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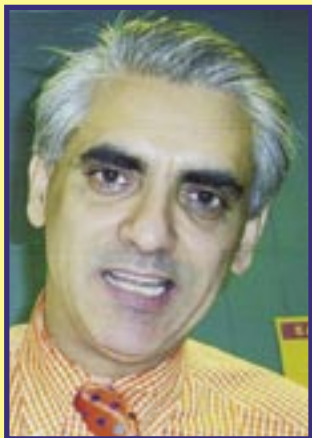
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Persian Heritage

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FROM THE EDITOR'S DESK

With this issue, Persian Heritage magazine is reaching another landmark, our 50th edition. While I may be repeating myself, I must with good heart, thank all those who have made our livelihood possible; our advertisers, subscribers and of course our staff. I am proud to work with a very small group who consider this magazine a labor of love who have never sought financial gain. Their sacrifices and dedication are not unnoticed. Together we will continue to bring you our best and be your voice, as well as an educational tool on the culture and history of Iran.

Art Linkletter had a television show in which he addressed children. The innocence of their response to his questions moved him to laughter and tears. "Out of the mouth of babes...." he would say. I like other fortunate grandparents, have the opportunity to drive my grandchildren to school or to their after school activities twice a week. These moments of "alone time" with them are priceless and like Mr. Linkletter I am often pleasantly shocked by their conversations and response to my questions. A few weeks ago I was driving Ryan, my six year-old grandson home from school. The topic of our conversation that day dealt with family. I asked him to tell me about his family and count the members. He turned and said "Papa, I have two families, which one?" Of course my adult reaction was that he was going to divide his families by father and mother. "Tell me my love who are your two families?" Once again I was moved by his response, "I have a small family of my parents, brothers, cousins, grandparents, aunts and uncles and then I have a bigger family which is all the people of the universe." As I told him how much I loved him and how proud I was of him, a tear rolled down my face. God bless the innocence of the youth. They see the people in their universe, as one color, one religion and one race. They do not see the people of the universe as rich or poor, but rather as those who have and those who should equally have.

If only they could keep this innocence forever! Unfortunately, they grow, and become exposed to differences, once nonexistent in their little worlds. They learn there are different people, religions and financial status. If the world were perfect these differences would only be considered knowledge and would not affect the love they have for their "universe" family. But, the world is not perfect. All too often these differences are consumed by an ugly dragon who chews them, digests them and then regurgitates them as ugly poison, innocence then turns into hatred.

A few weeks later as I was waiting in the car for my grandson to arrive, there was a news broadcast. I couldn't believe what I heard. Senator Hillary Clinton a democratic candidate for the presidency, issued a statement that if Iran were to attack Israel, she would obliterate Iran. The words hit my heart and soul like a hammer, just as the words of President Ahmadinejad hit me when he called for the total destruction of Israel. I thought back to the conversation I had with my grandson and wondered how and when the world went so wrong. When and why, in this century, are we so quick to solve a problem with destruction rather than working through a matter? I became frightened of the power some hold in their hands, the power to destroy and divide the innocent. I became frightened on the mentality of these words and others like it. I became frightened for the reasons these positions are taken. Were the statements of Senator Clinton and those of President Ahmadinejad from their heart, or a means to their own end? Were these words needed for the betterment of their nation and protection against an enemy or words they believe would bring in the winning votes? How could these hateful words,



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hers for Iran and his against Israel be uttered by individuals who want to lead the world?

Has neither of them seen the horror of Hiroshima where innocence was destroyed? When the word "obliterate" is so easily spoken it paves the way for one to easily act it out. In this case it would be against Iran.

We as Iranians in this country are becoming more politically aware and active. We pour millions of dollars into campaigns to back the candidate of our choice. This is the democratic way! Of course we hope that our financial backing may lead us to a prominent position in the future administration or an invitation to an Inaugural Ball. At what point do we need to face the truth about a candidate and walk away? I TRUST THERE IS and is the time for Senator Clinton now? But, can we or will we? Are those invitations and prospects of business contracts more important than the soil on which we were raised? Senator Clinton had an opportunity to soften her statement at a \$500 plate fund raiser, instead she disappointed us again. When two brave supporters stood up in protest of her position on Iran they were escorted out and her statement was simply, "I hope they paid for their dinners?" Is that how trite a life has become to one who may be the most powerful person in the free world? By the way 77% of Americans polled were against her position on Iran.

So I ask, where do those high ranking Iranian financial supporters and advisors now stand? If you are still indecisive I ask that you consider this, if you and we as Iranian-Americans in the United States could learn just a little bit from Israel and our Jewish friends, Iran would not be the subject of obliteration. If we united against her statement, as our Israeli and Jewish friends did against President Ahmadinejad's catastrophic statements, Iran would not be the subject of obliteration. If we stood up to all statements of this kind the world, as my grandchild explained, could be a "universal" family.

I suggest to you and to those leaders who believe they can right the world by dropping a bomb and obliterating a country and nation that you do some historical research. A simple example of this is the eight year war between Iran and Iraq. At the end millions ended up dead or injured, land was destroyed and Saddam Hossein and the Iranian government remained in power, fueled by outside support. I ask you again do we want individual recognition, or do we want to see the soil and the people of the country in which we were born be freed from suppression?

Our success in the United States has provided us with the financial resources to influence the superpowers of the world to shy away from the position of destruction, yet our resources go wasted on selfishness and fear.

Maybe in the long run Senator Clinton's hateful and despicable words will motivate us to come together to prevent the destruction and or the division of Iran and then again maybe not. I do implore each of you to exercise your political right to vote and participate in these elections. To not participate is grossly negligent and has the possibility of destroying all that we have achieved.

Now that we are second and third generation Iranians in the

United States, with roots as solidly placed as in the soil where we were born, now that we are financially and professionally successful in our new homes, now that we witness the remarkable achievements of our children on a daily basis (a comparable scientist to Einstein, CEO's and owners of multibillion dollar companies and high political positions), now that we see that Iranian last names are a common occurrence in the sciences and the arts and Iranian Americans are receiving medals of high honors can we not unite to protect the history of our ancestors? We cannot just talk about this! We, as I stated above, must act on it and be willing to give up some of what we might gain for the betterment of the masses. Have we not learned that while we may be different in religion, politics and wealth, we still share the same dream, the independence of the Iranian people with an undivided Iran.

Again, maybe Senator Clinton's statement will make us realize the power of a super power. And, that a super power must protect the independence and continuity of the weaker nations. All have a God earned right to exist and all have a right to remain an independent nation with its citizens liberated. President Ahmadinejad's statement against Israel is as wrong as Senator Clinton's against Iran, yet the world does not see it that way. Isn't it time they did?

At this time I would like to turn from the heavy words just written to share with you another achievement by an Iranian - American. Remove the politics for a moment and let's congratulate Ms. Goli Ameri in her new position as Assistant Secretary of Education and Cultural Affairs. Last week her oath was taken by Secretary of State Condoleezza the Diplomatic Reception Room of the State Department in Washington, DC..

During Secretary Rice's introduction of Ms. Ameri she made a very powerful statement. Her words were especially important to those of us who left home for foreign shores to make a new life in America. She is honored and humbled by her achievement as Secretary of State both as a woman and ancestor of African - American slaves. She was now honored to bestow on another woman, also from a discriminated ethnicity, the honor of Assistant Secretary of Education and Cultural Affairs. This she believes shows the true opportunity we have in the United States if we stay true to ourselves. This feeling was confirmed by a twelve year old girl's statement to Ms. Ameri, at a dinner that followed... "You have opened the door for future Iranian - Americans like me."

We must all remember that over the passage of time the heavy doors we thought would never open have been unlocked and cracked wide. With each new achievement the door opens wider and wider. Each of you has the ability to walk through this opened door and each of us has the ability to make the world one "universal" family.

Shahksh Alavi

FOOD FOR THOUGHT

I wanted to congratulate you on your best yet monthly issue, I read the digital version you emailed me. I found one of the articles in your last magazine very interesting. It was about *Chelo Kabob*. I never knew how much history was behind something so delicious! I like how *Mirass Iran* continues to come up with fresh and interesting feature articles unlike other Iranian publications that repeat the same ideas over and over again.

Cameron Javid

THANK YOU

Thank you very much for your comforting words and for expressions of sympathy for the passing of our beloved father. We appreciated the support that we received from you as well as from the rest of our family and good friends. We are also grateful for the professional job the staff of *Mirass-e-Iran* did in printing the obituary at such short notice. We are particularly thankful for printing the English version in its entirety; knowing that the printing space was limited.

The Sharif family

YOUR NO VIOLENCE MESSAGE

I admire your extensive work in creating avenues for peace in the world, and I have been impressed by your editorials which advocate no violence. I am sending you a copy of my book, *Psycho-Political Aspects of Suicide Warriors, Terrorism and Martyrdom*. With regards,

Jamshid A. Marvasti

IRAN

Mr. Kohanim is entitled to his opinion and while I believe that Iran is in a period that is in many ways uncharacteristic of its history, I also believe that it is one of the few times that it has become truly national-

istic. Right or wrong it will be defended by its population and when they, and only they are tired of its circumstance its history will again change. To force change upon Iran or its administration prematurely is certain to divide the country not only in spirit but also in the physical sense.

A.I.

ENDURING CRITICISM

I read your editorial in the spring issue and have to say I am perplexed as to why you continue in journalism when you and the magazine are under a constant microscope. Having said that I realize that is what journalism is about, actually life. And, without magazines of your caliber I suspect we would be subject to one sided opinions. I hope you will continue to deliver the news as you have done since the magazine's inception.

H.Z.

SKIING IN IRAN

What a terrific article, *Flying By the Seat of Our Pants in Iran* is and is sure to bring much enjoyment to the readers. Chris Anthony brought back so many memories of the snowy mountains in Iran and also delivered to the public insight into the warm hearts of Iranians. I eagerly await part two and all those parts to follow.

K.M

THE CULTURE OF BOIR AHMAD

When you open the pages of *Persian Heritage*, you never know what you will find, sometimes treasures and sometimes disappointments. The article by Erika Friedl and Reinhold Loeffler is certainly a treasure. It is articles such as this one that make me happy to subscribe to your magazine, please continue to bring us such treasures.

R.S.

AN INTERESTING ARTICLE

Thank you very much for mailing me (Continuation of Secret Societies) and *Monthly Persian Heritage*. The article by David Yazdan is very interesting. Your monthly issue also is a very good informative magazine. Some of the articles are very interesting.

With best wishes.

Jahangir Hedayat

I AM PROUD

Your piece titled **I AM PROUD** filled my heart with joy. We should all be **PROUD** of our ethnicity regardless of their misgivings. Yes I am proud to be an American as I am to be Persian.

K.S.

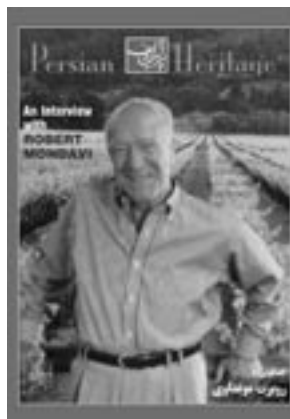
TO COMPARE IRAN AND IRAQ IS A BIG MISTAKE

I read this column by Mr. Hejazi with interest and with dismay. Whether he agrees or disagrees with Mr. Ganji's letter has got absolutely nothing to do with what is going on in Iran. To compare Iran and Iraq is the biggest mistake any writer or any intelligent person can make. There is absolutely no comparison between the two. They are both geopolitically, historically

and in any other way simply incomparable. The reason that the Iraq situation has gotten bloody is not because the U.S. has tried to democratize that county, it is because secretarian war, which was perpetuated both by Iran and by Al Qaeda to make sure that Iraq's democratization does not take place. As a result, the situation has gotten bloody. I do not believe you can blame the United States for that. When was the last time you saw ten million people, which is close to 50% of the population in Iraq go to the voting poles. Therefore, regardless of how you slice it, yes the situation is bloody but took how long it took the United States to become a democracy. After 250 years still there is a problem with it. Now, Iran has more or less homogenous group of people, close to 90% of the people are against. One needs not to invade that country, do the same thing that the British did in 1979, when they toppled the Shah and brought Khomeini. All they have to do is to support the people to insight change. No need for invasion. This gentleman should consider himself very lucky that he was dismissed from that organization.

David Yazdan

ROBERT MONDAVI



In the Spring 2001 issue of *Persian Heritage* magazine we had the pleasure of interviewing Mr. Robert Mondavi, who some consider the father of the Napa Valley wine industry. We regret to inform you that he passed away in May. Our sympathies are extended to his family for their loss.

A NEW THEORY TO BE TESTED BY YOUNG IRANIAN SCIENTIST



Nima Arkani-Hamad, formerly a professor at Harvard University and presently on the faculty of the Institute for Advanced Study in Princeton, New Jersey is considered to be one of the leading theoretical physicists in the world. He believes the universe has at least eleven dimensions. His ideas regarding this theory will be put to test sometime this year at Switzerland's Hadron Collider, considered to be one of the world's most powerful accelerators, with a market value of somewhere between 5 and 10 billion dollars.

Mr. Arkani-Hamad is in collaboration with thousands of other scientists who believe that his prediction, if proven to be correct, would extend for the first time, Albert Einstein's theory about the notion of space and time and how the world can operate within this theory.

His interest in nature and science began at the young age of fourteen when he was attracted to Newton's laws. Now in his mid theories his career choice has proved to be a success.

15 MILLION TOURISTS VISIT DIFFERENT PARTS OF IRAN IN 6 DAYS

Tehran, March 23, IRNA - Fifteen million tourists have visited different parts of the country in six days (March 17-22), i.e. in three days (March 17-19) before Noerouz (New Year) and in the first three days (March 20-22) of Noerouz.

Director General of the Domestic Tourism Development Department and Deputy Head of the State Tourism Headquarters Jamshid Hamzezadeh told IRNA on Sunday that northeastern Razavi Khorassan Province topped the list for attracting more than 2.5 million tourists in the period. Hamzezadeh said Hormuzgan Province with 1.2 million tourists and northern provinces of Mazandaran and Gilan with about one million tourists absorption followed Razavi Khorassan Province in the list.

THE YOUNGEST COLLEGE PROFESSOR IN HISTORY



At the young age of 19 Alia Sabur, an Iranian American has made the Guinness Book of World Records as the youngest of all professors, that is the youngest since Cohn Maclaurin in 1717. Alia began reading at eight months. When her IQ was tested it was far above the highest score. She did not have the experience of high school having skipped to college after completion of the fourth grade and received a BS in Applied Mathematics from Stony Brook University, New York, at age fourteen.

Since then she has also received an MS and PhD in Material Science and Engineering from Drexel University, PA. After her education she was awarded a fellowship from the US Department of Defense, NASA and the US National Science Foundation and hired as a professor in the Department of Advanced Fusion at Konkuk University, Seoul, Korea.



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Maryam Firuz Quietly Buried in Tehran

SOURCE: RADIO FARDA



Mariam Firuz, an aristocrat who married Nureddin Kianuri, a leader of the banned Tudeh communist party, died on March 13 at the age of 94, and was quietly buried the next day in the Behesht-e Zahra cemetery outside Tehran, Radio Farda reported on March 14.

She was buried under the supervision of Intelligence Ministry officials, and relatives reportedly did not attend the burial.

Former communist activist Mohammad Ali Amui told Radio Farda on March 14 that Intelligence Ministry agents organized her burial before some of her friends even knew she was dead, and made sure she was buried without publicity or attention.

Her life, as well as that of her husband's, was punctuated by court convictions, spells in prison, torture, and exile, as the couple ran afoul of authorities under the monarchy and the post-revolutionary regime after 1979.

Firuz was a member of the Farmanfarmaian-Firuz clan, a branch of Iran's former royal family, the Qajars. She spent many years in communist East Germany in the 1960s and 70s, but returned to Iran following the revolution with other exiled members of the Tudeh party. However, many Tudeh members, including Firuz and her husband, were arrested in February 1983 or later, and accused of spying for the Soviets and plotting a communist coup. Some of the detained were later shown on television confessing to the alleged crimes and renouncing their communist opinions; many, including Firuz, had apparently been tortured.

She remained in solitary confinement for some years, until released on medical grounds in the late 1980s, and the couple then lived in downtown Tehran under state surveillance. Kianuri died in 1999. "Sometimes intelligence agents went [to their home] and warned them" not to have any contact with Tudeh activists, Amui told Radio Farda. He said the state loosened its surveillance slightly during the 1997-2005 reformist presidency of Mohammad Khatami.

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IT WENT FOR MILLIONS



Iranian artist Parviz Tanavoli’s probably never imagined that one of his pieces would bring in \$2.4 million at an auction. Well this past May his piece “The Wall (Oh Persepolis),” a bronze sculpture covered in hieroglyphics, measuring just under 2 meters did. The venue was a Christy auction held in Dubai. This is the fourth event held by Christy’s in Dubai and by the looks of its success there are many more to come.

The pieces in this event were mostly by Middle Eastern artists, approximately 77% with the remainder coming from Europe and America. At the end six pieces by Iranian artists were sold, with a total auction take of \$20 million.

Among the Iranian artists bringing in a large amount was Charles Hossein Zenderoudi’s piece “Tchaar-Bagh,” an oil-and-acrylic calligraphic work. It left the auction for the handsome price of \$1.6 million. It has been reported to be a record as for its type, a modern Middle Eastern painting. Mr. Mohammed Ehsai’s piece “He Is Merciful” took in \$1.16 million

According to Christy’s, new markets outside of London, New York and Paris are being discovered. With the amount of wealth in the Middle East as well as China and Russia it makes sense for the auction house to hold a number of events in these areas. There is a new as well as an old pool of collectors.

While art work is high on the money list, there is another item bringing in the big bucks, vanity plates. Yes it seems the lower the number on your license plate the greater your position and therefore the plate with the number 1 on it went happily home with its new owner for only \$14 million dollars.

TUNNEL TO BE BUILT BETWEEN RUSSIA AND USA

It is not a new project at all. It appeared in 1991. The two-mile high building was designed by US-based company Tsui Design & Research. Its Director, Eugene Tsui (an American of Chinese origin) says that the Ultima Tower will leave all other highest buildings in the world far behind. It is going to reach the height of 3,219 kilometers with its 500 floors. A journey to the 500th floor will take 9 minutes and 40 seconds.

Nevertheless, the project is said to be a matter of distant future. The maximum, which modern technologies can provide today is a 900-meter skyscraper. The current absolute record holder, Burj Dubai (the Tower of Dubai), is supposed to reach the height of 818 meters. World’s second largest building, Rus-

sia Tower, is being built in Moscow. The skyscraper will be 612 meters high.

Both the Arabian and the Russian towers are very close to other high-rise buildings from the point of their architectural peculiarities. The Ultima Tower makes a big step forward at this point. Its inner structure was inspired by termite nests and trees. Outwardly, the tower bears a striking resemblance to the Eiffel Tower in Paris.

Spacious halls of the Ultima Tower will have parks, gardens, artificial rivers and hills. Apartment houses, schools, kindergartens and countless stores are said to be built inside the tower.

(taken from Pravda)

**ALI SALIMI
COMPOSER OF “AYRILIG” DIES**



Below: Ali Salimi with his wife in their home in Tabriz, 1993

Beloved tar player, composer and music instructor Ali Salimi died in Tabriz in April 1997. Salimi was born in Baku in 1922. In 1938, at the beginning of World War II, Stalin ousted all non-citizens from the Soviet Union. Salimi’s mother did not want to be separated from her husband, an Iranian, so she lied claiming that she was a native of Ardabil (Iran) and, thereby, succeeded in getting herself and her children eligible to join the crowds of refugees heading south to Iran. Salimi, a youth at the time, fled with the refugees carrying only his tar across the border.

In the 1940s and 50s, performing music in Iran was associated with drug addicts and smoking opium, but Salimi’s music was so dearly loved that officials invited him to start playing everyday on Tehran Radio. He later went on to create a string ensemble for the radio which continued until a few years before the Islamic Revolution (1979).

Salimi is most remembered for the hauntingly mournful melody of “Ayrilig” (Separation), a song set to lyrics written by Farhad Ibrahimi which was an immensely popular hit in the late 1960s both among Azerbaijanis living in the North (Soviet Azerbaijan) and the South (Iran). Both Baku’s Rashid Behbudov and Tehran’s “Googoosh”, a famous Iranian female singer of Azerbaijani descent, popularized it. The song also played a symbolic role in Baku’s quest for independence in the late 1980s.

ARDESHIR MOHASSESS PRESENTED

The works of artist Ardeshir Mohassess were presented at the Asia Society and Museum, NY on Thursday May 22. The program Art and Satire in Iran presented more than seventy rarely seen ink drawings by the artist completed between 1976 and 2000. They provided a unique insight into modern Iranian history.

SUCCESS IN THE ART FIELD

When it comes to the ability to recognize talent in the art world and organize a successful art exhibition, Dr. Leila Diba's name is high on the list. For many years her talents were on display as curator of the Brooklyn Museum, NY especially for the Qajar Period exhibitions.

Her latest collection of artist works opened on May 21 at the Leila Taghinia-Milani Heller Gallery on Madison Avenue, NY, and will run through June 27. The exhibit is called *Mysticism, Satire and the Legendary Past*. Some of the artists represented in this collection are Abbas Kiarostami, Mark Tobey, Shirin Neshat, Shiva Ahmadi, Mehdi Qotbi and Negar Ahkami. It is truly a must see exhibit.

IRAN'S 4500-YEAR-OLD CYPRESS TREE

A 4500-year-old cypress tree in Iran's southeastern province of Yazd is to be soon protected as one of the world's biggest living organisms.

Department of Environment of Yazd Province hopes to have this colossal tree protected from being damaged or destroyed.

The tree, gracefully standing in the city of Abarku, located in the southwest of the Yazd Province is one of the region's seven historical and natural sites and is nominated to be added to the World Heritage list.

Russian scientist Alexander Rouf has estimated the tree's age to be between 4000 and 4500 years, and with a height of 25 meters and a trunk 11.5 meters around, this massive tree definitely deserves preservation and a chance to shine on the list of world heritage. Thousands of other historical sites attract tourists to Yazd, home to the largest population of Zoroastrians in Iran. Zoroaster was the ancient prophet of the Persians who preached the peaceful Zoroastrian religion based on humanity and goodwill, still widely practiced today in Iran.



Best Wishes to *Persian Heritage*

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PERSISCHER GOLF = PERSIAN GULF = SINUS PERSICUS

**To the attention of:
Bibliographisches Institut
F. A. Brockhaus AG
Meyers Lexikon online**

This is to inform you that; recently "SPIEGEL-Verlag Rudolf Augstein GmbH & Co. KG" produced some wrong information about "Persian Gulf" based on inaccurate information inserted in your online and printed copy of Encyclopedia. (the copy of correspondences with "SPIEGEL-Verlag Rudolf Augstein GmbH & Co. KG" is herein attached at the bottom)

The most accurate information about Persian Gulf is found here <http://azadeganiran.com/PersianGulf.Asp>

1. This document, other world known institutions, and research centers attested to the historic name of "Persian Gulf." In 1995 historic maps produced by UNESCO, via RARE Manuscripts, that are heritages of the world, based on documents found in the Alexandria Library attested to the historic name of "Persian Gulf"
2. In 2002, South Korean Marin Institute published a book with respect to the Japan Sea, containing over 100 maps, which all refer to the historic name of "Persian Gulf" – see book named East Seas.
3. In Germany most maps found in the museums, libraries and historic archives refer to this body of water by "Persischer Golf."
4. The book, "THE ISLAND OF TUNB AND ABUMUSA, An Iranian Argument in Search of Peace" published over 25 maps, attest to the accurate name of "Persian Gulf or in German Language Persischer Golf"
5. The calendar produced by Bahrain Bank, in 1996 accurately lists 12 maps that refer to "Persian Gulf."
6. The ancient Greek geographers and historians called this body of water

"Sinus Persicus." It is interesting that since, before the time of Christ, until as late as the 17th century, the world greatest historians and cartographers from Strabon and Ptolemy to the famous Flemish geographer, Mercator, along with Arab historians referred to the Gulf south of Iran as "Sinus Persicus" or "Mare Persicum," as distinct from of "Arabicus Sinus," the name they used to refer to what is known as the Red Sea.

