

IRAN AT THE CROSSROADS OF CIVILIZATIONS

Scholars and Lawyers Speaking about Iranian History and Cultural Heritage
A Panel Discussion



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Welcome and Introductory Remarks

SABINE SCHMIDTKE

Professor of Islamic Intellectual History, Institute for
Advanced Study, Princeton NJ



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"An attack targeting a collectivity can also take the form of systematic and organized destruction of the art and cultural heritage in which the unique genius and achievement of a collectivity are revealed ... The contribution of any particular collectivity to world culture as a whole, forms the wealth of all of humanity, even when exhibiting unique characteristics.

Thus, the destruction of a work of art of any nation must be regarded as acts of vandalism directed against world culture. The author [of the crime] causes not only the immediate irrevocable losses of the destroyed work as property and as the culture of the collectivity directly concerned ...; it is also all humanity which experiences a loss by this act of vandalism.

.... Such acts shock the conscience of all humanity, while generating extreme anxiety about the future. For all these reasons, acts of vandalism and barbarity must be regarded as offenses against the law of nations."

Raphael Lemkin, "Acts Constituting a General (Transnational) Danger Considered as Offences Against the Law of Nations: Additional explications to the Special Report presented to the 5th Conference for the Unification of Penal Law in Madrid" (14 -20 October 1933).

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“An Afterlife of Persepolitan Polychromy. What I learned from, and how I made friends in Iran”

ALEXANDER NAGEL

Assistant Professor, History of Art, Fashion Institute
of Technology, State University of New York





AN AFTERLIFE OF PERSEPOLITAN POLYCHROMY

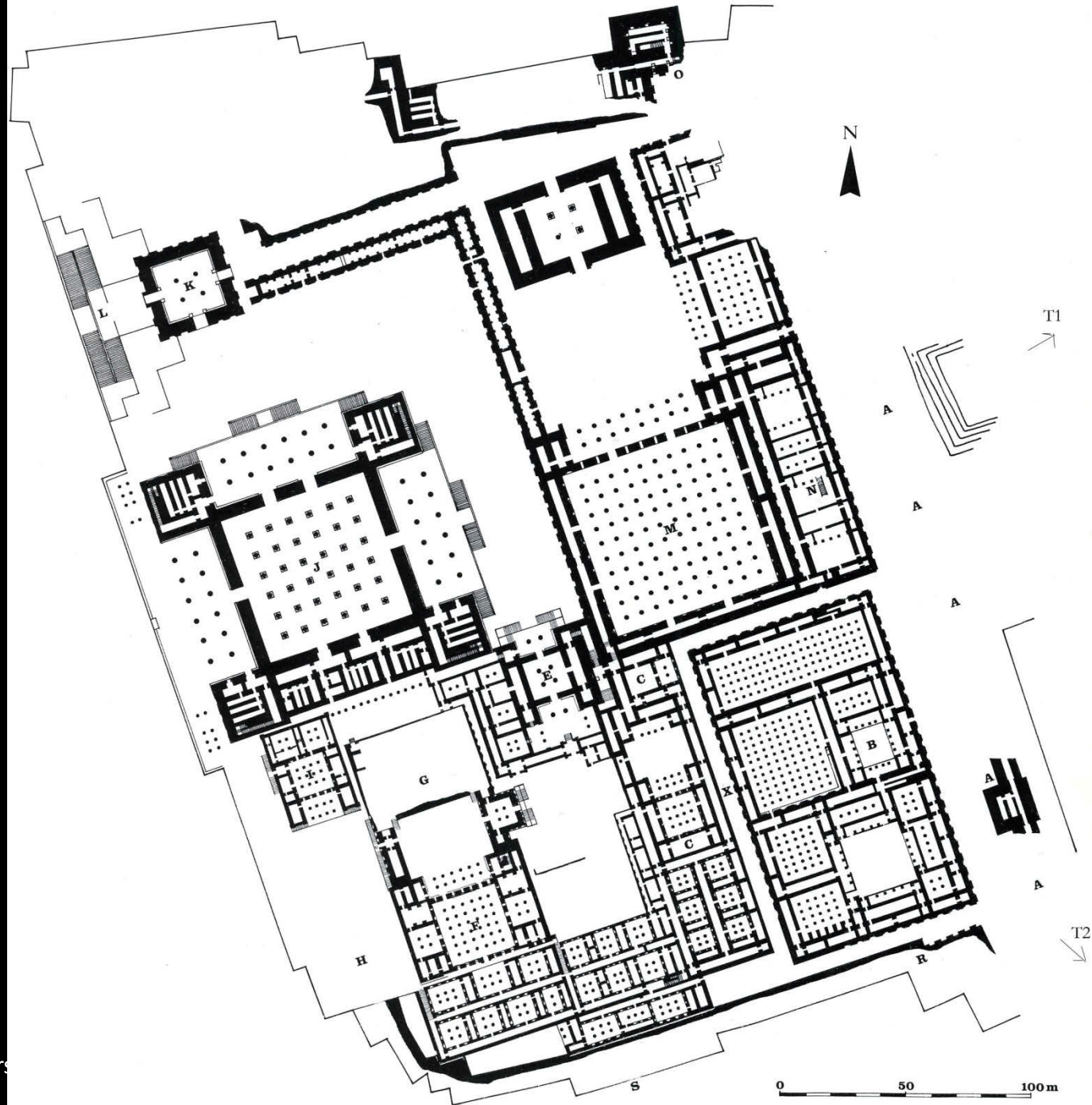
What I learned from, and
why I became a Friend of Iran.









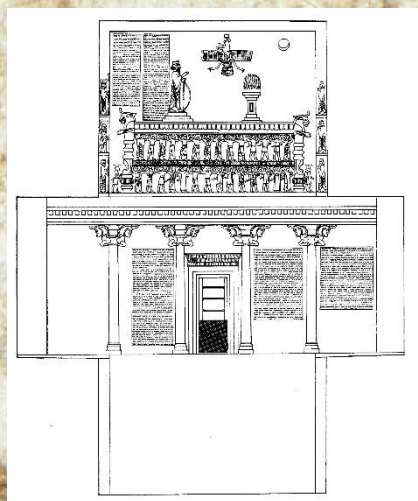


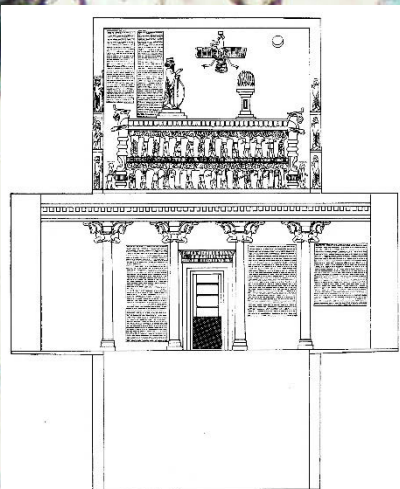
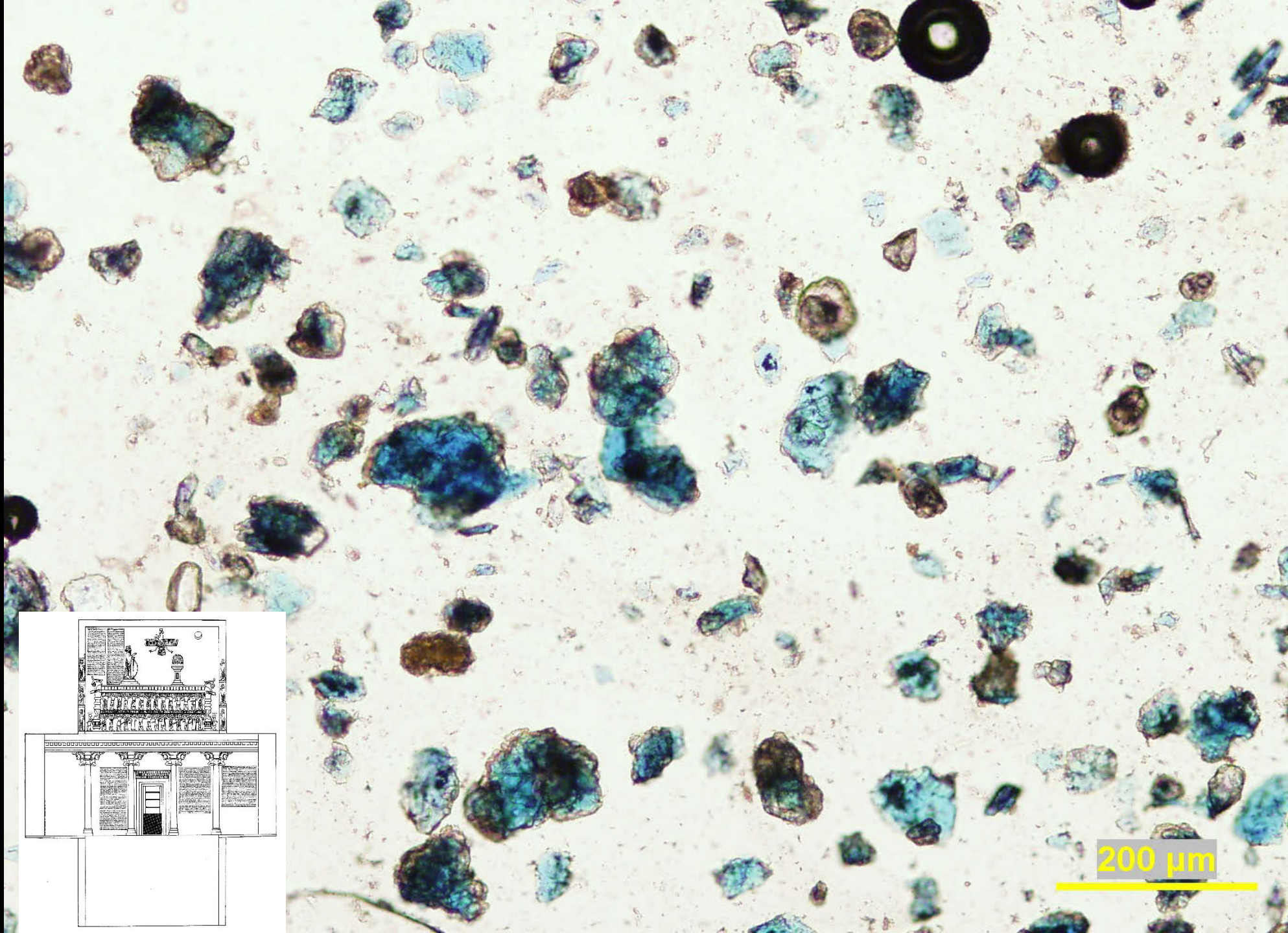


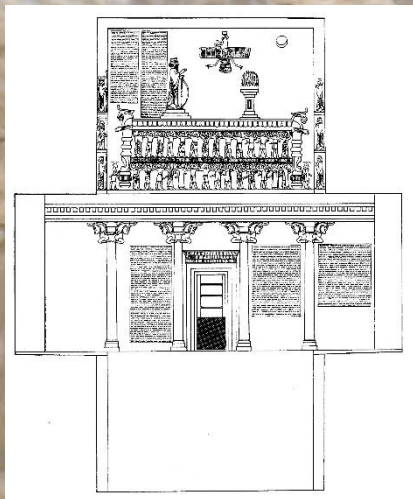
















33.175.1









The second reason was that I wanted to give you the more exact date of my arrival in Princeton, which depended upon the problem of the transport of my library and scientific collections from Persia, and that I was unable, until 4 days ago, to get any definite answer from there. At last a telegram came saying that the entire transport (of more than 90 cases) has left. It will arrive here at the end of May and be transhipped to America, according to the advice given by the American Consulate and the Express Co., in such a way as to synchronize with my arrival there, which means in the course of September. I have been in great anxiety about the fate of that transport, but now I hope to come with everything, as a matter of fact with a little 'Archaeological Institute'.



