

INTERNATIONAL CONFERENCE

**TURKO-MONGOL RULERS,
CITIES AND CITY-LIFE
IN IRAN AND
THE NEIGHBORING COUNTRIES**

**PROGRAM, ABSTRACTS
AND PROFILES**

September 12-13, 2009

Institute of Oriental Culture, University of Tokyo



This conference is a joint seminar between Japan and Germany. It is organized by the Institute of Oriental Culture (Univ. of Tokyo) and the Sonderforschungsbereich 'Differenz und Integration' (SBF 586, Univ. of Halle & Leipzig), with the help of the Japan Society for the Promotion of Science (Japan-Germany Research Cooperative Program) and the NIHU Program IAS Center at the University of Tokyo.

THE ORGANIZING COMMITTEE

David Durand-Guédy (Institute of Oriental Culture, Univ. of Tokyo; chair person), Hisao Komatsu (IAS Center, Univ. of Tokyo), Kazuo Morimoto (Institute of Oriental Culture, Univ. of Tokyo), Jürgen Paul (SFB 586, Univ. of Halle).

CONTACT PERSONS

David Durand-Guédy: david_durandguedy[at]ioc.u-tokyo.ac.jp <replace [at] with @>
Kazuo Morimoto: morikazu[at]ioc.u-tokyo.ac.jp <replace [at] with @>
Institute of Oriental Culture, University of Tokyo
7-3-1 Hongo, Bunkyo-ku, Tokyo 113-0033 Japan
tel & fax: +81.3.5841.1391

CONFERENCE WEBSITE

<http://www.ioc.u-tokyo.ac.jp/news/news0909symp.html>

I. PROGRAM

September 12

09:30-10:00 Registration

10:00-10:30 Welcome, presentation, keynote address

10:30-12:30: Panel 1: Early Turkish Dynasties (with a 20 mn break after the first paper)

Chair: M. Haneda (Tokyo)

-P. Golden (Rutgers): 'Proto-Urban and Urban Developments among the Pre-Chinggisid Turkic Peoples'

-M. Inaba (Kyoto): 'Sedentary Rulers on the Move: Travels of the Early Ghaznavid Rulers and their Capital'

-Y. Karev (Halle): 'The Royal Court of the Western Qarakhanids in the Capital City of Samarqand'

12:30-14:00 Lunch break

14:00-15:10: Panel 2: The Saljuqs

Chair: K. Shimizu (Kyushu)

-D. Durand-Guédy (Tokyo): 'The Tents of the Saljuqs'

-A. Peacock (Ankara): 'Courts and Cities in Saljuq Anatolia'

15:10-15:40 Coffee break

15:40-17:25: Panel 3: The Mongols and the Mamlūks

Chair: D. Matsui (Hirosaki)

-M. Biran (Jerusalem): 'Rulers and City's Life in Mongol Central Asia (1220-1370)'

-T. Masuya (Tokyo): 'Capitals and Seasonal Palaces: Cities under the Great Khans and the Ilkhans'

-K. Franz (Halle): 'The Castle and the Country: Turkish Urban-Centred Rule from the Ayyūbids to the Mamlūks'

18:30 Reception (Restaurant Hibira-tei)

September 13

*Panel 4 will be held at the Sanjo Conference Hall (Sanjo Kaikan) in the same University campus (Main Meeting Room on the 2nd floor). Please refer to the direction at the end of this document for the Hall's location. Also note that the panel starts at 9:30, fifteen minutes earlier than it was originally scheduled. The organizing committee apologizes for any inconvenience caused.

09:30-10:40: Panel 4: The Timurids and Turkomans (part 1)

Chair: H. Mashita (Kobe)

-Ch. Melville (Cambridge): 'The Itineraries of Shahrukh b. Timur (1405-1447)'

-M. Subtelny (Toronto): 'Between City and Steppe: Gardens as *Loci* of Political Rule under the Timurids'

11:00-12:10: Panel 4 (part 2)

Chair: Y. Goto (Kwansei Gakuin)

-Cl.-P. Haase (Berlin): 'Dynastic Mausolea of the Timurids and their Ornaments: Propaganda and Memorial'

-J. Paul (Halle): 'A Landscape of Fortresses: Eastern Anatolia in Astarābādī's *Bazm wa Razm*'

12:10-14:00 Lunch break

14:00-15:10: Panel 6: Later Dynasties

Chair: H. Komatsu (Tokyo)

-N. Kondo (Tokyo): 'The Last Qizilbash? The Early Qajar Rulers and their Capital Tehran'

-J. Noda (Tokyo): 'Turkistan as the Capital of the "Kazakh Khanate" in the 16-19 Centuries'

15:10-15:40 Coffee break

15:40-16:50: Concluding Panel

Chair: K. Morimoto (Tokyo)

-General response: M. Hamada (Kyoto)

-General discussion

-Concluding address (D. Durand-Guédy)

II. ABSTRACTS

Michal Biran: 'Rulers and City's Life in Mongol Central Asia (1220-1370)'

The Central Asian Mongols (Ogodeids and Chaghadaids) did not establish a capital equivalent to Dadu, Sarai or even Sultaniyya, nor did they choose to live in one of the main existing urban centers in their realm (Bukhara, Samarqand, Kashgar, Balasaghun, Turfan), and yet they had a significant impact on Central Asia urbanism. While remaining nomads, they were well aware of the importance of cities for the economic prosperity of their realm, and despite the frequent warfare inside and outside their khanate strived to restore their prosperity, and even built some new ones, whether as trade centers like Andijan (in Farghana), or Kebek's ephemeral capital, Qarshi (in Transoxania). Simultaneously, the Central Asian courts became mobile cities, and their location (i.e. their summer and winter pastures) influenced the relative importance of the cities in their realm, leading, for example to the rise of Almaliq and the decline of Balasaghun.

Based on archaeological and literary sources (Muslim and Chinese) this paper reviews the changing relationship between the nomadic Mongols of Central Asia and their subject cities and urban population, comparing it to the situation under the Ilkhanate, from the time of Chinggis Khan's campaign in the 1220s until the rise of Tamerlane. It discusses the role of the courts and the post stations in Central Asian urbanism and the impact of Islam on urban policies, trying to explain the roots for both the urban decline of Semirechye and the phenomenal growth of Timurid Samarqand.

David Durand-Guédy: 'The Tents of the Saljuqs'

The Saljuqs (eleventh-twelfth c.) were the first Turkish dynasty of nomadic origin to rule over Iran. An overall study aimed at defining the location of Saljuq rule has allowed us to correct the image of the Persianized king that is often presented to us in sources and scholarship. Not only did the Saljūqs continue to follow an itinerant way of life, but furthermore they hardly ever entered the cities and during the 160 years of their rule they continued to live in vast extra-urban camps. This paper aims to complete our inquiry by focusing on the tents of the sultans and their Iranian and Turkish servants. At the intersection of several types of analysis (technical, spatial, linguistic), we will try to answer the following questions: to what do the various terms found in the sources (*sarāparda*, *khargāh*, *khayma*, *nawbati*, etc.) correspond? What use did the sultans, emirs and viziers make of the tent? What does this use tell us about the specific nature of Saljuq rule, their attitude towards city life and their links with their predecessors in the 'Abassid world and their Turko-Mongol successors? Our main point will be to show that the tents remained the usual dwelling of the Saljuqs (hence the lack of information on Saljuq palaces in Iran), that it was a place of power and beyond that one of the symbols of their power (alongside the *chatr*, the throne and the right to have five *nawbas*).

Kurt Franz: 'The Castle and the Country: Turkish Urban-Centred Rule from the Ayyūbids to the Mamlūks'

The coming to power of Turkish rulers in Islamic countries raises the question as to whether they generated changes in the spatial pattern of rule and urban-rural relations that reveal a nomadic background. This will be teased out with regard to Egypt and Syria under the Ayyūbids and early Kıpçak Mamlūks, focussing upon the period surrounding the transition between them (648/1250).