7. The "Arabian Gulf" was the ancient name of the Red Sea, actually a gulf prior to being connected with the Mediterranean via the opening of the Suez Canal. For the last two millennia the term " Persian Gulf " has been used universally by historians, geographers, scholars, strategists and politicians.
8. Also please look into:
 - a. Revolt On the Nile, Anwar Sadat, 1957;
 - b. Monumenta Cartographica et Aegypti (Le Caire), Yusuf Kamal, 1926 - 51;
 - c. Geographie, De Strabon, Paris,1805;
 - d. Historical Geography of Iraq, Mohammad Rashid, Baghdad University,

- 1965;
- e. The past history of Arabs and Islam, OmarAbdol-Nasr, 1062;
- f. Science and Civilization of China, J. Needham Cambridge University Press 1959;
- g. Political History of Islam, Dr. Hassan-Ibrahim Hassan. Cairo, 1935.

Calling the Persian Gulf a falsehood, i.e., "Arabian Gulf" or "The Gulf", "Gulf of Arab States" is utterly irresponsible for a valuable Encyclopedia of any caliber, especially an internationally known cultural body as your institution. You cannot have serious academic books on a nonexistent region.

To apply the term "Arabian Gulf" or any other name to the "Persian Gulf" is an error, and indeed is to become a party to the psychological warfare mainly aimed against the Iranian people.

Please set the record right.

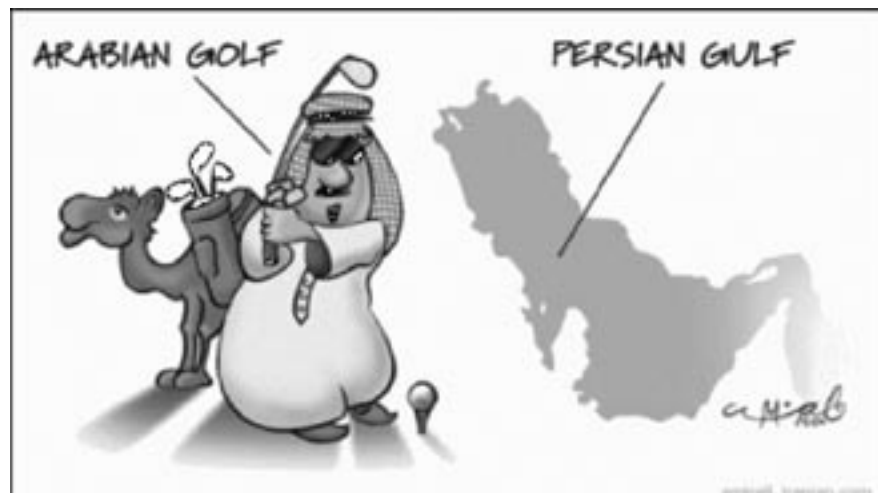
THE RESPONSE:

Dear Sir:

Thank you for your remarks from March 27, 2008, about the article "Tausendundeine Pracht", published in SPIEGEL 6/2008. I asked our fact-checking department to check your information.

The standard German encyclopedia "Brockhaus" provides two equivalents to the term "Persische Golf": the "Arabisch-Persische Golf" and the "Arabische Golf". Geographically speaking, the body of water lies between Persia and the Arabian Peninsula. On the basis of this information, our staff considers the term used in SPIEGEL to be correct.

Yours sincerely



IRAN

A BEAUTIFUL COUNTRY RULED BY WRONG PEOPLE

PART TWO

BY: IMANOEL KOHANIM

The land of **Abu Ali Sina** (Ave-cena), 980-1037 AD, Iran's most famous physician, philosopher, mathematician and astronomer. He was first to describe meningitis and made rich contribution to anatomy and gynecology. His book al-Qanun, known as "Canon" in the west, is an immense encyclopedia to medical science. In astronomy he devised a contrivance, similar to Vernier, to increase the precision of instrumental readings. His unmatched philosophical encyclopedia "Kitab al-Shifa", embodied a vast knowledge from philosophy to science (physics and mathematics and astronomy).

The land of **Z. Razi**, 864-930 AD, chemist and philosopher. Razi became the first to draw clear comparison between the small pox and chicken pox. His book Kitab al-Mansoori, was translated into Latin in 15th century, comprised 10 volumes and dealt extensively with Greco-Arab medicine. He was also the first to produce sulfuric acid and to use opium for anesthesia. He has left more than 200 outstanding scientific contributions that have greatly influenced the development of science in general, and medicine in particular.

The land of **Khayam**, 1048-1131 AD. The 11th century Persian poet, humanist, philosopher, mathematician and scientist. The son of Abraham the tent-maker. His Rubaiyat, is the most loved poems in English language was translated to English by Edward Fitzgerald. The translation profoundly influence the west's misperception of Persia in the turn of 20th century. Khayam's most remarkable scientific achievement was the calculation of the Solar year, whereby, the 1st day of the Persian New year (Nowrooz) was fixed as the 1st day of spring.

Iran, the land of **Hakim Ferdowsi** Tousi. Iran's greatest epic poet. It took him thirty years to complete his master piece "The Shahnameh" (the epic of kings). The Shahnameh, revived Farsi after the Arab conquest of the 7th century. The Shahnameh consist of nearly sixty thousand verse lines. An important feature of Ferdowsi's work is that during the period that Arabic language was known as the main language of science and literature, Ferdowsi used only Persian in his masterpiece. He was a true patriot and loved Iran and Iranians. Had it not been for Shahnameh, the Persian language and heritage may not have survived.



The land of **Molana** "Rumi," the greatest 13th century mystic poet of Iran. This world renowned poet is remembered for his humanistic views towards life. His monumental work is widely recognized in the west. Rumi's importance is considered to transcend national and ethnic borders. Throughout the centuries he has had a significant influence on Persian as well as Urdu and Turkish literatures. His poems had been widely translated into many of the world's languages in various formats. The English interpretations of Rumi's poetry, by Coleman Barks, have sold more than half a million copies worldwide. When it comes to Rumi's land and people, nobody says it better than Rumi himself: "I am neither Christian nor Jew, neither Magian nor Muslim, I am not from east or west, not from land or sea, not from shafts of nature nor from the sphere's of the firmament, not of the earth, not of water, not of air, not of fire. I am not from the highest heaven, not from this world, not from existence, not from being..."

One just don't want to stop with the quotation, but I have to carry on.

The land of **Shamseddin Mohammad Hafez** (1320-1397 AD), one of the Iran's greatest poet who expressed freedom of thought, through his poetry during one of the most difficult times of our history, similar to what we are experiencing in today's Iran. He was born in 1319, had a incredible memory. He memorized Koran only when he was a child. He often praised the virtues of wine, to mock the orthodox clergy. Hafez is considered Iran's highly regarded poet, as Shakespeare is in the western world.

The Land of **Amir Nezam (Amir Kabir)**, the Prime Minister of Naser-O-Din Shah. He initiated reforms, overhauled the central administration, encouraged foreign trade, established Tehran's Bazaar, built Dar-Ol-Fonoon, the first modern university in Iran and perhaps one of his greatest achievements. He also curtailed foreign interference to a great extent.

The Land of **Sattar Khan**, a freedom fighter and a national hero. Iran's great General of the Constitutional Revolution. Under his leadership, the Constitutional forces in 1909, marched to Tehran, deposed the Shah (Mozaffar-O-Din Shah) and re-established the constitution. Mozaffar-O-Din Shah went into exile in Russia where he belonged.

The Land of **Reza Shah** (1919- 1980), after centuries of misrule by his former rulers and at the time when Iran was ravaged by the foreign belligerents, from 1914 to 1919, a new era in Iran's history opened in the 1920's with coming to power of Reza Shah. His rapid ascent to power is compared by some historians with the rise of Napoleon in France or Atatürk in Turkey. He made radical reforms, improved Iran's infrastructure by building numerous roads, bridges, and state owned factories, schools and hospitals. He also built Iran's Trans-Iranian Railway, which started in early 1930's and ended in 1939. The Railway was 1400 km long. He emancipated women, required them to discard their veils and opened the schools to them. He tried to transform Iran into a modern state. Reza Shah like any other ruler have had his critics, but his contributions to his country is undeniable.

The Land of Dr. Mohammad Mossadegh, Patriot and Nationalist. In March of 1951, with the insistence of Dr. Mossadegh, Iran's Majlis (Parliament) voted to nationalize Iran's oil. Immediately, Britain imposed a worldwide embargo on the purchase of Iranian oil, and took the case to the International court of the Hague, the Court voted in favor of Iran. Later in June of 1953, sadly enough, the Eisenhower administration approved a British Proposal for a joint Anglo-American operation called, "Operation Ajax" which overthrew Mossadegh. Although the ouster of Mohammad Mossadegh is by no doubt a dark segment of our contemporary history, but fortunately and unlike 1979 Iranian revolution, Iran did not either fall into the Soviet grab nor did it fall into Islamic fundamentalist trap. Mohammad Reza "Shah" although somewhat out of touch with some segment of population and their wounds, although at times lived under false sense of perception, generally resulted through his unconditional worshippers, and although, under circumstances, ruled over one Party system undemocratically, but undoubtedly a nationalist, propelled Iran into a dynamic middle-east regional power. It is becoming more and more evident that the "Shah", contrary to some prevalent opinion that existed, was not a puppet for the west, and we would not be fair to history if we feel otherwise. The "Shah" implemented broad socio-economic reforms, enhanced the rights for women, religious and ethnic minorities. Unfortunately the thread of Soviets, unlawful 'Tudeh Party' and Islamic fundamentalists delayed, at times stopped, the Constitutional Reforms necessary to shape a fully democratic government. But there should not be any question in any body's fair mind that Iranians were in fact prospering economically, socially, and educationally in a rate unmatched in Iran's contemporary history.

As Iranians were enjoying unparalleled prosperity in 1970's, the Carter administration (without essential insight in Iran's complex internal affairs) pressed on implementation of human rights policies, which involved, among others, the release of radical fundamentalists, radical members of 'Tudeh Party' and allowing trials to be performed in civil courts which served as a platform for Anti-government propaganda. It was in these volatile period when B.B.C. began a series of non-stop interviews with the anti-Shah personalities including of course the interviews with the exiled cleric 'Khomeini' making a cleric, only a few Iranians knew, into an overnight hero, which finally resulted in the shameful and bloody transfer of power to the Mulas.

The land of **Shapoor Bakhtiar**, the last Prime Minister under the Shah. A courageous man, member of Iran's national front, he assumed power in one of the most difficult times of revolutionary Iran, stood up to the impending catastrophe that was about to take place in revolutionary Iran. His message, in the mist of the most chaotic times in recent memory, was a message of Peace, to

peaceful transition to a democratic government, respect for 1906 Constitution and above all to separate state and religion. Unfortunately, his dream never materialized and this courageous man was assassinated by the Regime's agents in Paris. Sadly enough, the same Regime who assassinated Iran's great son, Bakhtiar, still marches ahead, killing our young daughters and sons in their notorious prisons.

I would like to devote the last part of my article to the most notorious activities of the Regime outside Iran which is called Pro-Iran lobby. My target readers are again younger Iranians living in the U.S. and possibly younger Americans in the U.S. who happen to be interested in Iran's affairs. The following is the recap of Mr. Hassan Dai's article entitled "Mullah lobbyist penetrating U.S. Political System": Since the early 1990's the Regime has embarked on developing a sophisticated lobby enterprise in the U.S. The Regime has devoted significant manpower and financial resources to this cause. In 1999, Trita Parsi, a young Iranian-Swedish and Siamack Namazi, residing in Iran, wrote a joint paper entitled "Iranian-Americans: The Bridge Between Two Nations." In their article, they argue the need of creating a grass root Pro-Iranian lobby, to infiltrate the halls of the U.S. Policy institutions. The aim was to create a grass root lobby similar to AIPAC (American Israeli Public Affairs Committee). Two years later, Parsi came to the U.S. and became congressman Bob Ney's assistant. The two in April 2002 founded the "National Iranian American Counsel" or (NIAC). Their primary goal of creating NIAC was as follows: To infiltrate the U.S. Political system; To impede Iranian opposition activities; To improve the image of Islamic Regime abroad; To depict Israel as a burden on U.S.; To break the taboo of working with Iran's cleric rulers for the Iranian Diaspora; To mimic the Jewish lobby in the U.S.; And finally, to have the appearance of a citizen's lobby.

I would now like to add to the aforementioned, the followings, and conclude my article. The Pro-Iran lobby have had a mixed outcome. For example, despite the Regime's vigorous attempts, they have not been successful to attract the Iranian Diaspora to their cause. Also, they have not been able to improve the Regime's image outside Iran. But, the lobby has been able to infiltrate into the halls of the U.S. foreign policy. They have also been very successful to infiltrate into the U.S. higher education institutions and to convince/attract the Academia to their cause, which have resulted in publication of many books authored by Academia who were influenced by the lobby to become Regime-friendly. Unfortunately, for liability purposes I am not able to list any names.

The lobby have also had limited success to make some of the Iranians and intellectuals living in the U.S., Regime-friendly. There are Pro-Regime articles published regularly where the authors hide their ugly intentions under (Iranian sensitive) subjects but their objective is basically to make the readers confused and to deceive the public opinion. So, what the Pro-Iran lobby is doing is basically to try to show that their operation is people's/citizen's lobby, where in fact in reality is a centralized, Regime initiated, mafia-like operation. Another words, under the Regime's directions, the Iran lobby campaign should, in appearance remain non-governmental. This way the opinions and assessments delivered by Regime-friendly lobbyists, academia, authors through their activities, books, articles, etc are to imply their personal views rather than organized or centralized. Therefore, having the above in mind, we as active Iranians have to first be vigilant, not to be deceived by the mis-information published by the Pro-Iran lobbyists. And second, to inform other un-informed fellow Iranians and Americans about the above very serious and disturbing phenomenon.

History of Persian Gulf Its Past and Present

(A BOOK REVIEW)

PROFESSOR SVAT SOUCEK

The Persian Gulf is a unique geographical phenomenon whose role in human affairs began in remote antiquity and has continued to our own day. Traditionally, this role was due to the place it occupies as an avenue of cultures and trade and today, as the site of a resource, vital not only for the inhabitants of the countries along its shores, but for much of the modern world. The Persian Gulf's unique geostrategic position further enhances its present importance.

A simple enumeration of the countries sharing the Persian Gulf's coasts and waters offers an evocative panorama of contemporary history: Iran, with the longest shoreline and some of the busiest ports along the northeastern coast; Iraq at the head of the Persian Gulf, then Kuwait, Saudi Arabia, Bahrain, Qatar, the United Arab Emirates, and Oman. All these countries, in varying degrees, are blessed with vast oil reserves lying along the coasts both under the ground on land and below the sea bottom. It is this vital resource that has propelled the Persian Gulf into the limelight of world events, and the story of its discovery, development and struggle over its exploitation makes for fascinating reading. It began almost a century ago, when in 1908 British prospectors struck oil at the Persian site of Suleymaniye. For nearly two generations, until the early 1950s, the province of Khuzistan was the center of production, processing and exporting oil, and the Anglo-Iranian Oil Company had the lion's share of this lucrative business. Geologists rightly suspected, however, that oil deposits might exist in many other parts of the Persian Gulf area. During the 1930s, a number of finds were made on the Arab side from Iraq all the way to Oman. This time mainly American companies seized the initiative, but until World War II production remained relatively modest. The war and the quickened pace of consumption in the industrial world, especially in the US, led to further development of these sources, but the main stimulus for the sudden and vertiginous development of oil wells on the Arab side of the Persian Gulf was came from the drama of Iran's attempt to acquire a fairer share of its wealth. Great Britain and the United States thwarted Dr. Mossadegh's heroic struggle, and in the process the production and export of oil from Iran was temporarily halted. That in turn created a windfall for the companies exploiting the oil fields on the Arab side, and their prospectors discovered still more deposits whose yield has led to today's fabulous wealth of Saudi Arabia and the other principalities along the Persian Gulf.

This book offers a balanced version of the history of the Persian Gulf. The story itself is presented in the natural and anthropological context of the subject.

The Letter of Criticism of Mr. Rokni Jalili

Mr. Rokni's criticism leaves a lot to be desired. A few of his criticisms are quite understandable. If a complete article is split into two or three parts and they are three months apart the readers will lose the continuity and forget what they read in the past. However, this does not apply to the History of Terrorism. I believe when you look at the history of this problem it has had no beginning and definitely no end. But, it has got a middle and that is where we are. Therefore, to say that the History of Terrorism is not worth reading, that is of course, his opinion and he doesn't have to read it.

The second mistake that he makes is the fact that he accuses me of using my own personal opinion in these articles, which is not true. These articles have references. Space is limited as is the amount of information, which comes in on a monthly basis. It is therefore very difficult to include articles in their entirety in every issue. Apparently Mr. Rokni does not understand this I would like for him to come to my office sometime when he comes to the East Coast and take a full day to go through the references that I have in my library. The other mistake he made was about vetoing our children's health care by Mr. Bush. As a result he attacked Laura Bush. It was quite offensive. I believe her to be one of the best pictures on the cover of this magazine. The way in which Mr. Rokni attacked this lady indicates his lack of knowledge and history about these events. The reason that the children's health care was vetoed by President Bush was because there was a lot of pork barrel stuff attached to it. The President told the democrats that he was not going to sign if they add their own personal favorites in it.

David Yazdan

An Interesting Read on the Persian Gulf

In an email, a writer named Sheila, wrote:

"If Google wanted to get to the bottom of this matter logically and definitively, one simple way might have been to use its own technology and compare the number of hits found for the search "Arabian Gulf"-704,000 vs. 4,390,000 for "Persian Gulf"- (these numbers were the result using quotes). Do keep in mind that this young man's best intention may inadvertently cause an artificially high number of hits to be generated for "Arabian Gulf" potentially leading to fallacious arguments in support of the name change. Our reliance on using technology to validate our realities can be rather capricious. Perhaps we should encourage those interested in preserving the historic name to search and click on "Persian Gulf" sites instead of clicking on "Arabian Gulf" just 3 times clicks the millions of people who may be inspired to do so can potentially have tremendous impact in one direction or another."

HISTORY OF TERRORISM

PART XV

DAVID A. YAZDAN

“Let every nation know, whether it wishes us well or ill, that we shall pay any price, or any burden, meet any hardship, support any friend, oppose any foe, to assure the survival and success of Liberty.”

These were the most famous words that John F. Kennedy was to ever utter. (JFK’S inaugural speech 1961)

This is an election year and as a result to provide fair journalism to you I have got to provide a rebuttal for Bill Frist who, by the way, is one of the best authors. He has published several important books, one of them, was the neocon book, part of which I reported in the last issue of Persian Heritage magazine.

To begin with one of the most controversial issues of the twenty-first century is the Iraq war, for which the Bush administration holds all kind of blame. You have heard part of the criticism that has been thrown at the Bush Administration not just by Democrats but also by other countries including some of our allies. The most troubling issue about the Iraq war was the accusation that the nation and Congress was lied to about weapons of mass destruction. Let’s look at these so-called weapons. There are three of them of course, one is chemical, another biological and the third, nuclear. There is no dispute over the fact that Saddam Hussein used both biological and chemical weapons, not just on the Kurds in Iraq but on Iranians. Thousands and thousands died or were crippled during the eight-year Iraq Iran war. The problem that needs to be addressed is the threat that Saddam Hussein had on one hand and the Ayatollahs in Iran on the other hand that created for the Middle East. This both directly and indirectly jeopardizes the national security of the United States. As a result it is practically impossible for any government, whether Democrat or Republican to wash its hands from these two troubled areas.

BUSH’S DOCTRINE

Bush’s doctrine consisted of several projects. One was a successful election in Iraq and Afghanistan, the revolution in Lebanon, which as you recall was followed by the Syrian withdraw, nuclear disarmament in Libya and a step towards democracy in the world. The second part of this doctrine was the disarmament and neutralizing of the three axes of evil, North Korea, Iran and Iraq. Of course, North Korea already possessed nuclear weapons and Iran and Iraq were in the process of making them. In fact, several months prior to the invasion of Iraq by the U.S. forces there was a caravan of trucks going towards Syria. There was a satellite picture in the Washington Times, which was very revealing. Exactly what were in those trucks has not been revealed but, one can say for sure they were not home furnishings of Saddam Hussein and his relatives?

Many of the liberals, including Hendrickson and Gordon, would wish for the defeat of the United States. They have declared that the only way to save the worldview from winding up on the ash heap of history is the U.S. to withdraw. The other prominent figure was Zibigniew Brzezinski. This individual left Brookings Academy in 1976 to serve as Jimmy Carter’s national security

adviser. With the defeat of Carter by Ronald Reagan in 1980, he had returned whence he came and was now a professor again. In that capacity he wrote articles excoriating the Bush Doctrine and its works. One typical example of this is in a piece entitled “American Debacle.” He began by accusing George W. Bush of “suicidal statecraft,” and he went on to pronounce the intervention in Iraq along with everything else this president had done, a total disaster, and ended by urging an early withdraw of our troops from that hopeless baffle.

It was shameful of Brzezinski to accuse George W. Bush of “suicidal statecraft,” when he was the man, who in 1970, helped shape the U.S. foreign policy that had emboldened the Iranian terrorists to seize the American hostages while his boss, Jimmy Carter, stood impotently. And, he stood by for over a year before finally authorizing a rescue operation that failed and compounded our national humiliation. Where was Brzezinski – famous at the time and admired by many including some of the conservatives for his implacable anticommunism – when the president he served congratulated everyone else for having overcome our “inordinate fear of communism”? Known far and wide for his hard-line determination to resist Soviet expansionism – when Cyrus Vance, the Secretary of State, had declared that the Soviet Union and the United States shared “similar dreams and aspiration,” and when Carter himself had complacently informed us that the containment was no longer necessary? And, how was it that, despite daily meetings with Brzezinski, that Carter had remained so blind to the nature of the Soviet regime’s invasion of Afghanistan had, when he himself put “made a more dramatic change in my own opinion of what the Soviets ultimate goals is than anything they have done in the previous time.” Brzezinski continued to accuse Bush’s foreign policy. He said looking at the Middle East that the United States is being stamped as an imperialistic successor to Britain and as a partner of Israel in the military repression of the Arabs. This might not be fair! He covered himself by adding, but not a single word did he utter to indicate that the British had created the very despotism that the United States was not trying to replace by democratic regimes. However, George Bush was the first American President who spoke about the creation of a Palestinian state. The second time Brzezinski looked at the Middle East he questioned the United States of the treatment of the captured terrorist, causing a loss of America’s moral standing as a country that stood tall against a political repression, torture and other violations of human rights. But then, he again closed his eyes, so not to see the liberation of Afghanistan from the despotic bureaucratic tyranny of the Taliban or the Iraq from a fascist despotism Saddam Hussein. At the same time trying to force Ayatollahs to stop enriching the Uranium and their violations of human rights were young people are being executed for simply opposing their regime on a daily basis. At that time Mr. Brzezinski looked at the Middle East again he made several mistakes. He saw more and more sympathy for terrorism and more and more hatred of America being generated throughout the region by our actions in Iraq, and in this context, too, that was all he could see. About the momentous encouragement that our actions had given to the forces of reform that never dared act or even speak up before, he was completely silent, though it was a phenomenon that even so inveterate a hater of America as the Lebanese dissident Walid Jumblatt had counted himself compelled to recognize. Thus, only a few months after declaring that the “killing of U.S. soldiers in Iraq is legitimate and obligatory,” Jumblatt suddenly woke up to what those U.S. soldiers had actually been doing for the world

in which he lived:

It's strange for me to say it, but this process of change has started because of the American invasion of Iraq. I was cynical about Iraq. But, when I saw the Iraqi people voting, in January 2005, 8 million of them, it was the start of a new Arab world.

The Egyptian democratic activist Saad Eddin Ibrahim, who like Jumblatt originally opposed the invasion of Iraq, had said much the same thing:

Those in the Middle East who believe in democracy and civil society are finally actors... because the invasion of Iraq has unfrozen the Middle East, just as Napoleon's 1798 expedition did. Elections in Iraq force the theocrats and autocrats to put democracy on the agenda, even if only to fight against us. Look, neither Napoleon nor President Bush could impregnate the region with political change, but they were able to be midwives.

