ist eine Religion mit einer ausgebauten Ritualistik. Er verfügt über Laienrituale, einfachere und komplexere Priesterrituale, unterschiedliche Kompetenzstufen der Ritualpriester und eine nicht zu unterschätzende Ritualliteratur. Hierunter wurde uns das Buch Nērangestān (die Sammlung der Ritualanweisungen), vermutlich aus der Sasanidenzeit, überliefert, das sich u. a. mit der Richtigkeit des Ritualvollzugs befasst. Des Öfteren bezeichnet es ein unter bestimmten Umständen durchgeführtes Ritual als gültig oder ungültig, und trägt die verschiedenen Lehrmeinungen der sasanidischen Ritualpriester, oder besser gesagt der sasanidischen Ritualschulen, zusammen.

Dem Nērangestān zufolge scheint der sasanidische Zoroastrismus im Spektrum zwischen den gültigen und den ungültigen Ritualen eine Kategorie der ‚zweifelhaften‘ Rituale anzuerkennen. Dafür verwendet das Nērangestān das mittelpersische Wort gumānīg bzw. dessen morphologische Erweiterungen als terminus technicus. Der Vortrag wird zunächst die Kategorie „zweifelhaft“ von Aussagen, Urkunden oder Rechtsfällen vorstellen, die vom sasanidischen Recht bekannt ist. Anschließend wird er zeigen, dass das Nērangestān eine ähnliche Kategorie von Ritualen, nämlich „zweifelhafte“ Rituale, kennt. Er wird vorführen, wie die sasanidische Ritualistik mit den „zweifelhaften“ Ritualen umging und anhand Beispiele aus dem Nērangestān darstellen, wie ein „zweifelhafter“ Ritus, eine Rezitation oder eine Ritualhandlung, ein Ritual invalidieren bzw. herabstufen konnte.

An Analysis on The Optative in Some Middle Iranian Texts

Abbas Riahi (BerGSAS, Free University Berlin)

The optative in Middle Iranian languages is one of the most difficult and complicated issues in these languages. In spite of a large body of researches on verbal systems and modality in Iranian languages, I do believe that so far no comprehensive study has been done on this topic. If we want to understand the language completely, at first we must understand the grammar; and verbal system is a quite important part of the grammar. Understanding the verbs including their tense, mood, aspect, etc. can help us to understand the sentence and therefor the language correctly. Analyzing the optative which is a less well-understood part of middle Iranian will bring about a more comprehensive grasping of these languages and will lead us to a better understanding. It will also help us to understand NP and other Iranian languages more thoroughly.

I am therefore going to analyze the optative in some MP, Bactr and Pth and try to clarify its different uses and the ways it can be interpreted.

The ritual distribution – vidátha in AVŚ 7.73 ≈ AVP 20.12 between Vedic pravargya and mahāvratā
Paola Maria Rossi (Università degli Studi di Milano (Milan University), Italy)

The Vedic pravargya is one of the Brahmanical classical rituals more analysed by scholars in many aspects (e.g. van Buitenen 1968; Gonda 1979; Houben 1991; 2000a; 2000b; 2007; Witzel 2004); recently, a relationship with the upanayana ritual has been noticed (Oberlies 2012, 283–289), and also some connections with the so-called “vrātya culture” have been highlighted (Selva 2019, 389–390; af Edholm 2021), especially with reference to the gharma pot, identified with mahāvīra ‘great hero’, associable with the Rudraic milieu. Against such a background, my paper aims to explore the relationships between pravargya and mahāvratā rites, focusing on an Atharvavedic text frequently considered as secondary in the analysis of the pravargya rite: it is Ś 7.73 ≈ P 20.12, defined “gharma-sūkta”. However, the expression mādhvī dhartārā vidathasya satpatī “you both, the two sweet ones, supporters of the ritual distribution, lords of the good”, quoted in Ś 7.73. 4c ≈ P 20.12. 8, and referred to the Aśvins, introduces the ritual scene of the pravargya into the category of vidátha, the ritual distribution, practice typical of tribal society, which, according to Kuiper (1974, 130–131), took place at the turn of the year, and, according to Witzel (1995), corresponds to the mahāvratā rite. Furthermore, the motif of the “mead/honey” (madhu), mentioned in the Atharvavedic hymn and crucial in the pravargya rite, is also remarkable in the mahāvratā rite, in particular in the Sāmavedic tradition (e.g. JB 2. 405): gāthās praising madhu conclude the mahāvratā festival.