I argue that two mutually reinforcing tendencies are to be seen in both sultanates: centralisation and territorialization. Cairo was turned into an ever more effective and majestic imperial centre. Its newly built citadel, the "Protected Mountain Castle", where the sultans were resident, gradually achieved a degree of political control and a continuity as a *locus* of power that was not preceded by any of the Caliphs' palaces. The provincial centres followed suit on a subsidiary scale. At the same time, state-conduct departed from the former pattern of essentially securing the major cities and their rural surroundings. Beginning with Saladin, a number of infrastructural, institutional and, it would appear, 'mental' redirections took place. These converged in the government reaching out towards the wider countryside, in particular the steppe and desert hinterlands. Critical to this was the development of intelligence networks and long-distance overland communications, thereby creating a territory that was really quite extensive. Thus, the

sultanates initiated a spatial connectivity such as had only before been seen during the Umayyad age.

As will be shown, the centripetal arrow combined capably with the centrifugal. This rapport is a common specific feature of two ruling élites who either were increasingly Turkified or originated directly from Turkish lands, implying a basic experience of nomadic uses of the countryside. Is this merely a coincidence?

Peter Golden: ‘Proto-urban and Urban Developments among the Pre-Chinggisid Turkic Peoples’

Among the early Turkic peoples permanent settlements, towns or proto-towns occasionally developed from winter quarters (*qishlaqs*), where denomadized elements had sedentarized or from fortified places built by the Qağans, sometimes for their families. The evidence, literary and archaeological, is sparse. Some Türk rulers, seeking to emulate China and also through an attraction to Buddhism, toyed with the notion of building cities, but were invariably convinced by their advisors to abandon such ideas (e.g. Tonyuquq’s warnings to Bilge Qağan (d. 734)) fearing that sedentarization would weaken the nomads militarily. The Uyğurs, somewhat more urbanized than the Türks, had a substantial capital, Ordu Balıq. It left them mortally vulnerable to the Qırğız attack that destroyed their empire (840). The Turkic tribal groupings that entered Central Eurasia following the fall of the Türk and Uyğur empires interacted with cities and towns, but developed only a few urban or proto-urban settlements (e.g. the Oğuz Yeñi Kānt/Dih-i Nau) and disdained nomads who sedentarized (*yatuq*, as noted by Maḥmūd al-Kāshgharī). Overall, ruling elements had an urban presence, imposing themselves on already existing (Iranian-speaking) settled folk. Much of the paper is devoted to two western Eurasian peoples: the Khazars, who had an array of cities, including Atıl/Ätil, in the lower Volga (recently discovered, it would appear) and the Volga Bulğars in the middle Volga-Kama zone. Both were major international trading emporia. The Khazars were ruled by a sacralized Qağan who resided in his capital for at least part of the year. The Volga Bulğar ruler, pushed into the forest and leso-steppe zone was even more closely associated with urban life.

Claus-Peter Haase: ‘Dynastic Mausolea of the Timurids and their Ornaments - Propaganda and Memorial’

The paper will deal with the ornamental and epigraphic program of the preserved Timurid mausolea in Samarqand, with their utilization of advanced technology, the concentration of artists, and probably forced labour. In the famous Shah-i zinda series of mausolea for female members of Timur’s family and some tribal and military leaders, a location close to an orthodox Sunni pilgrimage site was sought. The most effective development of new ceramic revetment methods for facades and interiors was only possible with the help of workshops and artists from the best centers in Iran and Khwarazm. They may, according to Persian and Spanish sources, have been working with forced laborers similar to the classical ‘liturgy’ system. A similar approach applied in the construction of large areas of the new city of Samarqand, as well as in a major urban development program in Timur’s home town of Kesh / Shahrisabz, and a number of other places. The gigantism of these schemes followed Mongol examples in Ray,

Sultaniyya and Tabriz, as did the didactic character of the inscriptions and emblems in the ornamentation.

As this program could not be completed in the following three generations, even for Timur's own mausoleum the dynastic mausolea in Herat and Samarqand remained restricted to a few symbolic ensembles, still with exquisite modernized architectural forms and refined ornaments. The patronage of arts and urban development must have created a vivid and complex society, and long distance contacts were fruitfully used in technical and artistic innovations. It remains an open question whether the same process obtained in the development of the political system, which traditional Chinggid circles in East Turkestan claimed was adopting more urban structures.

Minoru Inaba: 'Sedentary Rulers on the Move: Travels of the Early Ghaznavid Rulers and their Cities'

The Ghaznavids is said to have been a Perso-Islamic state whose rulers had Turkish origin. In the reign of Maḥmūd and his son Mas'ūd, its territory stretched from Iranian Plateau to Indus valley and from Khorazm to the Arabian Sea. It is characteristic that those rulers continuously moved and travelled through their reigns. That the city Ghazni had been chosen as their capital seems to relate to its excellent location as a base for such movings. Military activities are to be first mentioned as the background of their travels, which has been fully elucidated by the scholars such as Barthold, Nazim and Bosworth. However, we can observe non-military purposes in some of such travels, especially in those towards the western territory, namely, Khurasan. In this paper, how significant their travels with non-military purpose were to the Early Ghaznavids will be discussed through the analysis of which direction the sultans moved to, where they stayed in the local cities and what they did there.

Yury Karev: 'The Royal Court of the Western Qarakhanids in the Capital City of Samarqand'

The ongoing excavations led since 1991 by the joint French-Uzbek archaeological mission on the citadel of Samarqand (site of Afrasiab) provided completely new and extensive material on the Qarakhanid royal culture, so poorly documented both by written sources and archaeological data. Compared with the Abbasid and Samanid periods, the overall plan of the architectural constructions was radically changed. More than seven architectural units (households or "pavilions") formed an interrelated spatial structure separated by paved streets and walls. The functional approach to the division of the living space was apparently determined by the need to settle the ruling Turkic clan in the most protected area of the city, the citadel, which was the seat of Qarakhanid power. This architectural data is analysed within its chronological and historical context. The largest pavilion was decorated with outstanding figurative paintings (more than 600 fragments were found) which shed new light on the self-representation of the Qarakhanids in the second half of the XIIth century. Living in the multicultural context of the capital city, the painters who were charged with implementing the artistic OR decorative scheme used a varied repertoire of images derived both from Turkic and Iranian traditions in order to create an idealized picture of the manifestation of power, in which the Qarakhanid ruler, seated on the throne among his attendants, occupies a central

position. The narrative sources and the poetry written at the Qarakhanid court correspond perfectly with the visual language of the Samarqand paintings.

Nobuaki Kondo: ‘The Last Qizilbash?: The Early Qajar Rulers and their Capital Tehran’

The purpose of this paper is to examine the relationship between the early Qajar rulers, Aqa Mohammad Khan and Fath ‘Ali Shah, and their capital, Tehran. The development of the city of Tehran undeniably began in the late eighteenth century, when it became the Qajar capital. However, the relationship between the early Qajars and the city has never been fully discussed.

This paper consists of three parts. In the first part, I will survey the itineraries of Aqa Mohammad Khan and Fath ‘Ali Shah and show the position of Tehran in the routes of their seasonal travels. The second part concerns the buildings built by the Qajar rulers as well as their investments in real estate in the city. In the third part, I will show the importance of the city for the rulers as a stage for the Nowruz (Iranian New Year) ceremonies.

Since the Qajar dynasty originated from a Turkish tribal group, the Qajars, which was a member of the Qizilbash tribal confederation in the Safavid period, it is natural to consider them as Turkish rulers. However, we have to examine the Qajar attitude to cities carefully, and must avoid attributing all phenomena to their tribal nature, as Hormoz Ebrahimnejad’s book (1999) on the early Qajars raises doubts about their tribal nature in the late eighteenth century.

Tomoko Masuya: ‘Capitals and Seasonal Palaces: Cities under the Great Khans and the Ilkhans’

Archaeological researches in Mongolia have testified the existence of walled Mongol cities long before Chinggis Khan’s period. During the reign of the second Great Khan Ögödei (r. 1229-41), the Mongol city planning further developed with arrangement of a number of permanent structures. Later in the second half of the thirteenth century, Mongols who invaded the sedentary lands in China and Iran obtained the position to use trained and skilled local architects and technicians at their disposal. Certainly at that point, the Mongol rulers found it necessary or appropriate to build cities and palaces with permanent structures in more sophisticated manners for their political activities as well as for their daily activities in their new territories. On the other hand, the written materials reports that the Mongol rulers also continued their tradition to set up temporary buildings, that is tents, through the history of the Great Mongol Empire. Basing on the recent archaeological and historical studies, this paper will examine the location, plans, and usage of the capital cities and the seasonal palaces built by Mongols in Mongolia, China, and Iran to clarify the perception and adaption of cities and permanent structures by the Mongol rulers down to the end of the empire.