The main lie that the President was accused of telling was that Saddam Hussein possessed an arsenal of weapons of mass destruction, or WMD, as they invariably came to be called. From this followed the subsidiary (lie) that Iraq and Saddam Hussein had opposed a two edged moral threat. One on hand the administration had allegedly declared that there was a distinct or even an immediate possibility that Saddam Hussein himself would use these weapons against us or our allies, on the other hand there was still a more dangerous of a possibility that he would supply the terrorists like those who had already attacked us on 9/11 and to whom he was linked. Although, there was not a very direct association between Saddam Hussein regime and Al-Qaeda, the fact is both Al-Qaeda and Palestinians suicide bombers family would get \$25 thousand to \$35 million from Saddam Hussein and indirectly they were supplied with arms. We shall see later that even a representative met on several occasions. Even not finding the nuclear material in Iraq defies all reason to think that President Bush was lying when he asserted that they did exist. To lie means to say something that one knows to be false. But there can be no doubt what ever Bush said he believed that what he was saying about WMD in Iraq was the truth. It was not just the CIA director George Tenet who had provided some material but even the M16, which is the most potent intelligence service in the world, or the British government also said the same thing. George Tenet has assured the President that the case would become a slam-dunk. This phrase would later become notorious by in using it that Tenet had the backing of 15 agencies involved with gathering intelligence for the United States. The National Intelligence estimate (NIE) of 2002 where the collective views were summary of selective views, one of the conclusions offered with a high confidence was that: ... Iraq is continuing, and in some areas expanding its chemical, biological, nuclear and missile programs contrary to UN resolutions.

The intelligence agencies of Britain, Germany, Russia, China, Israel, and France had all agreed with this judgment. And even Hans Blix – who had headed the UN team of inspectors trying to determine whether Saddam had complied with the demands of the Security Council to get rid of the weapons of mass destruction he was known to have used in the past against Iran and also against his own Kurdish population further credibility to the case, in a report issued only a few months before the invasion.

The discovery of a number of 122-mm chemical rocket warheads in a bunker at a storage depot 170 km southwest of Baghdad was much publicized. This was a relatively new bunker, and therefore the rockets must have been moved there in the past few years, at a time when Iraq should not have had such munitions. They could also be the tip of a submerged iceberg. The discovery

of a few rockets does not resolve but rather points to the issue of several thousands of chemical rockets that go unaccounted.

So, once again, we go back about Col. Powell's presentation at the United Nations. Once again, had the British, the French, and the Germans, all of who had signed on in advance to Secretary of State Powell's reading of the satellite photos he presented to the UN in the period leading up to the invasion. Powell himself and his chief of staff, Lawrence Wilkerson, later came to feel that this speech was the low point of his tenure as Secretary of State. But Wilkerson was forced to acknowledge, in the process of a vicious attack on the President, Vice President, and the Secretary of Defense for getting us into Iraq, the following by Amir Taheri:

"They kill teachers and children, but schools stay open. They kill doctors and patients, but hospitals still function. They kill civil servants, but the ministries are crawling back into operation. They kidnap and murder foreign businessmen, but more keep coming. They massacre volunteers for the new army and police, but the fines of those wishing to join grow longer. They blow pipelines and kill oil workers, but oil still flows. They kill judges and lawyers, but Iraq's new courts keep on working. They machine-gun buses carrying foreign pilgrims, but the pilgrims come back in growing numbers. They kill newspaper boys, but newspapers still get delivered every day."

Yes! ladies and gentlemen, it is very easy to be a Monday morning quarterback and critic, but when you see this leadership in Iraq who went and killed the growing group of people like that, you would think differently.

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IRANIAN INFLUENCE IN THE LEVANT, IRAQ, AND AFGHANISTAN

A REPORT OF THE AMERICAN ENTERPRISE INSTITUTE

FREDERICK W. KAGAN, KIMBERLY KAGAN, DANIELLE PLETKA

The conflict between Iran and the United States began in 1979 with the Iranian Revolution and the seizure of the American Embassy in Tehran. Born partly of ideological differences and partly of real and perceived differing national interests, it has continued, alternately hot and cold, for almost three decades and seems unlikely to end soon. Like most previous conflicts, its conclusion cannot be foreseen. Many such struggles, like the Anglo-German tensions between 1871 and 1945 and the centuries-long tensions between Britain and France, lead to full-scale war. Others, like the Anglo-Russian or Russian-Ottoman tensions throughout the nineteenth century, lead to more limited conflict. And some, like the U.S.-Soviet Cold War, are resolved without direct armed confrontation. One key to resolving any such conflict is understanding both the nature of the enemy and the scope of the conflict—insights that have eluded most Americans and, indeed, many Iranians. This report addresses this lack of understanding and argues that while neither Americans nor Iranians desire full-scale military confrontation, Iranian activism and American passivity are contributing to a drift toward war.

Iran has been in the headlines on and off since 1979, but its significance for the United States increased dramatically after the attacks of September 11, 2001, and the subsequent invasions of Afghanistan and Iraq. Iran had long been rec-

ognized as the premier state sponsor of terrorism, but following 9/11, Americans were less willing than they had been to tolerate Iranian attacks, such as the 1983 U.S. Marine barracks bombing that killed 241 U.S. troops and the 1996 bombing of the Khobar Towers in Saudi Arabia, and Iranian support for groups—like Hamas and Palestinian Islamic Jihad in the West Bank and Gaza—with a history of killing Americans.

After Saddam Hussein was overthrown, it immediately became clear that Iran would have significant influence in post-Saddam Iraq. Indeed, mounting evidence of Iranian support for Shia and Sunni groups fighting American troops in Iraq generated deep concern in the United States, and sporadic reports of similar Iranian support to the Taliban in Afghanistan have received short bursts of attention. But Tehran ensured its place in the spotlight as it rapidly moved toward an escalation of tensions over its nuclear program.

The policy debate in the United States has generally centered around a single issue: will (or should) the Bush administration launch military strikes against Iran? Most have seen the Iranian nuclear program as the likeliest trigger for a U.S. attack. Those in the United States and Europe who oppose such a reaction have attempted to design a program of sanctions and diplomacy aimed at resolving the “nuclear issue.” Fear that other points of conflict, particularly Iranian

support of insurgents and terrorists in Iraq and Afghanistan, might become another trigger has also led to controversy over and even obfuscation of events in those two important theaters. And Iran’s continued support for Hezbollah, Hamas, Palestinian Islamic Jihad, and other terrorist groups, while undisputed, is rarely mentioned—most likely out of fear that “war hawks” will use any evidence of Iranian wrongdoing to press for immediate military strikes.

The desire of the Bush administration—and even most of the supposed hawks—to attack Iran has always been overstated. Although some writers have advocated using military means to promote regime change in Tehran, few—if any—serious Iran analysts or defense specialists have recommended using force in the first instance. There has been no concerted effort within the administration—and very little pressure from the outside—for an attack. There is no comparison, for instance, between the bipartisan efforts to condemn, contain, or remove Saddam Hussein in the 1990s and again in 2003 and isolated attempts to promote military strikes against Iran since the start of the Iraq war. The reason is simple: Iran is more than three times as large as Iraq in every dimension, with daunting physical terrain, even more daunting human terrain, and a global terrorist network. The prospect of full-scale war has never been appealing, and the waning of enthusiasm for precision-strike regime change

after 2003 has made that option relatively unattractive as well.

This is not to say that the Bush administration or its successors will not launch either limited or full-scale military operations against Iran. Unattractive as the prospect of military conflict is, the prospect of an Iranian nuclear arsenal is at least equally unappealing. Much as Americans might desire to avoid war with Iran, continued Iranian intervention in Iraq, Afghanistan, and throughout the Middle East might ultimately make that option less repulsive than the alternatives. Western democracies do not go to war because they want to—they go to war when they determine that they have no other choice. The challenge in managing any cold war lies in ensuring that neither side ever feels that hot war is the lesser evil. And the key to that challenge is finding a *modus vivendi*, rather than insisting one side surrender to the other. This platitude is normally taken to mean that the United States should make sufficient concessions to Iran to mollify the mullahs. But the often ignored converse is also true: stability will not result any more from an American surrender to Iran than from an Iranian surrender to America.

Sadly, there is very little prospect of success in this or any other endeavor unless the policy debate moves beyond the compartmentalization and hysteria that have characterized the discussion thus far. We must be able to recognize openly, fully, and

objectively Iran's activities in the region that affect our interests without fearing that such recognition will lead to a foolish war. And we must also recognize that our conflict with Iran is regionwide, complex, and broad-based—it is not a simple misunderstanding over the nature of Iran's nuclear program or the threat Tehran feels from having U.S. troops deployed to its east and west. This report aims to present empirical evidence of Iran's actions in three critical areas: Iraq, Afghanistan, and the Levant (Syria, Lebanon, and the West Bank and Gaza). It does not address Iran's nuclear program, which is relatively familiar to most people who follow the issue, nor does it address Iranian activities beyond the broader Middle East and South Asia, although these are also worthy of study. Above all, it makes few claims about Iran's intentions.

The debate about the aims and even the nature and power of the Iranian regime is charged. The regime is unusually opaque. The combination of openness, rhetorical diversity, apparent internal schism, plausible and implausible deniability, and

American neuralgia about Iranian intentions has made drawing firm conclusions about Iranian president Mahmoud Ahmadinejad's government or its possible successors almost hopeless. In the end, the United States is not likely to achieve any important goals vis-à-vis Iran without addressing better than we have thus far the issue of who controls the levers of power in Tehran and what they intend to do. But the American debate has thus far been so short on facts and so compartmentalized that establishing a ground truth of Iran's activities in its immediate environs, whatever their goals and whoever ordered them, is an important undertaking.

PASSING OF FERREYDOUN ADAMIYAT

The distinguished historian Dr. Fereydoun Adamiyat, better known as the father of Iranian constitutional historiography, passed away Friday, March 28, 2008.

Adamiyat studied at Darolfounoon, Iran's first modern school, where he was an exceptional student and completed two years of schooling within one school year. He continued his studies at the University of Tehran, College of Law. His thesis was on the life and political service of Amir Kabir, which was later published as *Amir Kabir and Iran*, with a forward by noted historian Mahmoud Mahmoud, author of the famous multi-volume *History of Iran and Britain Relations*. While a law student, at the age of twenty he joined the Ministry of Foreign Affairs so he could continue his studies. After his graduation, he was posted to London as a secretary at the Iranian Embassy. During his tenure in London, he earned a Ph.D. in political history from the prestigious London School of Economics and Political Science.



After a short service period in Iran, Dr. Adamiyat became a member of the Iranian delegation to the United Nations and reached the rank of Minister Plenipotentiary (Vazire Mokhtar). While at the UN, and Bahrain still a British protectorate, he wrote his other famous book, *Bahrain: Research in Diplomatic History and International Law* in English, which was published in New York.

He then served as the Iranian Ambassador to the Netherlands; and for twenty years, he was an Arbitrator at the International Court of Justice. He ended his distinguished public service by serving as the Iranian Ambassador to India where he became good friends with India's first prime minister, the legendary Jawaharlal Nehru, and accompanied him on his official visit to Iran. He was only 42 years old when he abruptly resigned from the Foreign Ministry through his famous three word letter: I request retirement.

It is in the field of Iranian Constitutional movement that Adamiyat's name is secured in history. It is a well known fact in today's world that no researcher on the subject can be found who does not need Adamiyat's works. It is indeed sad that we start the New Year with the loss of this great historian and intellectual. May he rest in peace.

contributed by, Shahin

SHUSHA GUPPY PASSED AWAY



One of Iran's most talented has passed away at age 72. Shusha Guppy was a writer, composer and singer. She is the daughter of Mohammad Kazem, Shia theologian and philosopher. Shusha's excellence in her field was discovered at an early age. By age sixteen she made her way on a full scholarship to the Sorbonne in Paris. She missed home tremendously and found comfort in writing. Before too long she embraced new friendships and continued writing about her experiences. One of her most well known writings, which is a book of her memoirs is called, *A Girl in Paris*. In 1961 she married Nicholas Guppy art dealer, and moved with him to London. She continued writing and performing through the 90's. One of the subjects she

will be remembered for is insight and description of Islam. Shusha believed Islam was a religion of love which was strangled and reshaped by religious fanatics. She was sad to see so many crimes now being committed in the name of Islam.

BONDED AT BIRTH:

HOW A CIA COUP D'ÉTAT IN IRAN AND MY LIFE BECAME ONE

PART TWO

By Behzad Yaghmaian

LOVING THE GREAT SATAN

Like many Iranians studying in universities in the West, I stayed away from Iran, later applying for U.S. citizenship and making this country my new home. In May 1995, after sixteen years, I returned as a visiting university lecturer, part of a special United Nations program. The Iran of my childhood was all but gone. Large murals of the “fallen martyrs” of the Iran-Iraq War, and anti-American posters were everywhere. The security forces and the *bassij* – the “moral police” – patrolled the streets in their jeeps and station wagons. The war with Iraq had long ended, but Tehran remained visibly under its shadow – a city of martyrs and anti-American warriors, the authorities proclaimed.

Even the street names had changed; many were now named after the martyrs of that brutal war. There was nothing left of my old neighborhood. My home, the bakery, my elementary school, everything had been razed. In their place were a freeway and new residential projects. I recognized only four homes at the far end of the alley where I grew up. On a discolored and bent plaque nailed to a wall was the name of one of my childhood playmates: “Martyr Ali Sharbatoghli.”

Inside Tehran homes, behind closed doors, lay another Iran, startlingly unlike the façade so carefully constructed by the government. In the streets, women covered their hair and wore long, baggy robes to disguise their curves; inside they wore Western clothes – jeans and revealing dresses. They lived two lives.

A version of America, as filtered through Hollywood (and Iranian exiles in Southern California), was in every home. Through bootlegged music from LA, or the songs of Pink Floyd, Metallica, Guns N’ Roses, and other Western rock icons of the time, Tehranis embraced what the government called “the infidel.” They danced to his music and imitated the lifestyle they absorbed from satellite TV and pirated Hollywood films. Tapes of American movies sometimes made it

to the Iranian capital before they were commercially released in the U.S. Even those who opposed the U.S. politically and could not forgive or forget its role in the 1953 coup and the Shah’s prison state found joy in American pop culture. In private conversations, relatives, friends, even absolute strangers inquired about my life in the States or the possibility of somehow escaping to America.

It appeared that Iranians could not live without America. Even the government needed the Great Satan to repress its opponents, while Tehranis took refuge in American pop culture to escape the life created for them by that very government.

In 1997, two years after my visit, a smiling reformist cleric, Mohammad Khatami, became president. Iranians were energized. Hope returned. And when I visited in July 1998, it seemed that a new Iran was truly emerging. Khatami was but one of many original architects of the Islamic Republic who were now calling for a change in direction: a reversal of foreign policy, a freer press, and the expansion of civil liberties.

Khatami himself championed a radical change in Iran’s foreign policy, advocating what was called a “dialogue of civilizations.” He set a new tone, calling, in fact, for a rapprochement between Iran and the West, especially the United States. Khatami’s presidency helped bring into the open deep divisions inside the country: between the government and the people as well as within that government itself. It also highlighted the touchstone role the U.S. continued to play in Iranian politics and society.

Now, however, for the first time in a quarter-century, many believed an opportunity existed to end the hostility that had only hurt the Iranian people. Young and old, Iranians seemed to welcome this chance. Even some among the former Embassy hostage-takers expressed regrets and became a part of the growing reform movement, while advocating rapprochement with America. Four years

after Khatami was elected president, a poll administered by Abbas Abdi, one of the student leaders of the hostage-taking, revealed that 75% of Iranians favored dialogue with the American people. Abdi was subsequently jailed.

Despite resistance from conservatives, an independent press was emerging; old taboos were being questioned. There were political rallies that not long before would have led directly to jail; there were informal meetings, debates, protests, art exhibits, theater openings, and a burst of other forms of political and artistic expression. The fear and anxiety I had sensed everywhere two years earlier seemed to have abated. Young men and women openly defied the government through their body politics, their recurring protests, their fearless confrontations with the police. They broke taboos, expressed their feelings openly, and risked beatings and arrest. I encountered a small group of such young Iranians during my overnight detention in Tehran – a vision of what a new Iranian society might have felt like and a painful reminder that the forces of the old order were still alive and all too well.

MY NIGHT IN JAIL

It was a mild evening in February 1999. I was sitting on a park bench with a female friend when two members of the security forces walked towards me. By the time the thought of escaping crossed my mind, it was already too late. I imagined the worst. There I was in the park in the dark with a woman not related to me by blood or marriage. In those days, that was still a crime in the Islamic Republic of Iran.

“Get up, get up, let’s go,” one guard demanded.

I asked for an explanation.

“Shut up. Let’s go,” he insisted, demanding my identification card. All I had was my faculty ID from Ramapo College in New Jersey. Uneducated, the guards could not read the card.

“What is this?”

I responded that I was a professor from America visiting my ailing father in Tehran.

“America...” the guard repeated the word, still holding my card, but now staring at me. Had I thought about it, I would have realized that an American ID card would be used against me, and my appearance – I was wearing a fashionable winter coat and a long scarf – a cause of envy and anger.

My friend and I now had no choice but to follow the guards to a building on the north end of the park. We were ushered into a room where there were other arrested young men and women, a few uniformed officers, and a middle-aged man in plainclothes behind a desk.

“Against the wall! Stay right there!” shouted the arresting guard.

The man in plainclothes asked about us and the guard showed him our identification cards. “A professor from the United States,” said the guard.

“Get over here!” the man shouted.

Approaching his desk, I began, “Why am I ...?” but his heavy hand crashing into my face cut my question short. I hit the wall behind me.

“What’s that fuzz under your lips?” the interrogator asked, pointing to the small patch of hair. “Did your mommy tell you to grow this?” Laughter erupted.

“I’ll break you into pieces before I let you go,” said the man. “Do you think this is Los Angeles? We’ll show you where you are. This is Iran not America. We’ll show you!” And he struck my face again with that heavy hand. Having nearly lost my balance, I leaned against the wall.

“I’ll show you where you are,” he kept repeating, staring at my faculty ID card, then turning and hitting me. By now he was smiling triumphantly, while armed, uniformed men kept wandering into the room to stare at me, inspect me from head to toe. “American,” they would say, with a mixture of wonderment and contempt, looking at each other, laughing. My face was throbbing, my ears literally ringing from the repeated strikes. I remained silent, wishing this were a bad dream.

Two hours of insults and beatings followed before the interrogation ended. I was then handcuffed and two soldiers took me to a nearby temporary jail for those committing “moral deviance.” A metal door opened. I entered. “Take off your belt and shoelaces,” said the prison guard. I handed him my keys and other sharp objects. The metal door closed behind me. I was officially jailed.

“This is your home for the night,” the guard said, opening the door to a small, stuffy, windowless cell. It was packed with young men, sitting on the dirty carpet, leaning against the wall. “Welcome,” a number of them said. “Please, here...” a thin man in his early twenties squeezed aside to open a space for me.

“What are you doing here? You don’t seem to belong,” said another man. With-

out hesitation, I told my story. Intrigued and excited by the presence of a visitor from America, they seized the moment. In no time, I was flooded with questions about life, music, girls, about all that was officially forbidden in Iran.

“Have you been to Los Angeles?” a talkative young man inquired. “I would do anything to go there!” Others floated the names of Iranian singers living in Los Angeles – the exiled singers of the Shah’s time and new pop stars. “Have you ever seen Sandy in person?” a very young inmate asked about a singer I had never heard of. “How many times have you gone to Dariush’s concerts?” he asked about the most popular singer among the young before the Islamic revolution. “How does he look in person? Give him my regards.”

Another young inmate quietly inquired about Pink Floyd and Santana. “Have you ever gone to a Pink Floyd concert?” he asked in an awed whisper. I remembered my own youth, those long hours listening to Pink Floyd and Dariush, that same longing for a chance to see them in person. A generation later, in an Islamic republic, what had changed?

“How can I emigrate to America?” a man, who hadn’t said a word, asked from across the room. Suddenly, an older inmate began singing a popular song associated with Hayedeh, an icon from the Shah’s time. She had died in exile in Los Angeles five years earlier. The cell fell into silence.

My night in prison ended and I was taken to court the next morning. As I left the cell, the inmates embraced me one by one, promising to remain in touch. “Say hello to Los Angeles,” an inmate said jauntily. “Write about us in the newspapers. Tell people about our conditions. Don’t forget us.” I was handcuffed, put in a van, and driven away to court. Later that day, I was released on bail; many of the

men in my cell undoubtedly didn’t have the same luck, remaining behind closed doors, dreaming of their favorite singers in America. My moment among them was a reminder of the gulf that separated our worlds. Soon enough – far sooner than I wanted – I would return to the U.S.; they would remain in embattled Iran, only dreaming about America.

HOW I LEFT

My departure was unexpected. It came after a week of nationwide protests against the government. On July 8, 1999 – just as in my youth – a small contingent of students left the housing compound of Tehran University, marching in protest this time against the closure of the reformist newspaper Salam. It was a peaceful demonstration which ended without a confrontation with the authorities as the protesting students returned to their rooms that evening. In the early morning hours of July 9, however, the anti-riot police and plainclothes thugs burst into the housing compound, assaulting sleeping students with chains and batons, even setting rooms on fire. One student was killed; many were injured and taken away to jail.

By midday, news of the attack had reached university campuses all across the city; hundreds now joined the embattled students of Tehran University, setting up barricades, occupying the housing compound. By the time I arrived, ordinary citizens had already joined in, while the student protest had moved out of the university and been transformed into a full-blown street riot.

On July 10, thousands of students and youths gathered at the entrance of Tehran University, chanting slogans against the Supreme Religious Leader, Ayatollah Ali Khamenei, shouting “Death to the Dictator” and “Freedom Now.” In the streets around the university’s historic entrance, scenes reminiscent of the 1979 revolution were taking place. Stores were shut down for fear of violence.

On July 12, Ayatollah Khamenei responded by calling the protesters “agents of America” and ordering a clampdown. “Our main enemies in spying networks are the designers of these plots,” he declared. “Where do you think the money that is allocated by the U.S. Congress to campaign against the Islamic Republic of Iran is being spent? No doubt that that budget and a sum several times larger are spent on such schemes against Iran.”

Two days later, swinging their trun-



cheons and thick chains, anti-riot police and bearded men in slippers attacked the demonstrators. More than two thousand of them were jailed. The student uprising was put down. Soon after, I received a call from a journalist friend. "Do you have an exit visa on your passport? Leave Iran quietly and soon," he said.

A cell within the Ministry of Intelligence, he informed me, had compiled a "thick file" about my activities in Iran. The government was now looking for scapegoats, people they could blame for the student protests. My profile fit the bill perfectly for the Islamic Republic. After all, I was an American citizen, gave lectures on political economy, wrote weekly columns for reformist papers, traveled in and out of Iran, and had close ties with the students. "Spying for America" was a common charge for people like me in those days. I was to be framed and displayed to the public as an enemy of the state.

Fearing for my life, I went into hiding and, on July 19, flew to Dubai. A week later, I was back in New York. My short rendezvous with even a limited democracy in Iran had ended.

**DREAMS OF WAR,
DREAMS OF PEACE**

Many things have changed in Iran since 1999. The reformists have largely been pushed out of the government. The new president, Mahmoud Ahmadinejad, and the people around him have been working hard to reverse whatever progress was made in the areas of foreign policy and civil liberties during Khatami's presidency.

Changes no less important occurred in the United States, which, of course, got its own fundamentalist government in 2000. In 2002, President George W. Bush declared Iran an official member of his "Axis of Evil," and, in the past few years, the anti-Iranian rhetoric has only escalated. Iran is now viewed by the current administration as the main threat to American interests in the Middle East, the premier rogue state in the region, a supporter of international terrorism, and enough of a menace to warrant war planning on a major scale. Officials in Iran have been using similar rhetoric about America. The war of words has reached dangerous levels. A real war seems conceivable.