Rostam, Iraj, sheikh San'ān vs. Beauty and the Beast

Renata Rusek-Kowalska (Jagiellonian University in Kraków, Poland)

In my paper I would like to focus on a selection of post-revolutionary prison memoirs (zendān-negāri) written by Iranians in exile and the correlation between a language (Persian or English) and a choice of narrative templates conveying carceral experience. Selected texts written by ex-prisoners, both male and female, representing diverse ideological background and social strata, reveal how traumatic narratives are forged in the process of memoir-writing (xātere-nevisi) according to telos and prospective readership.

Alttestamentarische „Baqiyat-ullah“ bei den Schiiten

Omid Sadeghi Seraji (FU Berlin, Germany)

Das Kompositum „Baqiyat ullah“ ist in Koran (11-86) in einem nur schlecht verständlichen Satz verwendet: „baqiyyatu llāhi ḥairun lakum“ (Corpus Coranicum) Rude Paret: „Die Kraft (?) (oder: Güte?) Gottes ist besser für euch“

Die Bedeutung von ist sehr umstritten. Schon die Fragezeichen in der Übersetzung von Rudi Paret weist auf das Problem hin. Die kanonischen Übersetzungen nehmen das wörtlich: Sahih International: „what remains [lawful] from Allah“.

Der schiitische Tafsir weist insofern eine Besonderheit auf: Seit 12 Jhdt. n. Chr. Wird die Familie des Propheten als Offenbarungsanlass eingesehen. (Ibn Šahr-Āšūb)

al-Mağlisī (1616-1698) der Verfasser der schiitischen Hadith Sammlung Biḥār al-Anwār interpretiert Baqiyyat-ullah als „wer Gott ihn aufgehoben hat“. Mağlisī der ein Zwölfer Schia ist, bringt das unverkennbar mit dem verborgenen Imam in Verbindung. Das setzt sich durch: Zwei wichtigsten Gebete der zwölfer-Schiiten Nudba und Ziyarat Jami‘ah Kabirah verwenden Baqiyyat-ullah als Alias für den zwölften Imam.

Mit einer hohen Wahrscheinlichkeit greift Koran in dieser Stelle auf das Neue Testament (Röm.11-6) zurück: „So geht es auch jetzt zu dieser Zeit: Ein Rest ist geblieben, ...“. Wobei dieser seinerseits auf einer Alten Testamentarischen Stelle zurückgreift: „Ich habe mir übrig gelassen siebentausend Mann, ...“ (1. Könige 19,18).

Dass die kanonischen Interpretationen falsch sind, liegt auf der Hand. Es bleiben zwei Fragen unbeantwortet: Aus welchem Text oder Kontext kannte Mohammad das Kompositum Baqiyyat-ullah, und was hatte er darunter verstanden?

Und ferner: Wie hat die schiitische Interpretationslinie die verlorene Verbindung zwischen dem Baqiyyat-ullah und dem „Auserwählten aus dem Volk“ wiederhergestellt?

From myth to the poetry: a study on the Yaresan sacred texts

Shwan Safari (Bamberg University, Deutschland)

This article examines the characteristics of Yaresan sacred texts and their changes over time.

In addition to an oral tradition, which plays an essential role in the transmission of rituals and beliefs from one generation to the next, Yaresan also has a significant textual tradition with many texts explaining the religious history, rituals, rules, religious hierarchy, and central beliefs.