Charles Melville: ‘The Itineraries of Shahrukh b. Timur (1405-1447)’

The common perception of Shahrukh’s rule is perhaps one associated with urban culture, the development of a capital at Herat, patronage of religion, architecture and the arts that imply a sedentary lifestyle and a turning away from the nomadic character of the regime of his father, Timur.

This paper will seek to explore the nomadic nature of Shahrukh's rule by examining his movements, which suggest that he was regularly on the move throughout the eastern portions of the Timurid realm, quite apart from his well-known expeditions to the west in 1420, 1429 and 1434. Whether for military campaigning, pilgrimages, hunting expeditions, the alternation between winter and summer quarters, or combinations of these, hardly a year goes by without Shahrukh departing from Herat for protracted periods. In so far as the sources permit, we will examine Shahrukh's motives for travel, the routes taken, and his speed of movement over the 40 years of his reign, with the aim of discerning not only persistent patterns of behaviour, but the consequences of his mobility for determining the character of his reign.

Jin Noda: 'Turkistan as the Capital of the "Kazakh Khanate" in the 16-19 Centuries'

This presentation will analyze the historical accounts of the town of Turkistan (in southern present-day Kazakhstan) and describe the role of this "sacred" town with regard to the authority of the khanate of the Kazakh nomads.

As is well-known, Turkistan was famous for the shrine of Ahmad Yasawi, the founder of a Sufi order, which was built by Timur. By the end of the 16c., Turkistan was selected as the burial-place of the Kazakh khan's clan. From then on, the Kazakh nomads began to worship the shrine and the town itself.

It is remarkable that, as recent research shows, the historical accounts of Turkistan provide no definite information on Yasawi or the Yasawiyya among the Kazakhs. However, Yasawi was undoubtedly accepted as one of the saints and this "status" surely made his shrine in Turkistan significant to the Kazakhs.

In this way, Turkistan, being also the residence of khans, gradually acquired the symbolic status of the center of the Kazakh khanate. The burial of khans, especially of Ablay khan (18c.), increased Kazakh reverence for the shrine and the town. Archival documents of the Russian and Chinese empires show that the Kazakh rulers utilized this symbolism to ensure their legitimacy in their society. Thus, the case of Turkistan can examine the various phases (political, cultural ...) of the relations between the Turkic nomads and cities.

Jürgen Paul: 'A Landscape of Fortresses: Eastern Anatolia in Astarābādī's *Bazm wa Razm*'

Astarābādī's *Bazm wa razm*, written in the late 14th century, may be one of the liveliest accounts of nomad-sedentary interactions in medieval Persian literature. The eastern Anatolian landscape is dotted with larger and smaller towns in the midst of agricultural regions, but it also has steppe and mountain zones where the winter and summer pastures of Mongol and Turkmen pastoralists are located. Political and military rule is based on towns (Sivas and Kayseri as the two main centers for the book's hero, Qādī Burhān al-Dīn, who ruled over what was left from the Eretnaoğulları principality ca.1381-1398) as well as on nomad military manpower. For the control of the countryside, fortresses are a main instrument. These fortresses and the various uses made of them are in the focus of the present paper.

The word employed for “fortress” in the source (*qal‘a* rather than *hiṣār*) can denote a wide range of structures, from stone walls to a fortified cave; such ad hoc features serve immediate military needs; however, the paper will focus on political uses of fortresses.

Fortresses are seen as an essential feature going with rule over a region. They are entrusted to castellans who, by being given a fortress, acquire a power basis of their own. Therefore, the relationship between a ruler and his castellans tends to be problematic. Sometimes, nomadic tribal leaders appear as masters of fortresses (so the walled structures cannot be considered as typical for “sedentary” ways of rule). Besides, fortresses are instrumental in the control of a landscape. Therefore, there are cases where a new fortress is erected in the vicinity of an old one, in order to prevent the master of the fortress from controlling the landscape (including trade and migration routes) alone.

Andrew Peacock: ‘Courts and Cities in Seljuq Anatolia’

While the Seljuq conquest of Anatolia is usually associated with the destruction of urban centres, there is much evidence to suggest that even in the twelfth century, Seljuq rule fostered urban development, both in the expansion of existing cities like Konya and the construction of new ones like Aksaray. Although the Türkmén, now as much as possible settled on the frontiers of Anatolia, could occasionally exert political power (bringing Qutb al-Din Malikshah to the throne in 1190, for instance), the Seljuq sultans seem to have tried to distance themselves as much as possible from their nomadic way of life, and rather aspired to participate in the developing common Mediterranean courtly culture. Seljuq palaces were built in the centre of cities like Konya and Ala’iyya, while pleasure gardens and palaces were also constructed in the countryside. Although the Seljuq court did move seasonally between Kayseri, Konya and ‘Ala’iyya, this was probably more a reflection of the need to maintain control through the sultan’s presence than any nomadic traditions.

The Anatolian Seljuqs’ promotion of urbanism and adoption of an urban lifestyle, comparable to that of their settled subjects, seems to contrast with their behaviour in Iran, for instance. In this paper I compare the lifestyle and urban policies of the Anatolian Seljuqs with those of other, less well-attested, Anatolian dynasties such as the Danishmendids, and consider why and when the Anatolian Seljuqs abandoned the nomadic lifestyle characteristic of the first Turkish migrants to Anatolia.

Maria Subtelny: ‘Between City and Steppe: Gardens as Loci of Political Rule under the Timurids’

A telling feature of the iconography of kingship in medieval Iran and Persianate Central Asia is the depiction of Turkic and Turko-Mongolian rulers in formal Persian gardens or garden-like settings. This would at first appear to be at odds with Turko-Mongolian nomadic culture, which, given its strong military ethos, was not particularly sympathetic to the sedentary way of life. The Persian garden was the very embodiment of sedentary civilization, representing the distillation of the agricultural activity that constituted the basis of its economy. But in the context of the intensive irrigated agriculture practiced in Iran and Central Asia, the garden also represented political control over the means of production and hence, political stability. Many books of advice written expressly for medieval Turko-Mongolian dynasts ruling over greater Iran depict the state in terms of the metaphor of the garden that is cultivated by a subject population whose productive

potential is ultimately dependent on the “justice” of the ruler. The medieval Persian garden had a long history going back to the *paridaiza*, or garden enclosure, of the Achaemenids under whom it formed an integral part of the imperial palace institution. The ideological function of the ancient Persian garden has been discussed by such scholars as David Stronach. But under no medieval Islamic dynasty was this function of the formal garden revived as fully and as vigorously as under the Timurids, successors of the Turko-Mongolian warlord Temür. Their achievements in the domain of garden culture were subsequently emulated by their political successors, the Mughals in India, the Safavids in Iran, and the Uzbeks in Central Asia. This paper will trace the development of garden culture under the Timurids, starting with Temür’s successor, Shahrukh, and ending with Sultan-Husain Bayqara, in order to illustrate the way in which the garden functioned as the locus of political rule in the intermediate space between nomadic culture and urban life.

III. PROFILES

PAPER PRESENTERS

Michal Biran

Michal Biran is an Associate Professor at the Institute of Asian and African Studies at the Hebrew University of Jerusalem, Israel. Her research interests include: history of Inner Asia, especially the Mongol empire and its legacy and Khitans and Qara Khitai; Cross-cultural contacts between China, the Muslim world and Europe; history of late imperial China; history of the medieval Middle East; world history; collective memory; identity and ethnicity; conversion; nomadism and military history. She is now editing (with Reuven Amitai) a volume entitled *Eurasian Nomads as Agents of Cultural Change* (forthcoming in Hawaii University press) and engaged in research about the Chaghadaid Khanate and Ilkhanid Baghdad. Major publications include: *Chinggis Khan*. ("The Makers of the Muslim World" series) Oxford: Oneworld Publications, 2007; *The Qara Khitai Empire in Eurasian History: Between China and the Islamic World*. Cambridge: Cambridge University Press, 2005, Paperback edition, 2008; *Qaidu and the Rise of the Independent Mongol State in Central Asia*. Richmond, Surrey: Curzon press, 1997; Edited (with Reuven Amitai). *Mongols, Turks and Others: Eurasian Nomads and the World*. Leiden: Brill, 2005.