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EPIC

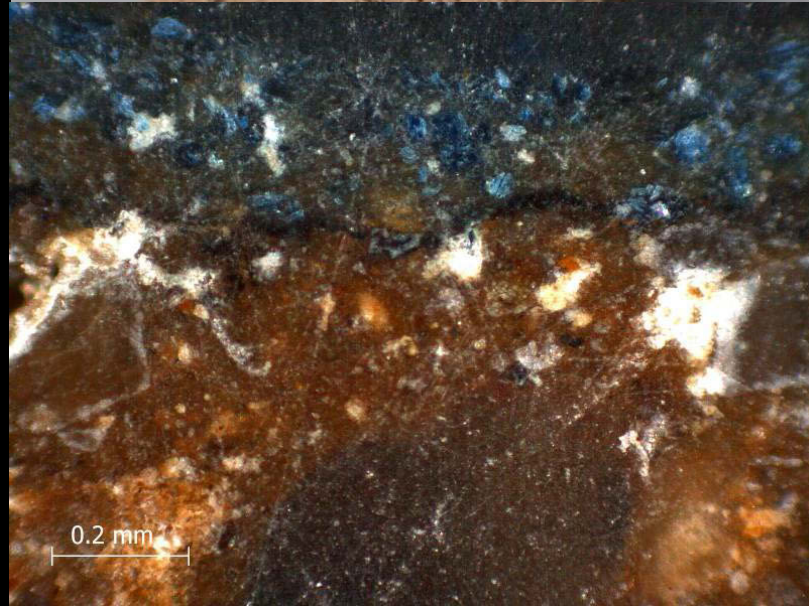
TO BE CONTINUED



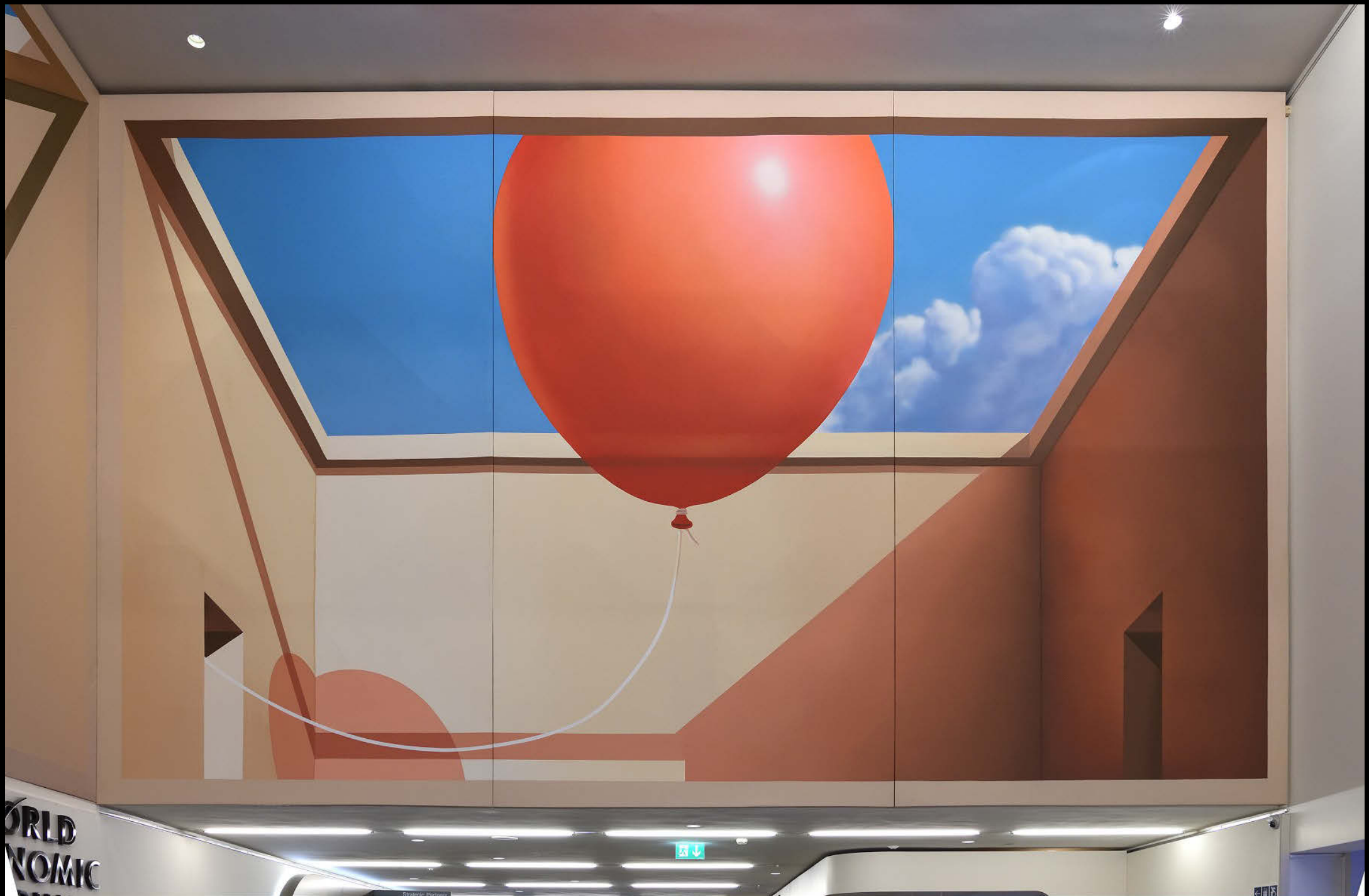
AN EXHIBITION

 NYU | WASHINGTON DC

Curated by "Cultural Foundations 1" Students - Fall 2017
116th Annual Meeting of the American Anthropological Association
November 30 - December 1, NYU DC Lobby, 1307 L Street NW









Thursday, October 21, 2004

Dear All,

I just had a conversation with a research analyst from the Department of Defense. He had called the AIA [Archaeological Institute of America] main office looking for information on expertise on Iranian archaeology and sites. The gist of the conversation is that the DoD [Department of Defense] is looking for people who can help them identify what he called "minor" archaeological sites and religious sites and monuments so that they could be "pro-active" about protecting them ... in case. (By "minor" I assume he means not well known or familiar since they should be able to figure out that--say--Persepolis is to be avoided).

What I understood from this is that the DoD would like the kind of information they got prior to the Iraq war--i.e. lists of sites with coordinates that they could plug into their grid. Perhaps, if several people, including graduate students, worked on such a list using their combined expertise it would not be quite so onerous. ...

In any case, are any of you willing to help with such a project, and if so are you willing to be contacted by someone from the DoD? The implications of all this, of course, are pretty drastic, but if the worst should happen I think it is in all of our best interest to do what we can to help protect archaeological sites, museums, monuments and religious monuments, and to help the DoD avoid some of the disastrous consequences of their most recent debacle.

Please let me know if you would like to be contacted about this. I'm really sorry to be the bearer of what might be really bad news.

Wednesday, September 9, 2015

Dear Friends,

Thank you for the articles that you have been sending and for caring about us as we are living under the direst of conditions. Thanks to God we continue our work despite the complete black out of electricity.

I am hard pressed for words, I beg you to pray for a divine intervention to stop this war that is getting more crazy every day, particularly as hitting cities and civilians is becoming the norm.

We are your colleagues working on preserving heritage and archaeology, and we wish nothing more than this war on Yemen to stop and to spare the monuments and historical treasures of our country.

With best regards,

...

Thursday, January 16, 2020

Dear Alex,

My dear friend, on behalf of myself and many good people of Iran, I thank you for your support and all of the good people of America for supporting the Iranian people.

We Iranians also love the American people, and we know that the war-threatening decisions are only for the US government and the US president. I saw the signature of you and many other great scientists and researchers around the world in condemning the Trump threat for Iran Cultural Heritage. On behalf of myself and the Iranian people, I thank you all.

...

Thank you!



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“The Sacred Topography of Ancient Iran”

TOURAJ DARYAEE

Maseeh Chair in Persian Studies and Culture and
Director of the Dr. Samuel M. Jordan Center for
Persian Studies and Culture at University of
California, Irvine





“The Sacred Topography of Ancient Iran”

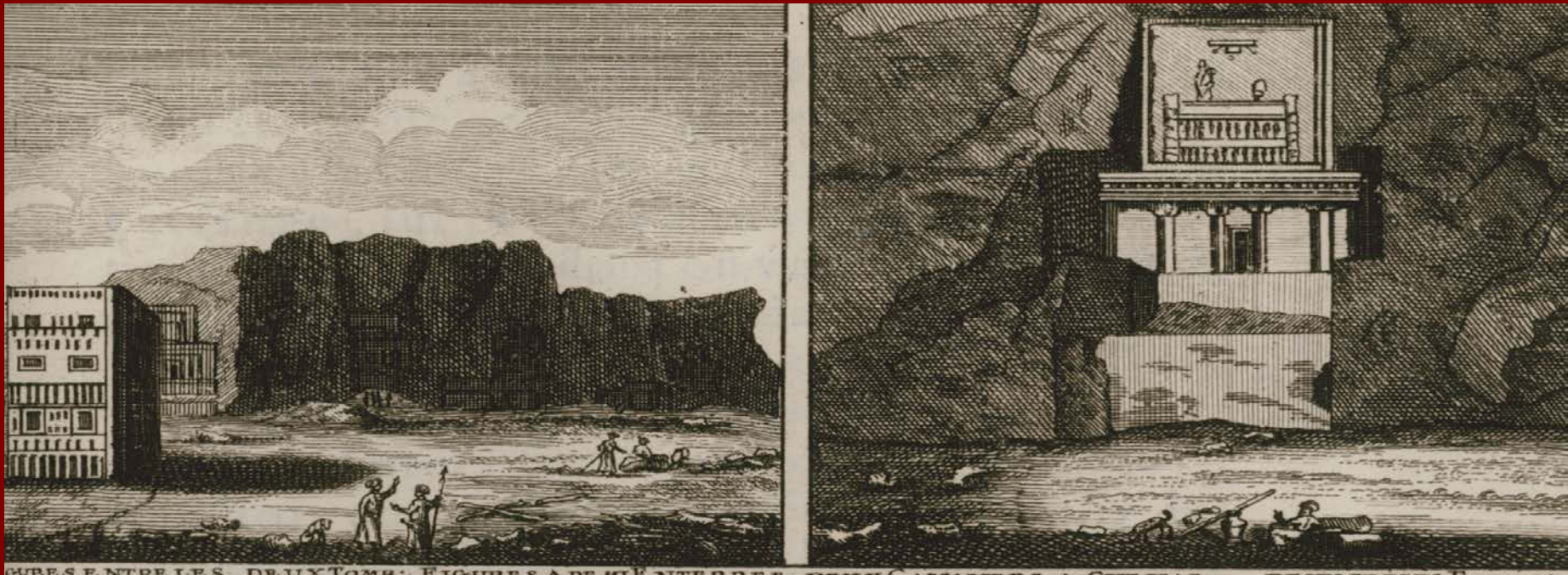
Touraj Daryaee

University of California, Irvine

Fārs-nāmeḥ ibn Balkhī

Kūh ī Nīfešt کوه نفشت / نغشت “Mountain of Writing”

Dīz ī Nibišt دژ نبشت / دژ “Fortress of Archives”



Ka'be-ye Zardosht “Cube of Zoroaster”