These sacred texts are called Kaḥām, which means "word" and "speech" and refers to the word of the holy persons among the Yaresan. The Kaḥāms are written mainly in Gūrānī poetic form, and Yaresan has great respect for the Kaḥām as sacred words. In general, the Kaḥām is a chronological religious history of the deity's manifestations that begin before creation.

Yaresan sacred texts are divided into several periods. This division is directly related to the Yaresan belief in manifestations of the Divinity and Haftan. If we examine these periods, we can see that some changes in form and content have taken place in this sacred history. For example, in the earlier periods, the kaḥāms usually take the form of a dialogue between the saints, but in the later periods, the kaḥāms turn into a monologue or approach to mystical poetry.

Definiteness in Ossetic: a Corpus-based Analysis

Emine Sahingöz (Goethe University Frankfurt, Germany)

Definiteness is a cover term that stands for familiarity (Lyons 1999: 3); uniqueness (von Heusinger 1997: 63); identifiability (Napoli 2009: 576), and other properties that distinguish definite entities from indefinite ones.

One way to express definiteness in Ossetic is Differential Object Marking (DOM). The historical accusative was lost due to case syncretism. Therefore, direct objects either stand in the nominative or in the genitive; they are unmarked if they are {-definite} and/or {-animate} and they are marked if they are {+definite} and/or {+animate} (cf. Abaev 1949: 124ff; Bagaev 1965: 138; and others). A corpus-based analysis shows irregularities in this distribution; several entities with the attribute {+animate} are unmarked although they are expected to stand in the genitive, e.g.:

Mæ (POSS) čyzg (DO) radton (V) mojmæ (O), [...].

"I gave my daughter to marry, [...]."

The direct object "daughter" is clearly {+animate}, yet it is not marked by the genitive.

Several scholars state that in Iron Ossetic definiteness can be expressed by an accent movement and in Digor Ossetic by a particle. It is commonly accepted that the accent movement goes back to the particle. Its loss leads to a new distribution of accentuation in definite NPs. However, a discourse analysis shows that the particle does not express definiteness in Digor but rather functions as a topic particle. An accent movement in Iron is also not traceable in the recordings that were evaluated for this purpose.

In this corpus-based analysis, I will present my findings on definiteness in Ossetic.

Gendered Temporality in the Literature of Iranian Women in the 21st Century

Leila Samadi Rendy (University of Freiburg, Germany)

After the Constitutional Revolution in Iran, women found a voice in society and literature. The Islamic Revolution in 1979 and the Iran-Iraq War afterward could not stop the few female authors from writing. However, only after the war and once the social and political situation in Iran became more stable, women could write more challenging literary texts concerning the condition of women in Iran. The main aim of this research is to study the way female characters in the prize winning or most popular novels of Iranian female writers in the last 2 decades observe the concept of time. Although in most cases time is understood objectively as the linear order of life, it can be defined subjectively when characters refer to their dreams, memories and static subjects or spaces. However, living in this imagined subjective time challenges the irreversibility of time and the impossibility of stopping it from flowing and affecting its speed. In addition, the cyclic nature of time is frequently mentioned in writings of Iranian women, although it is inseparable from the linear passage of time toward future. As a result, a chronotope with a liminal time on the threshold of past, present and future, between real and imagined is created.

To investigate the gendered temporality of these literary texts the post- colonial and post-modern theories of time and gender will be applied.

Manichaean Abecedarian Hymns

Nastaran Seddighi (Freie Universität, Germany)

At the end of the 19th century and the beginning of the 20th-century, expeditions to the Turfan oasis (Xinjiang, China) were undertaken by Russia, Germany, Japan, France, and England. The German archaeologists brought thousands of items, frescos, and other artifacts and 40,000 fragments of texts in different languages and scripts to Berlin. Among the found texts in Turfan, there are Middle Iranian texts. These fragments are now preserved in the BBAW collection. These fragments date to the 8th to 11th centuries and included Manichaean liturgical chants and hymnodies of eastern Manichaeans and belonged to the Iranian and Turkish Manichaean Mānestāns (monasteries) of Central Asia, some of which included hymnodies and psalms. These hymns and psalms are of great importance, as Mani used these texts in the liturgy. There are various manuscript fragments in Turfan's collection which indicate some special characteristics. Sacred texts always used different elements to distinguish these texts from non sacred texts. One of these distinctive elements is "Alphabetic Compositions." By using Alphabetic Compositions, the Manichaeans tried to convey a hidden message through the text. This unique feature is used in a considerable number of Manichaean hymns. Studying this feature helps us discover why Manichaeans employed this feature and gives us some hints about the root of this tradition.