David Durand-Guédy

David Durand-Guédy is currently JSPS Fellow at the Institute of Oriental Culture, Univ. of Tokyo. He completed his education in Paris in both history (ENS LSH, Sorbonne) and oriental languages (Langues'O). He lived in Tehran between 1999 and 2008. In his PhD (2004) he analyzed the internal evolution of the Iranian society after the Saljuq Turks conquest through the example of the city of Isfahan. Since then, he has published several articles on topics related to the same period, such as: private warfare, diplomatic correspondence, the historical use of literary works, Persian poetry, edition of (Arabic) sources. His current research project is entitled “Ruling from the Outside: Turkish Rulers, Cities and City-life in Pre-Mongol Iran”, for which he is also collaborating with the Research Centre ‘Difference and Integration’ (SFB 586) based at Halle & Leipzig.

His main publication is *Iranian Elites and Turkish Rulers: A History of Isfahan in the Saljuq Period*, Routledge, under print. His other publication includes: “Iranians at War under Turkish Domination: the Example of Pre-Mongol Isfahan”, *Iranian Studies*, 38/4 (2005): 587-606; “Un fragment inédit de la chronique des Salġūqides de ‘Imād al-Dīn al-Iṣfahānī: le chapitre sur Tāġ al-Mulk”, *Annales Islamologiques*, 39 (2005) : 205-22. ; Mémoires d’exilés. Lecture de la chronique des Salġūqides de ‘Imād al-Dīn al-Iṣfahānī”, *Studia Iranica*, 35 (2006): 181-202; “The Political Agenda of an Iranian *Adīb* at the Time of the Great Saljuqs: Māfarrūkhī’s *K. Maḥāsin Isfahān* put into context”, *Nouvelle Revue des Etudes Iraniennes*, 1 (2008): 67-105. “Diplomatic Practice in Saljuq Iran: A Preliminary Study Based on Nine Letters Regarding Saladin’s Campaign in Mesopotamia”, *Oriente Moderno*, 87/2 (2008): 271-96.

Kurt Franz

Kurt Franz is a senior researcher and project director at the Oriental Institute of the Martin Luther University of Halle-Wittenberg, Germany. His research interests are centred on the social and economic history of the Islamic middle period and the history of Arabic historiography. Having studied Arabic and Islam, Sociology, Political Science and History in Göttingen, he earned his PhD in Arabic and Islamic Studies from the University of Hamburg (thesis: *Compilation in Arabic Chronicles*, in German). As a member of the Collaborative Research Centre “Difference and Integration” at Halle and Leipzig since 2001, he has widely written on the interaction of nomadic and sedentary people (e.g., *Bedouin groups in the Middle Islamic Time*, vol. I, in German). Meanwhile he is delving into historical geography, cartography and the the spatial dynamics of Middle Eastern history.

His publications includes two monographies: *Kompilation in arabischen Chroniken: Die Überlieferung vom Aufstand der Zanġ zwischen Geschichtlichkeit und Intertextualität vom 9. bis ins 15. Jahrhundert*. Berlin: de Gruyter, 2004 and *Vom Beutezug zur Territorialherrschaft: Das lange Jahrhundert des Aufstiegs von Nomaden zur Vormacht in Syrien und Mesopotamien 286–420/889–1029; Beduinische Gruppen in mittelislamischer Zeit I*. Wiesbaden: Reichert, 2007. Among other works: “Plünderungen und Logistik: Ein Subtext in at-Ṭabarīs Bericht vom Aufstand der Zanġ.” In *Akten des 27. Deutschen Orientalistentages* (Bonn – 28. September bis 2. Oktober 1998): Norm und Abweichung. Edited by Stefan Wild and Hartmut Schild. Würzburg: Ergon, 2001, 413–24; “Das Recht der Dichtung vor der Geschichte. Zur Bewahrung von Versen des Renegaten ‘Alī b. Muḥammad.” In *Gelehrte Dichter, dichtende Gelehrte: Göttinger Symposium über arabische Dichtung zu Ehren von Peter Bachmann ...* Edited by Lale Behzadi. Hildesheim: Olms, 2003, 70–88; “Mobilization by Charisma? Ismā‘īlī Missionaries and the Bedouin of the Syrian Steppe about 900 A.D.” In *Nomaden und Sesshafte: Fragen, Methoden, Ergebnisse*. Edited by Thomas Herzog and Wolfgang Holzwarth. Halle: Orientwissenschaftliches Zentrum, 2003, 211–51; “Parousia, Political Rule and the Bedouin in the Tenth Century CE.” *Beiruter Blätter* 10/11 (2002/03 [2004]), 52–68; “Resources and Organizational Power: Some Thoughts on Nomadism in History.” In *Shifts and Drifts in Nomad–Sedentary Relations*. Edited by Stefan Leder and Bernhard Streck. Wiesbaden: Reichert, 2005, 55–77; (ed.) *Verwaltete Nomaden: Mobile Viehzüchter und Dienstleister zwischen Autonomie und staatlicher Anbindung*. Halle: Orientwissenschaftliches Zentrum, 2007. Contains: “Zur Einführung: Institutionelle

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Peter B. Golden

Peter B. Golden is Professor Emeritus of History, Turkic and Middle Eastern Studies at Rutgers University, where he has taught since 1969. He received his B.A. in History from Queens College, CUNY, Flushing, N.Y. (1963), studied at the Dil ve Tarih-Coğrafya Fakültesi, Ankara University, Ankara, Turkey (1967) received his M.A. [History] (1968), Certificate of the Russian Institute (1968) and PhD [History] (1970) from Columbia University. Since “retirement” in 2008, he has remained at Rutgers as Academic Director of the Program in Middle Eastern Studies. He was also a member of the Institute for Advanced Study in Princeton (2005-2006) and gave a series of lectures on the Pre-Islamic Turkic peoples at the Collège de France (2008). His research has focused on the Turkic nomads of Medieval Eurasia.

His publications include: *Khazar Studies. An Historico-Philological Inquiry into the Origins of the Khazars* (Bibliotheca Orientalis Hungarica, XXV,1-2, Budapest : Akadémiai Kiadó, 1980), 2 vols., Turkish: *Hazar Çalışmaları* (Istanbul: Selenge Yayınları, 2006); *An Introduction to the History of the Turkic Peoples* (Turcologica, Bd.9, Wiesbaden: Otto Harrassowitz Verlag, 1992), Turkish *Türk Halkları Tarihine Giriş* (Ankara: KaraM Yayınevi, 2002, Genişletilmiş 2. Baskı, (Çorum: KaraM Yayınevi, 2007); *Nomads and Sedentary Societies in Medieval Eurasia* in *Essays on Global and Comparative History*, ed. M. Adas (Washington D.C.: The American Historical Association, 1998); *The King's Dictionary. The Rasûlid Hexaglot : Fourteenth-Century Vocabularies in Arabic, Persian, Turkic, Greek, Armenian and Mongolian*, edited with an Introduction and commentary by P.B. Golden, trans. T. Halasi-Kun, P.B. Golden, L. Ligeti, Ö. Schütz, with essays by P.B. Golden and T. Th. Allsen (Leiden : Brill Publishers, 2000); *Nomads and their Neighbours in the Russian Steppe. Turks, Khazars and Qipchaqs in Variorum Collected Studies series* (Aldershot: Ashgate Publishing, 2003); Co-authored with C. Zuckerman, A. Zajączkowski, *Hazarlar ve Musevîlik [The Khazars and Judaism]* ed. O. Karatay (Çorum: KaraM Yayınevi, 2005); Co-editor with Haggai Ben-Shammai and András Róna-Tas, *The World of the Khazars: New Perspectives. Selected Papers from the Jerusalem 1999 International Colloquium on the Khazars* (Leiden: Brill, 2007); Co-editor with Nicola Di Cosmo, and Allen Frank, *The Cambridge History of Medieval Inner Asia*. (Cambridge: Cambridge University Press, in press, to appear in 2009); *Central Asia* (Oxford University Press, to appear in 2010) He has also published numerous articles and chapters in books, in English, Turkish, Russian, Hungarian and Kazakh.