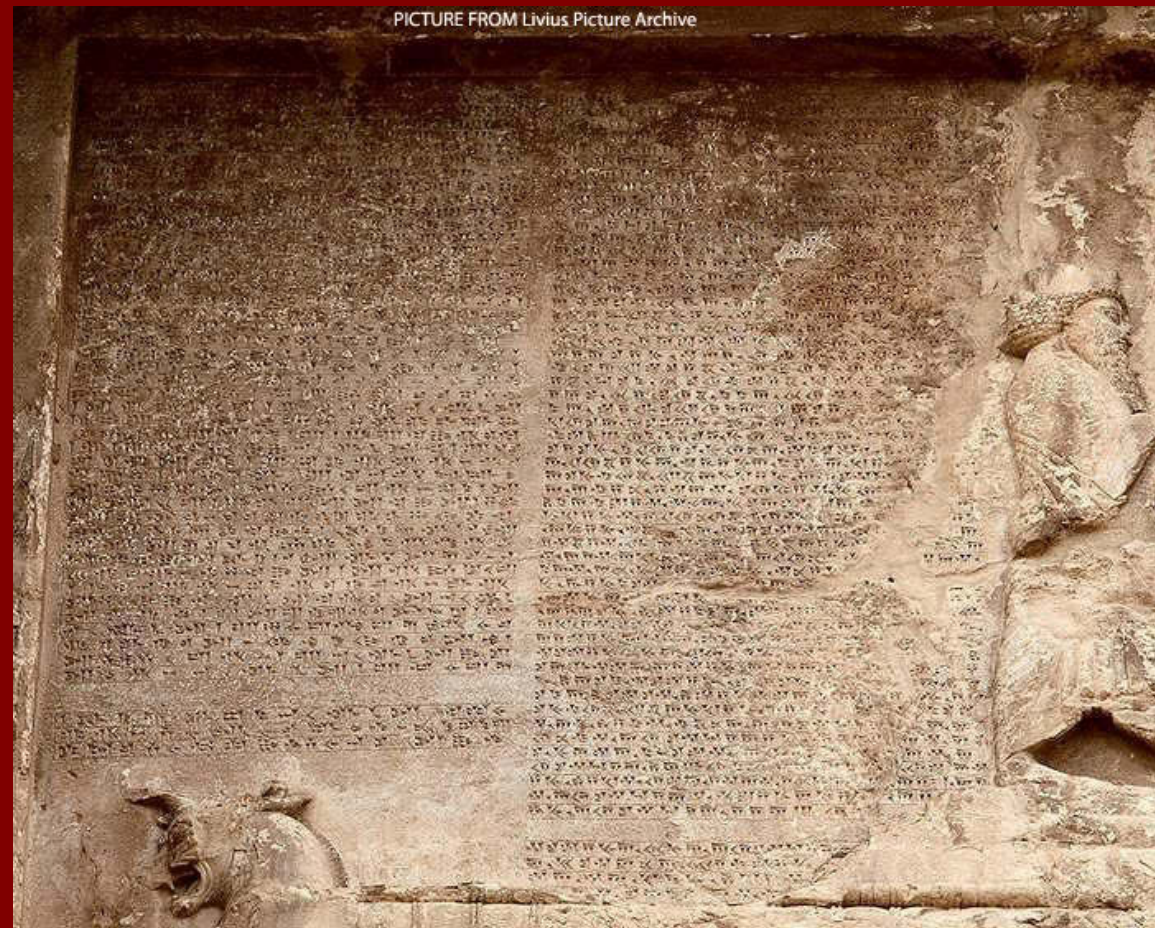
Naqsh-e Rostam Image of Rostam



Darius (DNa 56-60)

martiyā, hayā Auramazdāhā framāna, hautai
gastā mā θadaya; paθīm tayām rāstām mā
avarada; mā stabava

“O man, the commandment of
Auramazdā – let not that seem
evil to you! Do not leave the right
path! Do not be disobedient!”



Darius (DNb 53-55)

mātai ava vahištam θadaya, tayatai
gaušayā θanhyāti; avašci āxšnudi, taya
paratar θanhyāti

Let not that seem the
best to you which is
spoken in your ears; listen
also to that which is said
besides



Yasna 30.2

sraotā gəuš.āiš vahištā auuaēnatā sūcā mananā

“Hear with (your) ears the best,
View through the radiance, with your thought”



Cube of Zoroaster

ēwag pad ganj ī šā(h)īgān
ēwag pad diz ī nibišt dāštan
framūd

“one of them he ordered to be
kept in the royal treasury, the
other in the
fortress of archives”



Persian Kingship

Vadfradad: fire, Ahura Mazda (Glory), Banner



Tombs & Towers

“The King is dead, long live the King”



Sasanian Rock-Reliefs / Ardashir



ANRa

pahikar ēn mazdēsn bay Ardaxšīr
šāhān šāh Ērān kē čīhr az yazdān
pus bay Pābag šāh

“This is the image of the
Mazda-worshipping lord,
Ardaxšīr, king of kings of the
Iranians, whose lineage is from
the gods, son of the lord, king
Pābag”



Shapur I Rock-Relief



Persian Heroics

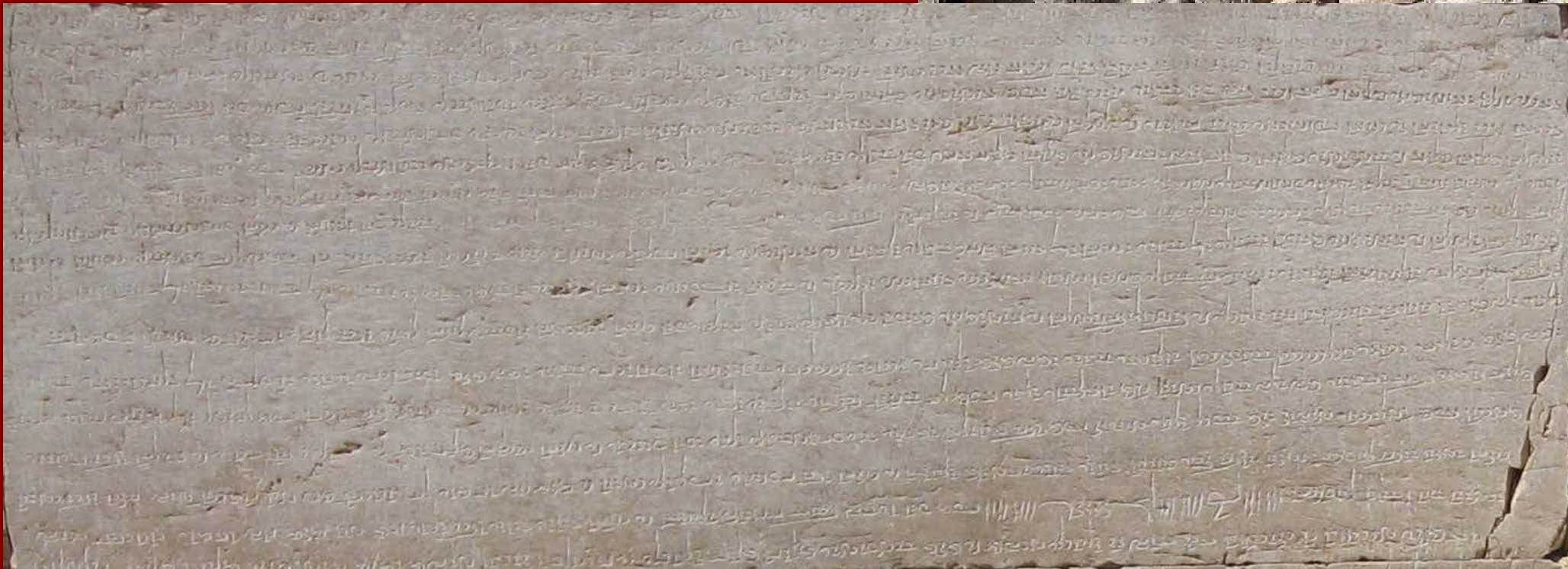
ud az ān ālag [ī Harrān ud] Urhā
abāg Waliyāranos Kēsar ardīg būd,
u-[n] Waliy[āranos Kēsar] xwad pad
xwēbaš das[t] dastgraw kerd

”and from that side of Carrhae
and Edessa there was a battle
with Caesar Valerian, I by my
own hands caught the Caesar
Valerian”



Kerdir

Heaven
Hamistagan
Hell



Back of the Mountain: Astodans



Words of Wisdom from one leader to another



Tombs & Towers

“The King is dead, long live the King”



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“Lasting Impact of Peace and Communion: Sasanian Iran and Christianity”

ANI HONARCHIANSAKY

Mary Seeger O’Boyle Postdoctoral Research Fellow,
Seeger Center for Hellenic Studies, Princeton
University



Lasting Impact of Peace: Sasanian Iran and Armenia

An Illustrated Survey

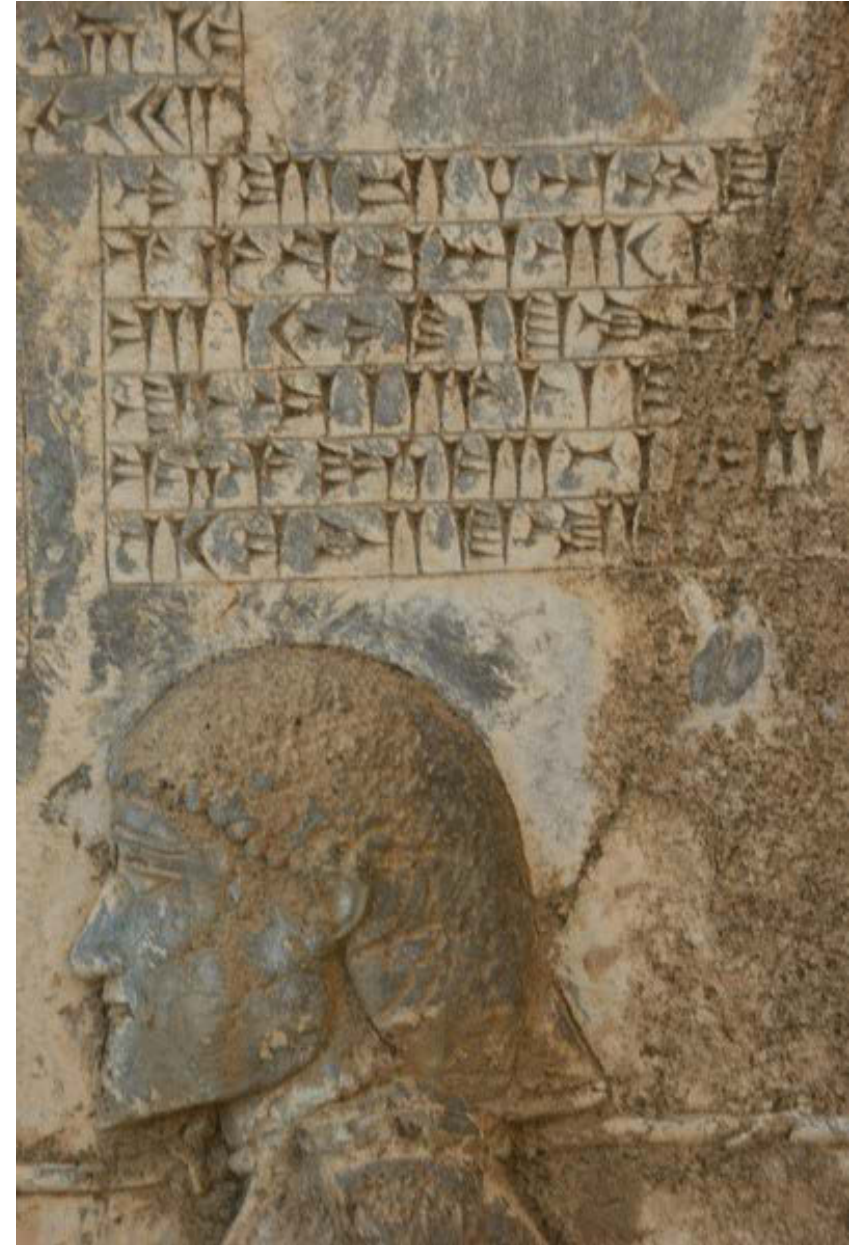
Ani Honarchiansaky-Princeton University



NAQŠ-e ROSTAM, a perpendicular cliff wall on the southern nose of the Ḥosayn Kuh in Fārs, about 6 km northwest of Persepolis. Inscription of Darius I, Fifth Century BCE.