Commemoration of Karbala's Youngest Martyr in Iranian Popular Religious Culture

Atefeh Seyed Mousavi (Independent Scholar, Germany)

Mourning rituals related to the tragedy of Karbala are the most important annual Shi'i commemoration. Shi'i Muslim memorialize the murder of the Prophet Mohammad's grandson (Hosayn, the third Shi'i imam), his family and his companions in the battle of Karbala during the holiest days of the year.

The tragedy of Karbala underpins the Iranian popular religious culture which materialize in different customs including performances, oral recitations and visual depictions. In contemporary Iran can identify not only the heritage of popular devotion and religious culture but also some innovative rituals such as Hosayni Infancy Conference (hamayesh-e shir-kharegan-e hosayni). This ritual is devoted to Hosayn's youngest son, Ali-Aşghar who was just an infant in Karbala and ruthlessly killed by the enemies. Hosayni infancy conference held for the first time in Moharram 1382/2003 in Tehran. Afterwards, it is avidly developed in other cities and villages and gradually this ritual has become one of the main rituals in Moharram's festival of Iran.

This paper meant to investigate the textual, visual and theatrical representations of Ali-Aşghar during the history of the Karbala rituals in Iran. With this backdrop, the structure, and the purposes of the new phenomenon of 'Hosayni Infancy Conference' will be introduced for the first time in comprehensive and detailed assessment. Most of the participants in the Ali Aşghar's rituals are women. In current study, I will discuss the relationship between the rituals and women's social and private lives.

Representations of the Buddha in Persian Literary Productions of the Fourteenth-Century

Pegah Shahbaz (University of Toronto, Canada)

The life of Gautama Siddhartha or the Buddha is one of the most renowned narratives of human history that has found its way into many literatures including Persian (Dari) and Arabic as the languages of Islam, among which the *Bilawhar wa Budhāsaf* particularly received considerable attention and served as a model for didactic literature. Post-Mongol Iranian literary history reveals traces of vast cultural and religious encounters among the most prominent nations of Asia, from the Chinese to the Persian, Indians and Arabs. Rashīd al-Dīn's (d. 1318) *Jāmi' al-Tawārīkh* (Compendium of Chronicles), a remarkable evidence of such attempts, brought together the history of the world and presented a record of various religious traditions in the Persian language, including the one of the Buddha as a real prophet. Another Persian textual evidence of the same period is an abridgement of the story of *Bilawhar wa Budhāsaf* by 'Alī Ibn Muḥammad Niẓām Tabrīzī, prepared for Sultan Aḥmad of the Jalayirid dynasty (1335-1432) in Baghdad. In order to better understand the religious exchange and appreciate its diversified and cosmopolitan aspects in the fourteenth century Persianate World, I will discuss the translation and reproduction of the hagiographies and historiographies of the Buddha as court literature. I will explain how this narrative was perceived either as history or fiction, and how it was reinterpreted according to the norms and needs of the Mongols and their descendants in West Asia in the fourteenth century.

The rituals called "Glorification of the Fire", Among the Contemporary Zoroastrians of Iran

Ramin Shahzadi (Freie Universität Berlin, Germany)

In study of the rituals that are being done in the fire temples by Iranian Zoroastrians, we will face the expression of "making the fire bigger" (BL.: taš mas kārtvūn ; NP.: ātaš bozorg kardan), that literary means to make the fire glorified and flaming more. It may seem just one ceremony in the first look, but in practice, there are several various ceremonies for different purposes under this category that are as follow: 1) for placing of fire in a newly built fire temple from another alight fire temple; 2) for placing of fire after renovation or changing place of a fire temple ; 3) as memorial ceremony wishing for the blessing of a deceased person ; 4) as a kind of ceremony for wishing forgiveness for an alive person.