Claus-Peter Haase

Claus-Peter Haase is Honorary Professor of Islamic Art and Archaeology, Freie Universität Berlin (since 2004). He studied at the Universities of Hamburg, Rome and Istanbul (since 1961) and received his PhD at the University of Hamburg 1972. He worked at the Oriental Institutes of Bochum University and Kiel University in 1972-1984 and at the Academy of Sciences of Göttingen (“Cataloguing of Oriental Manuscripts in Germany”) in 1985-98. He was Professor of Islamic Art at the University of Copenhagen (1998-2001); Director (emeritus) of the Museum of Islamic Art, State Museums of Berlin (Dec.2001-January 2009). He is also director of the archaeological excavations in early Islamic Madinat al-Far, Northern Syria, since 1987. His main subjects of research are: Islamic art and aesthetics, Arabic calligraphy; art and archaeology of the early Islamic period in the Fertile Crescent; history and architectural decoration in the Timurid period in Central Asia (14th-15th c.). His publication on Central Asia includes: ‘Die glasierte Reliefkeramik des Mausoleums für Buyan Quli Chan in Buchara’, in: *Damaszener Mitteilungen*, Bd.11 (Gedenkschrift Michael Meinecke, 1999), 205-23; *Oriental Splendor. Islamic art from German private collections*, exhibition catalogue (Hamburg 1993, co-author); *A Collector’s Fortune. Islamic art from the Collection of Edmund de Unger* (ed.). *Exhibition at the Pergamonmuseum Berlin*, 2007/08, München, Hirmer-Verlag 2007; ‘Probleme der Künstlerkonzentration unter Timur in Zentralasien’, in: *Künstler und Werkstatt in den orientalischen Gesellschaften*, hsg. von Adalbert Gail, Graz 1981, 61-73. ‘On the Attribution of Some Paintings in H.2153 to the Time of Timur’, in: E.J. Grube & E. Sims (ed.), *Between China and Iran, Paintings from four Istanbul Albums* (Colloquies on Art and Archaeology in Asia, Percival David Foundation, 10), London 1985, 50-55 (also as "Islamic Art" vol. I, New York 1984). ‘Uzbekistan - von der Staatsbildung zum Nationalstaat?’ In: P. Nitsche (ed.), *Die Nachfolgestaaten der Sowjetunion*, (Kieler Werkstücke, Reihe F, 3) Frankfurt a.M. etc. 1994, 131-146. ‘Shrines of Saints and Dynastic Mausolea: Towards a Typology of Funerary Architecture in the Timurid Period’, in: *Cahiers d'Asie Centrale* 3-4 (1997) 215-227. ‘Timur, terror tartarorum und Dynastiegründer’, in: S. Conermann (ed.), *Mythen, Geschichte(n), Identitäten: Der Kampf um die Vergangenheit*, Kiel 1999 (Asien und Afrika, 2), 279-293.

Minoru Inaba

Minoru Inaba is Professor at the Institute for Research in Humanities of Kyoto University, Japan. He received his B.A. (History of West Asia, 1983) and M.A. (Oriental History, 1985) from Kyoto University. His research interests are Pre and Early Islamic history of present day Afghanistan, aspects of the Eastern dissemination of Islam and cultural interaction between Central and South Asia in the Early Medieval period. He has been collaborating with the Institute of Art History of the University of Vienna since 2005 for the research project “The Cultural History of the Western Himalaya from the 8th century”.

His most relevant publications for the conference are: “Ghazna: A Royal Capital of the Ghaznavids”, *The Tōhō Gakuhō* 66, 1994, 200-252. (in Japanese); “Nāy Qal‘a, Wujīristān and the Khalaj”, In: G. Verardi & E. Paparatti, *Buddhist Caves of Jāghūrī and Qarabāgh-e Ghazni, Afghanistan*, ISIAO, Rome, 2004, 105-108.; “The Identity of the Turkish Rulers to the South of Hindukush from the 7th to the 9th Centuries A.D.”, *Zinbun: Annals of the Institute for Research in Humanities (Kyoto University)* 38, 1-19;

“Yakaurang and Ribāt-e Karvān: A Study on the Historical-geography of Northern Hazarajat, Afghanistan”, *Orient* 50(1), 2007, 53-79. (in Japanese).

Yury Karev

Yury Karev (born 1970, Leningrad) was educated in History at Moscow State University. He completed his PhD thesis in 1999 at Moscow University and École Pratique des Hautes Études (“*The VIIIth century Palace at Samarqand studied in the context of pre-Islamic and Islamic palatial architecture. An essay of historical interpretation*”). He is currently Gerda Henkel Foundation (Germany) fellow at the CNRS-ENS team ‘Archéologie d’Orient et d’Occident (AOROC)’ (Paris). He is also member of the French-Uzbek Archaeological Mission in Samarqand (dir. F. Grenet, M. Isamiddinov), since 1989; member of the Centre for Comparative Studies of Ancient Civilisations, World History Institute, Russian Academy of Sciences, Moscow, since 1995; associate member to the CNRS team ‘Monde Iranien et Indien’; and member of the international project “Manuscripts of Central Asia and Iran”. His research interests are: multidisciplinary study (archaeology, written sources, art history etc) of the Central Asian history (Mawarā’annahr) in the pre-Mongol period.

His publications include: “Fouilles de la Mission franco-ouzbèke à l’ancienne Samarkand (Afrasiab). Chantier 4B”, *Comptes rendus de l’Académie des Inscriptions et des Belles-Lettres*, avril-juin 1992, p. 282-283; “Statuetka bodhisattvy Avalokiteshvary iz Samarkanda / A Bronze Figurine of the Bodhisattva Avalokiteshvara from Samarkand”, *Vestnik Drevnej Istorii*, vol. n° 1, (Moscou, 1998), p. 108-117 [in russian]; “Le palais du VIIIe siècle à Samarkand”, *Studia Iranica* 29/2 (2000), p. 273-296; “Politicheskaja situacija v Mawarā’annahre v seredine VIII-go veka” [The Political Situation in Mawarā’annahr in the middle of the 8th century], in: *Central Asia : Archaeology, History, Culture. Papers presented to the International Conference dedicated to the 50th Anniversary of G.V. Shishkina’s scholarly activity*, O. Ineviatkina et al. (éds.), State Oriental Museum: Moskva, 2000, p. 199-213 [in Russian]; “Nouvelles recherches dans la citadelle de l’ancienne Samarkand”, *Bulletin de la Fondation Max van Berchem* n° 15 (Genève, décembre 2001), p. 1-4; “La politique d’Abū Muslim dans le Māwarā’an-nahr. Les nouvelles données textuelles et archéologiques”, *Der Islam* 79 (2002), p. 1-46; “Samarkand in the Eighth Century: the Evidence of Transformation”, dans : *Changing Social Identity in the Spread of Islam : Archaeological Perspectives*, ed. Donald Witcomb, The Oriental Institute of the University of Chicago: Chicago, 2004, p. 51-65; “Qarākhānid wall paintings in the citadel of Samarqand. First report and preliminary observations”, *Muqarnas*, vol. 22, 2005, pp. 43-81; “Un cycle de peintures murales d’époque qarākhānide (XIIème – XIIIème siècles) à la citadelle de Samarkand : le souverain et le peintre”, *Comptes Rendus de l’Académie des Inscriptions et Belles-Lettres*, fasc. 4, novembre/décembre 2003, pp. 301-347; Otkrytie karaxanidskoy nastennoy zhivopisi v Samarkande, *Vestnik istorii, literatury, iskusstva*, (Discovery of the Qaraxhanid mural paintings in Samarkand, *Herald of the History, Literature, Arts*), Moscow, N° 6, 2008, 21 pages, [in Russian]. Two monographies are forthcoming : *Le palais du VIIIe siècle à Samarkand, fouilles 1991-2003*, (Fouilles de Samarkand et de Sogdiane, I, Travaux de la Mission archéologique franco-ouzbèke à Afrasiab), Collection “Editions Recherches sur les Civilisations”, Ministère des Affaires Etrangères, Paris ;

Samarkand et Sughd au début de l'islam (VIIe-IXe siècles) : histoire politique et transformations sociales.

Nobuaki Kondo

Nobuaki Kondo obtained his Ph.D. in 1997 at the University of Tokyo (subject “Local Powers in Iran from the Seventeenth to the Nineteenth Century”). The University of Tokyo. He was Research Associate at Tokyo Metropolitan University (1994–2002) and is now Associate Professor at Research Institute for Languages and Cultures of Asia and Africa, Tokyo University of Foreign Studies. His research interests are Safavid and Qajar history, the history of Tehran, *waqf*, shari‘a courts, cultural contacts among the Persianate societies.