Tri-lingual inscription in Old Persian,
Elamite, and Akkadian



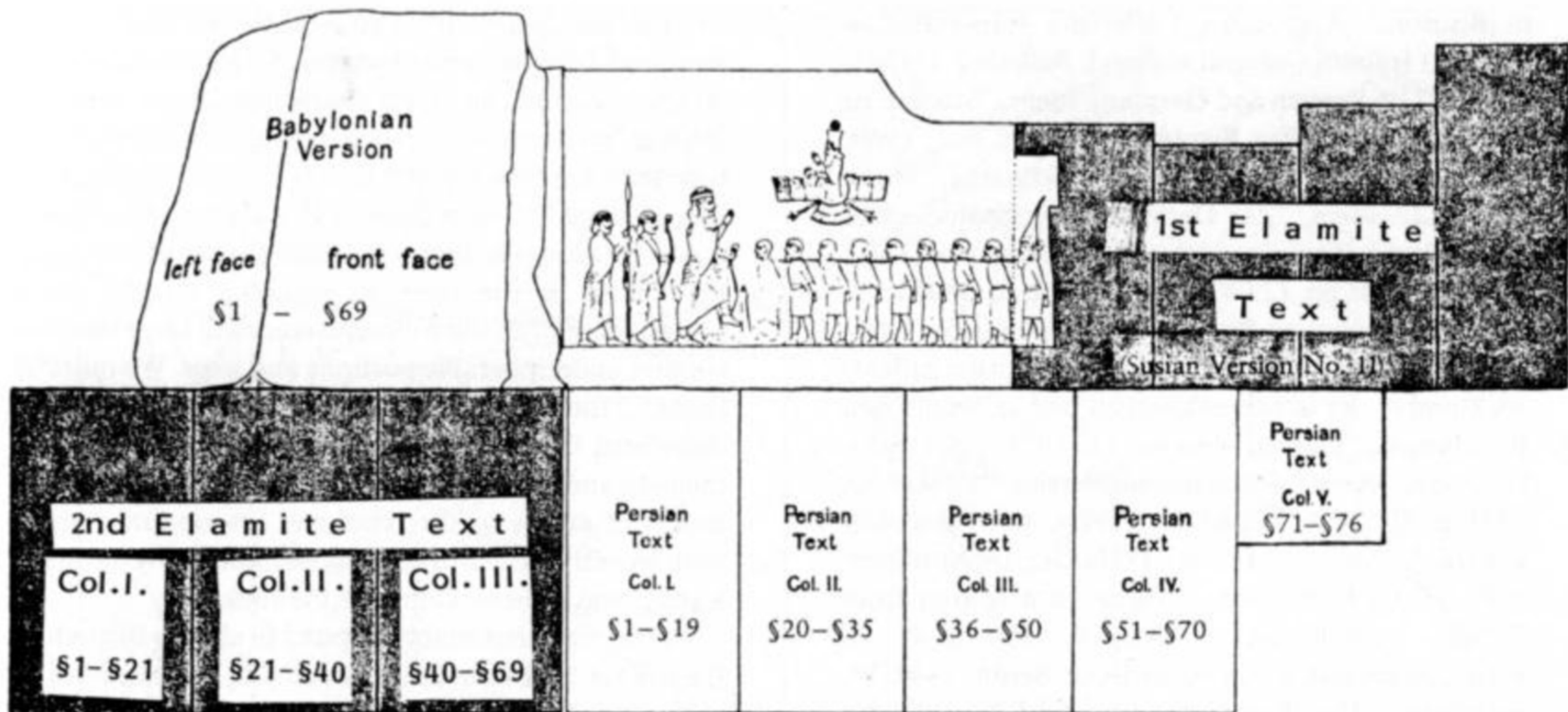


Figure 21. The positions of the Old Persian, Elamite, and Babylonian versions of the major trilingual inscription DB on the rock at Bīsotūn. Source: King and Thompson, pl. VI; corrected by Borger, fig. 2; adapted by R. Schmitt

Darius's inscription at Bīsotūn the names Armina (= Armenia) and Arminiya (= Armenian) appear for the first time.

[Dādaršiš nāma Arminiya manā badaka] avam adam frāišayam Arminam “An Armenian (his) name Dādarši, my loyal subject—him I sent to Armenia,” (DB 2.29-30)



KA'BA-YE ZARDOŠT “Ka'ba of Zoroaster,” a Sasanian building at Naqš-e Rostam near Persepolis. 3rd Century CE



The Treaty of Theodosius I with
Shapur III around 378 CE

The Division of Armenia
between Sasanian Iran and
Byzantine Empire

Fate of Christianity Changed in Near East under Yazdgerd I

In his time, in Greater Armenian Alphabet was created.

In 410, Ctesiphon , the Capital of Sasanians, the first Synod of Eastern Fathers was announced.





3. Armenia in Its Historical-Geographical Setting

Lesser Armenia- territories under the East Roman Empire, East of Tigris, slowly assimilated with Byzantium.

In Greater Armenia under the suzerainty of Sasanian Iran, structure of ecclesiastical ranks and nobility were remained more or less intact.

New era under Islamic Caliphate- Umayyads (661-750 CE) and Abbasid (750- 1258 CE)

- Armenia was no longer involved in the many battles between the two great empires Romans and Sasanians
- Constitution, administration, and canons of Church of Armenia and Church of the East, was solidified in response to developments in islamic theological and legal developments.



3. Armenia in Its Historical-Geographical Setting

Baghdad, the Capital of
Abbasids, sacked under the
Mongols in 1258.

Armenian Inscription around the edge of the threshold of St. Stephanos Church and monastery. Armenians and Ilkhanids-descendents of Genghis Khan made an agreement. The Church was restored in 13-century and in 18th century by Qajars.

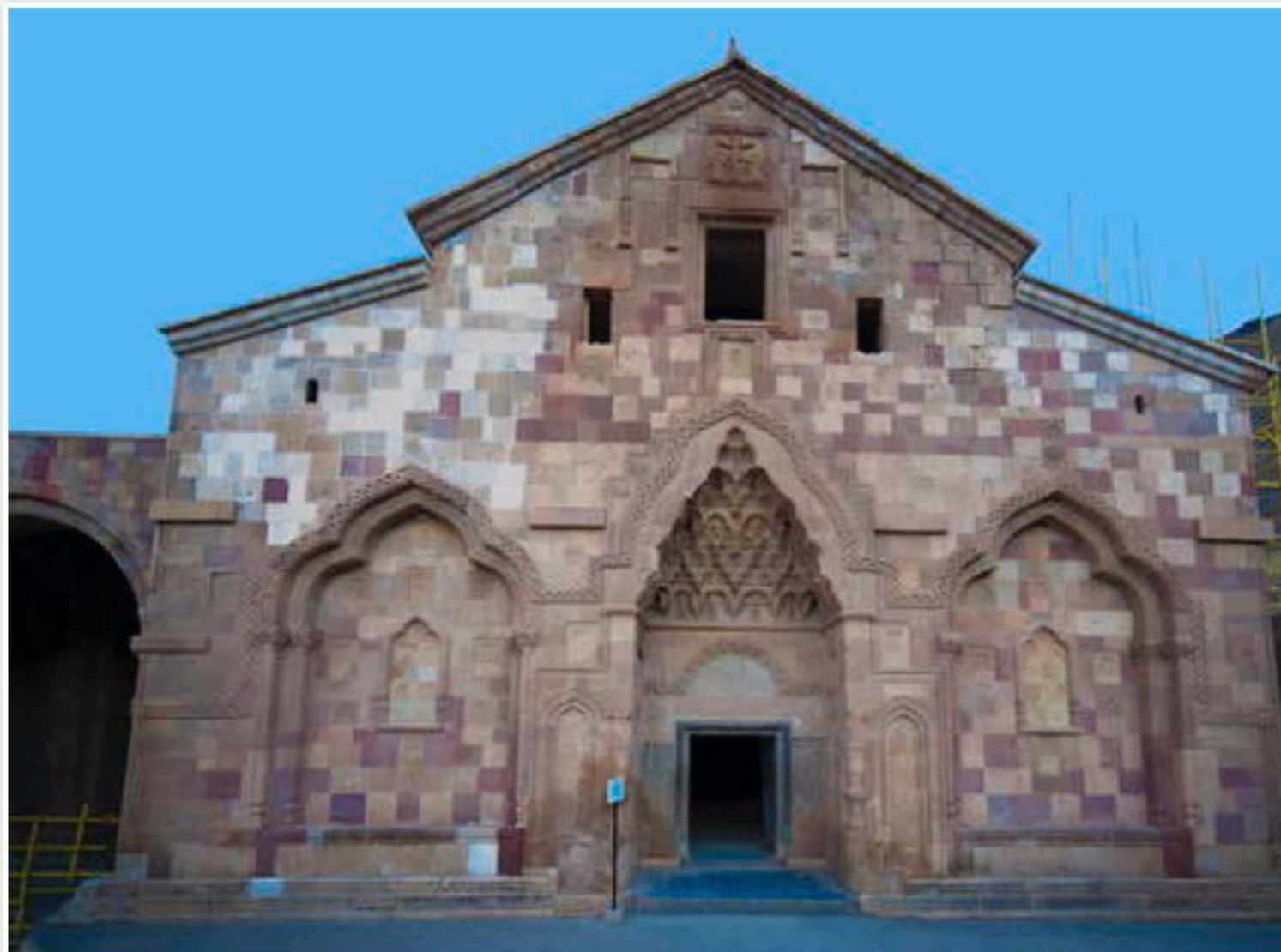






3. Armenia in Its Historical-Geographical Setting

Robert Hewsen, *Armenia a Historical Atlas*, 15



Saint Stephanos Church in Northwestern, Iran
Probably built around 7th century, renovated many
times by ruling Iranian governments.





Church and Monastery of St Thaddeus in Chaldoran, Northwestern of Iran
Built probably by 7th century and renovated many times by Iranian government.
Last series of renovation was done jointed between 2001-4.



View of St. Thaddeus Monastery at Night, with pilgrims setting up tents.



Folis 7v-8r

Copied by Hakob Jughayesti in Old Julfa, in Northwest Iran (c. 1550-1613)

Shah Abbas I (r. 1587-1629 CE),
relocated Armenian of Old Julfa to
Isfahan-Iran to empty the arena of
war between Ottomans and
Safavids.



3. Armenia in Its Historical-Geographical Setting



Exterior view and the interior of the Holy Savior Cathedral, built by the order of Shah Abbas in 16th century, Isfahan, Iran





Fol.193 v

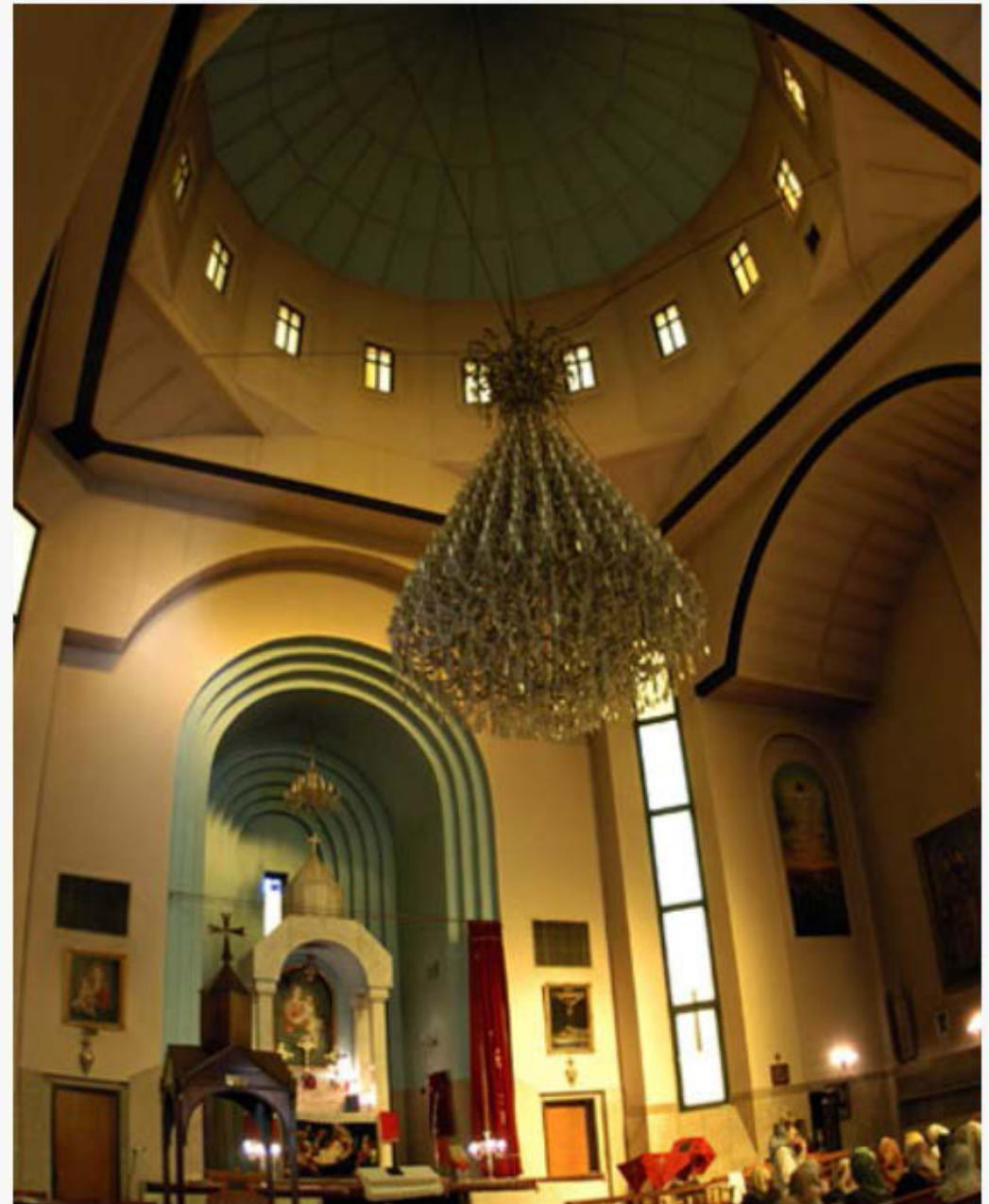
John the
Evangelist on
the Island of
Patmos, has a
vision of
Christ and
wrote the
Book of
Revelation.