This writing deals with the way of performing these rituals group done by the contemporary Zoroastrian community in Iran. Like most other Zoroastrian ceremonies which are deeply connected with their calendar system, the dates which are chosen for ceremonies of this category are also important but could be varied based on the purpose of the ritual. The place for the ritual, the role of Mobeds (Priests) and the religious texts that they recite and the ritual actions that are being done today by the Mobeds are also reviewed in this study.

NP: New Persian

BL: Behdīnī (Zoroastrian) Language

The Concept of “Parliament”: Achievements and Limits of Contemporary Persian Language Planning

Asmaa Shehata (University of Hamburg, Germany, University of Alexandria, Egypt)

The Persian language – like other languages – contains many foreign words in its daily use. No matter how these loanwords entered the language, language borrowing can be controlled through what is known as “language planning”, which is oftentimes managed by language academies such as the Academy of Persian Language and Literature (APLL).

Throughout its existence, the APLL has approved thousands of neologisms in various fields, one of which is the term *mağles* that was meant to replace the foreign term *pārlemān* as a loanword from French. The case of the term pair *mağles* < *pārlemān* in Persian is special, among others, because *mağles* is at the same time the name given to the Iranian parliament itself. The leading question therefore is: Does the term *mağles* feature in Iranian publications as a generic term for any parliament in any country in the world? Or do authors rather refer to specific parliaments – either in Iran only or in other countries – that use the term *mağles* already for their parliaments as a proper noun?

Methodologically, this paper is based on a quantitative and qualitative corpus analysis using the software Sketch Engine. The corpus contains texts from the online archives of numerous Persian-language blogs and Iranian newspapers. This paper is part of a broader doctoral research project on the impact of the APLL on modern Persian and presents a one-term case study to highlight the actual use of *mağles pārlemān* in contemporary Persian.

Between iṣṭí- and yajñá- : looking for the basic Vedic sacrifice, with Indo-Iranian perspectives.

Philippe Swennen (Université de Liège, Belgium)

Since the seminal works of Martin Haug, the Indo-Iranian liturgical comparison has been built on the assumption, implicit or explicit, that the inherited basic unit was a sacrificial rite including the pressing of sóma-. For this reason, the Vedic agniṣṭomá- has been perceived as a kind of standard meter. But is it really true ? In any case, this is not exactly the point of view developed since the Brāhmaṇas, who consider that the basic doctrine of the rite is explained when it is spoken about the darśapūrṇamāsá-.

To begin with, it is necessary to identify the common structural parallelism underlying the two ceremonies. The aim is to thus identify a theoretical minimum structure of a Vedic rite. Despite the abstract nature of this structure, the question of the meaning of this synopsis must then be asked. Finally, there is the most delicate aspect of this reflection : do these Vedic remarks shed new light on the understanding of the Mazdean rite? It will be possible to make some cautious observations, favoring the analysis of the old-Avestan corpus.

Youth protests or protest generations? Conceptualizing differences between contentious ruptures in Iran in the context of the December 2017-November 2019 protests

Tareq Sydiq (Marburg University, Germany)

In this paper, I am arguing that contentious ruptures in Iran have produced socio-political generations with differing views on political processes and strategic approaches towards contestations. Using a constructivist approach to sociological generations, I argue that the experience of such events creates ruptures which shape the emergence of generations beyond demographic similarities. While the last one to produce major change was the revolutionary generation, future generations had relative success in shaping relations to the state and defining new political strategies. The most recent protest cycle between December 2017 and November 2019 seems to have the capacity of shaping yet another generation; one that is defined by a greater disillusionment with the state and a strategy of contention defined by a more decentral and more adversarial approach regarding state institutions. Barring major changes to accommodate this development, the regime will be facing the emergence of a new generational group whose attitudes and strategies may shape politics in Iran for decades to come.