For two years now, respected investigative journalists like the New Yorker's Seymour Hersh have been reporting on the existence of elaborate Bush administration preparations for a full-scale air campaign

on Iran, possibly including the "nuclear option." The administration's obsession with Iran's nuclear ambitions, its rhetoric about the danger of a nuclear Iran to Israel and to world security, and its orchestrated efforts (and relative success) in referring Iran's case to the Security Council all seem like the prelude to a war against Iran. Adding to this impression are the administration's drumbeat of claims about Iranian "interference" in Iraq, its contribution to American casualties by supposedly supplying advanced elements for the making of roadside bombs to the Iraqi insurgency, as well as its support for terrorist movements in Lebanon and Palestine (as Mr. Bush repeated in his 2006 State of the Union Address). In addition, the dispatching of more aircraft carrier task forces to the Persian Gulf and the arrest of Iranian diplomats in Iraq only increase my fears of war. Is it truly possible that this administration could launch such a war against my childhood home, creating a new, more horrific version of 1953, another half-century-plus of bitterness, another half-century-plus of an Iranian obsession with America?

The specter of war is haunting me now. Recurring nightmares interrupt my

sleep. I see those last houses in my old neighborhood reduced to rubble and dust, bridges destroyed, homes burned to the ground. In my solitude, I wonder how my neighbors in New York will treat me if a war breaks out. Will they display American flag decals on their windows? Will they tie yellow ribbons to trees? I think of my students, and wonder whether they will see me as an enemy the day the United States begins bombing Iran or will they think to consol me, to ask how my family is coping with the war? Will they sooner or later be dispatched to Iran to aim their guns at my loved ones?

I wish to tell my students and neighbors of the dream I have been carrying with me for years. I dream, someday, of returning to the place I've kept so close to my heart, of breathing the fresh air in the mountains surrounding Tehran, of drinking tea in the humble teahouses on the bank of the narrow stream that gives life to those barren hills. I dream of buying fresh parsley and tomatoes from the old man on the street corner next to my mother's home, greeting the baker with a smile.

Will American bombs kill my dream?

***When the war
Turned to inferno***

When the war turned to inferno
 Innocents burning in hell
 The whole world should dress in shame
 The trees become
 Torches
 The houses changed to kilns
 The windows shattered
 The cars were trapped in barricades
 Disasters stretched all over
 And across the town
 As visible
 Disaster
 But all the concealed disasters
 Just begins to continue
 Years to come
 Never transparent and never revealed
 Becoming a part of
 Human destitution
 Never withered away easily
 As totality of it is unknown

M. K. SADIGH

A BRIEF LOOK AT IRAN AND THE BRITISH OIL NATIONALIZATION DISPUTE AND ITS AFTERMATH

Kamrouz Pirouz (New Jersey)

The fact that oil existed in Persia was first brought to the attention of an Englishman, William Knox D'Arcy. He had made a fortune in gold in Australia, and was the right man for the job. In the early part of the 20th century he sought a concession from the Iranian government. On May 28, 1901, his attorney, Alfred Marriot, was able to secure this from the Persian king of the *Qajar* dynasty, Mozaffar-ed-Din Shah. The concession was originally limited for a period of 60 years. The Iranian government was to receive 16 percent of net profits.

On the morning of May 26, 1908 oil was struck in an area called Masjid Sulaiman in southern state of Khozestan. On April 14, 1909 the Anglo-Persian Oil Company (APOC) was formed. The Company then began to build a refinery in the Persian Gulf city of Abadan, which eventually became the largest refinery in the world. By 1914, before the outbreak of World War I, the Company was exporting 274,000 tons of oil from that refinery.

In 1911 Winston Churchill became the First Lord of the Admiralty and envisaged converting the Royal Navy from coal burning to oil. A Royal commission was assigned the task of investigating the sources of supply. On March 13, 1913 it reported that the supply of oil from Persia was more than sufficient for this purpose. On May 20, 1914 the First Lord of the Admiralty signed a contract



Mussadegh welcomed by U.S. President Harry Truman (October 23, 1951)

by which the British government acquired a 51 percent share in the Company.

The granting of concession to D'Arcy, the formation of APOC, and the British government's acquisition of 51 percent of the shares in APOC coincided with a period of political turbulence in Iranian history, i.e. the on-going constitutional revolution of 1906-1911. With the success of the constitutionalists the country became a constitutional monarchy with a parliament replacing the Shah's autocratic power. However, the last three kings of the *Qajar* dynasty were extremely weak and incompetent. The last king, Ahmad Shah, who ascended to throne at the age of 12, was totally inexperienced and incapable in running the affairs of the country.

At the time Reza Khan was an officer in the Persian Cossack force, had fought against the Russian forces in the north and had proven him-

self a brave and competent soldier. On February 21, 1921 Reza Khan along with a political figure, Sayyed Zia-ed-in, carried out a bloodless coup against the last *Qajar* ruler. Reza Khan who later became commander-in-chief of the armed forces, ousted Sayyed Zia and took control of the War Ministry in May 1921. On October 25, 1925, the 5th parliament (*Majlis*) put an end to the rule of the *Qajar* dynasty, and Reza Khan became Shah of a new dynasty, called Pahlavi, on December 12, 1925.

Reza Shah, who ruled from 1926 to 1941, was an autocratic leader who ruled the country with iron fist. The parliament became a rubber stamp for the wishes of the king. The lives sacrificed for democracy and freedom of expression in the struggle of the constitutional revolution of 1906-11 were lost in vain. In contrast to the last *Qajar* kings, however, Reza Shah carried out a forceful

campaign of economic development and modernization. He was also resolutely opposed to foreign influence (mainly British and Russian) in the internal affairs of his country. But he failed in his attempt to reduce the power and the influence of the British in the Anglo-Persian Oil Company.

In 1928 Sir John Cadman, the chairman of the APOC, suggested to the Reza Shah's powerful minister of court, Taymoortash, that because of the need for an additional infusion of capital, an extension of the concession period beyond 60 years was necessary. Reza Shah's position was that D'Arcy's concession had been obtained during the rule of the *Qajar* kings, and that a new contract with better terms had to be negotiated.

Negotiations for the new agreement began on April 4, 1933 in Tehran. The two parties had many differences and it was difficult to reach a satisfactory agreement. Finally, Cadman and his team had a final meeting with the Iranian team in the presence of Reza Shah at the royal palace. To the surprise of the British, the Shah accepted most of their proposals and, furthermore, agreed not to insist on a veto power in the decisions of the Company, or having a representative on the Board of the Directors. As to the extension of the contract, the Shah, with reluctance, submitted to demands of the British and extended it for another 60 years.

Reza Shah, who relied heavily on German technology and engineering for his domestic development projects, was sympathetic to the Germans. In 1941 British and Soviets occupied Iran to provide a bridge for American supplies to the Soviet war efforts. When Reza Shah objected to the invading forces, he was forced to abdicate in favor of his young son and was sent to exile in South Africa. The departure of Reza Shah brought about a resurgence of political activity and free expression in Iran. Parliament once again became relevant and a forum of debate and decision-making in the country. Dr. Mussadegh, an aristocrat and experienced politician who had been silenced and imprisoned during most of Reza Shah's reign, re-emerged as an important figure in post-war political scene of Iran. He was elected as a deputy from Tehran to the 14th and later on 16th parliament (*Majlis*). In the course of the 16th *Majlis*, Mussadegh, as the head of the oil committee and leader of the National Front, led a movement that called for nationalization of Iran's oil industry. This resulted in the oil nationalization bill which was passed by Majlis on March 15, 1951.

Faced with this radical development and the takeover of the Anglo-Iranian Oil Company (as it was now called AIOC), the British government took their case to the United Nations. Mussadegh, as the head of the Iranian delegation, left for New York to defend his country's case before the United Nations. The Security Council on October 1, 1951 began its debate on the draft of the resolution put forth by the British. After lengthy discussions the Council on October 19, 1951 with a vote of 8 to 1 decided to adjourn its debate on the draft resolution and referred the case to the International Court of Justice in the Hague.

Public hearings before the

World Court began on June 9, 1952. Dr. Mussadegh, once again as the head of the Iranian delegation, left for the Hague. The Iranian position was defended skillfully by Henry Rolin, a distinguished Belgian lawyer and professor of International Law, who accepted the case despite all its risks and uncertainty. The Court as a result ruled that it had no jurisdiction in the matter because this was a dispute between the Iranian government and a private party, and not between two governments. On July 22, 1952 the Court ruled that since the British government was not a party to the 1933 oil concession, it therefore, had no right to seek jurisdiction in the case.

With Iran's victories at the United Nations and the World Court, Mussadegh became an international figure and an inspiration for the non-aligned countries. His popularity at home was now at its peak. The British, on the other hand, disappointed with their defeat at these two international forums, boycotted the purchase of the Iranian oil. They also declared it illegal for any other party to purchase Iranian oil. With the loss of oil income Iran was now under severe economic pressure, which began to crack the unity in the Iranian leadership. In response Mussadegh demanded and received special powers from parliament, first for six months and then for an additional one year, thus becoming more and more autocratic in his leadership.

When Winston Churchill, on a platform that strongly criticized the weaknesses of the Labor Party in its dealings with Iran, became the prime minister, he tried to enlist the support of President Truman, who favored Iran's nationalization effort. This finally led to a joint communication issued by Truman and Churchill that tried to convince the Iranian government to go along with a new proposal put forward

by the British government to resolve the oil nationalization crisis. After the exchange of many proposals and counter-proposals between Mussadegh and Truman and Churchill, the last one submitted to Mussadegh was rejected by him on grounds that its terms were not fair to the Iranian people. The Americans and the British then came to the conclusion that they could not resolve the oil issue through negotiations with Mussadegh.

When Eisenhower took the helm of the U.S. presidency in 1953, the British were justifiably hopeful that the new administration would be more supportive of their stand on the oil dispute. The Eisenhower cabinet reflected the interest of big business with John Foster Dulles, senior partner in a law firm that represented many great American corporations, as the Secretary of State, and his brother Allen as the head of the CIA.

Mussadegh's position was now weakening at home due to deteriorating economic conditions and political division among his supporters. At the same time, the rise in the activities of the *Tudeh* (communist) party in Iran, made American policy makers, at the peak of the Cold War, extremely worried that Iran could easily fall victim to a communist takeover. This possible eventuality persuaded the American CIA and the British MI6 to combine forces in a clandestine act to remove Mussadegh by a coup in August 1953 and to restore the Shah to power. The long-lasting political crisis of the 1950's and the eventual coup led to, once again, a period of political repression in Iran, which eventually culminated in the Islamic revolution of 1979 which put an end to a system of parliamentary monarchy and replaced it with an Islamic theocracy based on strict Islamic principles.

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FLYING BY THE SEAT OF OUR PANTS IN IRAN

“A WARREN MILLER FILM JOURNEY”

PART TWO

By: Chris Anthony



Off in the distance, to the South, a range of mountains stood before us with perfectly carved ramps running for 3,000 vertical feet covered in snow. The site of them made us salivate and start pressing the issue to obtain a helicopter; a task that would prove difficult, but not impossible, it was one that a great deal of people would be vigilant to help us with, as long as they were paid.

While “Project Helicopter” was put into motion we continued to ski around the resort for a couple of days, until our legs buckled and our stomachs growled. We found our way to the midway lodge at noon and rested among the locals eating pizza, a delicacy after eating every type of kabob imaginable for the last week.

Despite the fact that women are not allowed to show their hair, the resort appeared very normal since everyone had hats on. However, the same laws exist about fraternizing with the females here as they do everywhere in Iran. We watched nervously as the mysterious dark-skinned ladies around the lodge took curious glances at us. Finally, I got up and strolled to a trash can where a couple of ladies stood and asked under my breath if anyone spoke English. One of the girls responded and walked away only

to return with a group of friends. This took the focus away from just one girl and guy talking. They introduced themselves very business-like and expressed their happiness to see us here. They were afraid we didn’t want to talk with them. The ladies insisted that I join them for lunch, which was discouraged by our host. Apparently the “Guardians of Public Morals” were watching. The ladies left only with the knowledge of when we would return to the city of Tehran, where they live with their parents.

The crowd around the lodge was very much alive and excited about being in the open air and snow and sliding down a mountain. They learned the sport of skiing by putting two objects on their feet and letting loose until something was in their way. The learning curve was fast and furious. It also appeared painful. But they would just laugh and continue with this technique. Basically the same rules apply on the slope that applied on the highways. For an outsider it was just plain scary to witness. Up until a few years ago, the runs were segregated for men and women. Now it is just certain lift lines, a bonus for the ladies since theirs is always shorter. The equipment everyone skied on ranged, from a few modern first generation shape skis to those that have bindings with safety straps still on them.

“Project Helicopter” was a go! The next day we packed out gear for an early departure. A bus was set to pick us up at 5:30 A.M. and whisk us away to a secure airbase three hours away. After getting lost 3 times we made it to the gated entrance in 4 hours. There, they held us for 40 minutes and checked out our credentials. All I had was a picture credit card to prove who I was. They took it with a smile.

We were escorted onto a base where four Russian helicopters sat ready to go. We were told not to take any pictures and to pay the man who spoke broken English. Once that was done, he asked where we were going. Luckily we had a map. So, with a little bit of communication and a lot of sign language, Dean was able to locate the area on the map and describe it to the three pilots, at least I hoped so.

With the directions out of the way, they smiled and pointed to the direction of the 5th Russian Helicopter hidden behind the rest. A dirty, beat-up, oil-stained jalopy sitting by itself. This was quite a sight. I had flown in a plethora of heli’s but this one was the size of a small bus and scary looking. I wasn’t even sure if the pilots had ever actually seen skis before or dropped skiers off on a snow covered mountain. The next thing I knew we were airborne. We were a group of Americans on a Russian Helicopter, flying out of an Iranian airforce base with a store bought map, what a picture.

The helicopter emitted some very strange noises, but as I had, never flown in a Russian helicopter, I figured they were normal. Later I learned the pilots had the engines at 10%. They should be at 7%, so basically, it was having a hard time keeping its up in the air. With some good fortune and a collection of experts, they found the range of mountains we had eyeballed a few days earlier from the resort. Here we were ready to set down on the top of this 13,000 foot mountain. There was enough room to set down 10 of these helicopters, but our pilot was reluctant. He motioned for us to unload 8 feet off the ground while the wind was blowing us around. We made a frantic last minute decision. We decided to move the film equipment, skis and ourselves out of this tin can while it hovered in the wind 8 feet above the ground.

I was that last one in the helicopter, so I started to throw the bags out the door while trying to keep my balance, as the helicopter swayed back and forth and the pilots stared at me. When I got to the skis and started to hand them out to Dean, who was

on the ground below, I didn't take in the static electricity issue. (I skipped that day in school.) Apparently, the helicopter had developed a static charge while in flight. I handed a metal pair of skis out to Dean, a grounded object. Needless to say the volts that transferred through me were enough to knock my vision out for a moment. Not knowing what had happened I recovered and did it again. This time clueing in on the physics of what was taking place. I started bucking metal objects out instead of handing them down until it was time for me to jump.

Alone on top of the Alborz mountain range with enough food to last us a couple of days, we watched the hunk of junk disappear into the distance and wondered where it was going. He was not headed for a landing zone at the base of the mountain that was for certain. Luckily we did leave one man, on board with a radio. He spoke both English and Persian.

Meanwhile, we were on a snow-covered mountain range with an awesome view of a world none of us had ever seen before and we were all smiling. To the East, the 18,000-foot Mt. Damavand stood like a giant off in the distance. It was a truly amazing sight. Her massive size created its own weather pattern. We studied it for a moment knowing that we may climb it in a few days. Beneath us was 3,000 vertical foot drop of a snow covered ramp. There was one problem, the snow had been slammed by so many wind conditions that it was sketchy at best, but we were here and we needed to make the best of it.

I took my binoculars out of my pack and scanned the horizon and the valleys looking for the helicopter. After a few minutes we were finally able to reach Afshin on the radio and I was able to get a visual fix on the helicopter, sitting on a slanted road about ten miles away. Apparently the pilot just refused to land on snow.

I then decided to head east and ski an open face with an off camber light. I figured it would be good for the camera since the snow texture was unusual and Mt. Damavand stood out in the background. I hiked across the top of the mountain and dropped into a safe starting point for the shot. Once I arrived, I realized the snow consisted of a breakable crust, two inches deep and as hard as cement. The wind had carved waves into it and wore the tips of the waves to a fine narrow edge. It was sharp enough to cut flesh. I radioed back to the cameramen about the conditions. They just said "ok" and told me to ski it.

I pushed off. Instantly, I was going faster than I wanted. My only survival lay in what was left of my edges after skiing on rocks and hanging on for dear life. Meanwhile, my eyes, still blurry from the shock I received in the heli, shook hard in my head. By the time I managed to stop, further down the mountain, the world was rotating like a slot machine.

I heard the radio in my pocket. "Chris that was great. Can you keep going so we have another shot with Mt. Damavand in the background?" I shook my head until my vision straightened out and pointed my skis downhill, again hanging on for life. This time around I was starting to break through the cement crust. I sat back and tried to carve as light as I could, while negotiating the speed. Once again my eyes were rattling in my head so much I couldn't tell where I was, so, I stopped, or at least tried to stop, but it took me a few hundred more yards. I think they thought I was actually skiing. Instead, I was trying to stop without breaking through the snow and ejecting out of both skis.

My job was done, at least momentarily. I watched Spencer, Dean and Reza ski a bowl-shaped couloir with at least four different types of snow conditions in it. All three of them worked it skillfully until they were out of sight from both the camera and

myself. It took us almost 4 hours for that one run.

The rest of the crew worked their way down into the valley and tried to find a landing zone for the helicopter to come in. I stayed high on a ridge to keep radio communication with Afshin in the helicopter. They had flown so far away to set the flying bus down that we almost lost radio communications.

Dean and some of the crew worked hard to pack out a well marked landing zone since our pilot was a little on edge about setting down. The camera crew stayed a few hundred yards away to film the heli coming in. We needed the shot for the story. So I tried to convince the pilot, through Afshin that they had found a safe landing zone lot, and he should set down and shut down the engine so we could film it and load all the gear. The pilot wasn't buying it.

From my perch a thousand feet above the proposed landing zone, I monitored the progress of the landing zone being built and the progress of the helicopter's approach flight. The valleys were so massive and we looked so small in them, he may never have found us. When the heli was on approach I clicked into my skis and dropped into a North-facing slope in a hurry. Ironically, this was the best snow I experienced out of the entire trip and I was there to witness it, go figure.

I made it to the landing zone just as the helicopter's loud echo was coming up the valley. The camera was ready and Dean was lined up to guide the massive bird nose first into the landing area. The pilot didn't take to the signals and came in from the wrong angle. The entire crew scrambled in the prop wash to get out of it's way. The turbulence sucked the air away from our lungs while the snow kicking up blinded us. After setting down facing the wrong direction, the pilot would not power down the engines. He stayed full throttle as we were scrambled to find him through the flying snow and load gear load.

Our camera crew a hundred yards away, got the shot and packed their gear in a matter of seconds. They then attempted the scary approach of moving into the white storm cloud of snow to find their way to the door of the hell. I met them halfway and grabbed what ever I could, while all us were sinking to our waists in powder and being blown over by the prop's turbulence.

When we finally loaded I felt like I was in a war movie escaping the enemy into the arms of a more serious situation. I went to the back of the heli and tried to catch my breath while the Russian jalopy used everything it had to get us off the ground. Once airborne the strange noises coming from the prop started up again. This time I was sitting in the back of the heli and I could hear them more distinctly. All of us just looked at one another with adrenaline still pumping through.

The last phase of "Project Helicopter" consisted of landing on top of the resort of Dizin so we could ski down to our cabins and call it day. On approach, I could feel the wind starting to kick up as the heli bounced around in the sky. As we neared the peak of the mountain, I started to observe our approach through the window. Things were not looking good. What I was observing through the window seemed surreal to me. He was trying to set the massive craft down on uneven ground. The helicopter's prop was only a few inches away from striking a rock. I started veiling to the front of the helicopter. Meanwhile, Dean was looking out the door at the tail rotor which was just about ready to hit high ground. Things looked bad and the pilot was not pulling up. A gust of wind hit us and I was ready to kiss my butt goodbye. All it would take is one strike of either the blades against the ground and we would be done heli-skiing forever.

Finally, the pilot pulled up and retreated. I was freaking out but Dean was freaking out more. He motioned for Spencer to be prepared to jump from the door on his signal. A few seconds later, the pilot found another place to set down. He went for it but again didn't set down all the way. In high winds, he staved full power as all of us scrambled as fast as we could to get out of the door with our gear. I was the last out of the helicopter. When I hit the ground, I never thought I would be so relieved to be not on a helicopter. I crossed my chest and kissed the ground, as that massive flying bus strained to gain elevation and disappeared into the horizon.

The entire crew relaxed for a moment, and then started to laugh about the entire adventure. Exhausted, all of us practically side-slipped all the way back to our humble little cabins so we could pack and catch a bus to the city of Tehran.

The general topic of conversation during our 3 hour bus ride into Tehran concluded with the idea of climbing the 18,600-foot volcano Mt. Damavand. If we didn't, the trip would be missing a major event. Of course this was not going to be a small task. We needed to figure out all the logistics, organize it, attempt it and be back in Tehran and on 'a plane before our visas ran out.

The itinerary was discussed on the bus as it swayed back and forth around the sharp canyon walls. Our driver seemed conservative, by nature, as he negotiated the two-lane road, enroute to Tehran. This didn't last long. For a brief moment, he relapsed into his crazy ways and decided to try and make a pass on another vehicle by turning into opposing traffic. Our driver pushed our speed up to a whopping 32mph while trying to pass the vehicle going 30mph. This might have been fine on a flat dessert road with 20 miles of visibility, but here, we had a quarter mile of vision before a blind turn approached.

I looked up just in time to see a clump truck appear from behind the corner, heading directly for us. At that moment, time slowed down, and everything went silent. A feeling of pure confidence came over me. I had this overwhelming sensation, even though the situation looked grim. This was not going to be the end, not here, not now.

Our driver cranked the wheel back to the right and hit the brakes, like we were in a sports car rather than a topheavy bus. This woke everyone up as they watched the front end of our bus miss the tail-end of the vehicle we were trying to pass by inches. Meanwhile the dump truck went pass my window, close enough for me to have touched it with my pinky. The group sat silently stunned. By the expression on Dean's face, I thought he was going to personally throw the driver out of the bus and take over the wheel. We arrived in Tehran during rush and it took us another hour to go the last ten miles to our hotel, we were exhausted. Our agenda for the next 20 hours was to rest and shop for supplies.

This was interrupted when the front desk clerk held up the phone and said, "Mr. Anthony, you have a phone call". Needless to say, this stumped us all. I cautiously took the phone from him while he observed me very closely. On the other line was a female voice. The broken English matched one of the girls we had met at the resort a few days back. She identified herself as Mary, a travel agent, and asked me if we would want to make travels plans while in Tehran. I wasn't sure how to answer; so she suggested that she come by for one half-hour and meet with me to discuss the issue. I told her we were only here for a short period of time. She said she will make a date to be there tomorrow for one half-hour" and hung up.

The front deskman listened with curiosity to every word I

communicated over the phone . Perhaps he was hoping I would make a mistake and he could report me to the Secret Police.

The next day my phone rang. I picked it up and Mary, the travel agent, said she would meet me in the lobby for one half-hour in 45 minutes. Curiosity struck all of us about this phone call. It also made the entire group a little nervous. Women are off-limits in Iran. I had already met one gentleman from Germany who was still trying to get a friend out of prison for kissing a Persian girl a year ago. Now, one of them was coming to visit with us. This was another risky situation, perhaps more so then riding in a cab through Tehran.

I waited nervously in the lobby twiddling my thumbs, feeling like I was doing something completely illegal. I looked around trying to figure out which one of the staff might be working for the Secret Police, keeping an eye on me while ladies in black covers filed in through the front door, to meet either their husbands or friends. Despite the fact there were already more the 50 women in black in the lobby and restaurant area when Mary arrived, she stood out. She of course had me pinpointed long before I noticed her. As she worked her way across the room in my direction, every eye of the staff was focused on her every move.

Mary was apparently aware of this. She came up to me and held out a hand at a distance and in a very, proper way shook my hand. Then she motioned for us to sit down at a table across from one another so we could talk. I looked around and noticed this is how all mixed couples sat. Mary opened her folder and pulled out a bunch of meaningless paperwork. Then she looked up at me and said she could only stay for one half-hour.