New Julfan Gospel by Mesrop Khizan,
1618-22. New Julfa, Iran, Safavid Dynasty.



Church of Saint Gregory the illuminator, Tehran, Iran

Me, my sister, and brother who is still in Iran, were baptized here.



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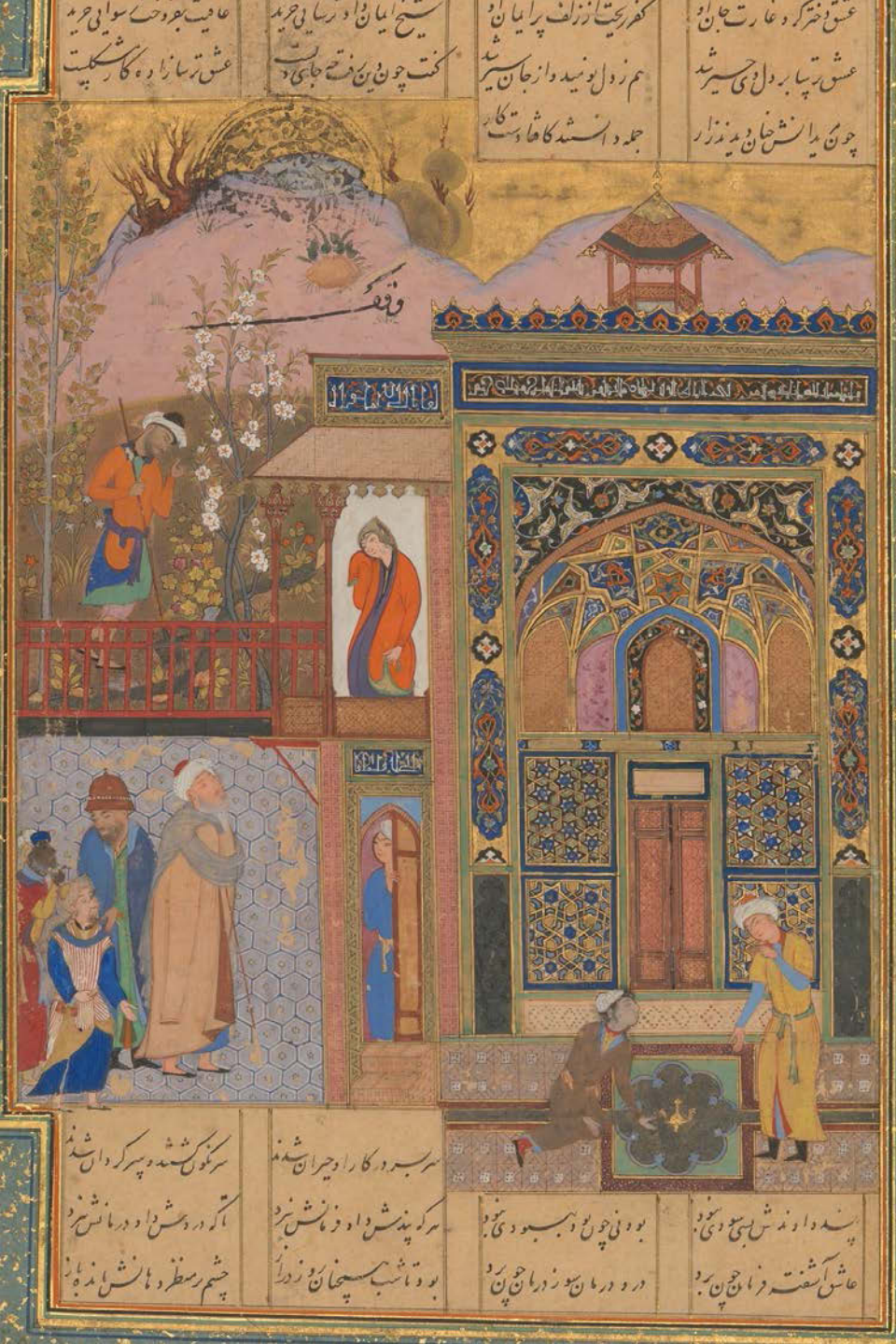
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“The Beautiful Faces of Persian Culture: Love and Beauty in Persian Poetry and Spirituality”

MATTHEW THOMAS MILLER

Assistant Professor of Persian Literature and Digital Humanities at Roshan Institute for Persian Studies at the University of Maryland, College Park





The Beautiful Faces of Persian Culture: Love and Beauty in Persian Poetry and Spirituality

Matthew Thomas Miller

Roshan Institute for Persian Studies

University of Maryland, College Park

Image Credit: The Met, "Shaikh San'an beneath the Window of the Christian Maiden", Folio 18r from a Mantiq al-tair (Language of the Birds)



Dehumanizing Representations of Iran

Image Credit: Washington Post



Dehumanizing Representations of Iran

Image Credit: 300 (The movie)



Dehumanizing Representations of Iran

‘Iraqi with the Qalandars



Image Credit: *Majalis al-'Ushshsaq*, Bodleian Library, Ms. Ouseley Add. 24 fol. 79b

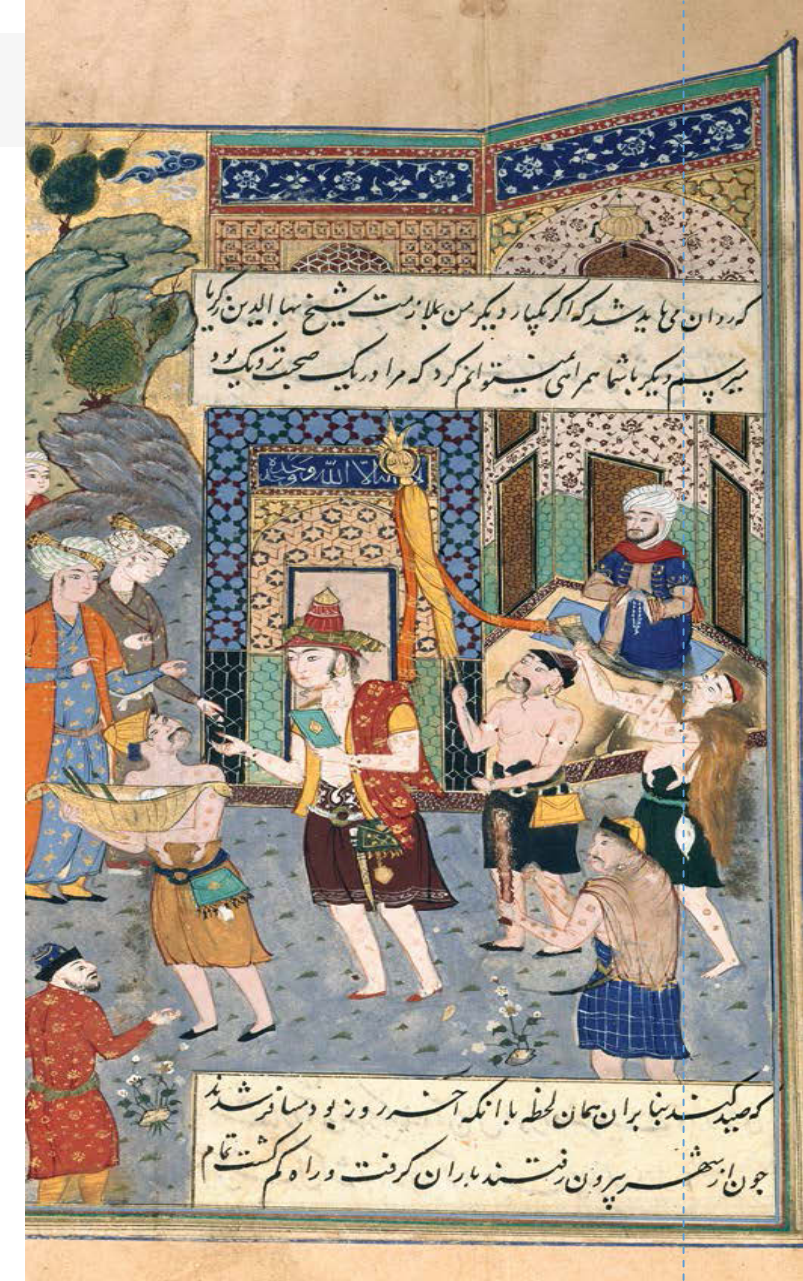


Image Credit: Ms. *Majalis al-'Ushshsaq*, Museum für Islamische Kunst, Staatliche Museen zu Berlin.

The Cosmic Dance of Love

1 Who knows which instrument is the instrument of Love's merriment whose bow sets the nine spheres in motion, searching?

2 It brought the whole universe into a dance with one stroke of the bow; the soul of the world is itself a melody of this musician (*pardeh-navâz*).

3 The world is a veiled echo of this tune (*pardeh*)—who knows what this song (*pardeh*) is and what secret is in this tune/veil (*pardeh*)?

4 There is a secret in this song/veil (*pardeh*)—when you come upon it (lit. experientially know it/*beh-shenâsi*), you will understand (*dânî*) why The Real is in the binds of metaphor (*majâz*).

5 You will understand why Mahmud's mind is always distraught in the tresses of Ayâz,

6 (and) why the beauty of the fair ones' faces—who all are the essence of coquetry—is in need of the need of the lovers' hearts.



7 Love appears each moment in a different color,
in one place coquetry, in another need.

8 When it appears in the form of the lover, all is painful pining;
when it appears in the garb of the beloved, all is merriment and music.

9 From that spark that Love struck from the fair faces of the beautiful idols,
the lovers' hearts are all on fire and melting and withering away.

10 The path of Love is very close and merry;
any way other than this is long and far.

11 A drunk that is drunk on the path of Love,
his merry drunken dreams are the very essence of prayer.

12 Last night when they did not permit us to enter the Sufi lodge,
I went to the door of the winehouse and saw it was shut too.

13 But then a song arose from within the winehouse:
“Erâqi, lose yourself, for the door of the winehouse is open!”



Image Credit: The Metropolitan Museum of Art

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"The Safavids and Modern Iranian Identity"

RUDI MATTHEE

Distinguished Professor of Middle East History at
the University of Delaware, and President of the
Persian Heritage Foundation



The Safavids and Modern Iranian Identity

Rudi Matthee

University of Delaware

Iran at the Crossroads of Civilizations: Scholars and Lawyers

Speaking about Iranian History and Cultural Heritage.

