

S.I.S. newsletter
The Society for Iranian Studies

Volume VIII Number 3 October 1976

Address all communications to the Secretary of the Society for Iranian Studies, P.O. Box 89, Village Station, New York City, New York, United States 10014.

ANNUAL MEETING FOR THE SOCIETY FOR IRANIAN STUDIES

The Society's Eleventh Annual Meeting will be held in Los Angeles, California, in conjunction with the Tenth Annual Meeting of the Middle East Studies Association of North America (MESA). The meeting will be held in the Hyatt Regency Hotel, November 10-13, 1976. Professor Eric Hooglund is our program director.

SIS PANELS

Thursday
11 November
10:00-12 noon

PANEL 9: CONTEMPORARY SHI'I PRACTICE: AN ANTHROPOLOGICAL PERSPECTIVE

Chairperson: Reinhold Loffler, University of Western Michigan.

Discussants: Lena Fruzzetti-Osgor, Brown University and
Erika Loffler, University of Western Michigan.

Panelists: Sekander Amanulahi, Pahlavi University,
"Religion Among Pastoral Nomads of Iran:
Barth Reconsidered."
Anne Betteridge, University of Chicago, "Ziarat:
Pilgrimage in Iran."

Byron Goode and Mary Joe Goode, University of California at Davis, and Michael Fischer, Harvard, "Persian Passion Play." Gustav Thaiss, York University, "The Rhetoric of Religious Mediation in Iran."

Thursday
11 November
1:30-3:20 p.m.

PANEL 20: EDUCATIONAL POLICY IN IRAN: A WORKSHOP

Chairperson: Homa Snibbe, University of California at Los Angeles

Discussant: Ralph Magnus, Washington, D.C.
Joan Borum, American Friends of the Middle East
Mehdi Marashi, University of Utah
John Vafali, Iran
Dr. E. Vincent, University of California at Los Angeles

Friday
12 November
3:40-5:30 p.m.

PANEL 51: MEDIEVAL PERSIAN NARRATIVE LITERATURE

Chairperson: Jerome W. Clinton, Princeton University

Discussant: Amin Banani, University of California at Los Angeles

Panelists: Edward Davis, University of Michigan, "Narrative in the Marzban Nama of Varavani."
Stephen Fairbanks, University of Michigan, "Ruzgar: The Concept of History in the Tarikh al-Vuzara."
William L. Hanaway, Jr., University of Pennsylvania, "Toward A Functional Analysis of Medieval Prose Narrative."

ABSTRACTS OF AVAILABLE PAPERS

S. Amanolahi:

Religion among pastoral nomads of Iran, "Barth reconsidered."

Previous research among the pastoral nomads of southern Iran has focused upon their ecological adaptations and dismissed as relatively unimportant their beliefs in the supernatural. However, evidence from the Basseri and Baharvand tribes indicates that the pastoralists' way of life can be more

adequately interpreted if reference to their religious beliefs is also included. Following this perspective, this paper examines various elements of the pastroalist's belief system such as the origin myth, the explanation of human destination, the existence of supernatural beings and their relations with man, the prayer, the sacrifice and the ritual associated with life-cycle crises.

G. Thaïss:

The rhetoric of religious mediation in Iran.

The sofreh hazarat-i 'Abbas is perhaps the most popular of all religious gatherings among women in Iran. The sofreh is held as the result of a vow and is essentially a gathering of friends, relatives and neighbors who are invited to take part in a feast celebrating the granting of a wish or a petitionary prayer. In the popular mind hazarat-i 'Abbas is singled out as one of the most important mediators through whom prayers of supplication are answered. He is the bab al-havayej, par excellence. The religious aspects of the proceedings are handled by a rozeh khan who is hired for that purpose. She (or he) chants the Qur'an, delivers elegies and preaches on religious themes. A rozeh commemorating the martyrdom of 'Abbas and Imam Hussain is the high point of the gathering. After a brief descriptive account of this gathering, the paper will emphasize the rhetorical strategies of the rozeh khan in her (his) efforts to create a highly emotionally-charged atmosphere wherein participants are "drawn into" an experiencing of the Truth.

W. Hanaway:

Toward a functional analysis of medieval prose narrative.

A set of assumptions about medieval Persian prose narrative will be discussed. These assumptions are that (1) medieval Persian prose narrative can be viewed as a continuum ranging from the folktale at one extreme to the formal work of history at the other; (2) all of the "genres" of narrative which make up this continuum possess certain formal or structural features in common; (3) these features can be identified through careful analysis; and (4) the identification of these features will aid us in drawing larger conclusions about the nature of this whole body of narrative, and the interrelations of its component parts. An analytical approach will be suggested.