From that point on, Mary's guard dropped a little. She expressed how delighted she was to meet an American and practice her English. She smiled while we threw questions back and forth, discovering the mysteries of one another's homelands and social lives. Then as swiftly, as she came, she had to leave. Her curfew was in 40 minutes and she could not be late. With that she went out through the door she came in from. We awoke early the next morning, packed the essentials and left Tehran before daybreak. This time we headed Northeast of the city. The itinerary called for another 3 hour bus ride. Unfortunately, the clear skys we had experienced disappeared and it was now snowing harder than ever. The 3 hour bus ride was sure to be longer and the chances of starting our ascent of Damavand looked bleak.

Crowded into a small bus with bald tires and all our gear for the next five days was not comfortable. Dean sat front and center so he could keep an eye on the drivers every move. Meanwhile the narrow snow-covered roads grew crowded with traffic and cars slid in every direction. To our left was a narrow canyon dropping 1,000 feet with a class four river running through it. On the right stood unstable piles of granite and snow. In front of us a bus was sitting in the left lane crushed by a dump truck it just slammed. We sat silent as we passed by it. I couldn't help but wonder how many times this happens in this country.

Camp One, a local guide's house sitting in a village at the base of the volcano became our base of operations. From here, we were able to sit on Persian rugs, drink tea and acquire porters while organizing our gear. It was a nice place to hangout, while the snow continued to fall outside. A good. place to warm our bones after the cold bus ride. Crewmember's John Teaford and Tim Willison had both developed fevers and stomach pains the day before. The problem was brushed aside in hopes they would feel better in a couple of hours. But this was not the case.

to be continued

WHAT MAKES QUALITY WHITE PERSIAN MELON TEA?

TAKEN FROM GOLDEN MOON TEA
May 14, 2007

In today's tea market, the product gaining popularity the most rapidly is white tea. Though white tea has been around for centuries, it is fairly new to the Western world for two reasons. The first is that it is the rarest of all teas; just a little is grown each year. Secondly, in Asian cultures white tea was traditionally reserved for only the highest tea ceremonies; it was not considered an everyday beverage. Today, however, we're discovering the delicious taste and significant health benefits of white tea and we're clamoring for more. One of the most delicious and sought after blends of white tea is White Persian Melon Tea, a flavorful blend of white tea with melon.

White tea comes from the same plant as black and green teas, but it is processed in a different manner, which gives it a different taste. White tea is harvested much earlier than other teas, before the leaves are fully open. At this point in the growing process, the tea buds are still covered by fine white hair, hence the name white tea. In addition, white tea is not fermented like black tea. The lack of fermentation keeps tea's natural anti-oxidants in place and helps create the delicate flavor that makes white tea so unique. White tea's anti-oxidants have been shown to help reduce the signs of aging and prevent serious illnesses like cancer and heart disease by fighting the free radicals in our bodies.

White Persian Melon Tea Requires Precise Harvesting and Processing. White Persian melon tea must be infused with melon nectar after the tea leaves are steamed or fired.

To make the best quality of White Persian Melon Tea, several things must happen precisely. First, the white tea leaves must be picked at the proper time. Only the completely unopened and undamaged buds, and in some cases, the top two leaves, must be picked. The tea harvester must ensure that the buds are not damaged during plucking, as this can cause fermentation to begin, which would compromise the flavor of the tea.

The best white tea buds are harvested in March and April and only when the weather is just right. There must be no rain on the day of harvest. There should have been no frost on the previous night, and the morning's dew must be dry. If careful attention is not paid to these details of tea harvesting, the quality of the White Persian Melon tea will be compromised.

Next, the leaves must be dried and steamed appropriately. Often, the drying and steaming will take place right in the fields. The tea gardener must be skilled at steaming the leaves for exactly the right amount of time to make the best tea.

Next, the tea must be infused with the melon nectar to create White Persian Melon Tea. It is critical that the tea artisan use only the finest quality melon nectar for infusing the tea, and that he



knows precisely how long the infusion should take. This ensures that the flavor of the tea is the perfect balance between the white tea flavor and the flavor of melon.

Using the highest quality melon nectar is important to protect the flavor of the tea, but it's also important for protecting the health benefits of the tea. Melons are a wonderful source of anti-oxidants, so White Persian Melon tea is one of the healthiest you can find, if high quality melon nectar is used along with properly harvested and processed white tea.

Melon contains an anti-oxidant known as GliSODin. This anti-oxidant neutralizes free radicals in the body just like the anti-oxidants in the white tea. However, GliSODin is special because it has been shown to stimulate our bodies to produce their own anti-oxidants. In studies, GliSODin alone has been shown to protect against oxidative damage and protect our cell.

This powerful anti-oxidant in combination with the many important anti-oxidants found in white tea make it a powerhouse. However, if inferior quality melon is used in White Persian Melon Tea, the anti-oxidant potency will be compromised.

What separates the best White Persian Melon tea from one that is of lesser quality is the skill, expertise and caring of the tea artisan.

- The best tea artisans only pluck the tenderest top part of the tea plant for white tea, and they do so only at exactly the right time.
- The best tea artisans pluck the tea leaves by hand, choosing only the ones that are ready and ensuring that the buds are not damaged during plucking.
- The best tea artisans precisely time the drying and steaming process of the white tea leaves.
- The best tea artisans use the finest quality melon nectar.
- The best tea artisans are precise in the timing of the melon nectar infusion.
- The best tea artisans tend their tea plants year round. They weed during the summer, fertilize and prune in the fall, and watch their young tea plants during the winter to ensure that they are protected from the cold weather.

White Persian Melon Tea is one of the finest you'll find in terms of delicate and refreshing flavor and in terms of health benefits. Choose the finest White Persian Melon Tea from the best tea companies, and you're certain to love this delicious blend.

THE HISTORY OF MUSICAL NOTATION

N. M. TEJARATCHI, M.D.



Musical notation – or the system of writing down music the way it is aurally perceived has been very important for the development and advancement of music as we know it today. For thousands of years, in various parts of the world, traditional music was passed down from generation to generation without losing its simplicity. This type of music, along with native popular songs, usually associated with sentimental memories, has been of primary interest for most people. However, there are relatively few people who show an unusual interest in complex classical music, which reached its pinnacle of perfection in Europe, from the nineteenth century through the beginning of the twentieth century. This could not have been achieved without the development of musical notation.

Attempts to write down music had been made in various parts of the ancient world. Ancient Chinese and Sumerians made such attempts centuries B.C., using certain symbols and lines. Later on, Greeks and Romans tried to record music. During the Middle Ages (870-950 A.D.), the renowned Iranian philosopher Abou-Nasr Farabi attempted to note down music with certain signs and lines. But these signs could only benefit musicians and singers who were already familiar with that music or song, to recall which part of the song would be shorter or longer in duration. These signs could not demonstrate the pitch (or the tune) of the notes.

In the 6th Century A.D., Anicius Boethius, a Roman writer, designated seven alphabetic letters (A through G) to represent the pitch of notes on a scale: C, D, E, F, G, A, B. In England and the United States these seven alphabetic notes are still used to represent musical notes, as opposed to the seven corresponding solfege syllables, “Do, Re, Mi, Fa, So, La, and Si” used in most other parts of the world (where letter C stands for “Do”). The word “solfege” comes from the French solfege or the Italian solfeggio, which were derived from two of the seven syllables: Sol and Fa.

However, it was only in the beginning of the 11th century A.D. that the precise method of musical notation was developed by an Italian Benedictine monk named Guido D’Arezzo. D’Arezzo

designated four horizontal lines, each indicating a pitch, as determined by the length of the cord of the musical instrument to produce that pitch. Originally, each line had a key, of which only the key of sol is used today. Later, a fifth line was added in France and other signs gradually developed to show the duration of each note, its intensity, its gradual increase in volume (crescendo) or gradual decrease in volume (decrescendo), etc. As a result, a music composition can be precisely recorded and read by other musicians in any place at any time.

Interestingly, the occurrence of musical notation in the church environment indicates the importance of music in religious ceremonies. In Zoroastrian religion, religious songs (prayers or hymns) were sung in a special manner in order to be spiritually more effective. The Zoroastrians may have also been the first to recognize the special quality and spiritual effectiveness of the voice of the youth, which later came to be known as “choir boys” in the Christian church.

The development of musical notation (or, in other words, writing down the “language of music”) was similar to the development of writing in language. The original writing gradually developed in Phoenicia over five thousand years ago, while musical notation occurred in the late Middle Ages by a genius named D’Arezzo, a man not commonly remembered today.

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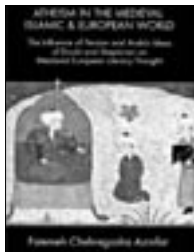
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BOOK REVIEWS

ATHEISM IN THE MEDIEVAL ISLAMIC AND EUROPEAN WORLD

Fatemeh Chehregosha
(Ibex Publishers 2008)

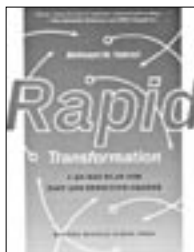
The question explored in this book is if God existed over one thousand years ago. And if so, when did God’s existence begin to be questioned. The author analyzes the question through two historic literary pieces, A Thousand and One Nights and La Chanson de Roland. If one has an interest in religions, from its faith to politics, the book is very enlightening.



RAPID FORMATION

Benjamin N. Tabrizi
2007 Harvard Business School Press

The book is best described as a handbook that outlines a detailed plan for managing the rapid changing economic environment facing today’s world. The book was developed after ten years of research with 500 leading companies. The author reveals a 90 day transformation model that is in thirty day increments making it impossible not to understand and follow. It is clearly designed for anyone who is seeking fast successful change.



INTERRUPTIONS

Massud Alerni
(Ibex Publisher 2008)

The most important aspect of this book is not love, romance and intrigue, but rather how hatred, of someone or something different, runs rampant in every society. The novel focuses on a gay young man, who happens to be in the wrong place at the wrong time, and his journey to survive.



REPRESENTING, THE UNPRESENTABLE HISTORICAL IMAGES OF NATIONAL REFORM FROM THE QAJARS TO THE ISLAMIC REPUBLIC OF IRAN

Negar Mottahedeh

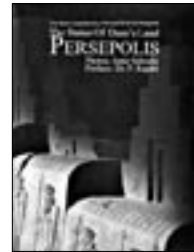
In this pioneering book, Negar Mottahedeh explores the central issues of vision and visibility in Iranian culture. She focuses on historical and literary texts to understand the use of visual culture and performance traditions in the production of a contemporary nation. One of the primary issues the book examines is the discourse that has constituted the image of the unrepresentable “Babi” as the figure of the Iranian other. Mottahedeh argues that this unrepresentable image continues to haunt contemporary Iranian cinema’s representations of the nation.



THE STATUS OF DARA’S LAND, PERSEPOLIS

Photos by Amir Sabooki with preface by: Dr. P.Rajabi
2007 Zar Publishers

“Alexander’s mirror is nothing but the cup of wine. Look into it to behold the status of Dara’s Land.” These are the words that begin this book and whose power carries through its numerous beautiful pages. Its introduction is long but concise filled with all the history one needs to appreciate the beauty history of what once was Persepolis.



Following the introduction, the reader becomes immersed in a picture book that makes the reader feel as if they are on the journey through the glamour of its time and the dust of its history. This was obviously a project filled with pride and love.

PERSIAN CUISINE, RECIPE’S THAT MY MOTHER TAUGHT ME
Maryam Khatamee Cornejo

Copihue Publications

This is definitely not your ordinary Persian cookbook. It is one that is real and not measured. One that we would probably love to write let alone cook from. Besides the mouth watering pictures and recipes the book is equipped with insight into the author’s life which has influenced her own style of Persian cooking.



Add to Persian already wonderful culinary delights, a hint of a Spanish cooking influence from her husband and you have a table spread that is genius.

RACE AND ARAB AMERICANS BEFORE AND AFTER 9/11 FROM INVISIBLE CITIZENS TO VISIBLE SUBJECTS

Edited by: Amaney Jamal and Nadine Naber

Bringing the rich terrain of Arab American histories to bear on conceptualizations of race in the U.S., this groundbreaking volume fills a critical gap in the field of ethnic studies.



The articles collected here highlight emergent discourses on the distinct ways that race matters to the study of Arab American histories and asks essential questions.

What is the relationship between U.S. imperialism in Arab homelands and anti-Arab racism in the lives of Arab Americans?

What are the relationships between religion, class, genders and anti-Arab racism? What is the significance of whiteness studies to Arab American studies?

Transcending multiculturalist discourses after September 11 that have simply “added on” the category “Arab American” to the landscape of US. ethnic and racial studies, this volume locates September 11 as a turning point, rather than a beginning, in the history of Arab American engagements with race, multiculturalism, and Americanization.

RHETORIC DOES NOT ALWAYS REFLECT THE TRUTH AND COULD BE AN INSTRUMENT OF MANIPULATION

M.K.SADIGH

The major concern of this inquiry is to understand the significance of rhetoric: its definition and its vast profound functionality in human life and its determinant role in human behavioral patterns. Rhetoric is known as certain intellectual capacity that creates appropriate persuasive means and environment to influence the people through the skilful and effective functionality of language. It seems rhetoric is a learned method of efficient instrument of communication and could be attributed to educational capacities and is not limited to certain discipline but rather inseparable part of every segment of our lives. Therefore, the lack of comprehending any specific rhetoric will result in intellectual deficiency in human communication.

It is not only the estrangement of people in the process of ordinary communication when they cannot comprehend each other's language, but within the common environment in a social structure inabilities of not understanding each other also is due to the existence of different means of communication. We can say a complete different rhetoric expressive to that particular segment of human relation. For example we enter an environment of scientific operation we will be stunned by the terminology common and familiar to them and absolutely strange to us.

The type of rhetoric used in scientific environment hardly could be comprehended by any other segment of the society operating in the same social structure with a common language and particularly its ordinary people. Expand this analogy to a larger social structure we will find out the issues such as harmonizing a great diverse social structure it is a great unsolvable problem.

There is a large segment of the world population that is not capable of understanding the mechanism and the functionality of different rhetoric beyond that of their own since rhetoric essentially is the major instrument of persuasion. Therefore, in different aspects of life consequently a great majority of the people of the same society remains in the dark and easily could be misguided.

The role of the critics related to different disciplines throughout the social functionality should come to the rescue and assist the understanding of the varieties of ambiguities that are not comprehended by the people. The critical analysis's should be absolutely nonbiased none partisan and transparent. It is the critical analyses that will open and expose the hidden parts of concealment and through the critical analyses if it is conducted sincerely the social political economical spiritual and artistic enlighten evaluation and will be effective and constructive. The functionality of rhetoric practically constitute every aspects of human life and we can argue that one individual beside the common universal language practiced in ordinary daily fashion and specific rhetoric used in his or her vocational process should be acquainted with various rhetoric of different nature in order to be self-activated.

Understanding rhetoric introduce the significant values of

communicational means and the functionality of rhetoric through the media through the political arguments through the economical fluctuations analytical procedures of events and the persuasive power and methods that constantly used during the process of human relations and activities. When the qualification of educated person calls for definition the reference goes for capability of a holistic cognition of living activities and that could occur only when we are equipped with the right instrument which language in its universal capacity could be the appropriate instrument.

RHETORIC

The art or study of using language effectively and persuasively, a style of speaking or writing, especially the language of a particular subject: fiery political rhetoric could be characterized as devoid of matter or empty. Lacking intelligence, Language that is elaborate, pretentious, insincere, or intellectually vacuous: for example, when they say "his offers of compromise were mere rhetoric." Verbal communication [Middle English rhetoric, from Old French rethorique, from Latin rhētoricē, rhētorica, from Greek rhētorikē (tekhne), rhetorical (art), feminine of rhētorikos, rhetorical, from rhētōr, rhetor; see rhetor.]

The word rhetoric was once primarily the name of an important branch of philosophy and an art deserve serious study. In recent years the word has come to be used chiefly in a pejorative sense to refer to inflated language and pomposity. Depreciation of the term may result from a modern linguistic Puritanism, which holds that language used in legitimate persuasion should be plain and free of artifice—itsself a tendentious rhetorical doctrine, though not often recognized as such. But many writers still prefer to bear in mind the traditional meanings of the word. Thus, according to the newer use of the term, the phrase empty rhetoric, as in the politicians talk about solutions, but they usually offer only empty rhetoric, might be construed as redundant. But in fact only 35 percent of the Usage Panel judged this example to be redundant. Presumably, it can be maintained that rhetoric can be other than empty.

It is customary to habitually exaggerate, when we try to introduce our selves, when we want to impress others for the merits we possess, when everyone else overwhelm us with their national or cultural greatness and prides, particularly when we live in a host country that always try to impose their own paradigms and we are strongly subjected to the modification of such culture a result of contact with a different culture their acculturation. In a process, which the culture of host society is instilling in immigrants from infancy onward, finally as a common attitude the proud people of ancient cultures have the tendency to associate all the merits to their own, which strongly believes their cultural seniority, as the founders of civilization. Undoubtedly this is not far from the truth, but to what extent, and how far.

RHETORIC AND ITS FIVE CANONS: INVENTION, DISPOSITION, ELOCUTION, MEMORIA, AND PRONUNCIATION

Invention is the system or method used for the discovery of arguments in Western rhetoric and comes from the Latin word, meaning “invention” or “discovery”. Disposition is the system used for the organization of arguments in Western classical rhetoric. The word is Latin, and can be translated as “organization” or “arrangement.” It is the second of five canons of classical rhetoric (the first being invention, and the remaining being elocution, memorial, and pronunciation) that concern the crafting and delivery of speeches and writing.

Elocution The art of public speaking in which gesture, vocal production, and delivery are emphasized. A style or manner of speaking, especially in public is the term for the mastery of stylistic elements in Western classical rhetoric and comes from the Latin *loquat*, “to speak”. Although today, we associate the word, elocution, more with eloquent speaking, for the classical rhetorician, it connoted “style”. **Memoria** was the term for aspects involving memory in Western classical rhetoric. The word is Latin, and can be translated as “memory.” It was one of five canons in classical rhetoric concerned with the crafting and delivery of speeches and prose.

Pronunciation was the discipline of delivering speeches in Western classical rhetoric. It is the one of five canons of classical rhetoric that concerns the crafting and delivery of speeches. As with *memoria*, the canon that dealt with the memorization of speeches, pronunciation was not extensively written about in Classical texts on rhetoric. Its importance declined even more, once the written word became the focus of rhetoric, although after the eighteenth century it again saw more interest in the works of men such as Gilbert Austin. In public speaking today, it may be somewhat over-emphasized, but that is probably more because other parts of rhetoric are downplayed. This excerpt from Quintilian’s *Institutio oratoria* provides an example of the types of advice provided by rhetoricians:

“The head, being the chief member of the body, has a corresponding importance in delivery, serving not merely to produce graceful effect, but to illustrate our meaning as well. To secure grace it is essential that the head should be carried naturally and erect. For a droop suggests humility, while if it be thrown back it seems to express arrogance, if inclined to one side it gives an impression of languor, while if it is held too stiffly and rigidly it appears to indicate a rude and savage temper.”

It is later taught as one of the three original liberal arts or trivium (the other members are dialectic and grammar) is controversy, *Viz.*, The exchange of arguments and counter-arguments respectively advocating propositions (theses) and counter-propositions (antitheses). The outcome of the exercise might not simply be the refutation of one of the relevant points of view, but a synthesis or combination of the opposing assertions, or at least a qualitative transformation in the direction of the dialogue in Western culture. In ancient and medieval times, grammar concerned itself with correct, accurate, pleasing, and effective language use through the study and criticism of literary models, dialectic concerned itself with the testing and invention of new knowledge through a process of question and answer, and rhetoric concerned itself with persuasion in public and political settings such as assemblies and courts of law. As such, rhetoric is said to flourish in open and democratic societies with rights of free speech, free assembly, and political enfranchisement for some portion of the population.

Contemporary studies of rhetoric have a more diverse range of practices and meanings than was the case in ancient times. The con-

cept of rhetoric has thus shifted widely during its 2500-year history. Rhetoricians have recently argued that the classical understanding of rhetoric is limited because persuasion depends on communication, which in turn depends on meaning.

Persuasion depends on communication, which in turn depends on meaning. Thus the scope of rhetoric is understood to include much more than simply public--legal and political--discourse. This emphasis on meaning and how it is constructed and conveyed draws on a large body of critical and social problems in social science and methodology. So while rhetoric has traditionally been thought of being involved in such areas as politics, law, public relations, lobbying, marketing and advertising, the study of rhetoric has recently entered into diverse fields such as humanities, religion, social sciences, law, science, journalism, history, literature and even cartography and architecture.

Every aspect of human life and thought that depends on the articulation and communication of meaning can be said to involve elements of the rhetorical. “In the last ten years, many scholars have investigated exactly how rhetoric works within a particular field” It has also spawned its own method of inquiry known as Discourse Analysis (see below). When we listen to language of politics we will notice they always relate their duties and their task to people by hearing the word “people” we certainly think of a plural more that few or far more than we can envision the fact of the matter is that we should expand our imagination to a vast unimaginable numbers of the people which literary we can call then myriads of people consideration of such vastness in reality constitute the bases for any institution or any private enterprise to establish their realm of activities to ascertain their social functionalities.

Any institution could not possibly sustain their existence unless establish its stabilities based on the necessity and requirements demanded by the people. It is beyond the realm of imagination to realize the vastness of myriads of people in this world. The power and potential that they could generate is unimaginable. Such puissance indeed is the only dynamic that causes the mobility and vitality in its true sense. Knowing the fact that every individual unit of this myriad is a world by him or herself with a uniqueness of views, believes, judgments, and understanding, such a great numbers constitute a profound measure of complexity.

THE POWER AND THE POTENTIAL OF RHETORIC AS A POLITICAL INSTRUMENT FOR MANEUVERING AND NAVIGATING THROUGH THE SOCIAL CONDUCT

The tremendous power and the potential that can be endured could generate the greatest feasibility for wealth, consumption and production. Also unification of such myriad could create the largest empire, the greatest army, and the greatest threat and impending danger, and the most powerful creation. In the process of political events there are tremendous fluctuation that subjected to changes and diversions. It is not easy to express or illustrate these practical entities in clear-cut descriptive language intelligible for public at large. Usually journalistic portrayal of this abstract issue clarifies them to be feasible but the particular rhetorical language of politics illustrates them, which create to certain degree discrepancies. It is the acquaintance to political rhetoric that facilitates the understanding of the concealed and incomprehensive parts of political realities more understandable. This is when the ongoing process of political event step by step becomes transparent to the public

But in another hand the political rhetoric could easily be an instrument of deception, meaning the process of deliberate conceal-

ment masterfully orchestrates the fictitious sure real environment through the political language simply the particular agents distort the truth and deviate or even distort the reality of issue in such way that that permute the public to their advantage. This mannerism is a common practice in advertising and introductory statements that lobbyists are using to advocate their particular agenda and point of views to a level of absolute imposition. Paying attention to the political language will reveal that the process of persuasion in defying their intension demonstrate in their perform an

RHETORIC AS A SHIELD TO MAINTAIN THE DISTANCE BETWEEN DIFFERENT SOCIAL RANKS

Among different social rank there are certain behaviors that are reflected in their kind of language they are using to introduce their social statues or their social distinctions. Their attempt is directed to present certain qualities that attributed to their social statues. Beyond these particular expressions throughout the social structures in every segment we will see certain language being used. People of low social levels such as ghettos use languages that are distinctively represent them. The level of diversity in these different ranks create such deviation that interrelation of various and unification of then in one holistic structure some time become the major political, social, even religious barrier for unity.

RHETORIC AS A REFINE LANGUAGE OF SPIRITUAL INDOCTRINATION

When we enter the realm of religion we seem throughout an ocean of complexities simply from the down of history every verses attributed to god and his divine covenants and messages had gone through countless interpretations. It seems through the ages and according to the requirement of time the meanings of the covenants had changed. The reason for these kinds of diversities is attributed to the appearance of different point of views coming from different creeds of the same religion. Comparing the interpretations of these various points of views will demonstrate the fact that in every deviation particular rhetoric had been created to express their spiritual validity. The major contradictions are developed throughout the evolution of these religions. It seems that the strong political influences of different era on manipulation of these religions played a great role in the conversion of the originality of the covenants.