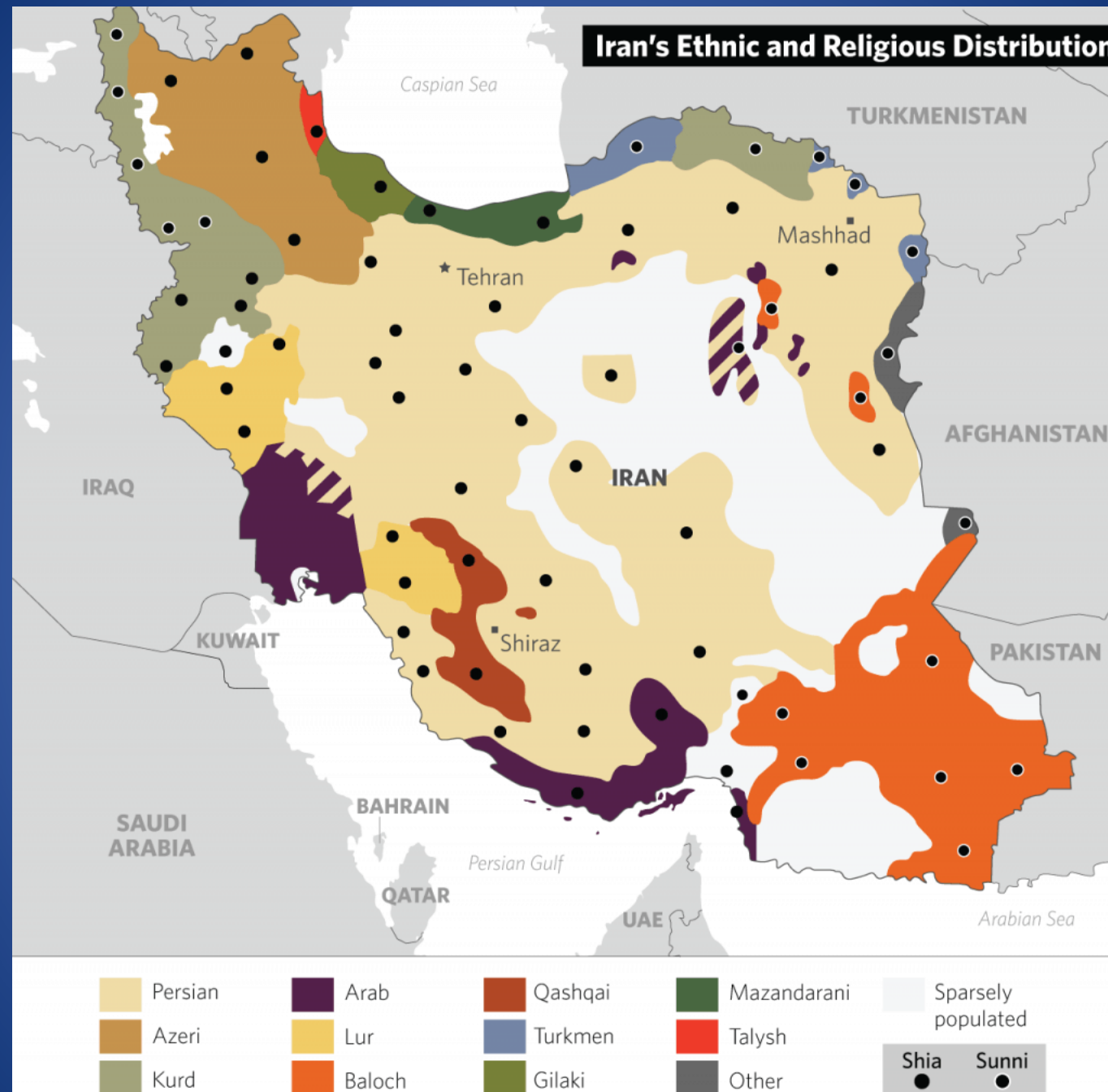
Institute for Advanced Study, Princeton

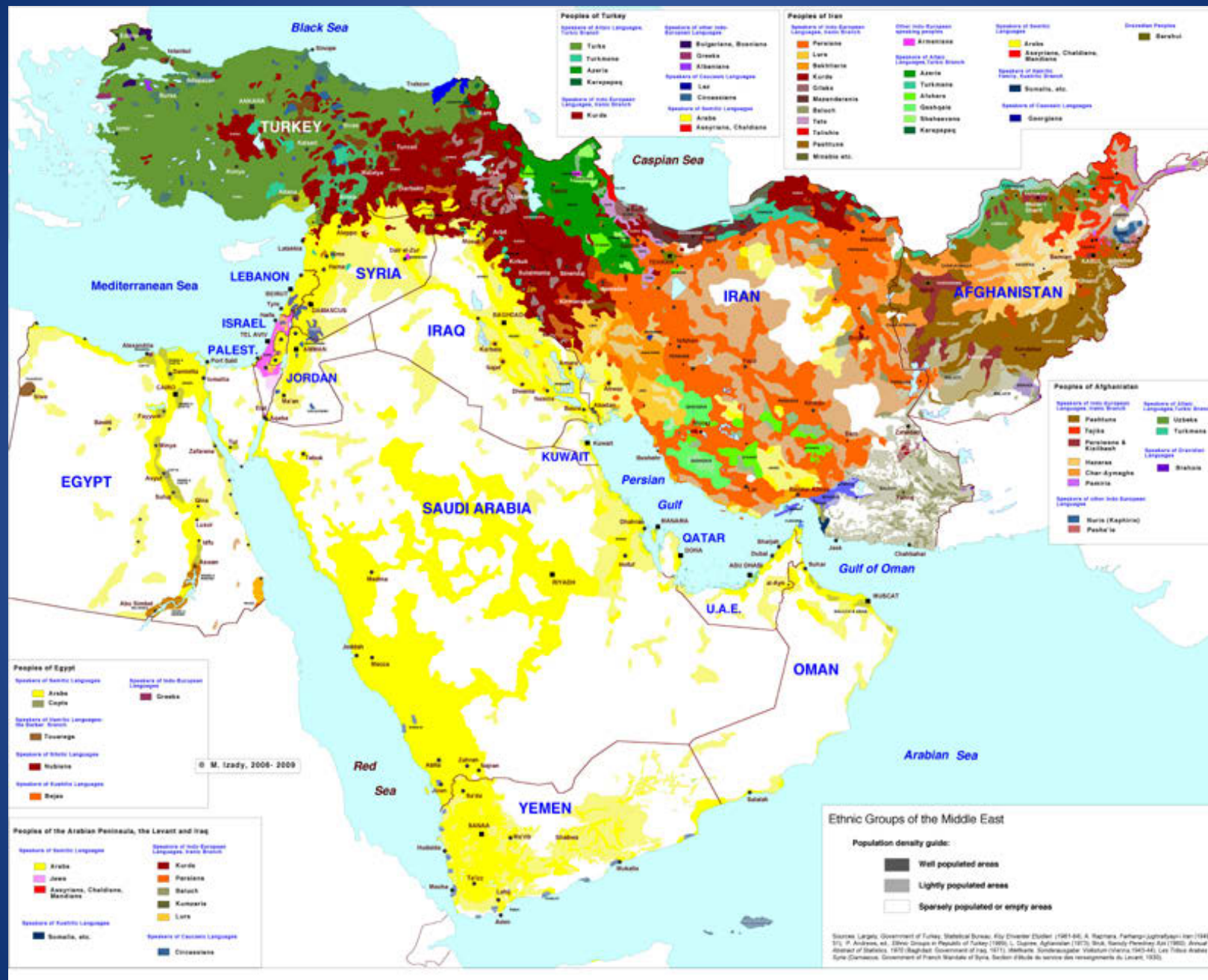
January 27, 2020





Iran's Ethnic and Religious Distribution







Mashhad, April 2017

Tehran, April 2017



Nushabad (Kashan)
May 2019





Kashan
Agha Bozorg
Mosque, 2019





Friday Mosque, Isfahan, May 2017



Kashan
May 2019



Kashan
April 2019





شهر کتاب
کتاب خارجی

THE 32th TEHRAN INTERNATIONAL BOOK FAIR

سے و دومین
نمایشگاه
بین المللی
کتاب تهرآن

Tehran
April 2019



ایران

نهمین

کشور جهان از نظر

تعداد کتاب

انتشار یافته

در سال

منبع: یونسکو | ۲۰۱۰



[instagram.com/iran_bist](https://www.instagram.com/iran_bist)