Byron Goode,
Mary Joe Goode,
and Michael
Fischer:

Passion play in Iran.

The paper is a preliminary effort in the analysis of Shiite ritual--the passion plays and dramatizations of the Battle of Karbala (azadari, tazi'eh, rauzeh, dasteh)--focussing on Persian notions of person, mental states, and emotion. Ritual is seen as both an articulator of symbolic terms and a dramatic form. In particular, it is examined as both a social and psychological ordering device: social units define themselves through and are organized to keep up

rituals; rituals can construct psychological frames of mind and sequences of experience. The analysis is based on five steps: a content and thematic analysis of passion play and rauzeh texts; a lexical search for terms dealing with person, mental states and emotion; a social analysis of performers, audiences and spatial procession; a review of Galenic-Islamic folk theory of medicine; and collation of participants' glosses on the meaning of the rituals.

Members of SIS may be interested in the following MESA panels on Iran:

- Panel 2: Aspects of Modern Persian.
- Panel 22: Taziyyeh: The Ritual Theatre and Drama in Iran.
- Panel 30: Ottoman-Persian Relations in the 18th Century.
- Panel 43: The Transformation of Iran, 1700 to the Present: Feudal Asiatic, or What?
- Panel 57: Teaching Persian to English Speakers.

Members of SIS may be interested also in the following papers on Iran given at the MESA panels:

- A. Melamid, "Evolution of Commercial Distribution Systems in Iran," Panel 31.
- R. Magnus, "Iranian Oil Policies," Panel 40.
- M. Hillman, "Literature and Politics: The Case of Reza Baraheni," Panel 3.
- R. Hill, "Rapid Population Growth in Iran and Afghanistan," Panel 4.
- M. Parvin and M. Somner, "Dar al-Islam: The Evolution of Moslem Territoriality," Panel 19.
- F. Kazemi and E. Abrahamian, "Towards Explaining the Absence of Peasant Rebellions in Modern Iran: Some Hypotheses," Panel 11.

MEETING OF THE SIS COUNCIL

Thursday
11 November
8:00-9:00 a.m. and 12 noon-1:00 p.m.

ANNUAL BUSINESS MEETING OF SIS

Thursday
11 November
5:45-6:45 p.m.

Tentative Agenda for the Business Meeting:

- (1) Report of the officers.
- (2) Nominations for elections.
- (3) Ways of increasing membership participation in the society.
- (4) Panels for the Twelfth Annual Meeting
- (5) Other business.

NOMINATION AND ELECTION OF NEW OFFICERS

Three members of the Council (Ervand Abrahamian, Ali Banuazizi, and Paul English) will end their terms in January 1977. Members of the Society are to fill these vacancies (for 3 year terms) from among the membership at-large. Nominations will be made at the Annual Business Meeting. Those who cannot attend the Annual Business Meeting may send their nominations by mail to the Council via the office of the Executive Secretary before November 7th. The Council will subsequently hand over these nominations to the Election Committee which will be selected at the Annual Meeting. This Committee will then conduct the elections of the three members of the Council by mail.

PANELS FOR THE TWELFTH ANNUAL MEETING

Suggestions for SIS panels for the Twelfth Annual Meeting should be given to the Council before the Council Meeting on Thursday, November 10, 1976.

THE COUNCIL

Professor Thomas Ricks will replace the late Professor Cuyler Young on the Council of SIS. Thomas Ricks was the fourth candidate in the 1976 election results for the council. He will serve out the remaining two years of the three-year term.

ACCOMODATIONS FOR THE ANNUAL MEETING

For reservations, contact Hyatt Regency Hotel, 711 South Hope Street, Los Angeles, California, 90017.

Rates for the meeting:

single room: \$27 per night
double room: \$37 per night

IRANIAN STUDIES: JOURNAL OF THE SOCIETY FOR IRANIAN STUDIES

The Society has published the following three issues of the Journal of Iranian Studies: Vol. VIII, No. 1-2 (Winter-Spring 1975); Vol. VIII, No. 3 (Summer 1975); and Vol. VIII, No. 4 (Autumn 1975). Vol. IX, No. 1 will be published in November 1976. Members who have not received Vol. VIII should check to see if they have paid the subscriptions. If they have paid but have not received the issues, they should write to the Editor, Box K-154, Boston College, Chestnut Hill, Massachusetts 02167, United States.