LIVING, WORKING, MANIPULATING, CONTROLLING, AND COMMUNICATING IN A MANNER OF REALISTIC APPROACH OR THROUGH THE RHETORIC

Living, working, manipulating, controlling, and communicating with this giant called “myriad of humanity” needs a tremendous knowledge, expanded and deep intelligence thorough and calculated management skills, and persuasive rhetorical power. Persuasion depends on communication, which in turn depends on meaning. Thus the scope of rhetoric is understood to include much more than simply public-legal and political-discourse. This emphasis on meaning and how it is constructed and conveyed draws on a large body of critical and social theory philosophy and problems in social science methodology. So while rhetoric has traditionally been thought of involvements in such areas as politics, law, public relations, lobbying, marketing and advertising, the study of rhetoric has recently entered into diverse fields such as humanities, religion, social sciences, law, science, journalism, history, literature and even cartography and architecture. Every aspect of human life and thought

that depends on the articulation and communication of meaning can be said to involve elements of the rhetorical.

In the last ten years, many scholars have investigated exactly how rhetoric works within a particular field. It has also spawned its own method of inquiry known as discourse analysis. When we listen to language of politic we will notice they always relate their duties and their task to people by hearing the word “ people” we certainly think of a plural more that few or far more than we can envision the fact of the matter is that we should expand our imagination to a vast unimaginable numbers of the people which literary we can call them myriads of people consideration of such vastness in reality constitute the bases for any institution or any private enterprise to establish their realm of activities to ascertain their social functionalities

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PERSUASION

We described the significant of rhetoric and understood its historical evolution to the extent that every part of our life posses certain language or rhetoric of its own but rhetoric would be effective instrument when composed on the basis of its descriptive functionality because actual function of rhetoric is its persuasive function and therefore, persuasion should be understood appropriately through its constituent structural elements and methods and certain mannerism used in appropriation for the environment that is targeted. Historically the Pre-Socratic Greek philosophers were active before Socrates or contemporaneously, but expounding knowledge developed earlier. The popularity of the term originates with Hermann Diels’ work *Die Fragmente der Vorsokratiker* (The Fragments of the Pre-Socratics, 1903)

It is sometimes difficult to determine the actual line of argument some pre-Socratics used in supporting their particular views. While most of them produced significant texts, none of the texts have survived in complete form. All we have are quotations by later philosophers and historians, and the occasional textual fragment.

The pre-Socratic philosophers rejected traditional mythological explanations for the phenomena they saw around them in favor of more rational explanations. Many of them asked:

From where does everything come? From what is everything created? How do we explain the plurality of things found in nature? How might we describe nature mathematically?

Others concentrated on defining problems and paradoxes that became the basis for later mathematical, scientific and philosophic study. Of course, the cosmologies proposed by the early Greek philosophers have been updated by views based on modern science. Later philosophers rejected many of the answers they provided, but continued to place importance on their questions

Understanding the languages of different aspects of our lives will enable our capacities of coming up with a better interpretations of most of obscurities and complexities of our environments and social behaviors. It is not definitely easy to be capable of be aware of the totality of our existence but certainly will make us far more alert rather than being in the dark.

Germany and the United States are the countries that buy the most Persian rugs, each year taking about 50 percent of Iran's exports. But it is Italy, the third biggest consumer, which seems to love them the most. It is only in Italy that Persian carpets appear night after night on their own television shows, sometimes on two channels at once.

The shows are for telemarketing but, because carpets are beautiful and because Italians are unabashedly public in their adoration of beauty, the shows have become national institutions. On the air for decades, they have their own recognizable stars whose one-man performances attract not only carpet buyers but just-lookers of all sorts.

The king of this commercial theater is Alessandro Orlando, whose full name composed of two first names is enough to be memorable by itself. He appears on the Telemarket Green Elephant satellite channel, which also sells everything from porcelain to paintings to antique furniture. Alessandro sells those, too, but he reserves his most passionate performances for carpets in general and Persian carpets in particular. As the show begins, he is sitting or standing alone in a cocoon of carpets. They are hung on the walls beside and behind him. They cover the floor beneath him. He is pensive.

"Over the past 100 years, there have been only five names of master Persian carpet makers known the world over," he begins. "Mohtashem, Hadji Jalili, Habibian ..."

"The most famous of them is Usted Fatollah Habibian. So famous that three years ago Iran, recognizing his work as part of its national patrimony, forbid removing any remaining

SELLING PERSIAN CARPETS ON ITALIAN TV IS A PASSION

By: Charles Recknagelis
Tea and Carpets Blogspot

camera pulls back and begins showing the carpets on display, Alessandro does what makes his show – and Italian telemarketing – so sui generis. He doesn't begin selling, but pauses instead to launch into a full 15-minute homage to Habibian, his career, and his art.

That includes: Habibian's birth around 1900, his early years aspiring to be a musician in Nain, the city's rich tradition of weaving that shifted his attention to design,

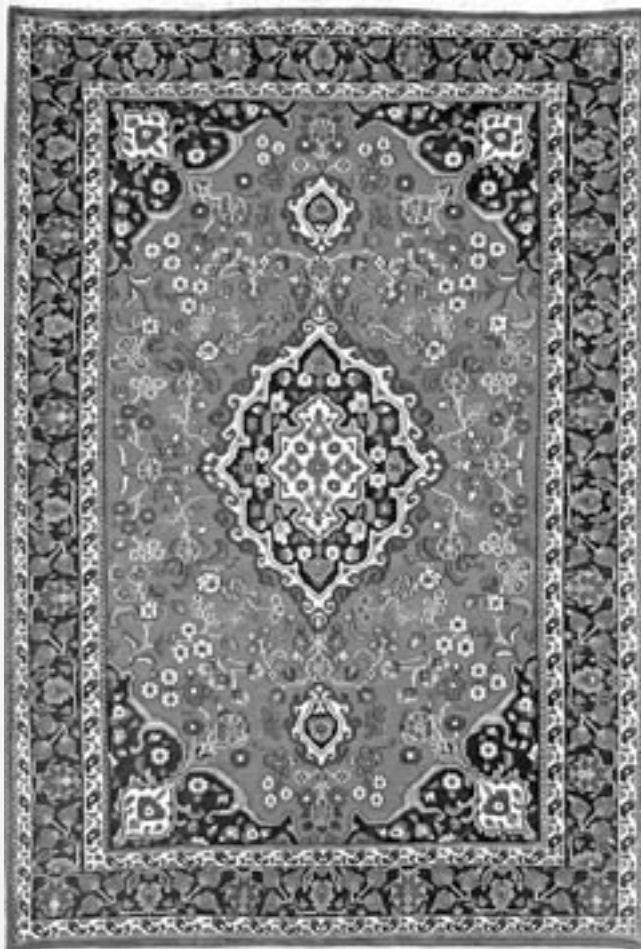
Habibians from the country." Now, Alessandro looks directly at the camera and the pace quickens.

"But tonight, we have something extraordinary. No museum, no gallery in Europe has ever assembled the kind of collection of Habibians we have here, on these walls. There are only two Habibians in London's V&A, a couple in Tehran's carpet museum ..."

Then, just when the camera pulls back and begins showing the carpets on display, Alessandro does what makes his show – and Italian telemarketing – so sui generis. He doesn't begin selling, but pauses instead to launch into a full 15-minute homage to Habibian, his career, and his art. That includes: Habibian's birth around 1900, his early years aspiring to be a musician in Nain, the city's rich tradition of weaving that shifted his attention to design, and finally his discovery of a new way of wrapping six strands of silk into a single fiber which, Alessandro says triumphantly, makes his carpets "as absolutely indestructible as they are beautiful."

There are photos of Habibian on screen, sitting in a room of carpets. Alessandro has become his voice. "A true master can only produce 500 carpets in his lifetime because he is a perfectionist," he says. "We live in a world of false artists, false because they imitate the masters. They are good but they are 'copyists' ... you will never find two Habibians that are the same, anymore than two Picassos."

When the selling finally does begin, the mood becomes much more businesslike. But Alessandro has set the stage so well that the prices of the goods on sale raise doubts only among collectors. For the rest, the tag of just 5,250



Euros for a six-square-meter designer carpet is a dream come true. Alessandro's superlatives ring out and, in the background, so do the phones.

"A white diamond to put in your salon!"

"An enchanted garden!"

"A palace constructed from a carpet!"

"Mama ... a Habibian!"

By the time it is over – a full hour later – Alessandro has sold enough to put noticeable gaps in the wall of carpets behind him. Muscular arms that briefly appear on camera pull the sold pieces down and take them away.

Alessandro himself is exhausted. He has walked the equivalent of several kilometers within his small studio, knelt on carpets, draped ones he likes over one knee, draped ones he likes even more over one shoulder, and generally proven that the church of art in Italy is every bit as impassioned as evangelist churches in America.

What does Alessandro look like? He is simply the man you would find standing beside you at the counter of an espresso bar, with a rumpled suit and no briefcase. His most prominent features are his black hair, which contrasts vividly with his graying temples, and his black eyebrows that rapidly change expression. He is Everyman. There are lesser stars of Italian telemarketing, which runs 24 hours a day. But no others rise above their on-screen roles. There is a more intellectual type who whispers footnotes of art history, there is a more physical type who comes on strong like a boxer, and there is a hypnotic type who intones over and over: "with this investment you will never lose."

There is even a man who dresses in a brocaded jacket like a yacht captain, but he sells antique dressers and commodes, not textiles. The telemarket programs have been on the air so long that thousands of people have circulated through them as off-screen prompters whispering carpet dimensions and prices to the showmen or as delivery boys taking the goods to customers.

Hadi Dadashian, an Iranian-American who lives in San Francisco, worked with a telemarketer while he was a student in Rome decades ago. He still remembers a delivery to Gina Lollobrigida. "When we got to her apartment it was very late at night," he says. "She was all alone and she opened the door herself." He recalls that the actress lived in a fabulous setting but looked sad, as if she had been watching all-night TV with nothing to do. She gazed for a long time at the carpet she had ordered and several times ran a red toe nailed foot over it to check its softness. Then she accepted it, like a bouquet of flowers she had bought to cheer herself up.

ABOUT THE AUTHOR:

Charles Recknagelis an American journalist living in Prague and travels from time to time to the east. That is where he caught the carpet bug. He now tries to keep up with his interest by blogging (Tea and Carpets Blogspot: <http://tea-and-carpets.blogspot.com>).

(payvand, 2/23/08)

Marjan



Kate Hogerton

Marjan Marjanie

*The deer are on their way to you
Through a path in the reeds by the willow tree
Where a bed of down is made for thee.*

*Close your eyes and weave the world new
A tapestry of scarlet hue
With threads of gold and pattern true
Warp of time and weft of you.*

Marjan Marjanie

*The deer are on their way to you
They'll carry you up on antlers high
And lay you down where the white swans lie.*

*Close your eyes and weave the world anew
A cloth to hold the starry slew
As it is in heaven, let it be for you
Wonder all, first fruit of two.*

Marjan Marjanie

*One day all grown up you'll be
Then you'll run your marathon
And take a place in the heady throng*

*But now it's time to dream the world anew
Leap over the fire before Noerooz
Cast out the yellow, the red infuse
Joys to find and woes to lose*

Marjan Marjanie

*This is your lullaby
Remember that we all love you
As time goes passing by.*



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THE POWER OF LIFETIME GIVING

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By giving assets to your children and other heirs while you are still alive, you can reduce your taxable estate and see your heirs enjoy your gifts. Organizing your gifts with a lifetime gifting program enables you to take maximum advantage of tax exemptions, reducing the impact of estate taxes. Currently, gifts exceeding \$12,000 in a calendar year are subject to a gift tax. The exemption is indexed for inflation based on the Consumer Price Index and increases in \$1,000 increments. You can gift that amount to as many people as you'd like without incurring gift taxes. You can also combine your gift with a gift from your spouse and give away a total of \$24,000 free of the gift tax. Each donor can make gifts totaling up to \$1,000,000 in his or her lifetime without the donor incurring the gift tax. While the donor cannot exceed \$1,000,000 in gifts, a beneficiary can receive any amount of money and not be subject to the gift tax. The rationale behind the gift tax is that without it, taxpayers could give away all of their assets before they die and escape the estate tax. Not surprisingly, then, the gift tax is set at the same rate as the estate tax, which dropped to 45% in 2007. Unlike the estate tax, it is not scheduled for elimination for the year 2010. Unless Congress takes action, it will return to 55% in 2011, along with the estate tax.

Establishing A Gifting Program

There are many ways to set up a gifting program to take best advantage of gift tax exemptions. The simplest way is to give money to the beneficiaries and let them do what they want with it. A more effective method is to gift the money to an irrevocable trust. By gifting to an irrevocable trust, the money is removed from the taxable estate. Assets in the trust can be used to pay estate taxes or other expenses when the person who established the trust dies. It is essential that trust documents be drafted properly, so be certain to retain an attorney who is familiar with trusts, and who understands income and estate tax laws. Failure to do so could result in adverse tax treatment of trust proceeds. Donors can leverage their gift tax exemptions by establishing an irrevocable life insurance trust (ILIT) and using their gifts to purchase life insurance on themselves. Purchasing life insurance in a trust leverages the exemption, since the exemption will be based on the premiums, not on the death benefit or the cash value of the insurance. The reason for creating an ILIT is that, if it is designed properly, trust assets are not included in the taxable estate of the grantor, and the death benefit is generally not subject to income or estate taxes. Note that there are exceptions, so be certain to consult your tax advisor. A gifting program that uses an JUT can make distributions to trust beneficiaries while the insureds are still living.

OTHER ADVANTAGES OF GIFTING LIFE INSURANCE INCLUDE:

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Cash value inside of a life insurance policy grows income-tax deferred. However, if the life insurance policy is classified as a modified endowment contract, it may be subject to income tax.

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In addition to being free from estate taxes, the death benefit of a life insurance policy owned by an ILIT passes to beneficiaries free from income taxes.

Tax-favored distributions

Distributions from a life insurance policy are free of income tax up to the cost of the policy. However, if loans or withdrawals take place before the grantor turns 59 1/2, they may be subject to a 10% federal tax penalty. Loans and withdrawals from life insurance reduce the policy's cash value and may cause the policy to lapse, which may have adverse income tax consequences.

Take care in establishing an ILIT. Since it is irrevocable, an ILIT cannot be changed in any way once it is created.

By establishing a lifetime gifting program you are also giving a gift to yourself the peace of mind that comes with knowing that you are taking care of your heirs, minimizing your taxes and putting your affairs in order.

White House Reception Honors Persian New Year

New York Physician Played Leading Role in Lobbying Efforts

New York, NY (18 March 2008) – The Fertility Research Foundation announced today that its Executive Director, Masood Khatamee, has been invited to a reception at the White House in honor of Nowruz, the Persian New Year. The reception will be held on Wednesday, March 19th and is to be hosted by First Lady of the United States Laura Bush. The reception represents the culmination of years of lobbying efforts by many prominent members of the Iranian-American community, with Dr. Khatamee a leading figure among them.



This is the fifth year that Dr. Khatamee has corresponded with the White House seeking acknowledgement of the contributions of the Iranian-American community with a reception honoring the Persian New Year. The White House has always responded with a proclamation honoring Nowruz, which Dr. Khatamee has read at various celebrations he has organized throughout the years in the tri-state area. This is the first year, however, that his suggestion of a White House reception has been accepted.

“I am honored by the recognition of the Iranian-American community that is embodied in this event,” says Khatamee. “To be invited into the home of the President, hosted by the First Lady, at a reception in the peoples’ house in the seat of our nations government – there is no greater honor.”

Nowruz is a celebration that begins the Iranian calendar and celebrates the vernal equinox, or the beginning of spring. The festival grew out of the Zoroastrian religion, and is celebrated by many peoples, including Persians, Kurds, Afghans, Indians and Turks. “Through all of the cultures and traditions surrounding this celebration there runs a consistent message; one of hope, renewal and love,” says Khatamee. “I cannot imagine a time when that message is of more importance to Americans of every ethnic background.”

Masood Khatamee, MD, FACOG, is the Executive Director of the Fertility Research Foundation and a Professor at the NYU School of Medicine. He was born in Shiraz, Iran, and received his initial medical training at the Shiraz University School of Medicine. He moved to the United States in 1970 and took up a position as attending physician at Bellevue Hospital in New York. His role at the FRF involves innovation and advocacy around the treatment and prevention of infertility. His private practice is located on Park Avenue in New York.

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continuing from previous issue

The Celtic, Germanic and Iranian peoples have ancient and extensive epic traditions, in contrast to the Arabs, so I am therefore more inclined to attribute a Celtic, Germanic or Iranian origin rather than an Arabic origin to a given characteristic of the Castilian epic in doubtful cases. The Hispano-Muslim epic, if it existed, could not have been a purely Arab product, and no doubt contained more Celtic, Germanic and Iranian elements than Arabic ones due to its Hispanic origin.

In summary, I believe it to be possible that there existed a Hispano-Muslim epic, but if it existed it must have been more Hispanic, and therefore Celtic, Gothic and Iranian than Arabic.

Its influence on the Castilian epic, if any, must have been, like the French and Breton influences, in details and not in fundamentals.

The long debate as to the origin of the Castilian epic in large part at least seems to be ended. There seems to be general agreement that Ramon Menendez Pidal was right in attributing a Visigothic origin to the Castilian epic. Here is a brief summary of the arguments of Menendez Pidal. Citing Jordanes, an Italo-Ostrogothic historian of the 6th Century, Menendez Pidal speaks of the chansons de geste of the Goths while they yet lived in the Black Sea area. Jordanes refers to Gothic songs and tales of King Berig, who led the Gothic migration from Scandinavia, Filimer, who guided the Goths to the Black Sea, and the deeds of the Gothic heroes *Terpamara*, *Hanala*, *Fritigern* and *Vidigoia*. Menendez Pidal notes that the memory of Ermanaric or Airmnareiks the Amal (or Amalung), the great “King and Conqueror of Germans and Scythians”, lived on in Viking sagas. He might also have mentioned the Gothic chanson de geste **Hildebrand**, on which more later.

Says Jordanes:

“In earliest times they (the Goths) sang of the deeds of their ancestors in strains of song accompanied by the cithara (a sort of harp or lyre); chanting of Eterpamara, Hanala, Fritigern, Vidigoia and others whose fame among them is great; such heroes as admiring antiquity claims to be its own.”

In another place Jordanes says:

“But when the number of the people had increased greatly and Filimer, son of Gadaric, reigned as king about the fifth since Berig (who led the Goths in their migration from Scandinavia) – he decided that the army of the Goths with their families should move from that region (on the Baltic Coast). In search of suitable homes and pleasant places they came to the land of Scythia, called *Oium* in that (Gothic) tongue. Here they were delighted with the great richness of the country, and it is said that when half the army had been brought over, the bridge whereby

they had crossed the river fell in utter ruin, nor could anyone thereafter pass to or fro, For the place is said to be surrounded by quaking bogs and an encircling abyss, so that by this double obstacle nature has made it inaccessible. And even today one may hear in that neighborhood the lowing of cattle and may find traces of men, if we are to believe the stories of travelers, although we must grant that they hear these things from afar.

This part of the Goths, which is said to have crossed the river and entered with *Filimer* into the country of Oium (Scythia), came into possession of the desired land, and there they soon came upon the race of the *Spali* (Slavs?), joined battle with them and won the victory. Thence the victors hastened to the farthest part of Scythia, which is near the Sea of Pontus (Black Sea); for so the story is generally told in their early songs, in almost historic fashion.”

Commenting on the above, Ramon Menendez Pidal says: “We have here the fabulous theme of the submerged people or city, whose voices or whose bells may be heard from the bottom of the waters, a legend (or archetype) oft repeated in prose or verse.”

E.A. Thompson specifically mentions that the Visigothic hero Vidigoia, who was killed fighting against the Sarmatians, was remembered generations later in songs which the Visigoths sang to the strains of the harp.

The Roman historian Priscus, sent as ambassador to Attila the Hun, said:

“Crossing mighty rivers - namely, the Tisia and Tibisia and Dricca – we came to the place where long ago Vidigoia, bravest of the Goths (Visigoths, to be exact), perished by the guile of the Sarmatians.”

In yet another place Jordanes says:

“This name (*Capillati*, from *pillei* meaning “hair style”) the Goths accepted and prized highly, and they retain it to this day in their songs.”

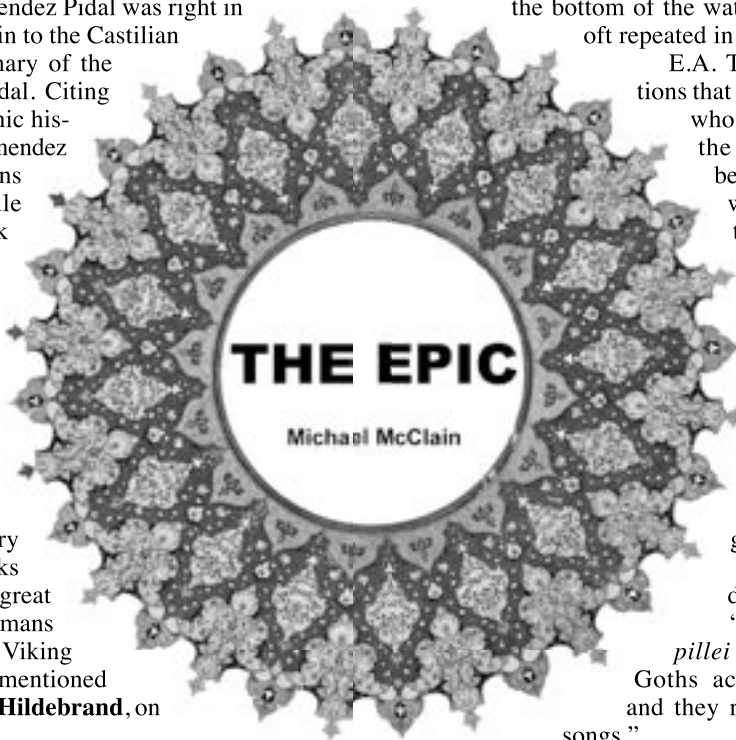
At the bloody battle of the Catalaunian Fields the Goths sang the praises of Theoderic the Balth, (Gothic *Theudareiks*; note again the Celtic element *reiks*) the heroic Visigothic king, killed in this same battle fighting against the Huns.

Says Jordanes in relation to the above:

“When (after the battle of Catalaunian fields) they (the Visigoths) found him (Theoderic or Theudareiks the Balth) where the dead lay thickest, as happens with brave men, they honored him with songs and bore him away in the sight of the enemy (the Huns).”

At the battle of “the Willows” between Goths and Romans, which took place in Thrace in 377, in the words of Herwig Wolfram:

“This battle song of the barbarians (in the Roman Army) began quietly and gradually swelled to a roar, revealing just



how Roman the troops really were. The Goths struck up a song in praise of their ancestors.”

Proof that the Visigoths in Spain continued their epic tradition is the fact that St. Isidore of Seville (6th-7th Centuries) in his **Gothic History** cites traditions which can only have come from epic sources, and in his **Institutionum Disciplinæ** speaks of the **Carmina Maiorum** (Songs of the Ancestors), apparently the same as the **Maiorum Facta** and **Carmina Prisca** of the Goths when they yet lived by the Black Sea, mentioned by Jordanes and the **Maiorum Laudes** of the Visigoths, and mentioned by Amianus Marcellinus. Proof of the survival of the Gothic epic tradition after the Muslim Conquest of Spain is the legend of don Roderick, the last Visigothic king of Spain.

Jordanes mentions a legend according to which the Goths were held as slaves in Britain or some other island (Gotland?) and were freed by a certain man at the cost of a single horse whose price doubled each day.

The same incident is found in the Castilian epic. In the **Poem of Arlanza**, which deals with Count Fernan Gonzalez, founder of Castile, the king of Leon desires a horse which belongs to his vassal, Fernan Gonzalez. Gonzalez doubles the price each day until the King of Leon can only pay by freeing Castile from all vassalage to Leon. In the words of the **Poem of Arlanza**, “The Castilians were free of the servitude of Leon and the Leonese”. The words “free of servitude” are the same as those used by Jordanes in speaking of the Goths.

Let us take a brief look at the Goths themselves, probably the most noble, cultured and artistic of all the Germanic peoples who invaded the Roman Empire.