The Reception and Translation of Qaḍī Nūrullāh Shūshtarī's (d. 1610) Iḥqāq al-ḥaqq through Two Mashhad Manuscripts

Alberto Tiburcio (Ludwig Maximilians Universität München, Germany)

The objective of this paper is to shed light into the history of the reception of Qāzī Nūrullāh Shūshtarī's (d. 1019/1610) polemical work Iḥqāq al-ḥaqq. As it is well known, this work was written as a counter-refutation of the Ibtāl nahj al-bāṭil of Fażlullāh Ruzbahān Khunjī Isfahānī (d. 927/1521), itself a polemic against al-'Allāma al-Ḥillī's (d. 726/1326) Nahj al-ḥaqq. This study will focus on two Persian translations of the Iḥqāq al-ḥaqq. The first one conceived seventy-seven years after the author's death by Sayyid Naṣīr al-Dīn Ḥusayn Ṭabāṭabā'ī Bihbahānī, and the second in the nineteenth century by Mīrzā Muḥammad Nā'īnī (d. 1887-8).

Both manuscripts are held today at the Library of the Theology Faculty at the Ferdowsi University of Mashhad. The objective of my talk would be to provide a preliminary assessment regarding the possible connections between the two translations. For this, I will draw on the translation practices, as well as on the marginalia and colophons of the manuscripts in question.

The 'Tours of Hell' in the Ardā Wīrāz Nāmag.

Mihaela Adriana Timus (Romanian Academy, Romania)

Ardā Wīrāz Nāmag (henceforth AWN) is one of the 9th c. Middle Persian books, written down after the Arab conquest. This original version was translated, with modifications, into Persian and, later on, into Gujarati. There is also a Pāzand version of this text.

More than half of this text is a two-folded list of vices and their punishments. Certain historians of religions considered that these Zoroastrian 'tours of hell' (Himmelfarb 1983) were the result of the influence of the Christian apocryphal apocalyptic literature, such as the Greek Apocalypse of Peter and Apocalypse of Paul (Tardieu 1984) or the Syriac version of the Apocalypse of Paul (Cassey 1933).

The present paper takes again this discussion of the probable influence on the AWN, by integrating the evidence provided by the newly edited Syriac two versions of the Apocalypse of Paul (Fiori 2022). It also uses illustrations from the Persian (Rylands Collection, Manchester ; Princeton) versified version of the AWN, as well as from the Gujarati one (Ms Indien 721, 722, BnF, Paris).

On a Global Wavelength: The Emergence of Radio Psychology in Pahlavi Iran

Khosrow Tousi (SOAS, University of London, United Kingdom)

This paper studies the emergence of psychology radio shows in Pahlavi Iran (1925-1979), and their role in popularising novel concepts of human personality and mind amongst the Iranian public. Drawing on audio archives and transcripts from the shows presented by two leading faces of this genre, Ebrāhim Khājehnouri and Nāṣer al-Dīn Sāheb al-Zamāni, I further aim to illustrate the scarcely addressed historical relationship between these shows and Iran's experience of global modernity in the 20th century. I examine these programs as podiums where Western-educated media personalities acquainted their Iranian listeners with hitherto unfamiliar notions such as complexes, neurosis and projection, while meeting the contemporary exigencies of their public in a rapidly transforming world. Their dialogue was facilitated through coinage of new Persian terms and references to Persian literature, formulating a popular psychology vernacular still in use today. Further, I will place these Iranian shows on the global landscape of radio psychology in the post-WWII period, where a newly accelerating wave of humanistic psychology focusing on individualistic, non-clinical approaches reached nationwide audiences in different corners of the globe. Actively engaging with this circulating trend in examination of the modern person, contemporaneous Iranian shows provided a localized answer to a global quest, and generated a discourse that was simultaneously Iranian and universal. My aim is thus to provide a globally aware reading of these entanglements, through casting light on this understudied aspect of modern Iranian history.