Safavid Persia, 1501-1722



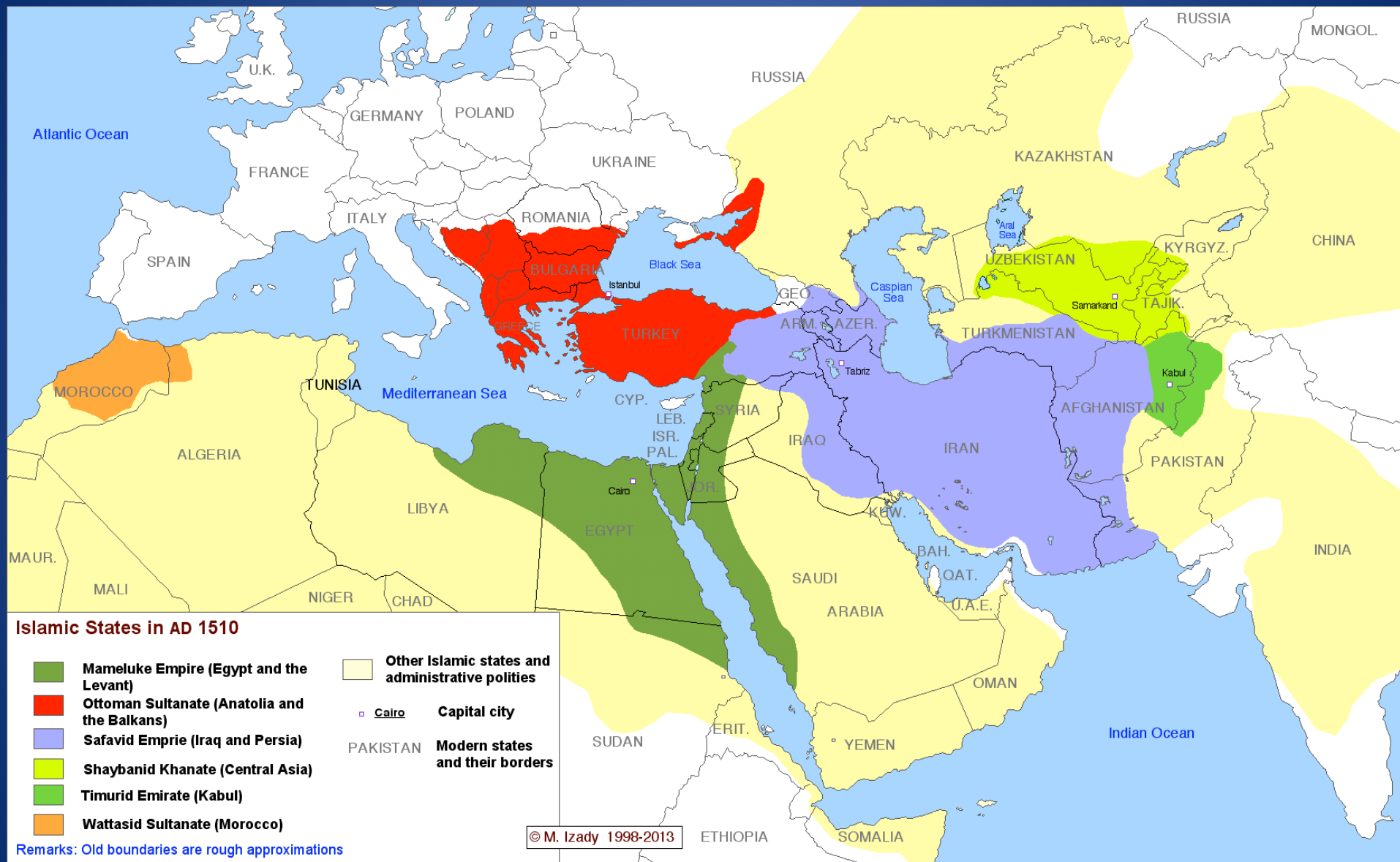


Ardabil, Shrine of Safi al-D, 1252-1334in



- ▶ Shah Ismail
- ▶ r. 1501-1524





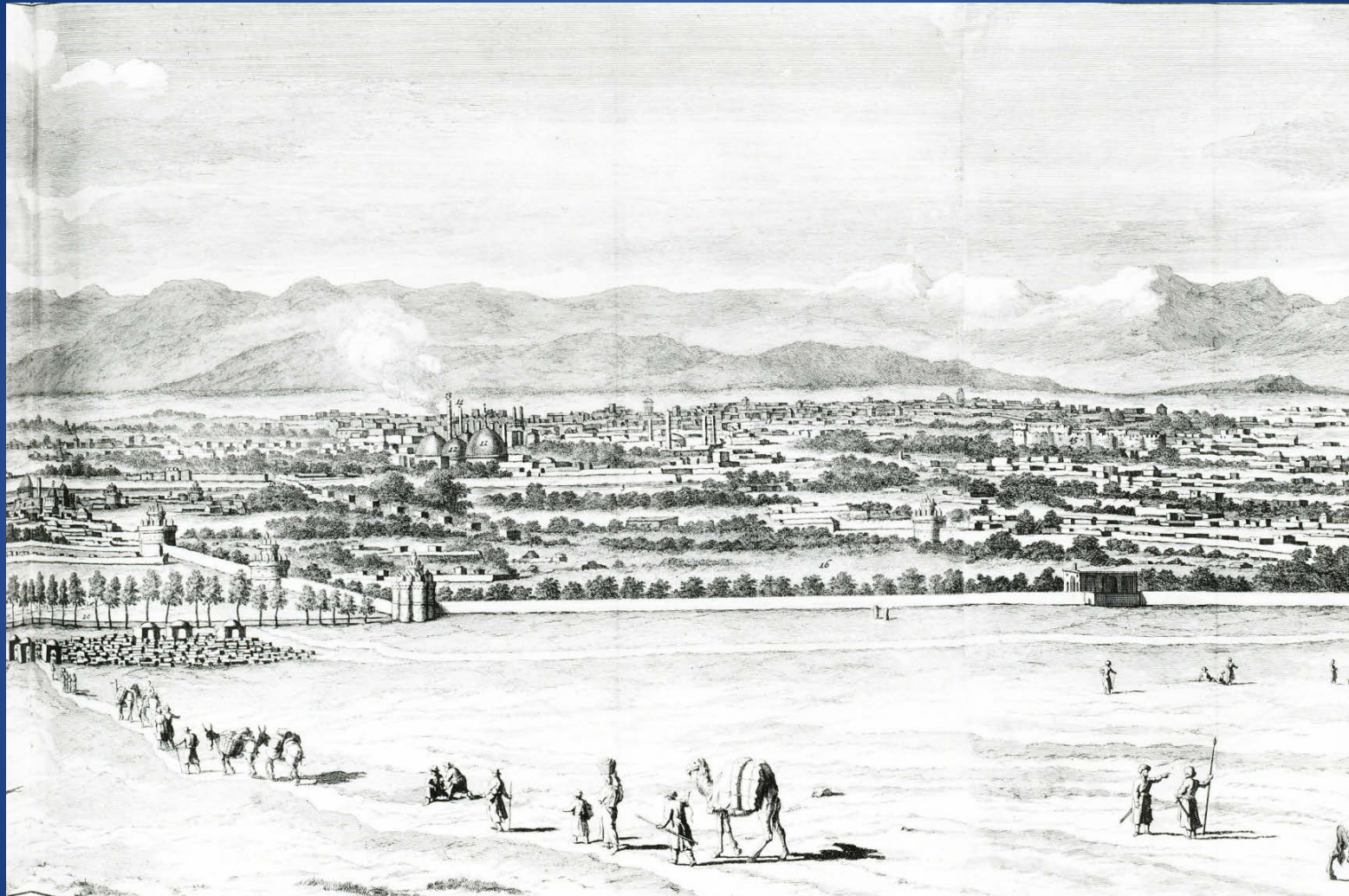




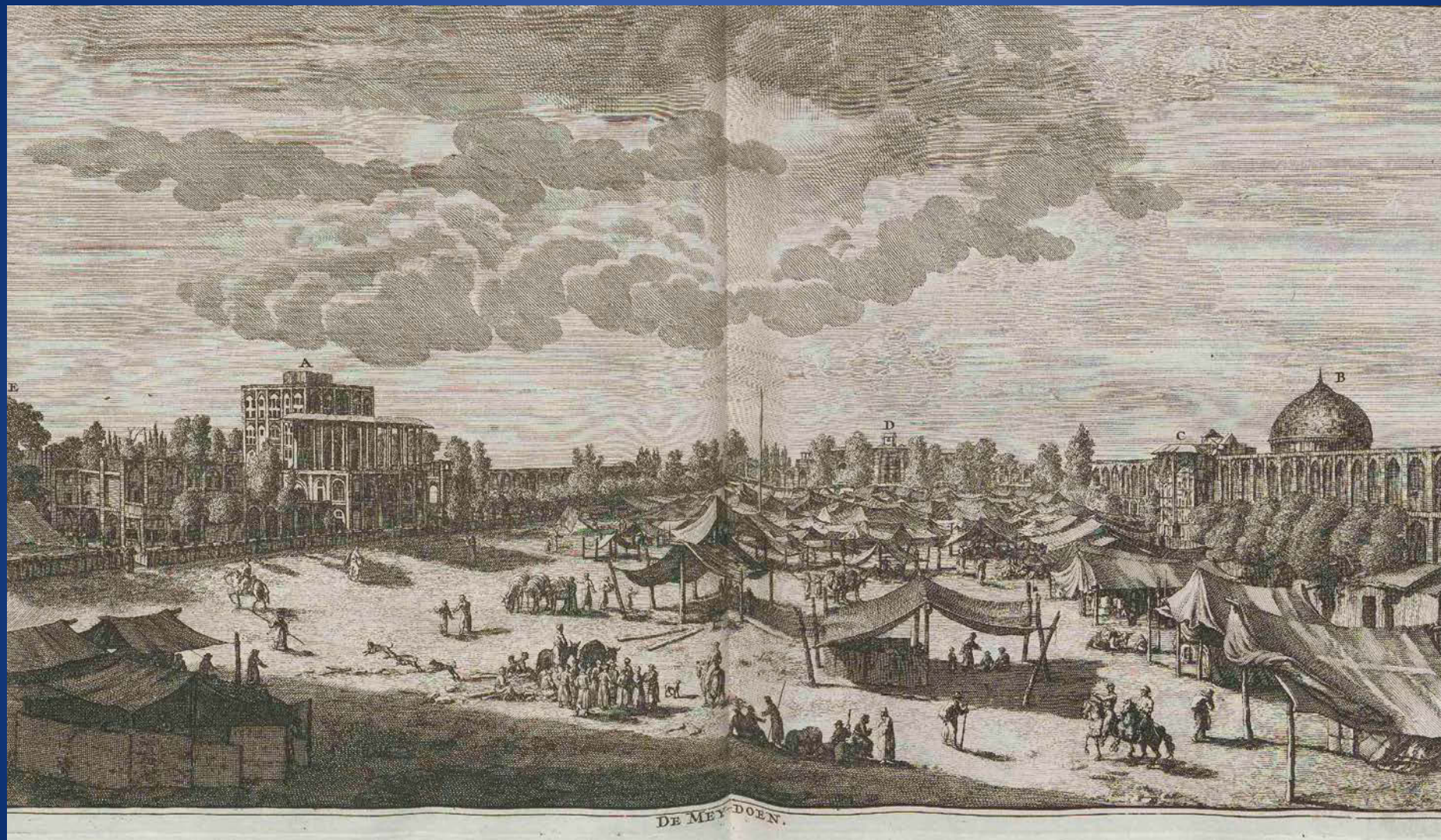
Court of Shah Tahmasb, 1524-76

Shah 'Abbas I
r. 1587-1629





View of Isfahan, 1703. Cornelis de Bruyn



Cornelis de Bruyn, Maydan of Isfahan, 1703

Isfahan
Royal Square
May 2017







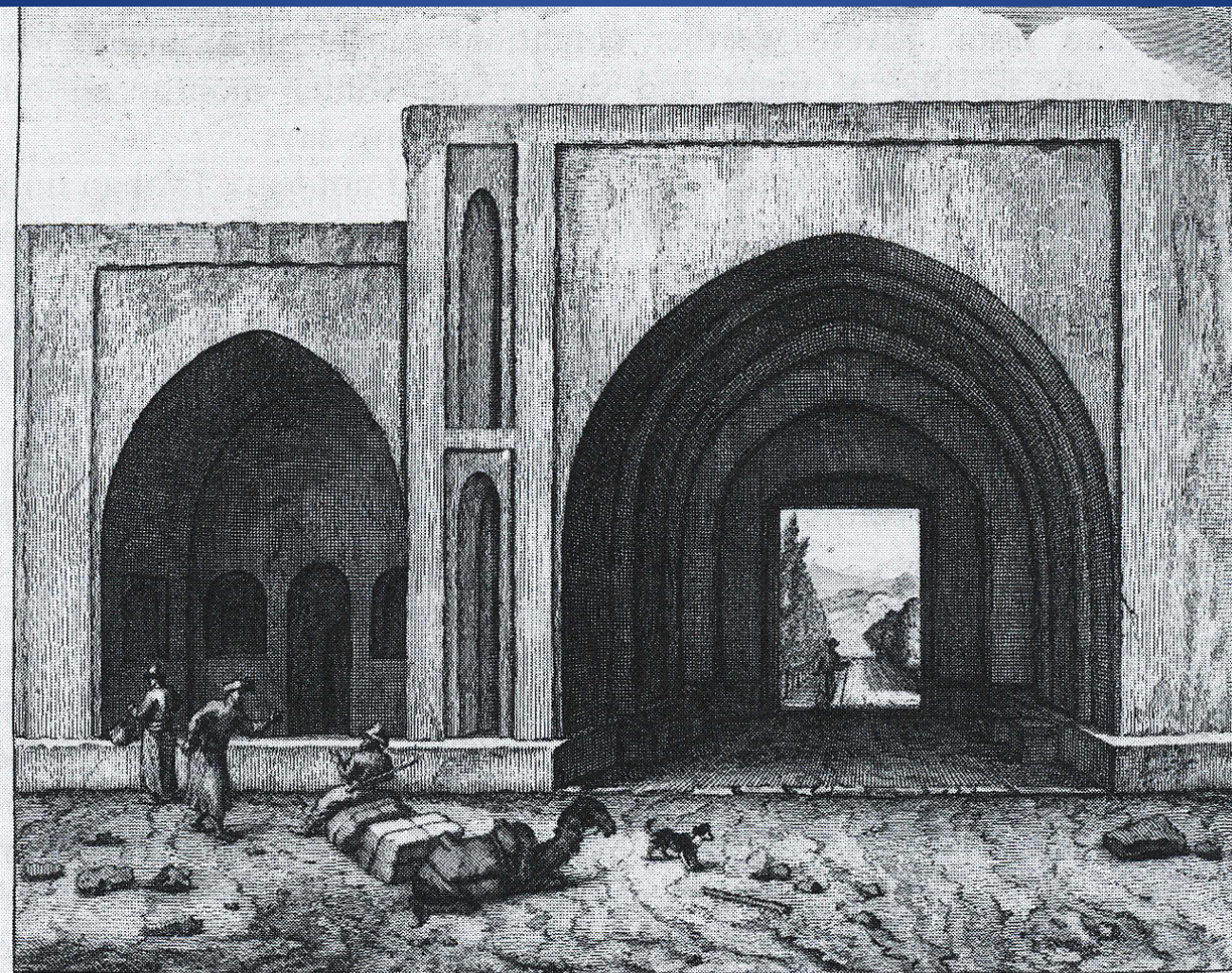
New Julfa, May 2017



 alamy stock photo

PAA9EM
www.alamy.com

Armenian merchant, 17th c.