This is far more complex than might appear at first glance. Who the Goths were in reality varies according to the period of which one is speaking; their long migration not only completely altered the culture of the Goths, but even their ethnic composition. The Goths who lived in Scandinavia shortly before the time of Christ were thoroughly Germanic in language, culture and ethnic composition. However, as we shall see, the Goths who fought against the Romans on the Danube frontier could be referred to as “Germanic” only in quotation marks.

Firstly, of all the Germanic peoples, it was the Goths who were most influenced by the Celts. This Celtic influence reached the Goths from two sources, or, perhaps more exactly, at two different times and places. This requires a bit of explanation.

On the first lap of their long trek from Scandinavia to Spain and Italy, the Goths crossed to the south shore of the Baltic Sea. There they encountered the Balts or Lithuanians. The Baltic influence on the Goths was very slight, consisting only of the personal name *Galindo* and, perhaps (other possible etymologies have been suggested) *Balthi*, name of one of the most noble of Gothic clans. However, at the same time the Goths came in contact with another people whose influence on them was to be far more extensive.

On the south shores of the Baltic the Goths, along with other Germanic and Baltic peoples, were vassals of a Celtic people known as the *Lugians*. Roman sources sometimes confuse the Lugians with the Vandals. However, they could by no stretch of the imagination be considered as the same people, since the Lugians were obviously Celts, and the Vandals just as obviously Germans. There is a plausible answer to this confusion.

For a long time the Celts were strongly entrenched in what is now southern Poland, Bohemia and Moravia. This is shown by place names as well as by Celtic survivals in numerous other


Fields. However, this marked the real northern limit of Celtic expansion in Central Europe; beyond was the land of Germans and Balts, shown by the absence of Celtic place names and other survivals in this northern area. One may therefore assume that these Central European Celts for a time established themselves as overlords of the Germanic and Baltic peoples of the area. Though this overlordship was no doubt loose, the superior culture of the Celts did have some influence on their northern vassals. The “Gal” of Galindi, name of a Baltic tribe (from whence the Gothic personal name “Galindo”) may be Celtic. Also the tendency of the eastern Germans to refer to the Slavs as *Wends* may be a heritage from their former Celtic overlords. Indeed, the name “Vandal”, like “Wend” may be a deformed version of the Celtic “Veneti”. Perhaps because of pressure from the Romans and from Germanic peoples to the Northwest, the Central European Celts were eventually unable to maintain their overlordship over their northern vassals. Thus it would not be surprising to find that the Vandals first referred to by the name of their Celtic overlords and later by their indigenous Germanic name; “Vandal” may have a remote Celtic etymology, but *Hasding* and at least the *ing* of *Siling* (the *Sil* conceivably could be related to *Siluri*, a Celtic tribe of Great Britain) most certainly do not.

The influence of the Central European or Lugian Celts on the Goths, while not very extensive, is interesting. The Gothic word for king is *reiks*, and is attested by the earliest documents referring to the Goths. Now, the word “*reiks*” bears no resemblance whatever to the Germanic stem for “king” (German *König*, Swedish *Konung*, Icelandic *Konungir*), but is obviously cognate with the Gaulish *ric* or *rix*, more distantly to the Gaelic *righ*. This explains why so many Gothic names, such as *Roderic*, *Ermanaric* or *Airmnareiks*, *Alaric*, *Athanaric*, *Amaric*, etc. have a strangely Celtic sound or even (such as *Roderic*) are identical to Celtic names.

Some Goths held high positions under Attila the Hun. Among these Goths was one named *Scottas*. This is very nearly identical to the name *Scotta*, famous in the Irish epic and which survives in such names as “*Scotia*”, *Scot*”, “*Scotland*” and a long et cetera. There exists a slight possibility that the Gothic name “*Scottas*” may be of Iranian rather than Celtic origin. The Celtic name “*Scotta*” is generally believed to be derived from the Iranian “*skuth*”, which means “archer”, and is the probable origin of the Greek name “*Scythian*”. The name “*Scotta*” would therefore be a relic of the time when Celts and Scythians were closely associated. However, by the time of Theodosius I the Scythians had long vanished, and the Gothic “*Scottas*” is certainly much closer to the Celtic “*Scotta*” than to the Iranian “*skuth*”.

Perhaps most interesting of all is the mythological ancestry of the *Amal* or *Amalung*, noblest of the Gothic clans. The son of *Amal*, founder of the clan, is *Hisarna*, a transparently Celtic name which means the “Iron One”. This would seem to indicate that the *Amal* clan intermarried with their Celtic overlords and, indeed, derived their nobility, royalty and “charisma” from this connection. One is reminded of the Stuarts, who were mostly Norman by origin, but derived their claim to royalty, to the throne of Scotland, from their connection with the Celtic dynasty of the descendants of Niall of the Nine Hostages, High King of Ireland and legendary founder of Scotland.

However, the Celtic influence on the Goths is much more extensive than this, and refers to a different time and place, to



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which we shall now turn.

As we said before, of all Germanic peoples it was by far the Goths who had most in common with the Celts. The above-mentioned “Lugian” period is inadequate to account for this, since several other Germanic peoples were vassals of the Central European Celts at this time. As Herwig Wolfram says:

“If, however, the Goths met Celts or Celtic elements mainly on the lower Danube, this would explain the exclusiveness of some Celtic-Gothic connections.”

Little known is this Celtic “rear guard”, though of course Celtic place names and Celtic survivals can be found in nearly the whole Danube basin. This becomes particularly complex when one notes that as far as archaeology is concerned it is often impossible to distinguish between Celtic and Saka remains. The Irish tradition claims that the Celts came from Scythia. As we mentioned before, there are many proofs that this tradition is based on fact, including a number of names of rivers which certainly appear to be Celtic, as well as the name of the Western Ukrainian region called “Galicia.” As late as the 3rd Century AD, were there still Celtic nuclei, practically indistinguishable from the Sakas in their material culture, in what is now South Russia and Ukraine? Or, did the Saka languages contain Celtic words which were passed to the Goths? Our knowledge of the languages of the Sakas – particularly the Western Sakas – is not so extensive as we would wish, though sufficient to affirm that said languages were Indo-European, specifically Iranian. In the absence of extensive, detailed written documents no answers can be given to the above questions.

In any case, the influence of the Eastern (“Danubian” may not be wholly accurate) Celts on the Goths was considerable. Like the Celtic and Saka chiefs, the Gothic chiefs wore torques as a symbol of authority. The Emperor Theodosius I rewarded the Gothic garrison of Tomi with gold torques. In fact, due to the predominance of Alans and Goths among the Byzantine palace guards in the 5th century, the torque became the sign of an officer of the guard in Byzantium. The wearing of torques as a symbol of command or nobility is a Saka and Celtic custom, **not** Germanic, as we have said. The Gothic word for a circle of wagons – typical of Gothic as well as Saka warfare – is carrago. This is obviously a combination of the Celtic carrus, i.e., cart, and the Germanic hago, i.e., fence. Since this tactic would be most useful on the open steppe, this may indicate the survival of Celtic nuclei in the steppe, the persistence of Celtic words in the western Saka languages, or both.

to be continued

Democracy of the Post-Modernism

Firouz Hejazi

Implication simply was the bleak look

If an adult incidentally passed and saw

That we were trying to smoke

We were little movie stars

Out of constitution with no agent

There was no space for blaming;

we did what we did

Unlimited prospect with sincere friends

We never thought about the Modernism

Imposing the fear of distraction

Upon our daily streamline

We used to sacrifice the snack we had

The nuts we got and the time,

That we had plentiful

It was nothing too much to give

We murmured just to each other's ear

The secret of our thought for tomorrow

We never expected it would be then

Post-Modernism and cultural destruction

Emphasizing strenuous subversion

We were free as birds;

no force of democracy

We just fell in love with any unknown girl

Though our desire never turned to words

We were rapturous by the aura of her being

In our endless alleys with no fear of bullets

We were lucky people far of democracy

For just a day it took the whole season

For the sun to cross and let us in dark

And the sunset behind the red brick-houses

It was a gesture to creep home and stay

Till to catching a dream for another day.

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The Zoroastrian Houses of Yazd

A review of the article by Mary Boyce

by: Ryszard Antolak



Sometimes old buildings possess the virtue to express far better than words the fears and uncertainties of nations or religious groups. The old Zoroastrian houses of Yazd are one such example. Civil and religious persecution have dictated the style and pattern of their unusual architecture. Memories of repression are encoded in the design of their thick adobe walls. They are voices frozen into stone.

Yazd is situated on a high, arid plateau at the interface of two mighty deserts (the Dasht-e Lut and the Dasht-e Kavir). It was once an important station on the Silk Road, famous for its fabrics and textiles¹. For many years, its splendid isolation protected it from political upheavals in the rest of Iran. After the Mongol invasions that saw the total disappearance of Zoroastrian populations from the provinces of Sistan and Khorasan, Yazd emerged unharmed, protected by its vast expanses of featureless desert. It became a haven for Zoroastrians from all over Iran. In this city of walled gardens and turquoise domes they continued to practice their religion and customs relatively undisturbed. Most of them still spoke Dari, once the official spoken language of the Sassanian court,

later confined solely to the Zoroastrian populations of Yazd and Kerman (though fragmented into countless local dialects)². The pleasant oasis city drew many artists, poets and sufis to the safety of its walls³.

The region's prosperity and isolation lasted until the beginning of the eighteenth century whereupon two hundred years of political and religious turmoil ensued which decimated the population. Yazd suffered attacks from Afghans, Zands and Afshars, to name but a few. The Zoroastrian population was subjected to additional hardships. As a religious minority subject to discriminatory laws, it found it had as much to fear from its Muslim neighbors as from the foreign forces armed against it. It took extra measures to protect itself, a fact reflected in the community's unusual domestic architecture⁴.

Yazd is famous for its unique skyline of *badgirs*: tall, elegant wind-towers intended to catch the slightest movement of air and direct it downward into cool underground chambers. The houses of the region have great vaulted *talars* that open out onto spacious courtyards containing pleasant water features and gardens. But the older houses of the Zoroastrian population are significantly different from those

of their Muslim neighbors.

In 1963 when Professor Mary Boyce arrived in the region to study them, she discovered gloomy, fortress-like buildings virtually devoid of any furniture or greenery. They were low and airless. No *badgirs* adorned their roofs. The primary consideration of the builders had been defense.

The ideal solution would have been to build upwards, erecting high, tower-like houses as are found (for example) all over Scotland. But in Iran, Zoroastrians were not allowed to build their homes any higher than a man could reach (or any taller than the houses of Moslems). They could only build outwards and downwards, creating dark honey-combs of subterranean rooms with adobe walls several feet thick to withstand attack. The Zoroastrians were physically greater in stature than their Moslem neighbors ("mighty men", as Mrs. Boyce calls them) and they could well have put up a fight if they had to. But it seldom happened. The penalty for killing a Moslem was certain death: to kill a Zoroastrian meant incurring only a modest fine, usually waived by the authorities. Better, therefore, to prevent attacks in the first place.

Entry to the houses was via a single door from a narrow lane just wide enough to allow a fully-laden donkey to pass. The Law stated that the door of a Zoroastrian dwelling could be secured by only a single hinge, so a series of doors had to be built (one after the other) in the interests of safety. Finally, at the end of a gloomy corridor, a narrow door - the smallest of them all - led into a bare, central courtyard or *rikda*.

There were no windows. Sometimes glass bottles could be seen protruding from the walls of the entrance lane. But these served as spy-holes rather than windows, defense being uppermost in the minds of these persecuted inhabitants. The only light to enter the house was through the tiny courtyard or via irregular gaps in the doors or ceilings. In some of the buildings the courtyard had been covered over completely to prevent intruders gaining access from the roof. The result was total darkness and oppressive claustrophobia. It is ironic that Zoroastrians with their sophisticated theologies of light should have been forced to live in such shadowy, enclosed buildings.

BICAMERAL FORTRESSES

The oldest standard form of Zoroastrian house described by Mrs. Boyce dated from the early nineteenth century. All other houses were variations on its basic design. It was known in Dari as a *do-pesgami* (or “two-chambered” house) on account of its two open pavilions facing each other across the *rikda*. These were known invariably as the *pesgam-i mas* and the *pesgam-i vrok* (the ‘great’ and the ‘small’ *pesgams*). Both had domed roofs to help minimize solar gain and speed up the loss of heat from below.

The *pesgam-i mas* (or “great *pesgam*”) was so called not because of its size, (which was often smaller than the *pesgam-i-vrok*) but on account of its greater significance. It was the room set aside for religious observances and where the ritual vessels, the *afrinigan*, the bowls and spoons etc., were kept. It was never built facing north (the direction of evil); and was always hidden from the doorway so that no non-Zoroastrian visitor might set eyes upon it. Clay rectangular pots in which grasses were sown at major festivals were

secured high up in its corners, a welcome relief from the monochrome grey of the house.

The great *pesgam* was considered pure (“*pak*”) and hence no-one in a state of ritual impurity could enter it. Its floor was of plain earth. Brick, being a man-made material, was considered unsuitable as it offended the Zoroastrians’ feeling of harmony with Nature. The age of a house could often be estimated by the height of the great *pesgam*’s floor. This was always higher than the floors of the rest of the house, a consequence of the fresh layer of soil that was spread upon it every year during the Farvardagan festival (the festival that welcomes back the spirits of the dead).⁶

Opposite the *pesgam-i mas* was the *pesgam-i vrok* (or “small *pesgam*”), a secular pavilion dominated by weaving looms with threads strung from wall to wall across the room. Zoroastrians were forbidden by law to practice any skilled trades, and hence were forced to rely upon weaving (as well as some farming and cattle-droving) to earn a living.

There were various other rooms around the periphery of the house, all of which Mrs. Boyce describes meticulously in her article. What is striking about them is their emptiness: the almost complete lack of furniture, decoration or even cupboard space. In the bedroom, clothes and linens were stored in cotton bundles along the sides of the walls as if its inhabitants were ready at a moment’s notice to flee for their lives. This was often the truth, for persecution was endemic. In their haste they often buried valuables under the floors, hoping to retrieve them at a later date. This knowledge gave rise to

the belief that all old Zoroastrian houses contained “buried treasure”, and ensured that they attracted the attention of potential burglars. Somewhere in the house, however, there was usually a *panahgah* (a concealed room) where valuables, wine – and even children – could be secreted in times of trouble.

Another room commonly found in these buildings was the *ganza-yi punidun*. It was nothing more than a simple stone hut. Women would pass the first few days of their menstrual periods here, segregated away from the men. But by the 1960s this architectural feature of Zoroastrian homes was already passing into memory. Mrs. Boyce once asked a young Zoroastrian girl what purpose she thought the structure might have served, and received the reply that it was probably “a hen-house”!

The only heated room in the whole house was the long narrow kitchen (or *pokri*) with its aromatic bread ovens. The weather in Yazd could be bitterly cold in winter, so the family would often congregate here in the evenings. Its fire was never allowed to go out.

Many of the laws discriminating against Zoroastrians (and other religious minorities) in Iran were still in force at the end of the nineteenth century. A Zoroastrian had to dismount from his donkey when approaching a Moslem. He was not allowed out of his house on rainy days because the water from his clothes might “contaminate” believers. He was compelled to wear distinctive garments to identify him as an outsider. He was not allowed to wear a hat or shoes, unless they were torn. Even eyeglasses were forbidden him. Subject to the notorious *jaziya* tax⁷, he was kept firmly in poverty: a second-class citizen in his own country.

But when restrictions upon them relaxed at the beginning of the twentieth century, Zoroastrians again began to improve and upgrade their homes. The *do-pesgami* developed into *chor-pesgami* (or four-pavilioned) houses, upper stories were built, courtyards opened up and *badgirs* added. Water ponds and gardens began to appear to grace the inner courtyards. Life began to return to normal once again. Mrs. Boyce reminds us at the end of her article that: “*Persia, with its love of gardens and flowers, was*



Zoroastrian before it was Muslim; and it was poverty and oppression that forced the Yazdi Zoroastrians into their small bare, fortress-like homes, without a blade of greenness to relieve the monotony. [But] as soon as pressure on them slackened, they created houses with gardens again."

– Mary Boyce, 1964

NOTES

1. Marco Polo, who visited the city in 1272 called it “a noble and considerably sized city” . It was famous for Yazdi, a silken fabric embroidered with golden threads.
2. Dari differs from Farsi in possessing fewer borrowings from Arabic. Over the centuries, Dari speakers have experienced extensive political pressure to yield up the language. Today there are less than 10,000 of them worldwide, most of them in Kerman and Yazd. Dari belongs to the N. Western Iranian language family and is related to Kurdish Gilaki and Balochi. It is not equated with the Dari spoken in Afghanistan.
3. A few of these Sufis built influential monasteries in the district. Some of them, like the monastery of Sheikh Ahmad Fahadan, can still be seen today in Yazd.
4. The Zoroastrians of Yazd distinguish between two kinds of Moslem: the najib (kind, generous) and the na-najib (the opposite of najib). They attach these names to several villages in the district and travel considerable distances to avoid contact with na-najib communities.
5. Mrs Boyce sought out the correct Dari words for many of the domestic objects she wrote about in her article. She was helped by two primary source books: Soroushian, Jamshid, *Farhang i behdinan*. Tehran 1956, and Ivanow, W. *The Gabri dialect spoken by the Zoroastrians of Persia IV*. RSO, xviii (1939)
6. These basic house designs are peculiar to Yazd and are not found among the Zoroastrian houses of neighbouring Kerman. If they once existed there, they probably disappeared in the 18th century after the massacre of the Zoroastrian population by Mahmood the Afghan.
7. The heavy poll tax inflicted upon most non-Moslems.

SOURCE:

The Zoroastrian Houses of Yazd. by Mary Boyce in *Iran and Islam* (In memory of Vladimir Minorsky). Edited by Bosworth, C.E. Edinburgh University Press. 1971 Printed in Great Britain by T. & A. Constable Ltd. Edinburgh. Scotland. UK

PROUD TO BE AMERICAN



Ms. Goli Ameri’s feelings about her Persian heritage and being an American was undeniably clear as she was sworn into office as Assistant Secretary of State of Education and Cultural Affairs. She beamed as she took her oath given by Secretary of State Condoleezza Rice with her sons and husband at her side in the Diplomatic Reception Hall of the State Department on May 12.

This is a proud moment for Iranian- Americans. She like others who have reached such high levels of achievement are examples of our greatness in the United States. As a young girl said to her at the dinner reception that followed, “Ms. Ameri you have paved the way for me and future generations.”



An Interview with

GEORGE W. BUSH

The President of the United States of America

by: Setareh Derakhshesh
of VOA's Persian News Network

... once a nation hasn't told the truth, it requires a lot of work to convince people that they'll be telling the truth in the future.

... any time a government is failing to meet the needs of people – or a lot of times, not “any time,” but a lot of times governments have failed to meet the needs of their people, particularly in relatively non-transparent, non-free societies they always look for somebody to blame.

Mr. President, let me thank you first on behalf of the Voice of America, on behalf of the Persian News Network for giving us your time. We really appreciate that, sir.

Thank you.

As you know, Mr. President, this is the eve of NoeRouz, the Iranian New Year. What is your message to the Iranian people as they face tough economic circumstances and infringement on their freedoms?

Well, first, NoeRouz a tan Mubarak. Secondly, that the people of the United States respect the people of Iran; that we respect the traditions of Iran, the great history of Iran. We have differences with the government, but we honor the people, and we want the people to live in a free society. We believe freedom is a right for all people and that the freer the world is,



the more peaceful the world is. And so my message is, please don't be discouraged by the slogans that say America doesn't like you, because we do, and we respect you.

What do you say to the regime, sir – what would you say to the regime?

I'd say to the regime that they made decisions that have made it very difficult for the people of Iran. In other words, the Iranian leaders, in their desire to enrich uranium – in spite of the fact that the International community has asked them not to – has isolated a great country; and that there's a way forward. I mean, the Iranian leaders know there's a way forward, and that is verifiably suspend your enrichment and you can have a new relationship with people in the U.N. Security Council, for example. It's just sad that the leadership is in many ways very stubborn, because the Iraqi – the Iranian people are not realizing their true rights. And they're confusing people in Iraq, as well, about their desires. It's a tough period in history for the Iranian people, but it doesn't have to be that way.

On the nuclear issue, sir, is there a solution to the problem that would both satisfy the United States' concern and at the same time allow Iran to proceed with non-military nuclear energy research?

Well, part of the problem is that it's very hard for people to trust the Iranian government because they haven't told the full truth, and that's why the people of Iran have got to understand there are great suspicions right now, not only in the United States, but around the world. But there is a better way forward. And I thought, for example, the Russians proposed an interesting way, that says – and I have said publicly, and the Iranian people need to know that I believe Iran has the right to have civilian nuclear power. I believe in civilian nuclear power. Iran is a sovereign country and they should have it. The problem is we just don't trust the government because they haven't been forthcoming about their enrichment of fuels to go into the reactor, and therefore Russia has offered to provide fuel on a contractual basis and provide fuel on a consistent basis. It would help solve the problem, and that

is the Iranians wouldn't need to enrich, it would have fuel for their reactor and the people would have cheaper electricity. And I support that idea.

Sir, would you allow enrichment inside Iran if there are guarantees and international supervision?

I would have to be convinced that any secret programs would be disclosed. In other words, I – once a nation hasn't told the truth, it requires a lot of work to convince people that they'll be telling the truth in the future. And my problem is, is that the Iranian government has not been forthcoming, has not fully disclosed their programs like the IAEA asked them to. So there's a lot of distrust right now. And the better way forward is for there to be a contractual, solid obligation to provide fuel for a nuclear reactor and then the Iranians can have their civilian nuclear power.

At a time when Iranians are going through very difficult economic circumstances – there is high unemployment, there are high prices, there are unfulfilled promises – the United Nations Security Council just passed a new set of sanctions against the regime. Is the United States concerned, sir, that the regime might exploit these circumstances to whip up anti-American sentiment, and also to use those and misuse them?

Sure. No, I appreciate that. Of course we are. We're always concerned about the individual. I'm concerned about the mom trying to raise her child in a hopeful environment. I'm concerned about a child wanting to gain the knowledge so that he or she can realize her God-given talents. And of course we're worried about the human condition. And any time a government is failing to meet the needs of people – or a lot of times, not "any time," but a lot of times governments have failed to meet the needs of their people, particularly in relatively non-transparent, non-free societies they always look for somebody to blame. And I'm not surprised that the leaders would blame the United States for the problems they, themselves, have created. So, yes, this enters my mind. On the other hand, the people of Iran must un-

derstand that the conditions exist in large part because of either mismanagement by the government or isolation because of the government's decisions on foreign policy matters – such as announcing they want to destroy countries with a nuclear weapon. It is irresponsible remarks like that which cause great credibility loss with the Iranian government, the actions of which are affecting the country.

Mr. President, if I may, I want to ask you about Iraq also. Today is the fifth anniversary of the start of the Iraq war and you had a speech on the war on terror. Are you satisfied with the political situation in Iraq, in view of the improving security situation? And also, has Iran played a role in this?

I am pleased, but not satisfied. I am pleased because there's a modern constitution in Iraq. I am pleased because people have voted in Iraq. I am pleased because they're heading toward provincial elections in Iraq. I'm pleased to see democracy moving. I'm not satisfied because there's more work to be done. One of the problems we do have in Iraq is the – there's been some negative Iranian influence, such as the exportation from Iran of certain weapons that have been used by extremists to murder and to kill people. And it's been particularly unhelpful. Now, look, I understand Iraq and Iran are going to have relations; after all, they've got a long border. But from my perspective, Iran has not been helpful in terms of helping this young democracy survive. I would think it would be in Iran's interests to have a peaceful neighbor. They had been at war at one time with Iraq. I would believe that a peaceful Iraq would be in the long-term in the interest of the Iranian people. And yet it's hard to have a peaceful Iraq if there are elements inside the country that are trying to use violence and murder to continue to stir up sectarian doubts and raise concerns which will cause more violence.

There have been recent contacts between the United States and Iran over Iraq. Some dissidents inside Iran think that these might expand to other areas, and they feel that this will undercut their position and that would strengthen the regime's hand.

What are your thoughts on that, sir?