Decolonizing the Anthropocene from Stanley Kubrick's 2001: A Space Odyssey to Sadegh Hedayat's "Fathers of Adam"

Amirhossein Vafa (Shiraz University, Iran, Islamic Republic of)

Building on this panel's central theme, "film-text-transmediation," in order to facilitate a world-making dialogue between cultures, this paper is a conversation between "The Dawn of Man" sequence in Stanley Kubrick's 2001 (1968) and Sadegh Hedayat's short story "Fathers of Adam" (1933). Telling the story of a pack of primates, Kubrick and Hedayat each reflects on the Anthropocene, the current geological age of human mastery over the environment, as the backdrop against which to reflect on the state of humanity. My argument is that the comparative reading of the two allegorical narratives — beginning with Kubrick's star-gazing lens on the US-led age of space exploration in 2001 to Hedayat's navel-gazing perspective on the state of Iranian nationalism in "Fathers of Adam" — gives way to a critique of the Anthropocene, one in which Kubrick's discourse of colonial mastery is debunked, giving way to Hedayat's decolonial condition of precarity, and self-reflection.

The ritual practice of animal sacrifice in ancient Zoroastrianism: Comparing Old Iranian and Old Indic sources

Elia Joël Weber (Freie Universität Berlin, Germany)

Although most contemporary Zoroastrians seem to have abandoned animal sacrifices (cf. de Jong 2002: 127), Old and Middle Iranian, as well as a few non-Indo-Iranian sources clearly state its existence as a ritual practice in ancient Zoroastrianism, encompassing the period from the 2nd millennium BC up to the end of the Sasanian Empire. Notably, some of those practices have even survived into the 20th century in Irani Zoroastrian communities (Boyce 1966; 1970; 1975).

Nonetheless, little details are known about the ancient Zoroastrian practice of animal sacrifice, including its execution and precise ritual context. Important sources like the Avestan Nērangestān allow for a reconstruction of a dualistic system not unsimilar to the one known from Old Indic ritual: animal offerings were either made to the fire or to the gods (Cantera fthc.). Considering the commonly assumed development of Old Indic and Old Iranian sacrificial practices from an Indo-Iranian ancestor religion, their comparison ideally allows for a more precise insight into what the ancient Zoroastrian practice may have looked like.

In particular, I shall focus on comparing two important Indo-Iranian texts mentioning animal sacrifice: the Avestan Nērangestān (especially chapter 47, cf. Kotwal-Kreyenbroek 2003: 198–219) and the Vedic Maitrāyaṇī Saṁhitā (3.9.2–3.10.7, cf. von Schroeder 1885: 114–138). As learned treatises containing instructions given to priests for the ritual, they are both to be considered as important sources for the study of animal sacrifice in Zoroastrianism.

Cultural Translation in Reverse: The Case of German-Iranian Literature

Christoph U. Werner (Universität Bamberg, Deutschland)

There is a growing number of literary works written in German by authors, often women writers, of Iranian origin, background and heritage. Born in Germany or migrated at an early age, German is their language of choice in writing literature while an active command of written Persian is not necessarily given anymore. Despite the cultural and linguistic distance, topics and themes of their works often include – although not necessarily in an exclusive way – narratives of migration from Iran or historical and cultural references to Iranian/Persian culture, and they often feature Iranian main protagonists and characters. In contrast to the wide range of popular memoir literature, this new type of writing aspires to and successfully achieves the higher echelons of literary production, addressing an extended, culturally diverse German audience. Among the authors that can be named as part of this rather heterogeneous group of writers are Sudabeh Mohafez, Nava Ebrahimi and Shida Bazayr. The present paper first tries to locate these authors and their writing inside both the German and Iranian literature tradition and setting from a wider comparative angle. As a case study, it will focus on the works of Sudabeh Mohafez, in particular on her collection of short stories “Wüstenhimmel, Sternenland” (2004) and its Persian translation, published in Iran as “Aseman-e kavir, sarzamin-e setaregan” in 2007. What happens to such writing in the process of reverse cultural translation, once it is translated into Persian for an Iranian audience in Iran or for a still primarily Persian reading diasporic generation of Iranians abroad?