His major publication includes: “The Tradition of Persian *Tazkiras*: Evolution and Diffusion of Persian Poetry.” (In Japanese). in *Perushago ga Musunda Sekai (The Persianate World)* ed. by Kazuo Morimoto. Sapporo: Hokkaido University Press, 2009, pp.39–66; “Islamic Law and Executive Power: the Case of the Nineteenth Century Iran.” (In Japanese). in *Ho-no Ninaite-tachi (Legal Professionals)* ed. by Yushi Sasaki. Tokyo: Kokusai-shoin, 2009, pp.208–232; “Shi‘i ‘Ulama and *Ijāza* during the Nineteenth Century.” *Orient* 44 (2009) pp.55–76; “The Bazaar of Tehran during the Nineteenth Century: Expansion, Organization, and Ownership.” (in Japanese) *the Sophia Asian Studies* 25 (2007). pp.161–195; “Waqf and Proprietary Right: The Chahardah Masum Waqf in Tehran.” (in Japanese) *The Developing Economies* 48–6 (2006). pp.9–28; “The Waqf and Religious Patronage of Manūchihr Khān Mu‘tamad al-Dawlah.” *Robert Gleave ed. Religion and Society in Qajar Iran*. London:RoutledgeCurzon, 2005, pp.227–244. *Persian Documents: Social History of Iran and Turan in 15th-19th Centuries.* (ed.) London: RoutledgeCurzon. 2003. viii+189p.; “The Socioeconomic Background of Khans of Yazd: An Analysis of their Public Building and Waqf Endowments.” *Matériaux pour l'histoire économique du monde iranien.* ed. R. Gyselen et M. Szuppe. Paris. Association pour l'avancement des études iraniennes, 1999 pp.249–266; “Qizilbash Afterwards: The Afshars in Urumiya from the Seventeenth to the Nineteenth Century” *Iranian Studies* (1999) vol.32–4. pp. 537–556.

Tomoko Masuya

Tomoko Masuya acquired her Ph.D. in History of Fine Arts at the Institute of Fine Arts, New York University with the dissertation entitled “The Ilkhanid Phase of Takht-i Sulaiman” in 1997. Since 2007 she has been Professor of Islamic Art at the Institute of Oriental Culture, The University of Tokyo, where she has served as Associate Professor from 1999 to 2007. Her major interest is Islamic art history in general with focus on Iranian ceramics and paintings from the Saljuq to Timurid periods.

Among her publications in English are: “The *Mi‘rādj-nāma* Reconsidered,” Komaroff, L. and J. Kerner eds., *Festschrift for Prof. Soucek, Artibus Asiae* 67-1 (2007), pp. 72-87; “The Potter Elites: The Kāshān Potters in History and Art History,” *Proceedings of the Tobunken International Symposium on Elites in Asian History: Social Network and Cultural Representation February 18-19, 2006*, Tokyo, 2006; “Ilkhanid Courtly Life,” Komaroff, L. and S. Carboni eds., *The Legacy of Genghis Khan: Courtly Art and Culture in Western Asia, 1256-1353*, New York, New Haven and London, 2002, pp. 75-103; “Persian Tiles on European Walls — Collecting Ilkhanid Tiles in Nineteenth-Century Europe,” *Ars Orientalis* XXX (2000), pp. 39-54. Her Japanese publications include:

“Japan and Islamic Art,” Haneda, M. ed., *Interaction et translation culturelles en Eurasie*, Tokyo, 2007, pp. 97-104; “Luster-Painted Eight-Pointed Star Tiles Excavated from Takht-i Sulaiman,” *Oriental Ceramics* 34 (2005-2005), pp. 45-58; “Information conveyed by Islamic crafts,” in Hayashi, K. and T. Masuya eds., *Documentation and Transmission (Islamic Area Studies vol. 8)*, Tokyo, 2005, pp. 245-67.

Charles Melville

Charles Melville read Arabic & Persian at Pembroke College, Cambridge (1969-72) and following graduation read for an MA in Islamic History at London SOAS (1972-3). He then worked as a research assistant at Imperial College, London, on a project investigating earthquakes in Iran (1974-82). This also became the subject of his PhD dissertation (Cambridge, 1978). He was appointed lecturer in Islamic and Middle Eastern Studies at Cambridge in 1984 and a Fellow of Pembroke College the following year. In 2001 he was appointed Reader in Persian History, and Professor in 2008. He is a Council member of the British Institute of Persian Studies and Chairman of the Research Subcommittee, and member of various other societies and editorial boards in Europe and the USA, most recently acting as President of The Islamic Manuscripts Association (TIMA). Publications include *A history of Persian earthquakes* (CUP, 1983), and *The Persian Book of Kings. Ibrahim Sultan's Shahnama* (Oxford, 2008; with F. Abdullaeva), and edited works such as *History and Literature in Iran* (1990), *The Cambridge History of Iran*, vol. VII (1991), *Safavid Persia* (1996) and *Shahnama Studies I* (2006). He is the author of numerous articles and studies on Persian history, particularly in the Mongol and Safavid periods; current research interests include mediaeval Persian historiography and the illustration of Firdausi's *Shahnama* and other historical chronicles.

His most relevant publication for the conference are: “The itineraries of Sultan Öljeitü, 1304-1316”, *Iran* 28 (1990), pp. 55-70; “From Qars to Qandahar: the itineraries of Shah ‘Abbas I (995-1038/1587-1629)”, in J. Calmard (ed.), *Etudes Safavides*, Tehran-Paris 1993 [1995], pp. 195-224; “The *Keshig* in Iran: the survival of the royal Mongol Household”, in Linda Komaroff (ed.), *The Legacy of Genghis Khan*, Leiden 2006, pp. 135-64.

His others publication include *The fall of Amir Chupan and the decline of the Ilkhanate, 1327-37: A decade of discord in late Mongol Iran. Papers on Inner Asia*, no. 30. Bloomington, Indiana 1999, 90 pp; “Padshah-i Islam: the conversion of Sultan Mahmud Ghazan Khan”, *Pembroke Papers* 1 (1990), pp. 159-77; “The Year of the Elephant: Mamluk-Mongol rivalry in the Hejaz in the reign of Abu Sa‘id (1317-1335)”, *Studia Iranica* 21/ii (1992), pp. 197-214; “The Chinese-Uighur animal calendar in Persian historiography of the Mongol period”, *Iran* 32 (1994), pp. 83-98; “Shah ‘Abbas and the pilgrimage to Mashhad”, in C. Melville (ed.), *Safavid Persia. Pembroke Papers* 4 (1996), pp. 191-229; “Wolf or Shepherd? Amir Chupan's attitude to government”, in J. Raby and T. Fitzherbert (eds), *The Court of the Il-khans, 1290-1340*, Oxford Studies in Islamic Art 12 (1996), pp. 79-93; “Abu Sa‘id and the revolt of the amirs in 1319”, in D. Aigle (ed.), *L'Iran face à la domination mongole*, Tehran-Paris 1997, pp. 89-120; “Hamd Allah Mustawfi's *Zafarnamah* and the historiography of the late Ilkhanid period”, in K. Eslami (ed.) *Iran and Iranian Studies: Essays in honor of Iraj Afshar*, Princeton 1998, pp. 1-12; “The Ilkhan Öljeitü's conquest of Gilan (1307): rumour and reality”, in R. Amitai-Preiss & D.O. Morgan (eds), *The Mongol empire and its legacy*, Leiden 1999, pp. 73-125; “The Caspian provinces: a world apart. Three local histories of Mazandaran”, *Iranian Studies*

33/i-ii (Winter-Spring 2000 [2001]), pp. 45-91; “The Mongols in Iran”, in Linda Komaraoff & Stefano Carboni (eds), *The legacy of Genghis Khan. Courty art and culture in Western Asia, 1256-1353*, Newhaven and London 2002, pp. 37-61; “New light on the reign of Shah ‘Abbas: volume III of the *Afdal al-tavarikh*”, in A. Newman (ed.), *Society and culture in the early modern Middle East: Studies in Iran in the Safavid period*, Leiden 2003, pp. 63-96; “History and myth: the Persianisation of Ghazan Khan”, in E. Jeremias (ed.), *Irano-Turkic cultural contacts in the 11th-17th centuries*, Piliscsaba 2003, pp. 133-60; “The early Persian historiography of Anatolia”, in Judith Pfeiffer & Sholeh A. Quinn (eds), *History and historiography of post-Mongol Central Asia and the Middle East. Studies in honor of John E. Woods*, Wiesbaden 2006, pp. 135-66; “Between Tabriz and Herat: Persian historical writing in the 15th century”, in *Iran und iranisch geprägte Kulturen. Studien zum 65. Geburtstag von Bert G. Fragner*, ed. M. Ritter, R. Kauz & B. Hoffmann, Wiesbaden 2008, pp. 28-38; “Anatolia under the Mongols”, in *Cambridge History of Turkey*, vol. I, *Byzantium to Turkey 1071-1453*, ed. K. Fleet, Cambridge 2009, pp. 51-10.