My thought is, is that the reformers inside Iran are brave people, they've got no better friend than George W. Bush, and I ask for God's blessings on them on their very important work. And secondly, that I would do nothing to undermine their efforts. And thirdly, that the talks between Iran – between the U.S. and Iran about Iraq are solely about Iraq, and that the message to the Iranians is: Stop importing your weapons, your sophisticated IEDs, or there will be consequences inside of Iraq. And when we find people transporting weapons that are aimed to harm innocent people or to arm militias that are aiming to harm innocent people, then they will be brought to justice; that there's a better way to deal inside of Iraq than the Iranians are now dealing. And so this message is nothing more than limited to Iraq.

Mr. President, thank you very much. And thanks for allowing me to do the interview, sir.

Thank you; yes, ma'am.

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DOES THE U.S. FEAR IRAN-EUROPE GAS DEALS?

According to a recent article found in Press TV on May 5, 2008, "The US and its allies fear that a recent gas deal between Iran and Switzerland may encourage other gas deals between Tehran and Europe. "The worry is that the Swiss deal will lead others, such as the Austrians, to confirm energy investments in Iran, and that companies like France's Total could then follow suit and sign contracts of their own." The article goes on to say that, "Despite US pressure for tougher sanctions against Iran, Tehran and Bern signed a 25-year supply agreement in March, worth up to \$42 billion, stating that there is a lot of attention on sanctions on Iranian banks, but investment in the energy sector is much more important for Iran's economy." It is believed that Washington and its allies are concerned that new energy agreements between Iran and European companies may further lessen the effect of sanctions against Tehran as Asian firms have long defied the US and signed such deals. Flynt Leverett, a former US National Security Council adviser on Middle Eastern issues, said Sinopec of China and SKS of Malaysia had concluded deals with Tehran even after sanctions forced US companies to stop signing supply contracts with Iran.

The article also addresses the UK position, "Despite UK Prime Minister Gordon Brown's rhetoric to broaden sanctions over Iran's nuclear program 'to include investment in liquefied natural gas', the newspaper says no such sanctions are on the agenda of the UN nor the EU. European diplomats also conceded the possibility of a EU agreement on sanctions on Iran's energy sector in the immediate future to be very low. It seems even US threats to impose punitive measures on firms investing above \$20 million in Iran's energy sector, would not dissuade energy majors from investing in Iran, which holds the world's second largest gas reserves after Russia." According to Leverett "Washington has limited options, The EU would effectively take us to court, at the World Trade Organization] and the US would probably lose." Meanwhile, senior Iranian oil official Hojjatollah Ghanimifard maintains that Tehran has a right to satisfy the energy need of consumers. "Would it be wise to deprive the common people living in consuming countries from Iranian supplies?"



A view of Tehran's Highways

Check Out

Being Iranian

COMPILED BY: PROFESSOR M.S. TAJAR
University of the Philippines

46. According to Professor Noel Malcon: Necktie (or cravat in European languages) came from the Croats (of Balkans) a branch of Iranian people who migrated from Persia, some 2000 years ago! Even the Serbs are originally from Persia. (Ref. Malcolm, Noel: Bosnia, A Short History, Mc. Millan, London 1996). Also: CNN World Report, November 16, 2003.
47. In Jewelleries: Almost all the famous jewelries of the Moguls of India (including those of Taj Mahal) were designed by Persian master designers. The well-known Kooch-i Noor is a Persian name, which means the mountain of light. Incidentally, the word Jawaher (as in Jawaher Lal-Nehru) comes from the Persian word Gauhar (Gem/Precious stone). Also the word La'l is another Persian word, meaning Ruby.
48. In Linguistic Influences:
1. For 700 years, Persian was the official language of the Moguls of Indian subcontinent (including Pakistan, Bangladesh, etc). Practically, every Mogul miniature contains not only the Persian arts and drawings, but also Persian poetry in Farsi Alphabet (a mixture of Persian and Arabic letters) in them.
 2. Urdu language: the official language of Pakistan (and India) is a result of Marriage between Persian-Arabic (which came through Persia) and the Sanskrit. It is now spoken by some 800 million people around the world. (Even Sanskrit itself was born in Persia, before it reached India, some 7,000 years ago!). Gardeshgari, August 2001.
 3. Persian literature of the Indian subcontinent, with great writers and poets, the jewel of them being, the late Dr. Mohammad Iqbal, the National Poet of Pakistan (and India).
 4. The names and surnames of almost all the people in Armenia (Armanestan) and the Armenians around the world, is totally or partially influenced by Persian language and culture. (Examples: Melekian, Saturian, Haturian, etc. etc.).
49. The first animal domesticated by man was goat, and it was done in Persia (Manila Bulletin, February 20, 2001). Also the so-called Arabian Horse (originally Persian) See BBC Worlds' Simpson Report. (Note: In Arabic Language, horse is called Al-Faras, and Persia is called Al-Fars; while the Persian is called Al-Farsi!). Other animals, which were also first domesticated in Persia, are Sheep, Cow, and Camel.
50. The first people who used fish as food were the people around the Persian Gulf, (Philippine Daily Inquirer, 1998).
51. Nargileh/Hookeah or Shishah, the most famous pastime smoking pipe in the Ottoman Empire, and the rest of Asia and the Middle East, was invented in Persia (The Webster Dictionary).
52. The first time in the world that pearl was discovered and harvested (Some 5,000 years ago) was in the Persian Gulf state of Bahrain (which was part of the greater Persia, before the British colonization in the 19th century) CNN 2002.
53. Noodles were first invented in Persia. (Expat. Weekly, Manila 1996).

54. King Feraidun of Persia discovered winemaking method, some 3,000 year B.C..
55. Punch (the mixture of five beverages) although was popularized in British-India, is actually a Persian concoction. Panj in Persian means five, the number of the mixtures. (Philippine Daily Inquirer (Trivia) Feb. 2000). Also the word Punjab (or Panjab = Five waters/rivers, in India and Pakistan) and Panjacila (Five Principles) of Sukarno in Indonesia, etc.
56. A Persian Alchemist, called Zacharia Alrazi discovered the Industrial Alcohol. (Al Razi is known in the west as Rhazes).
57. The first Beer-making techniques were discovered in Medeo-Persia, some 5-6, 000 years ago. (On the Net://www.udli.ucla.edu/). The legend says that beer was first brewed by Ninkasi, some 3,500 B.C. (For details, see the cult of Ninkasi). *Manila Bulletin, August 30, 2002.
58. Various musical instruments, including setar (cithara or cittern) and probably even guitar, Tamboor (Tambourine,) and Santour (Dulcimer). Other musical instruments are Tar (six-stringed, while Setar is four-stringed) and Ud, from which the medieval European lute developed; as well as Ney or Flute. (Iran Today, MFA, Tehran, 1976, p. 122). Iranian Music has even influenced the Flamenco tradition of Spain. (Iran Today p.122).
59. The first people, who started the "Birthday" celebration, where the Persian nobility and the royalty (So, "Happy Birthday" could originally be a Persian song?)



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PERSIAN HERITAGE PAINTING

Christine Girvani O'Brien

Christine was born and raised in Melbourne, Australia and studied Fine Art at Prahan College of Advanced Education with a focus on painting. During this time she began practicing yoga and two years later met a great meditation master from India who became her teacher. She eventually began working with the SYDA Foundation to help disseminate these ancient and beneficial teachings.

Her many years in that position enabled her to travel widely into different countries and cultures. For almost twenty years she traveled regularly to India. It was there that she was first exposed to Moghul art from Persia and grew to

love this style of painting and began to use it in her illustrations for the Foundation's monthly magazine. Two years ago she was asked by clients from Westchester, New York to paint their daughters in the classical Persian style. She was delighted and began further research into Persian Art. As the clients' daughters love to dance, the parents wanted them depicted as dancing in a Persian garden, viewed through two Persian style windows.

One day she was having a challenging time painting one of the girls – she wanted to capture her vibrant and spiritual nature. That night she dreamt she was whirling around and around in ecsta-

sy – calling out loud, "I am God, I am God!!" She felt no boundaries and had merged with everything around her. It was divine. She awoke in an extremely inspired and peaceful state. Once in her studio, the image of the girl emerged without any effort, as if being painted for her.

Christine began reading as many books she could find on Rumi, the 13th century Persian poet saint, as well as the history of The Whirling Dervishes. Though she was familiar with Rumi's poetry and the Whirling Dervishes, she was inspired to deepen her knowledge.

This began the most wonderful process. It was as though the painting took on a new life from that point on. Christine would begin by reading a poem from Rumi and then pick up her paint brush. His words entered her so deeply that they broke through layers of masks that she wasn't even aware of. The experience was rich beyond belief! She studied Persian architecture so that the windows and other pictorial elements would be authentic. For the daughters' period costumes she chose clothing from the Quajar tradition of Persian royalty.

She also created a book for the family sharing with them Rumi's poems and all of the classical images that inspired the painting. The process of working with the family was a very moving one for all of them. "After the process of explaining how we

wanted our daughters depicted in the painting," their mother said, "Christine captured their essence in a way that far exceeded our expectations. The overwhelmingly beautiful fact of who our daughters really are became clear to us."

Soon after completing the painting Christine was introduced to Dr. Manou Eskandari, Professor of Middle Eastern Studies at Santa Barbara City College. On seeing her painting he commended her on how she had captured the authentic style of that time. Professor Eskandari's observations encouraged Christine to continue painting in this style and researching and studying it in more depth. This Persian commission gave birth to the idea of doing paintings of people surrounded by images that are important to their heritage. She calls them Family Heritage Portrait Paintings. For the unveiling of these paintings Christine designed a Celebration Gathering for the client's extended family and friends.

This includes food, music, dance and stories or poetry from their specific culture. She also include stories that the family may want to share about their ancestry. The result is a celebration of life, allowing the family to be absorbed in their roots and culture and infusing them with a rich sense of self. Most importantly, they are reconnected with their own uniqueness and beauty, the painting becoming a family heirloom for future generations.



IMPORTANT NOTICE

All written submissions to Persian Heritage with the expectation of publication in the magazine must include the writer's name, address and telephone number.

THE TEN LARGEST ACHAEMENID BUILDINGS SIMILAR TO PERSEPOLIS

payvand.com

In the second round of excavations in the historical site of Achaemenid region in Noorabad, Mamasani, of Fars province in Southern Iran, a restricted amount of remains of a columned balcony and a hall and its stairway, were discovered; this is one of the ten largest buildings having a structure similar to Persepolis. According to the cultural heritage reporter of Iranian Students' News Agency, the Iranian chief of the excavation site in this area, confirming the above news, said "The excavations have been going on since January and have reached a balcony, hall and stairway belonging to a large building. He added, "This Achaemenid building has huge columns with a base about one meter thick. The styles of columns are the same as the Persepolis columns. The dimensions are similar to columns of the Hall of Hundred Columns of Persepolis."

According to this report, there are traces of lotus flowers on the base of the columns and the color of the columns are the same as the Persepolis columns.

He pointed out that the discovery of this building has created several questions and said "The exact date of Achaemenid period in which the building was erected is not yet clear. The building could be one of the buildings of the famous Lidoma city, which has been mentioned in Persepolis plates."

The excavations in this area are carried out under the supervision of Ali Reza Asgari, from the archaeology research centre and Daniel Thomas Pats from the Australian Sydney University.

The joint team of Iranian archaeology research centre and the Australian Sydney University, began the excavations in 2003 in the Mamasani region of the Fars province. The outcome of excavations of this stage is the discovery of 51 historical sites

in Rostam, 25 historical plates in Noorabad and 16 other in Espid hills. The dates were verified by radioactive process and give valuable information regarding the settlements in the sixth millennium BC to year 50 in this region.

Asgari said, "The second phase of excavations started in 2007 and was planned to continue the explorations done in the previous stage." He added, "At this stage the excavations were concentrated in Achaemenid historical zones. These zones have different names such as Qal'e Koli, Servan, and Jinjan. The discoveries in this region open the path to an understanding of the Achaemenid studies in South and South-West Iran.

Hertzfeld first discovered this area in 1924 and called it Jinjan. In 1935, Stein, refers the villages in this region by the name Jinjan.

The first excavations in this area were carried out by an Iranian-Japanese archaeological team in 1959, during which a column-base, colored in grey was found, having lotus figures on its top. Asgari pointed out that the remains of a large building with columns in this region, along with numerous stone made pots, similar to those found in the Persepolis area suggest that maybe as Herodotus has said, the king's road passed by this area, or as Hertzfeld and Stein suggest this area could have been a caravanserai in the kings' road towards Shush. Some have also suggested that this place could have been a depot for collecting and storing the tax of the region.

The Iranian supervisor of the archaeology team insisted, "Although it is speculated that the functions of this place is similar to that of a region called Borazjan, it is too early to conclude anything about the Jinjan region. It is true that large collection depots were numerous in this region, including the one in Borazjan, but more studies should be carried out in Jinjan region."

He corrected his last year statements in which he had said that the building discovered in this region was the fourth in its kind and said "Considering the building discovered from the Achaemenid period, this is the tenth building of its kind which belongs to this period."



AN INTERVIEW WITH

ARYANA FARSHAD**WOMAN FILM PIONEER
HER WORK AND NEW FILM**

by Brian H. Appleton



Prince Charles & Aryana Farshad

Aryana Farshad is an independent documentary film maker, director and producer of the film: *Mystic Iran; The Unseen World*. I interviewed her in regard to that film on April 15, 2004. In April 13th, 2008, *Mystic Iran* won AUDIENCE AWARD at Noor Film Festival.

Mystic Iran, the Unseen World is a film about the spirituality of the Iranian people in its many forms and manifestations including Zoroastrianism, Islam and Sufism with special emphasis on the participation of women in the spiritual life of Iran.

Aryana's work has been compared to that of Albert Lamorisse, two time French Oscar winning film maker, for his film: "Lover's Wind" because similarly to the style of Lamorisse, Aryana talks about Iran and Iranians in general and studies their culture. Particularly in the innermost heartland and that of ethnic groups whose culture is little known to the outside world and even unknown to many city dwellers in Iran. By contrast most documentaries about Iran dwell on a particular individual and are character driven or

about a particular social or political problem.

Aryana's second project about Iran, "Age of Awakening" covers the history of ancient Persia including the Universal Declaration of Human Rights which was authored by Cyrus The Great. This film was premiered in conjunction with an exhibition by the British Museum called "Forgotten Empire."

The similarity between the work of Aryana and Albert Lamorisse is no coincidence as she studied film making at "L'Institut Des Hautes Etudes Cinematographiques" in Paris and did her internship with Albert in Iran while making the film "Lover's Wind."

During that time, Aryana also helped in the organization of many film festivals including the Tehran International Film Festival where she served on the selection committee and as a jury member. Aryana was one of the few women in film making in Iran at a very young age and a pioneer who helped open the path for contemporary women film makers in Iran.

Aryana's avant-garde spirit is putting her back again in the fore front of women documentary film makers in the USA.

She is currently working on her new film, based on the life of Maulana Jalal-Al-Din Rumi.

Now let's begin the interview.

Congratulation. You won AUDIENCE AWARD AT Noor Film Festival this year. What was your reaction? Surprised? Exited?

A bit surprised because Mystic Iran was not among films in competition and I was told I would be awarded as a woman pioneer film maker. I was not expecting to be voted in AUDIENCE AWARD category and when my name was announced, I was totally surprised and happy at the same time. Audience Award means that people love and prefer your film, regardless what judges' opinion.

What was your reason for making "Mystic Iran?"

I was determined to show Iranians in a different light to the American audience and the world. I tried to reverse the feelings of hatred towards Iranians to feelings of love.

Do you feel that you reached the public and were the results what you had hoped for?

With my limited resources and available man power (one woman show) I was able to get the film aired on more than 100 channels internationally and more than 50 PBS stations across the United States. The outcome was very positive. I received e-mails thanking me for showing a different side of the people in Iran. The Western world loved the film.

I believe that being a woman documentary film maker is very difficult anywhere in the world, especially an Iranian woman. What has been your experience?

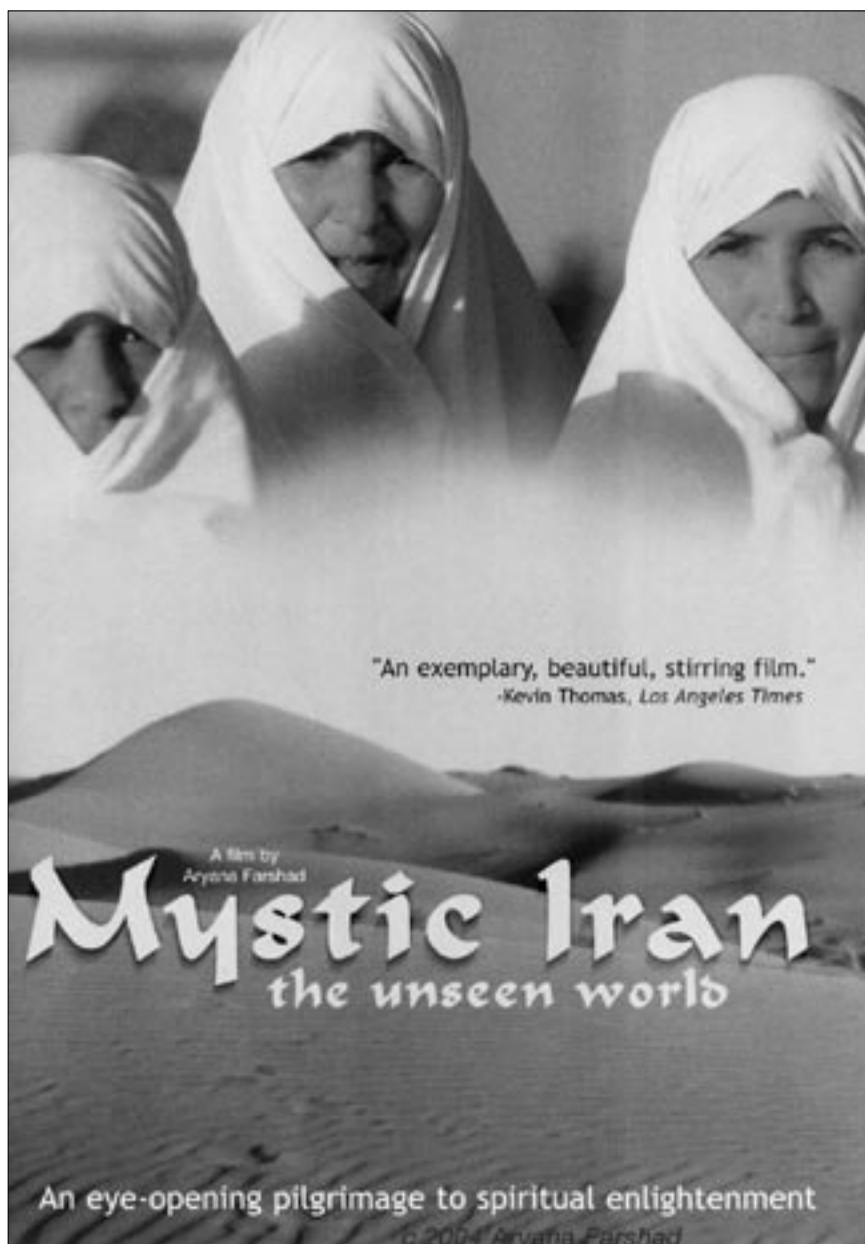
I have come a long way and I believe I have to some degrees overcome gender bias, the bias of being considered a foreigner, a minority, the bias towards being an Iranian and an Iranian women having an accent... But the biggest obstacle I am facing now in my work, documentary films or my books, is that if you want to talk positively about Iran's rich history, culture, literature and about Iranians in general, you will not have much support from Americans nor Iranians unless the message is negative and insulting.

I believe you have suffered enormous hardships and financial losses to promote a positive image of Iranians because of your great love for Iran? A love that I understand and share.

When I lived in Paris, at that stage of my life, I loved Western culture so much that I wondered why my family didn't move to Europe. I traveled all over the world even to countries like Egypt, Greece or Turkey but I never spent any time traveling within the heartland of Iran. When I started filming "Mystic

Iran," I traveled into the heart of Iran, spending time with the people in remote villages. It was at this time that I really began to love and appreciate my own people, culture and history and that love continues to grow in me more and more. I made this film to show a different side of Iran and Iranians because of the non-stop barrage of negative propaganda to which the Iranian Diaspora all over the world is subjected.

By the way, regarding "Mystic Iran," and how it was received by the public, what was the connection with the



Prince of Wales and what were you doing over there?

About, Prince Charles, he is very much into Iranian history, architecture and culture and especially Persian literature. He is also quite a spiritualist himself. So he loved the spiritual message of Mystic Iran. As a result, I was invited to meet him. He is very supportive of my next project too.

You are referring to your film about Rumi. Where are you at with that project?

I finished filming the 800 year "Wedding Night" celebration of Rumi in Konya, Turkey in December of 2007. I have more to film. It is going slowly, but surely.

The way I work is that first I initiate the idea. Then I do a substantial amount of research and visiting locations, then filming and post-production. I create from scratch. I do not duplicate others' work or acquire film footage from others. I film every frame myself. So it takes time and labor to accomplish.

Another obstacle is the locations. I prefer to shoot in remote locations, some not very safe to travel at times, especially at this juncture...This requires a great deal of waiting. And then, comes funding? This is a bigger problem for me as a woman film maker than filming under the bombing skies of Iraq. Film making is a long process like construction of a building in terms of funding and time. It is technically involved, especially these days when different formats are coming to the market like HD cameras which I used for my last shoot in Turkey. So it requires a big budget.

In most countries, including Canada, France and even Iran, documentary film makers are supported by some kind of government subsidies. We don't have this system here in the US. So we are depending on grants from foundations or tax deductible funds from corporations or even individuals. The grant process is usually very long and extremely political and influenced.

If you want your film to be a candidate for main stream broadcasters like Mystic Iran was, it must conform to their high standards of quality and have unique story telling. To reach that market one must have the time and the money it requires. You can drive a beat up old car

but it will hardly get you to the finish line or drive a fast Masserati which will... High quality documentaries like anything else require higher quality equipment, more professional film crews and more resources to produce.

There is more in film making than buying a camera or editing system and having others do the job. I come from classical film making expertise especially when it comes to editing. I learned "montage de film" at L'I.D.H.E.C film school in Paris. That's a particular type of editing. If you see Mystic Iran, it is composed of hundreds of images juxtaposed together to tell the story with pace and rhythm. It is even and sophisticated. I preferred not use interview or talking heads as we call them at all. These 52 minutes of images were selected from 30 hours of shooting materials we filmed in two months. This requires more filming, more editing way more thinking.

Well that's why your films are welcomed and being aired at the international level?

Maybe! As we mentioned before, I was able to get the film aired on more than 100 channels nationally and internationally. It is not an easy task especially in this political climate. No one wants to hear from Iran unless it is negative and insulting.

Did you have some support from Western society? Americans?

Well, I was not able to get any finishing funds for Mystic Iran, through channels or foundations because of the 9/11 tragedy. I immediately recognized the fact that I had no chance to talk about Iran, at that time. So I sat still like a Yogi until the right time came and it was way after I finished the film that the interest started to come. The distribution started very slowly because we didn't have any budget for advertising but four years later, it is still going and going internationally;

dubbed into 3 languages so far.

How about Iranian society?

When we premiered the film at Los Angeles County Museum of Art, a lot of Iranians came to see the film and left the theater in tears. It was so moving. Most Iranians might not remember the name of the film or know my name but the majority remember me as the woman who filmed women dervishes. One reason is the language barrier. Mystic is written in the English language and is narrated by our very talented Oscar Nominee, Shohreh Aghdashloo.

From the point of view of financial support; my distribution company contacted a number of big Iranian foundations and corporations but she was not successful at all. I am having the same experience with my Rumi project. I don't think Iranians are really into the spirit of philanthropy yet. It will take time for the spirit to open and reach that state of freedom of giving, detached and unbiased.

What is your message for younger generation Iranian documentarians?

Self confidence, creativity, and Persistence. Don't look for what others are doing. Do what you think should be done and is right for you. Tell your own stories and create your own style. Don't copy others. And don't underestimate the audience's intelligence. Publicity works to a certain degree. What remains are you, your audience and your film.

I wish you every success with your new film project about Rumi and I eagerly await the opportunity to see it. I believe in your cause of showing the positive side of Iranian culture and people and in the cause of helping young film makers succeed. Thanks for the interview and I wish you very success.

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