The Fallen Giants: “Proto-history” of humankind in Arabic and Persian Historical Narratives

Yuriko Yamanaka (National Museum of Ethnology, Japan)

Universal histories in the Islamic world often include chapters on the “proto-history” of the human race. However, this section is often overlooked by modern historians as mythical and devoid of historical value. In this presentation, we will focus on the motif of “giants” and examine how pre-Islamic tales of giants, integrated into the Islamic religious context of the *Quran*, its commentaries, and the *Tales of the Prophets*, were repurposed and realigned into the chronological narrative of the history of humankind in Arabic and Persian universal histories of the 9th-10th centuries.

In religious narratives, giants --- such as the 'Adites, an ancient race of giants who were destroyed for rejecting the Messengers of God, or the colossal 'Ūj (Og in the Bible) who was struck down by Moses --- appear as emblematic figures whose function is to convey the admonitory message that the consequence of defying God is extinction. In historical narratives, on the other hand, their existence comes to acquire more specific geographical and temporal details. We will look at some textual examples of how compilers of universal histories, such as Ṭabarī, Mas'ūdī, or Bal'amī, contextualized the deeds of the giants into the framework of the universal chronicle, and at times provided interesting “anthropological” or “archaeological” theories for their superhuman size.

Persian Poetry, Sufi Spirituality, and the Modern “Self”

Saeed Zarrabi-Zadeh (University of Erfurt)

Throughout the longstanding presence of Sufi spirituality in the West, Persian poetry has been regarded as part and parcel of it, and figures such as Farid al-Din ‘Attar (d. 1221) and Jalal al-Din Rumi (d. 1273) have been considered the Sufis par excellence. Following the late eighteenth century, Sufi traditions, especially those presented in Persian literature, became the subject of a novel reformulation by Orientalists and colonial officers, who created a specific concept of “Sufi-ism” in line with the modern notion of “mystic-ism.” The current lecture argues that this new conceptualization—which included dichotomization of the Oriental *taṣawwuf* into “bad” and “good” sides, showing regret for the historical degeneration of the “original” Sufism, and trying to define Sufism based on its “attractive” and not “unpalatable” aspects—can indicate a tendency among Westerners, even though sometimes unconscious and un-programmatic, to critically associate Sufism with parts of their own modern “Self” rather than rejecting it as a fragment of the Oriental Other. The lecture thus accentuates that Western engagement with Sufi spirituality and Persian poetry cannot be reduced to a mere projection of Occidental ideas and stereotypes onto Oriental subjects, which was typical for Westerners in their encounter with Oriental phenomena. Instead, their conceptual purgation, textualization, and de-contextualization of *taṣawwuf* paved the way for its re-contextualization and naturalization within the Occidental setting—a process of cultural translation, transmission and integration of Sufism into modern Western culture.

The (un)Making of Spatial Geographies: Borderlands of Iranian Kurdistan

Peyman Zinati (Institute of Arabic & Islamic Studies, University of Exeter, United Kingdom), Tareq Sydiq (Center for Conflict Studies, Marburg University, Germany)

While both citizens and the state engage in space-making, they vary in how their relationship throughout this process plays out. In Iranian Kurdistan, we observe both cases of cooperation and contention, with a major research question being under what condition which type of relationship emerges. This, we posit, can be answered through a spatial lens on social relations. In this paper, we argue that borderlands are created through people's actions rather than geographic location. Drawing from fieldwork in Iranian Kurdistan, we observe transgressions of space (e.g., smuggling) hindering the state's attempts to control space-making. We argue that this is similar to how geographical boundaries increase the space-making cost for states and their administration: While they can, theoretically, overcome such obstructions by citizens, these interventions are too costly unless there is an immediate political interest, rendering citizen's strategies often successful despite their lack of power. Hence, the spatial conditions in the borderlands as well as the production of space through state and societal actors influence what kind of confrontative or cooperative strategies prove successful.