

ORDINE YAYIMLANDIKTAN
SONRA TELEF DÖKÜMANI

21172 AFSHARI, Bahman, MAZDAPOUR, Katayun &
JEDYNAK, Bruno. Ordinal-contextual dissimilarity
for analysis of heroes in tragedies. *Bridges:
mathematical connections in art, music, and science.*
Winfield (KS): Bridges Organization, 2015,
pp. 301-308. Homer's *Iliad*, Shakespeare's *Julius
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Firdawsî
Shāhnāme
182335

09 Eylül 2013

09 Eylül 2019

21175 BERA, Agustín H. La leyenda de Rostam en el
Sāhnāmē. Parte I: La casa de Narīmān: Sām, Zāl y
Rostam. *Mundo Iranio*, 4 (2013) pp. 9-24.

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21170 *Ferdowsi's Shāhnāma: millennial perspectives*. Ed.
Olga M. Davidson and Marianna Shreve Simpson.
Boston: Ilex Foundation; Washington (DC): Center
for Hellenic Studies, 2013 (Ilex Foundation Series,
13). 111 pp.

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09 EYL 2013

DAVIDSON, Olga M. *Comparative literature and classical Persian poetics*. 2nd ed. Boston: Ilex Foundation; Washington (DC): Center for Hellenic Studies, 2013 (Ilex Foundation Series, 12). 126 pp. Primarily with reference to Ferdowsi's *Shāhnāma*. Originally pub. Costa Mesa (CA) 2000.

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09 Eylül 2013

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SONRA GELEN DOKUM:

09 Eylül 2019

21171 *Princeton's Great Persian Book of Kings: the Peck Shahnama*. New Haven (NJ): Princeton University Art Museum, 2015. 208 pp. Lavishly illustrated volume presenting a yet relatively unknown copy of the Shahnama which is called the Peck Shahnama after its donor. It ranks among the most impressive intact 16th-century Persian manuscripts in the United States. Published on the occasion of the exhibition *Princeton's Great Persian Book of Kings*, Princeton University Art Museum, October 3, 2015 - January 24, 2016.

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BEREA, Agustín H. Mazdak y el mazdaqismo
según el Šāhnāmē. *Mundo Iranio*, 3 (2013)
pp. 65-69.

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09 Eylül 2013

ASKARI, Nasrin. *The medieval reception of the Shāhnāma as a mirror for princes*. Leiden: Brill, 2016 (Studies in Persian Cultural History, 9). 398 pp. To illustrate the ways in which the *Shāhnāma* functions as a mirror for princes, Askari analyses the account about Ardashīr, the founder of the Sasanian dynasty, as an ideal king in the *Shāhnāma*. *Shahnama*
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TAGHI, Shokoufeh. Faranak in the Shahnameh; the woman with three faces. *Iran Nameh*, 29 iii-iv (2014-2015) pp. 4-23. *Shahnameh*
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- 15039 DAVIDSON, Olga M. Why is the Bāysonghori recension a recension? *No tapping around philology: a Festschrift in honor of Wheeler McIntosh Thackston Jr.'s 70th birthday*. Ed. Alireza Korangy and Daniel J. Sheffield. Wiesbaden: Harrassowitz, 2014, pp. 127-130. Argues that the Bāysonghori *Shāhnāma* can legitimately be considered a recension, i.e. "a revision of a text where the process of revising takes into account the various sources of the text."

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Kamangir excluded from the Shahnameh? *Iran*
Nameh, 29 ii (2014) pp. 42-63.

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15067 SHIRMAHALEH, Shekoufeh Mohammadi. Héroes
y antihéroes en el Shahnamé de Ferdousi: una visión
mitico-ética. *Estudios de Asia y África*, 162 / 52 1
(2017) pp. 97-118. Abstract(s): English.

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