

Sydney Studies in Religion 1

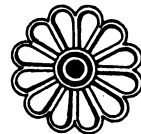
# MEHREGAN IN SYDNEY

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*Proceedings of the Seminar in Persian Studies  
during the Mehregan Persian Cultural Festival  
Sydney, Australia, 28 October - 6 November 1994*

*Edited by Garry Trompf and Morteza Honari  
with Homer Abramian*

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School of Studies in Religion  
The University of Sydney

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The Persian Cultural Foundation of Australia

1998

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A monograph series dedicated to the dissemination of critical research on religious issues, for the better mutual understanding between peoples of different traditions

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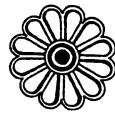
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*For Bearers and Lovers of Persian Culture*

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## Introduction

*Garry W. Trompf*

*Professor in the History of Ideas, Studies in Religion*

*Series General Editor, Sydney Studies in Religion*

*The University of Sydney*

The Persian Cultural Festival, celebrated in Sydney between 28 October and 6 November 1994, was an exceptionally fine and well-organized event. It was also immensely important for the academic history of Australia, because it opened a wide window on the invigorating air of non-Western and national Persian scholarship and made for a very opportune international exchange of knowledge about traditional Persian culture and history. Intense interest in culture and tradition enabled the Seminar's intellectual exercises to transcend ethnic, political and religious differences while at the same time producing a cluster of articles crucial for the academic discipline of Religious Studies or Comparative Religion.

Where otherwise indicated and explained (as, for instance, in the Addendum), all papers published here were presented at the Persian Studies or International Iranian Studies seminar, except the piece specifically on the meanings and history of Mehregan (requested through invitation by the editors), the summary report of the festival, and both the epilogue and explanatory addendum. In all, this is a rich collection with a quite extraordinary input by Iranian scholars from within and without the Persian heartland itself. The involvement of European scholars, and of Near Eastern Semiticists working in from the margins, enriches the whole. The resulting publication reflects the vision of leaders among the Australian Iranian community and their struggle to secure their identity and peaceful existence in a new Land. The wider Australian society has every reason to be thankful for their example and for the receipt of the cultural treasures to be found in the succeeding contributions.

As the senior or General Editor of the monograph series *Sydney Studies in Religion*, I welcome such an intricate tapestry of articles about culturo-religious matters of a distinctly Persian character as constituting the first in what I hope to be a longlasting line of high quality studies. I know and trust that the Australian Persian community will continue to foster other Seminars, and further opportunities for shared research and mutual understanding, in the years ahead.

Saddeh, 1998





Carpet, wool and silk pile, Qum, Iran, 1930