Jin Noda

Jin Noda is Research Associate of the Organization for Islamic Area Studies at Waseda University (Tokyo). His research interests are centred on the history of Kazakhstan and the Russo-Chinese relations (18-20th centuries). After conducting research in Kazakhstan at the Institute of Oriental Studies named after R. B. Suleimenov (2002-2004), he received his Ph.D. from the University of Tokyo (thesis: The Kazakh khanates between the Russian and Qing empires, 2009).

His publications include: “Kazakhs’ relations with the Khiva khanate and the government of Nadir shah in 1730-40s” (“Vzaimosviazi kazakhov s Khivinskom khanstvom i gosudarstvom Nadir-shakha (1730-40-kh gg.)”; *Istoriko-kul’turnye vzaimosviazi Irana i Dasht-i kypchaka v XIII –XVIII vekakh*, Almaty: Daik-press, 2004, pp.128-132.); “The Qazaqs in the Muslim Rebellion in Xinjiang of 1864-65,” *Central Eurasian Studies Review*, Cambridge (MA), Vol.5, No.1, 2006, pp.28-31; “The Kazakh steppe between China and Russia (the 19th century)” (“Kazakhskaiia step’ mezhdu Kitaem i Rossiei (XIX veka),” *Mirovye tsivilizatsii i Kazakhstan*, chast’ 2, Almaty: Kainar universiteti, 2007, pp.22-31.); “The Qazaq Khanate and Turkistan (Yasi): from the khans' burial and the Qazaq nomads' worship of the shrine,” *Isulamu Sekai/ The World of Islam*, 68, 2007, pp.1-24. (in Japanese with English resume); “Russo-Qing relations concerning Central Asia in the eighteenth century: The Junghar conquest and the question of the subjection of the Kazakhs and Altai groups,” *Shigaku zasshi*, 116 (9), 2007, pp. 1-37; “Russo-Chinese Trade through Central Asia: Regulations and Reality,” *Asiatic Russia: Imperial Policy from the Muslim and Eastern Perspectives* (forthcoming).

Jürgen Paul

Jürgen Paul (PhD 1988, University of Hamburg) is Professor of Islamic Studies at Martin-Luther-Universität, Halle-Wittenberg since 1995. He is also co-director of the Collaborative Research Centre “Difference and Integration” at Halle and Leipzig since 2001. His research interests are: Pre-Mongol history of eastern Iran and Transoxiana. State and statehood, limits of the state and its power, social actors outside the state, intermediaries. Politics of notables; nomad-sedentary interaction in this period, nomad-state relationships, the ‘nomad state’. Local history (pre-Mongol period, with extensions

into later periods). Sufi brotherhoods (Central Asian Naqshbandiyya), from the beginnings to ca. 1500. Oriental manuscripts.

His publications include: *Die politische und soziale Bedeutung der Naqshbandiyya in Mittelasien im 15. Jahrhundert*. Berlin (de Gruyter) 1991; *The State and the Military: the Samanid Case*. Bloomington (Ind.), 1994 (Papers on Inner Asia : 26); *Herrscher, Gemeinwesen, Vermittler: Ostiran und Transoxanien in vormongolischer Zeit*. Stuttgart 1996 (Beiruter Texte und Studien : 59); 'The State and the Military: a Nomadic Perspective', in *Orientwissenschaftliche Hefte* 12/2003. Mitteilungen des SFB "Differenz und Integration" 5: Militär und Staatlichkeit. Halle 2003, 25–68 (abridged version 'Perspectives nomades. Etat et structures militaires' in *Annales. Histoire, sciences sociales* 59, 5-6 (2004), 1069-1093; 'Terms for Nomads in Medieval Persian Historiography' *Asiatische Studien* 60, 2 (2006), 437-457; 'The Seljuq Conquest(s) of Nishapur: A Reappraisal' in *Iranian Studies* 38,iv (2005), 575-585.

Andrew Peacock

Andrew Peacock holds a BA in Oriental Studies from Oxford University and completed his PhD at Cambridge University in 2003. He subsequently held research fellowships at the British Institute at Ankara and Cambridge University, and is currently Assistant Director of the British Institute at Ankara. His research focuses on Islamic historiography and manuscripts, and the mediaeval history of Anatolia, the Caucasus and Central Asia, in addition to research interests in Ottoman history.

He is the author of two monographs, *Mediaeval Islamic Historiography and Political Legitimacy: Bal'ami's Tarikhnama* (London: Routledge, 2007) and *Early Seljuq History: a new interpretation* (London: Routledge, in press), and is editor of *The Frontiers of the Ottoman World* (Oxford: Oxford University Press, 2009). He is currently preparing a general history of the Great Seljuq Empire for Edinburgh University Press. He has also dealt with the subject of the conference in "Nomadic Society and the Seljūq campaign in Caucasia", *Iran and Caucasus*, 9.2, 2005, pp. 205-230

Maria E. Subtelny

Maria E. Subtelny (PhD, Harvard University, 1979) is Professor of Persian and Islamic Studies in the Department of Near and Middle Eastern Civilizations at the University of Toronto where she has been teaching since 1984.

Her publications include *Timurids in Transition: Turko-Persian Politics and Acculturation in Medieval Iran* (Leiden: Brill, 2007); *Le monde est un jardin: Aspects de l'histoire culturelle de l'Iran médiéval* (Paris: Association pour l'Avancement des Études Iraniennes, 2002); "The Timurid Legacy: A Reaffirmation and a Reassessment," *Cahiers d'Asie Centrale* 3–4 (1997): 9–19; "Agriculture and the Timurid Chaharbagh: The Evidence from a Medieval Persian Agricultural Manual," in *Gardens in the Time of the Great Muslim Empires*, ed. Attilio Petruccioli (Leiden, 1997), 110–28; "The Curriculum of Islamic Higher Learning in Timurid Iran in the Light of the Sunni Revival under Shah-Rukh" (with Anas B. Khalidov), *Journal of the American Oriental Society* 115, no. 2 (1995): 210–36; "The Cult of 'Abdullah Ansari under the Timurids," in *Gott ist schön und Er liebt die Schönheit: Festschrift in Honour of Annemarie Schimmel*, ed. Alma Giese and J. Christoph Bürgel (Bern: Peter Lang, 1994), 377–406; "The Symbiosis of Turk and Tajik," in *Central Asia in Historical Perspective*, ed. Beatrice F. Manz, 45–61

(Boulder, CO: Westview, 1994); “A Timurid Educational and Charitable Foundation: The Ikhlasiyya Complex of ‘Ali Shir Nava’i in 15th Century Herat and Its Endowment,” *Journal of the American Oriental Society* 111, no. 1 (1991): 38–61; “The Vaqfiya of Mir ‘Ali Shir Nava’i as Apologia,” *Journal of Turkish Studies* 15 (1991): 257–86; “Socioeconomic Bases of Cultural Patronage under the Later Timurids,” *International Journal of Middle East Studies* 20, no. 4 (1988): 479–505; “‘Ali Shir Nava’i: Bakhshi and Beg,” *Harvard Ukrainian Studies* 3–4 (1979–80), 2: 797–807. Publications in press include: “Tamerlane and His Descendants: From Paladins to Patrons,” in *The New Cambridge History of Islam, Vol. 3, The Eastern Islamic World, Eleventh to Eighteenth Centuries*, ed. David Morgan and Anthony Reid, chap. 5 (Cambridge: Cambridge University Press); “The Jews at the Edge of the World in a Timurid-era Mi‘rājnāma: The Islamic Ascension Narrative as Missionary Text,” in *The Prophet Muhammad’s Ascension: New Cross-Cultural Encounters*, ed. Frederick Colby and Christiane Gruber (Bloomington: Indiana University Press); and “The Binding Pledge (mōchālgā): A Chinggisid Practice and Its Survival in Safavid Iran,” in *New Perspectives on Safavid Iran: Majmu’ah-i Safaviyyah in Honour of Roger Savory*, ed. Colin P. Mitchell (London: Routledge).