THE ASIA SOCIETY

The Afghanistan Council of the Asia Society publishes three times a year a Newsletter. Subscribers of the Newsletter also receive three occasional papers. The following two papers were published in 1976: L. Dupree, The New Republic of Afghanistan; and A. Sweetser, Family Formation Attitudes among High School Girls in Kabul. The subscription is \$5 per year. For further information write to: C. Brunner, Asia Society, 112 East 64 Street, New York, New York 10021.

RECENT BOOKS PUBLISHED BY MEMBERS OF SIS

Reza Baraheni, In God's Shadow: Prison Poems, Indiana University Press, 1976, \$8.95.
 Nikki Keddie and Lois Beck, The Veil and Beyond: Women in the Middle East. To be published in 1977.
 Lawrence Loeb, The Hand of God: Jewish Life in Southern Iran. To be published by Breach Publication in Winter 1977.

IN MEMORIAM

Dr. Muhammad Nakhshab, a member of the Society, died in September 1976. Born in April, 1923, in Tehran, Dr. Nakhshab received a B.A. in law from Tehran University and an M.A. from the Institute of Public Administration in Tehran. He won a fellowship from the United Nations to study abroad in 1958 and completed his Ph.D. in Public Administration at New York University in 1966. Mrs. Samineh Nakhshab will be publishing his works, especially from the 1951-53 period. Members who have any of Dr. Nakhshab's writings can reach Mrs. Naqshab at 79 Croton Dam Road, Ossining, New York 10562.

Ervand Abrahamian
 Executive Secretary

THE SOCIETY FOR IRANIAN STUDIES

1976 Membership
Renewal

Name:

Address:
(if changed)

Supporting	_____	Student	_____
\$50.		\$7.	
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\$12.			

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THE SOCIETY FOR IRANIAN STUDIES
 Post Office Box 89
 Village Station, New York City 10014

T. CUYLER YOUNG

T. Cuyler Young, the distinguished scholar of Iran and member of the Council of The Society for Iranian Studies, died in Princeton, New Jersey, on August 31, 1976. Professor Young was a guide and father to dozens of struggling young American students and scholars who sought to understand Iran. His love for Iran was contagious and was the special feature of a human ecumenicism that was truly global in scope.

Cuyler Young began his career as a missionary and served eight years in Iran between 1927 and 1935. After additional study at the Oriental Institute at the University of Chicago, he joined the faculty of the University of Toronto. During World War II, he served in Washington with the Office of Strategic Services and between 1944-1946 he worked as the first public affairs officer of the United States Embassy in Tehran. Between 1947 and 1969, Cuyler Young was a faculty member in the Department of Oriental Studies at Princeton University. During his last fifteen years at Princeton, he was departmental chairman.

Cuyler Young's retirement from Princeton in 1969 was a personal change of direction, not a change of pace. The last seven years of his life were active ones filled with international travel, personal challenges, new educational experiences, organizational successes, and countless works of personal charity. Despite the serious personal illnesses that struck both him and his wife, Professor Young barely hesitated in his lifelong drive to learn and to teach, to build and to encourage.

During those last years, Cuyler Young practiced his teaching skills at institutions such as the University of Nairobi and the University of Texas at Austin. He good-naturedly but firmly chaired committee meetings and panels at academic conferences. He was an instrumental force in the creation and subsequent growth of the American Institute of Iranian Studies. At the same time, he worked hard to assist our fledgling Society for Iranian Studies. One of his proudest moments was when he found that he had been elected to the SIS Council; he was quick to note that he was twice the age of most of the other Council members. He lived young and he thought young and all who knew him well were shocked by his death despite the nearly fourscore years he lived.

T. Cuyler Young was a missionary who refused to proselytize and a scholar who would not polemicize. He had a strong sense of order and an even greater devotion to justice. He could be a stern and demanding schoolmaster who brooked little nonsense. This somewhat crusty style fooled no one because it only thinly disguised a lovable human being who was a champion raconteur with a lively sense of humor. As much as he loved fine Persian carpets, he refused to have the finest which he suspected had been woven through the labor of small children or, in his own words, "those that were the work of little fingers." Cuyler Young loved gardening, Vermont, books, Nairobi, sea shells, Resht, ice cream, Renault 16s, picnics, ecumenicism, cats, and the Persian language. No man was ever prouder of his family.

Professor Young was especially devoted to his teaching and to his students. He was not an administrator by nature nor was he a researcher at heart. His lasting mark will be as a teacher who taught by example and with love. In his last personal letter to me written five days before he died, he sums up in these, his own, words: "I've lived for students and it's a joy to see them carry on successfully." T. Cuyler Young's students will carry on -- but less successfully without him. His place will be empty.

James A. Bill
The University of Texas
September 19, 1976