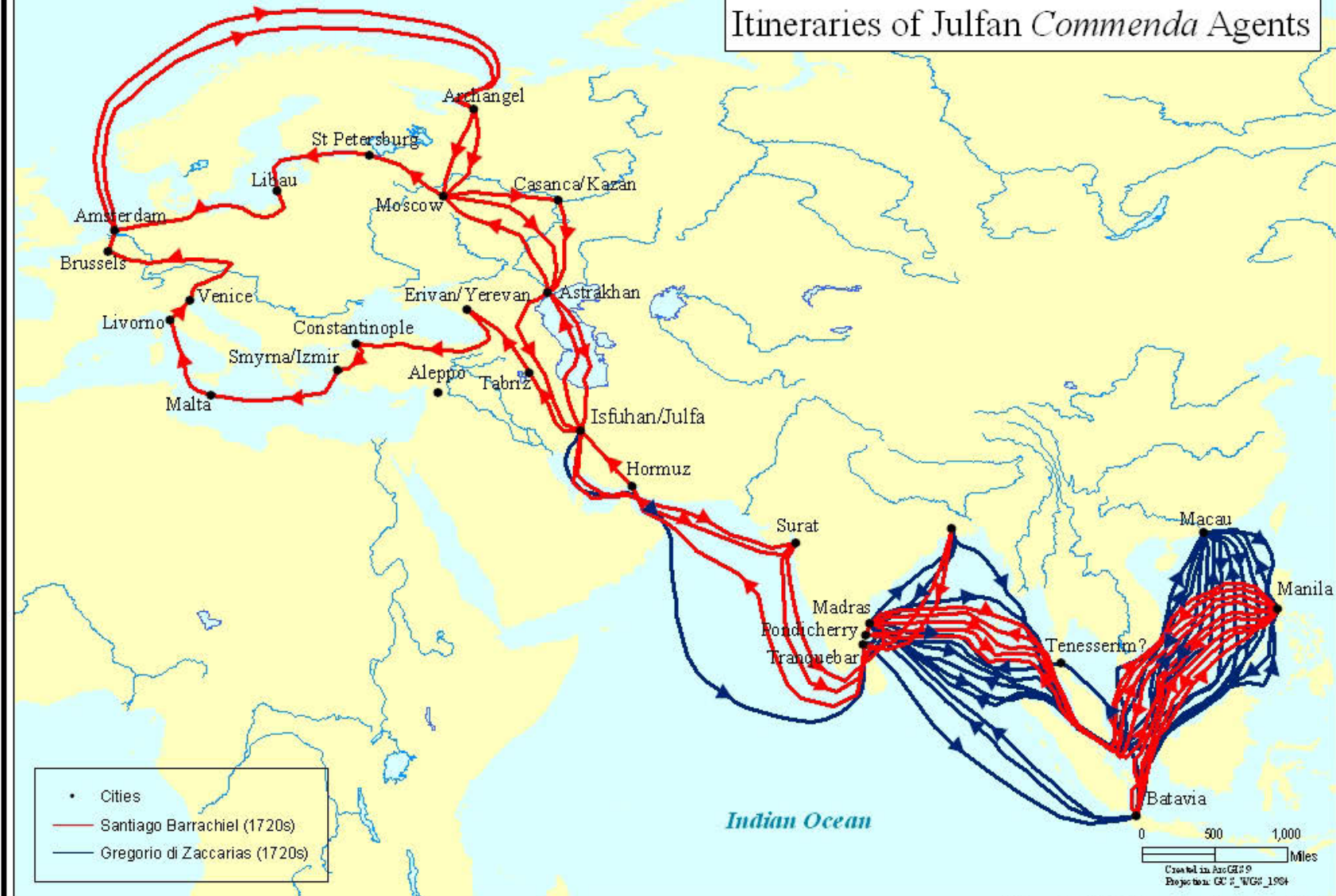


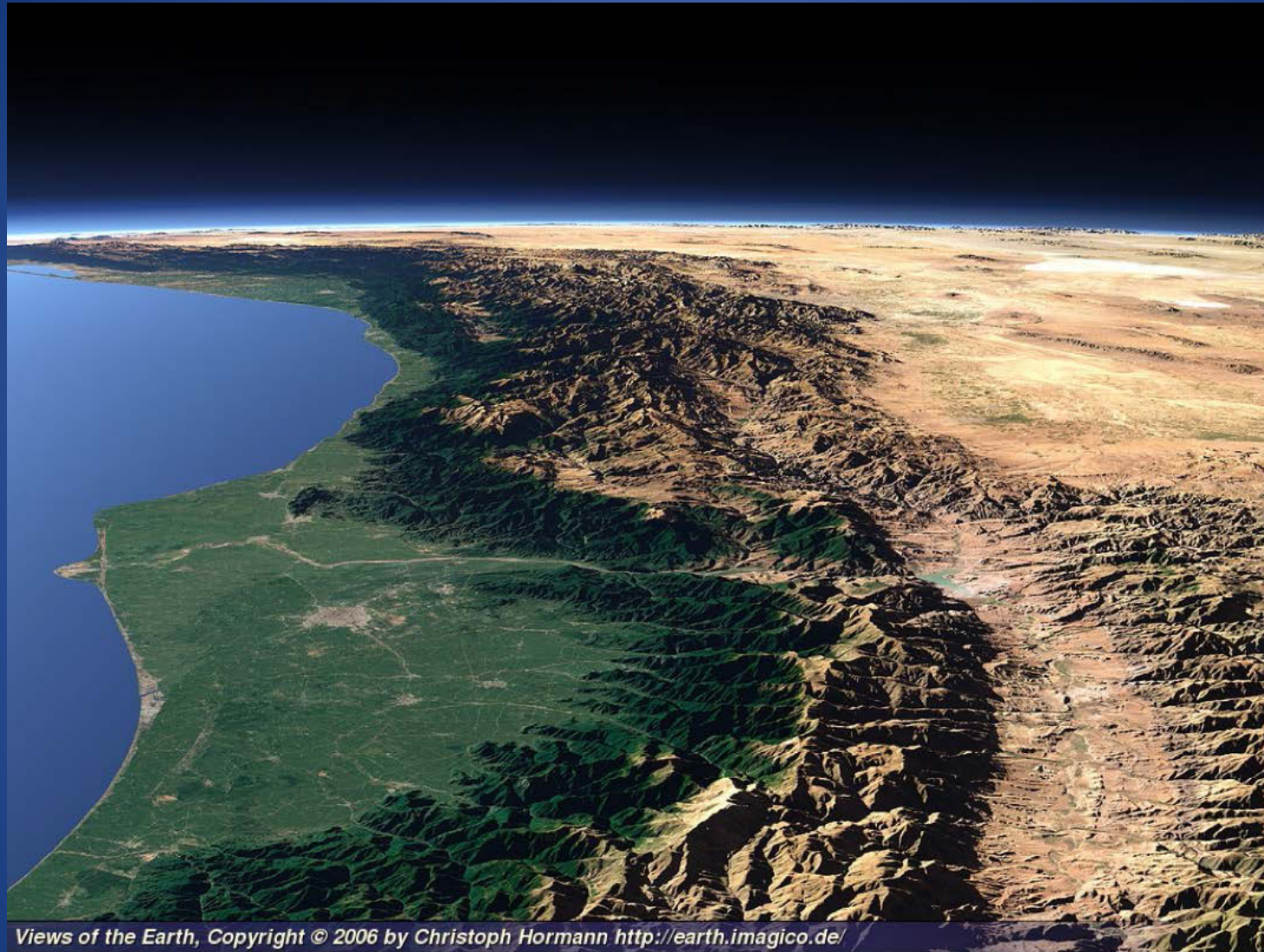
DE KARWANSERA MAJAER .

Plate 2 Caravanserai of Mahyar, 42 km south of Isfahan on the road to Shiraz, 1704, as drawn by Cornelis de Bruyn, and published in *Reizen over Moskovie, door Persie en Indie*, 2nd edn, 1714. Courtesy of Koninklijke Bibliotheek, The Hague.

Caravanserai Mahyar

Itineraries of Julfan *Commenda* Agents





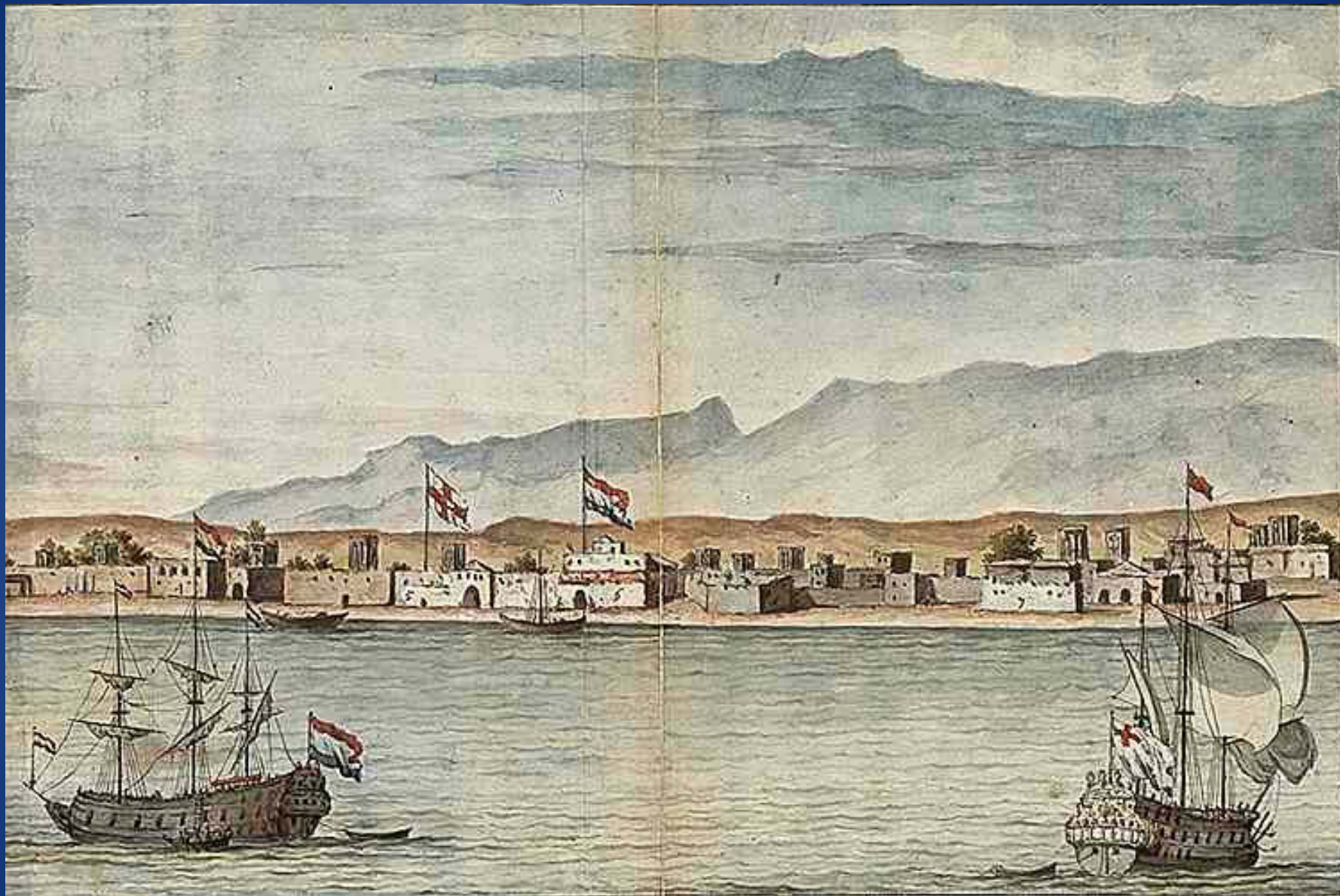
Views of the Earth, Copyright © 2006 by Christoph Hormann <http://earth.imagico.de/>

Caspian Provinces, Gilan and Mazandaran

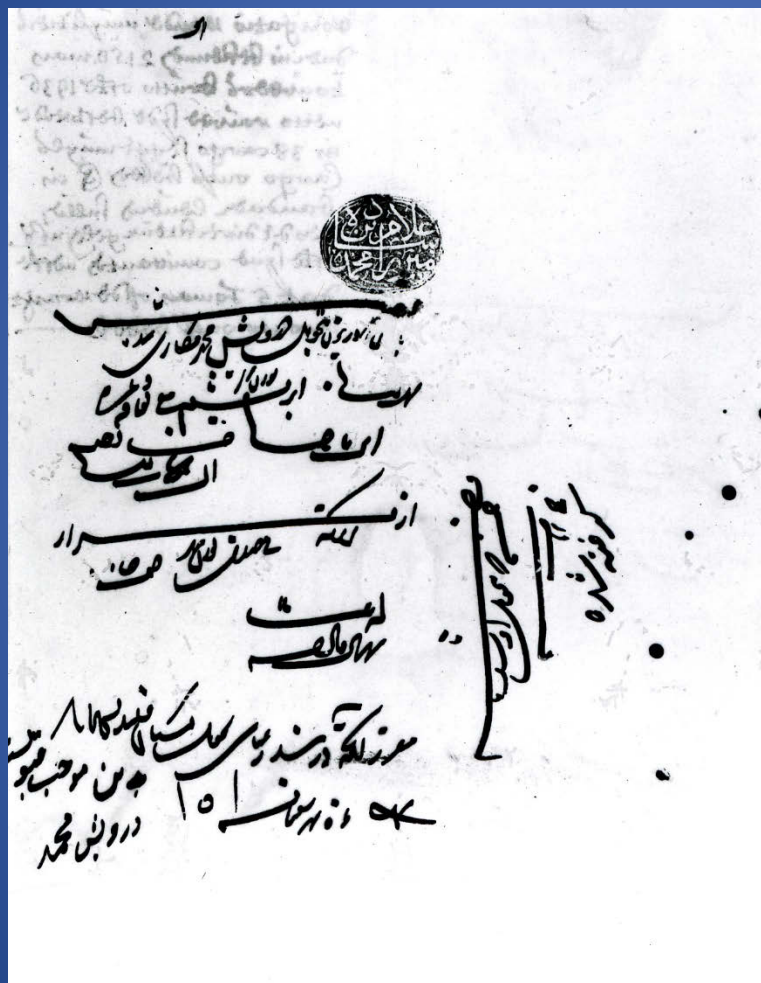




Persian Gulf, with access routes, 17th century



View of Bandar 'Abbas, 17th century



Silk Invoice

1641

The Hague,
Dutch National
Archives



Map 1 Silk routes between Iran and Europe, seventeenth century.



Bursa Silk Bazaar Sept. 2015



Gabriele Caliari, Doge Marino Grimani Receives the Persian Ambassador in 1603, Sala delle Quattro Porte, Ducal Palace, Venice.



Agostino Tassi, Armenian Embassies, Palazzo Quirinale, Rome , ca. 1617

Muhammad Baqir
Majlisi, d. 1699





Mashhad, Shrine of Imam Reza, April 2017





Nader Shah
r. 1736-47
V&A, London



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“Protecting Heritage and People: A False Choice”

THOMAS G. WEISS

Presidential Professor of Political Science at The
CUNY Graduate Center and Co-Chair, Cultural
Heritage at Risk Project, J. Paul Getty Trust



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“Why Heritage Matters Today”

IRINA BOKOVA

Former UNESCO Director General



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