CHAIRS AND DISCUSSANT

Yukako Goto

Yukako Goto is associate professor at the School of Humanities, Kwansei Gakuin University. She studied in Bamberg. Her research interest is the local history of Iran between the 14th and the 17th century (mainly under the Safavids). Her recent publications include: ‘The Safavid Court and its Ceremonies during the Reign of Muhammad Khudābāmda’, in *Iran und iranisch geprägte Kulturen: Studien zu Ehren von Bert G. Fragner Überreicht an seinem 65. Geburtstag* (Beiträge zur Iranistik), 2008, pp. 85-96; ‘Aufstieg zweiter Sayyid- Familien am Kaspischen Meer: “Volksislamische” Strömung in Iran des 8/14. Und 9/15. Jahrhunderts,’ in *Wiener Zeitschrift für die Kunde des Morgenlandes*, 89 (1999), pp. 45-84.

Masami Hamada

Masami Hamada is professor of West and Central Asian History at Kyoto University, specializing in Islamic religious history. He is the author of *Hagiographies of East Turkestan* (Kyoto Univ., 2006) and articles on Islam in Central Asia. He is currently interested in the popular Sufi beliefs and Islamic catechism formed in Central Asia, and propagated in China.

Masashi Haneda

Masashi Haneda is director and professor at the Institute of Oriental Culture, University of Tokyo. His current research interested is how to describe the world history. He is the editor of *Asian Port Cities 1600-1800* (NUS Press, 2009), *Islamic Urban Studies* (Kegan Paul International, 1994) and the author of numerous articles on the history of Iran (esp. on the Safavid period), East Asia and Asian port cities.

Hisao Komatsu

Hisao Komatsu is dean of the Graduate School of Humanities and Sociology, the University of Tokyo (where he worked as professor since 1996). He worked previously as lecturer at Tokai University, assistant professor at the Tokyo University of Foreign Studies. He is a specialist in the modern history of Central Asia. His recent publications include: 'Dar al-Islam under Russian Rule as Understood by Turkestani Muslim Intellectuals,' in UYAMA Tomohiko ed. *Empire, Islam, and Politics in Central Eurasia* (Slavic Research Center, pp. 3-21, 2007).

Hiroyuki Mashita

Mashita Hiroyuki is associate professor at the Graduate School of Humanities, Kobe University. His major research interest is the history of the Islamicate India. His recent publications in English include: 'A historiographical study of the so-called Ahwal-i Asad Big', *Zinbun: Annals of the Institute for Research in Humanities*, Kyoto University, 36-1, 2002, pp. 51-103; 'Iranians in the Early Modern India', Usuki Akira, Omar Farouk Bajunid and Yamagishi Tomoko (eds.), *Population movement in the modern world IV: Population movement beyond the Middle East: Migration, diaspora, and network*, 2005, pp. 291-304.

Dai Matsui

Dai Matsui is associate professor at the Faculty of Humanities, Hirosaki University. His major interest is the old Uigur society in East Turkestan under the Mongol empire. His recent publications include: 'A Mongolian Decree from the Chaghataid Khanate Discovered at Dunhuang,' Peter Zieme ed., *Aspects of Research into Central Asian Buddhism*, Turnhout: Brepols, 2008, 159-178; 'Taxation Systems as Seen in the Uigur and Mongol Documents from Turfan: An Overview,' *Transactions of the International Conference of Eastern Studies* 50, 2005, 67-82.

Kazuo Morimoto

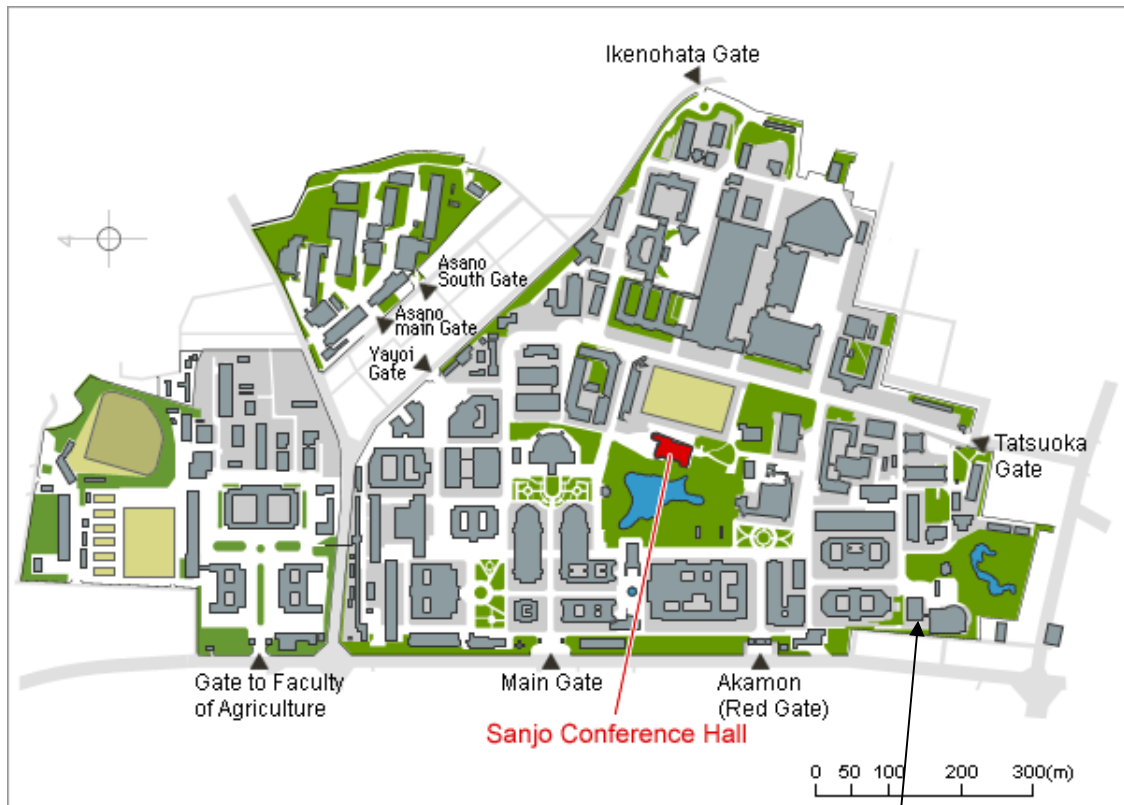
Kazuo Morimoto is associate professor at the Institute of Oriental Culture (Tobunken), University of Tokyo, specializing in "Sayyido-Sharifology" and socio-cultural history of the Persianate zone. He is the author of *The Sacred Family: The Kinsfolk of Muhammad* (Tokyo, forthcoming; in Japanese); "The Earliest 'Alid Genealogy for the Safavids: New Evidence for a Pre-Dynastic Claim to Sayyid Status," *Iranian Studies*, forthcoming and "Putting the *Lubāb al-Ansāb* in Context: Sayyids and Naqībs in Late Saljuq Khurasan," *Studia Iranica* 36-2 (2007), and the editor of *The World Tied by the Persian Language: Another Eurasian History* (Sapporo, 2009; in Japanese).

Kazuhiro Shimizu

Kazuhiro Shimizu is associate professor at the Faculty of Humanities of Kyushu University. He teaches at the History of Islamic Civilization. His research interests are the political, social and economic history of the Abbasid dynasty. His publication include: 'Violence in Baghdad during the Later `Abbasid Period', *Annual of Japan Association for Middle East Studies*, 20-2, 2005, pp. 7-26; *Gunjidorei, Kanryo, Minshu: Abbasuchou Kaitaiki no Iraku shakai (Slave soldiers, bureaucrats and the people: Iraqi society during the disintegration of the Abbasid dynasty)*, Tokyo: Yamakawa, 2005.

IV. DIRECTION TO THE SANJO CONFERENCE HALL (SANJO KAIKAN)

Only the Panel 4 will be held at the Sanjo Conference Hall.



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